

# The Living Church.

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## DIRECT FROM MEXICO.

A Letter from the Bishop-elect, the Rev. Prudencio G. Hernandez.

(From the Church Eclectic.)

TRANSLATION.

CITY OF MEXICO, Sept. 13th, 1881.

To the Rev. NELSON AYRES, *Presbyter of St. Luke's Church, Baltimore, Md., U. S.*

Dear Beloved Brother in Our Lord Jesus Christ:—I have received your much appreciated letter dated the 27th of last month, in which you inform me that you have received several copies of the periodical "La Verdad," and a letter which sometime since I wrote to the Very Illustrious Mr. Alfred Lee, Bishop of Delaware, and which I lately published. It gives me also true satisfaction to know you sympathize with this country, and further that you entertain a sincere desire for the advancement of the Christian work that is being carried on to perfection through the protection of God and the co-operation of our generous protectors, for which I give you hearty thanks.

I pass on to reply to a paragraph of your letter in which you tell me that it seems difficult to obtain clear information touching certain points of importance. I know not what these points are, but you seem to refer to the Divine Offices. As to this I will say that what seems difficult to you, to us is very natural indeed. Since I do not believe it convenient to publish what yet is not perfected.

Also your desire, reverend Brother, that we all should be as you are, not in trifles, you say, but in the great principles and fundamentals of the Catholic truth which are these: Doctrine, discipline or orders, and worship.

I will say to you that we have the satisfaction, by the mercy of God, to follow the doctrine of our Lord Jesus Christ, which has been delivered in the holy books of the Old and New Testaments. As regards discipline, since it is not yet perfected I say nothing about it. Concerning worship I will say what follows: You tell me further that the Christian people of that nation believe that our Church has left the Catholic faith, and that this belief arises from want of knowledge of our liturgy.

I feel this suspicion very strongly, because it seems to me unjust, since there is no data upon which to base it. Because the fact that the liturgy of a Church is not finished gives no right to believe that it has left the uprightness of God's Word.

Then you say, dear Brother, that the liturgy submitted to the very illustrious Bishops of that sister Church was imperfect, and that the Rt. Rev. Bishop bound himself to correct it as soon as possible.

In two words I reply: The illustrious Bishop Mr. Riley, when he returned to this capital, informed the General Synod of the observations which the illustrious Bishops of that Church made touching the liturgy, and that body named a commission *ad hoc* which should be charged with this point, the which will make all the alterations and amendments, that, without departing from the Catholic truth, it judges proper. As soon as this Commission concludes this delicate task, it will present it for its approbation to the General Synod, and once approved by that body, and sanctioned by the "Council of Bishops," I shall have the pleasure of sending you a copy, that you may use it as you think best. Meanwhile, we continue to use our little provisional liturgy with which you are acquainted.

With this you have explained the reason why the Rev. Mr. Abbott Brown could say nothing about the liturgy, not that he did not choose, but he could ill speak of what he knew nothing about.

I am confident that this brief and frank explanation that I make you will satisfy your doubts and those of the Christian people of that nation, and convince you and all that we do not work in darkness. Wishing you peace in Christ, I avail myself of the opportunity to subscribe myself your affectionate servant and brother who loves you in the Lord.

PRUDENCIO G. HERNANDEZ.

## The Bishop of Rochester's Charge.

The Bishop of Rochester last month delivered his primary charge at the close of his first four years of Episcopal administration. A review of this period was given, showing what he considered favorable results. The Bishop expressed the opinion that the attention given at the present moment to the Holy Communion is out of all proportion to that given to Holy Baptism. In the Epistles of St. Paul, he thought the proportion was all the other way. As the world was mostly unbaptized in St. Paul's time, and as the Eucharist was frequently and devoutly celebrated by all Christians without any doubt or denial of its being what St. Paul affirmed it to be, there was good reason that the proportion should be "all the other way." Still, the Bishop's remarks about Baptism were forcible and good. He says:

A grave apprehension possesses me that comparatively few of us expound with sufficient precision, or press with adequate seriousness, what Baptism bestows, implies, and assures. Yet, actually it lies at the very foundation of the Christian covenant; and to water down its vital value as an effectual means of grace into a mere

formal admission into Christ's visible body is to rob Christian parents of their irresistible claim on the Divine Fatherhood, and to sap the faith of prayer.

The Confirmations for the year are estimated at 9,000, while the number should be, as the Bishop thinks, 18,000; "a number which, for one person's physical strength, might be a severe, though exhilarating trial." While he would have none confirmed who are unsuitable to receive Holy Communion afterwards, he thinks there is occasionally too much rigorously in expecting subjective credentials of spiritual fitness. He says:

I intend for the future never to confirm children under twelve, unless special application has been made to me beforehand, and sanction obtained for their being presented. For I am honestly uneasy at the increasing number of children of tender age presented for the rite. Quite appreciating the motives for presenting them early, and conscious that no cast-iron rule is free from difficulties, I still feel that capacity for grace is the one thing to consider, and that, in the great majority of instances, capacity depends on years.

This, however, is an argument that proves too much, for by it Infant Baptism is impugned.

The Charge expresses the opinion that celebrations of Holy Communion in the diocese are sufficiently frequent, though how much this may be is not stated. It favors Evening Communion when expediency seems to require it, and says that our Blessed Lord instituted the Holy Eucharist in the evening; an assertion for which we never saw the proof. An extensive but inconsequential argument is given for this unorthodox usage, in the course of which the Bishop says:

Let us give freedom and take it, protecting ourselves, and considering our brethren. Let those who prefer the eastward position as Catholic and rubrical, no longer be stigmatized by those who differ from them as playing at Popery. Let those who, because they honor their Lord, and desire the highest way to edify His people, celebrate occasionally in the evening, if they think proper, as the most convenient time for their flock, be no longer coarsely scolded by brethren who deprecate the practice as if they dishonored Christ, or scoffed at antiquity.

Frequent mention is made of "the way we did at St. Pancras," as illustrating the counsel offered, and commending it to the reverend hearers. The following advice to preachers is worthy of attention:

Beware of words without thought, substance without light or color, morals without dogma; your own word cramming out the Word of God. One idea in a sermon, if thoroughly explained, happily illustrated, and practically enforced, is quite enough for an ordinary congregation. To be listened to is the first thing; therefore be interesting. To be understood is the second, so be clear. To be useful is the third; be practical. To be obeyed is the fourth; speak as the oracles of God. We hear a good deal now about "ten minutes' sermons," but really they are the hardest thing possible, much harder even than catechizing, and not one man in a hundred can do it. If it is true that the world is growing tired of longer sermons, be sure that is the preacher's fault.

## A Child's Hospital in New York.

The annual report of St. Mary's Free Hospital for Children, New York, under the care of the hard-working and faithful Sisters of St. Mary, has many points of interest. It will be remembered that it is not quite a year since the Sisters moved into the new hospital building, erected for them by the sympathizing friends of this Charity, on West Twenty-fourth Street. The report covers a period of nine months, and gives the number of little sick children treated in the interval, as 156, or about double the number treated in the old home; surely a very good test of the value of the new building, aside from all considerations of increased facilities and comfort, in the treatment of patients. The largest number in the hospital at any one time, was 56, and the smallest number 40. The Dispensary has gradually enlarged its sphere of operation, and gives promise of being a most valuable aid in the extension of the work of the Sisterhood among the poor classes.

The cost of the new building was \$50,000. There is a mortgage debt of \$29,000, but no floating debt. It is hoped this mortgage be may speedily extinguished and the edifice completely paid for. The sum of \$7,139.82 was received for the building fund during the year. Of this amount \$530 was from special donations toward putting in an elevator, which is to cost \$1,650, and was much needed. The estimated value of the property is \$80,000.

The cost of household expenses, interest on mortgage, medicine, etc., for nine months, was \$9,279.35, or something more than \$1,000 a month. The increased cost of food in New York may bring this average higher during the coming season. The expenses of conducting a child's hospital is not far different from that of the hospitals for adults, and the demands upon nursing care are even greater. One bed has been endowed during the year by payment of \$3,000—a memorial of Dr. George Wilkes. Five beds have been supported by a yearly subscription of \$200. The Holy Innocent's Ward has been furnished by the Guild of the Holy Innocent's, of the parish of the Transfiguration, at an expense of \$1,493.64. The Sisters do not state anything of their own work in this report, and, indeed, were they willing even, what can be said in print of the ceaseless care and toil in little things, and the gentle, faithful, self-denying ministrations that have made this hospital of St. Mary's, a place of cheerfulness and sunshine? There are the anxieties, and the heavy burdens—yes, and the chief rewards, too; and after all comes a crown!

## THE IMPRISONED PRIEST.

A Letter from the Rev. S. F. Green, now Lying in Lancaster Jail.

We are indebted to the courtesy of the Rev. M. Van Rensselaer, D. D., of Geneva, N. Y., for copies of the following interesting letters from Canon Knox-Little and Rev. Sidney F. Green:

ST. ALBAN'S RECTORY,  
MANCHESTER, ENG., Nov. 12, 1881.

REV. AND DEAR BROTHER:—I received safely your kind and considerate present for my dear friend. It has been duly transmitted to Mrs. Green, and she deeply feels your kindness and love.

Please convey this to the other dear friends for whom you acted, and assure any that may wish to help this suffering wife and children, that I will very gladly undertake to convey their charitable gifts safely to the proper hands.

I enclose a note of acknowledgment from my dear friend Mr. Green. I hope you and yours are well. I always live in hope of seeing you all again soon. America and the American Church are so very dear to me.

Ever yours, affectionately in Christ Jesus,  
W. J. KNOX-LITTLE.  
THE REV. M. VAN RENSSELAER, D. D.

LANCASTER, NOV. 10, 1881.

DEAR BRETHREN IN CHRIST:—I acknowledge with very sincere thankfulness the tokens of your kindly sympathy which have been sent by you for Mrs. Green's and our children's needs per Canon Knox-Little. I regard it as a high honor that members of the sister Church in America should rank themselves among those many friends whom God has sent to cheer us in our trying position, and should desire to aid us in spiritual and temporal things. We have daily fresh causes for thankfulness, and to realize how faithful is our God to those who trust in Him.

Few persons now living could have anticipated a revival in England of the long disused weapons of religious bigotry, since most will have learnt to regard the coercion of opinion as an exploded delusion. Still more singular than such revival is the manner of it; for this coercion is not applied to endeavor to secure conformity with the directions of the Book of Common Prayer, which all Bishops and Priests are pledged nominally to observe, but to prevent men conforming to those directions.

It might have been expected that, at least before the employment of coercion, some attempt would have been made (as in the Irish Land bill) to remedy a largely admitted grievance, and at least to make the law's position unimpeachable. Instead of which, so reckless have our adversaries been of the bare forms of law, that we are actually called upon as citizens to defend a fundamental principle of the law itself, and to deny the right of a court upon "grounds of Expediency" to override and repeal a plain direction of a Statute of the Realm, for such the Ordinances Rubric really is.

So that, whereas our contention *might* have been purely religious, it has also a vital principle of Constitutional Government bound up with it; for if it be allowable for a Court of Law to fine, ruin, and imprison men for obedience to the plain direction of a statute, we ask what is the use of Statute law at all? and in what does our state differ from an irresponsible despotism.

Then again, the things themselves—a drop of water in a chalice, in conformity with our blessed Lord's Institution, and such like—are wonderful, as involving the extreme penalties of the law, and as making those who conscientiously maintain them victims of prosecutions carried out with a cruel completeness which is quite unknown in the worst cases of moral depravity. Such is religious liberty in the Church of England to-day.

There are, then, three great principles involved in our present struggle, and all alike are matters of the first consequence:

1. The Rights of the Church.
2. Our Rights as citizens to the benefit of the law.
3. Our Rights as men to religious liberty.

What the end may be we cannot forecast; but surely if we be faithful to God, the future must be in our own hands. He has promised, Who is ever the same, to abide with us forever; and if He be for us, none can be against us. We may each in his own person be called upon to endure what of hardness this age inflicts or may inflict, but the great army will ever be pressing onward.

I am, dear brethren in the Lord, with ever grateful Christian regard, your humble fellow servant,  
SIDNEY F. GREEN.

The Bishop of Albany gave an instruction before the Society of the Royal Law on Wednesday last, in the Church of the Transfiguration New York, taking for his subject "The Revelation of the Reward."

Mr. R. Graham delivered an address on Wednesday evening, Dec. 14th, in the Sunday-school of the Church of the Holy Apostles, New York, at which time steps were taken to organize a Temperance Society for that parish.

HERE is a good story of a candidate for the vacant Bodleian librarianship at Oxford. The gentleman in question has a penchant for Latin hymns. He had bored Mr. Swinburne for some time by a conversation on hymnology, when the poet, with characteristic audacity, invented a line and a half of monkish Latin, and asked if his interlocutor happened to know the hymn from which they came. "Know it!" was the answer, "why, I say it over every night before going to bed!" Some men find their reputation as polymathists too burdensome at times.

WHEN Dickens wrote the sketch of "Dotheboys' Hall," in "Nicholas Nickleby," he was accused by many of exaggeration, but recent disclosures in London have proved him to have been within the mark. All England is ringing with the horrible tale of St. Paul's Industrial School, an Institution managed and certified by the London School Board. The blood boils within one as he reads of children deprived of food, overrun with vermin, done to death with blows. Thank God that there is a Redresser of wrongs for the innocent, and for orphans a Father.

## Trinity Church, New York.

The Trinity Church Association, an organization for charitable work composed of members of Trinity Parish New York, has just completed the second year of its existence, and presented a report of work to the Rector, the Rev. Dr. Dix, who is its President. The Association has a Mission House at 20 State St., which is in care of the Sisters of St. Mary, and used for mothers' meetings, Bible classes, guild meetings for young women and girls, and other missionary purposes. A Dispensary is maintained, with a physician always in attendance. There is also a Kindergarten, and a school for training girls in household work. A young men's Guild, with reading rooms, is located at Trinity Church House, corner of New Church and Thames Streets. Popular lectures and innocent entertainments are given, for the benefit of the intelligent poorer classes. Four Funds are maintained—the General Fund, the Sister's Fund, the Medical and Library Funds. The income of the Association during the past year has been about 10,000, an increase of 3,000 over the year previous.

On Sunday, Dec. 4th, the work of the Association was commemorated at Trinity Church, the Rev. Dr. Dix preaching a sermon concerning it. He expressed a feeling of gratitude to God for the progress that had been made. All through the year, the light of Divine Charity had cheered and refreshed many a weary soul. The Association had increased in members and in general strength. Its income had grown. Two gifts of land had been made to provide for the erection of a summer home for the poor and sick children of the parish. He commended the patient work of the members, especially the self-sacrifice of some who were busy men.

Dr. Dix referred with pardonable pride to the high reputation enjoyed by the Vestry of Trinity, for its faithfulness and integrity in the administration of great trusts. It had withstood great temptation from the pressure of the public, for the purchase of the graveyards of Trinity and St. Paul's Chapel, for business purposes. It had stood guard over this property and told men that there was something more precious than gold; something men could not buy. The value of these two graveyards for purposes of business had been estimated at millions of dollars; but it would be the wildest chimeras of a disordered brain to imagine that either would ever be sold. These holy places, hallowed by the dust of the departed, and by their frail memorials, preached a sermon to one generation after another which helped men of faith, and strengthened failing hearts in Divinely-ordained work.

The corporation of Trinity occupied a position of assured strength, and had in the past succeeded in exerting much influence for good. But there had been a serious question whether the whole congregation habitually worshipping in Trinity Church, could, under existing circumstances, be reached and impressed with a sense of responsibility, and be organized for work, banded together as intelligent and practical friends of the poor in their distress. This question had now in a way been settled. The Trinity Church Association did actually represent the permanent congregation to a considerable extent; and, if heartily aided, and encouraged, as it deserved, by a general response, might become thoroughly representative, and prove a leaven of the whole mass. There was abundant cause for gratitude that an end was come to apathy and indifference. The branches of the Association—work now in operation, are numerous, and amply sufficient to give opportunity to every man, woman and child in the congregation to engage in some practical duty.

There was a field for every willing worker. He urged St. James' injunction of the necessity that faith should be shown by works.

A meeting in behalf of the Michigan sufferers was held under the auspices of the Woman's Auxiliary of the Board of Missions last Thursday morning at 11 o'clock, in the Sunday-school room of the Church of the Holy Communion, New York. Miss Smiley who has lately visited the burned district, was present and related what she had seen of the distress and need.

## FOREIGN AFFAIRS.

THE Right Rev. F. D. Fauquier, D. C. L. Missionary Bishop of Algoma, Canada, died last week after a short illness. He was consecrated in 1873. His wife died at New York on the 4th of last month.

THE GLADSTONE Government has just gained a striking victory in Ireland. A liberal candidate has been returned to Parliament by County Derry, in spite of the most active opposition of the Land League.

THE Minister of Justice has announced in the Spanish Cortes that slavery no longer exists in the Spanish colonies. It has given place to a system of apprenticeship, in conformity with recent legislation.

Gen. Meredith Read, formerly U. S. Minister at Athens has received the Grand Riband of the Redeemer, from the King of the Hellenes. The decree states that this compliment is in recognition of the eminent services rendered by Gen. Read to Greece.

MUCH excitement has been caused among Bibliophiles by the recent sale of the celebrated Sunderland library. This great collection was gathered together by that Earl of Sunderland who so foully betrayed James II, and was until lately the property of the Duke of Marlborough, the Earl's descendant. Some of the books fetched enormous prices; a Latin Bible, bearing the date 1642, selling for \$8,600.

A MEETING of the United Grand Lodge of Freemasons was held in London on the 7th inst. In the unavoidable absence of the Prince of Wales, Sir Francis Burdett presided. He proposed a vote of condolence with the family of President Garfield, which was seconded by Lord Tenterden, who referred to the active part Garfield took in the reception of the Marquis of Ripon in 1871, at the time of the negotiation of the treaty of Washington. The vote was unanimous.

THE members of the Irish Land Commission Courts are a singularly fortunate body of men. They are engaged in redressing grievances, in loosening hard yokes, and in doing battle for the weak against the strong; and this without any of the personal drawbacks which the performance of such a work commonly carries with it. It is for the most part after a hard struggle and as the reward of the self sacrifice of a life time that the right is earned of doing what the Land Commissioners are now busy about.

MR. John William Pease, banker, of Newcastle-upon-Tyne, and a member of the Society of Friends, has presented to the Committee of the Newcastle Bishopric Fund the mansion known as Benwell Tower, with the lodge, cottages, and grounds. Benwell Tower stands on the site of an old border tower, which formed the summer residence of the priors of Tynemouth, is about two miles distant from Newcastle, and is in every way admirably adapted to be the palace of the new see. This princely gift is valued at a moderate estimate at more than \$60,000.

A HEART-RENDING disaster occurred in Vienna on the 8th inst. The fall of a lamp on the stage ignited the Ring Theatre, just as it had been filled with spectators. In the confusion which instantly prevailed, the iron partition separating the stage from the auditorium was left raised. A small portion of the audience saved themselves by leaping from third-story windows, and sixty were rescued by means of ladders. The loss of life is nearly one thousand. Many corpses were consumed in the galleries. Among the missing are Herr Fife, the court musical director, and Herr Helmersperger.

THE annual summary of British contributions to missionary societies has been completed by Canon Scott Robertson, of Sittingbourne. It shows an increase in the total sum contributed. The separate details for each of the seventy-four societies form a small pamphlet, but the summary of the whole is as follows: Church of England foreign missions, \$23,229,080; joint societies of Churchmen and Nonconformists \$805,370; English and Welsh Nonconformist societies, \$1,521,565; Scotch and Irish Presbyterian societies, \$854,875; Roman Catholic societies, \$33,800; total British contributions for 1880, \$55,44,750.

THE new French Ministry has been overwhelmed with epigrams and epithets. It has been called the Ministry *du pis aller*, the *ministere faute de mieux*, the *cabinet de merles* (in allusion to the French proverb which says that when you can't have thrushes you must eat blackbirds); the *ministere du depot*. The latter qualification is as good as any. MM. de Freycinet, Ferry, Léon, Say, Challemeil-Lacour refuse to enter M. Gambetta's Cabinet. "Very good," said M. Gambetta; "you will not enter my grand combination, then I will make a little combination. The great men avoid me. I will make great men of my own to spite you." Up to the present we have not had an opportunity of seeing the new Ministry at work. The threatened interpellation did not amount to much. So that until next year the newspapers will have nothing better to discuss than probabilities and possibilities, the principal of which is the prospect of the revision of the Constitution.



## Church News in Brief.

## Interesting Notes from Various Correspondents.

California.—The first Service in St. Stephen's Church, San Francisco, was held on Nov. 13th. The Bishop of the Diocese delivered an address and confirmed ten persons.

Central New York.—A large congregation assembled in Trinity Church, Fayetteville, on Saturday, Dec. 3d, to witness the Ordination to the Diaconate of Rev. C. H. Tindell, who was till lately a Unitarian minister in New Jersey, Rev. J. H. Hartzell, D. D., well known as a Universalist minister in Albany and Buffalo, and Rev. F. A. D. Launt, formerly a preacher among the Baptists.

Before the Bishop arrived, the Rev. Theodore Babcock, the Rev. Joseph M. Clarke, D. D., rector of St. James' Church, in this city, and Rev. H. R. Lockwood, of St. Paul's, offered the service of morning prayer, after which they retired from the chancel. A few minutes after ten o'clock the Episcopal procession entered the chancel. Besides the Bishop and the Very Rev. Archdeacon Kirkby, there were fourteen clergymen present. The lights which brilliantly illuminated the chancel, the decorations of the altar, and the white vestments of the reverend clergy, together made up a solemn and impressive scene. Archdeacon Kirkby, at the proper stage of the ceremonies, entered the pulpit. In his right hand he held a small pocket testament. Selecting his text, Acts 1-8, he delivered an eloquent sermon which at times provoked almost breathless attention from those present. The rest of the services were conducted according to the ritual, ending with the Holy Communion and the Benediction by the Bishop. The Bishop, the Archdeacon, the newly ordained deacons and priest were entertained at lunch by De Lancey Bartlett, Esq. Those of the clergy who did not drive to Fayetteville, returned home by the afternoon train.

Central Pennsylvania.—In January next, the Bishop of the Diocese will celebrate the fiftieth anniversary of his Ordination to the Diaconate. There will be a Missionary meeting on the evening before in Christ Cathedral, Reading. On the anniversary, there will be a celebration of the Holy Communion and a sermon by one of Bishop Howe's contemporaries, and a presentation by the Clergy of the Diocese to the Bishop and his successors in office, holding jurisdiction in the city of Reading, of a very handsome Pastoral Staff, one of the symbols of his Office.

St. Luke's Church, Scranton, has organized a Men's Guild. Its object is the hearty co-operation of the men of the parish, under the direction and sanction of the rector, in active work, for the advancement of the interests of the Church in Scranton. We are indebted for many interesting items to the excellent little *Kalendar* published by this same Parish.

Illinois.—The Bishop of the Diocese visited St. James' Parish, Dundee, on the morning of the First Sunday in Advent. The Bishop preached an eloquent sermon to an attentive congregation. After the sermon, there was a celebration of the Holy Communion. The occasion was also marked by the baptism of the infant daughter of the Rev. E. F. Cleveland, M. D., formerly in charge of the Parish. In the afternoon the Bishop visited St. John's Parish, Algonquin, five miles above Dundee, on the Fox River. Evening Prayer was said by the Priest in charge, Rev. Edward Ritchie, and the Bishop preached and confirmed one person. The work in both these places is missionary in character, and doing well.

Iowa.—The Rev. John Hochuly, of Fairfield, has delivered a lecture, both in German and English, on "Christianity the Safe-guard of the Republic," which is very highly spoken of by the local press. The Rev. gentleman proposes to deliver it again whenever invited.

Louisiana.—Our esteemed contemporary, the *Church Guide*, contains an admirable obituary of the late Professor McCrady, of the University of the South, from the pen of the Bishop of the Diocese.

Maryland.—Nov. 27, a new choir conducted very acceptably the musical portions of the Service at St. Paul's, Washington, both at Morning and Evening Prayers. The choir is composed of 16 boys and 9 men. The 11 A. M. Service consisted of the Litany and the choral celebration of the Holy Communion; the 7:30 P. M., of a short Service and Nunc Dimittis. In the morning, the Magnificat was used as the Offertory Anthem. St. Paul's possesses the only surpliced choir in the District, and is the only Parish where the Services are chorally rendered. The Church on the first Sunday in Advent was densely crowded at each Service. In the morning, the Rector preached; at night, the Rev. Mr. Paine, of Mt. Calvary, Baltimore. A series of special Services has been arranged by the Rector for each Tuesday night in Advent. The Rev. Drs. Hodges, Hopkins, and Rev. Messrs. Fiske and Gibson will preach in turn. Each Friday in Advent, there will be a "Reading," after Evening Prayers; each Thursday in Advent, a Celebration at 11 A. M.; and on some of the Advent Sundays, Litany and a Second Celebration. The first Celebration for Christmas Day will be at midnight; the Second, at 11 A. M.; also, a Daily Celebration during the Octave of Christmas Day. This array of work is additional to that ordinarily done. The Rector is reanimating the Parish.

Michigan.—St. Matthew's Mission, Detroit, celebrated the first anniversary of its reorganization, on Advent Sunday. The Grand Warden of the Guild, Mr. Wm. Lambert, read the annual report, which showed a year of active and successful work in the various departments of

public worship, Sunday School instruction, hospitality, and charitable relief. Mr. J. F. Rickards then read a report of the Sunday School of which he is superintendent. The average attendance is about sixty; and its work is well systematized, and successful. The congregation has paid its own expenses, and has a considerable balance on hand. The Services have been conducted by various city clergymen officiating in turn. The Rev. Dr. Worthington, vice president of the Guild, catechized the children. Addresses were then made by the Rev. Paul Ziegler, the Rev. T. C. Pitkin, D. D., the Rev. Wm. Charles, and by the Bishop, who closed with appropriate words of commendation and good cheer, not failing to warn the spirited little flock of certain dangers attendant upon its present formative condition. The friends of St. Matthew's will learn with pleasure that a fine site has been secured for a church. A lot, 96 by 44 feet, on the corner of St. Antoine and Elizabeth Sts., has been purchased for \$2,500. The building fund now contains a balance of \$2,100.

A Harvest Home Concert was given at St. Peter's Church, on Thanksgiving Eve, Nov. 23d. It was really a Thanksgiving Service, consisting of hymns, anthems, harvest glees, recitations by individual scholars and Sunday School classes, and organ recitals. The superintendent of the Sunday School, the Hon. Wm. C. Maybury, presided. The church was crowded.

The Ladies of the Woman's Auxiliary of the Diocese have received considerable aid in their plans for aiding the sick in the fire-desolated districts, from the observations and advice of General and Mrs. Williams, of Pittsburgh, who have been making a tour of inspection in the three counties, and examining the methods of relief, Gen. Williams having been specially detailed by the Pittsburgh contributors, for the above work. A new building for the hospital work has been secured at Minden, and will be occupied about the 20th inst. It is large enough to accommodate twenty patients. The ladies of Grace Church, Port Huron, have offered to send a skilled nurse, at their own expense. Six infirm or sick persons in the hospital will be cared for by a Grand Rapids Society. There has been a wonderful immunity from dangerous diseases in the burnt district, and the mild weather of November has been a great blessing.

Minnesota.—On the fourth of this month, Gethsemane Parish, St. Paul, celebrated its twenty-fifth anniversary. The good work of the parish, the unknown amount of Christian influence which has emanated from it as the root of a large number of flourishing and prosperous branches and missions, are matters of profound satisfaction to all who realize the truth. Its work and achievements are wonderful, indeed, and reflect the utmost credit upon the Rev. D. B. Knickerbacker, D. D., who has served as its rector since its organization, and his band of willing workers. His brother rectors of the city presented Dr. Knickerbacker with an affectionate address. All the Services were very largely attended. The statistics of Gethsemane for the year are as follows: Communicants received since December 1, 1880, 62; removed, 25; died, 7; dropped, 2; total loss, 34; gain for the year, 28; confirmations, 29; baptisms—adults, 13, infants, 59; total, 72; marriages, 51; burials, 92; families, 225; souls, 900; communicants enrolled in the parish, 250; offerings—parochial, \$3,000; benevolent, \$4,000; diocesan, \$500; general, \$200; teachers and officers in Sunday School, 20; scholars, 78; value of church property, \$20,000; value of Brotherhood property, \$20,000. The statistics for twenty-five years: Communicants enrolled, 1,415; confirmations in parish and missions, 671; baptisms in parish and missions, 1,384; adults, 207; infants, 1,087; marriages, 395; burials, 651. The offerings have been, so far as can be gathered from the journals, for parochial purposes, \$115,601; diocesan, \$29,601; general, \$5,484; total, \$152,062.

Since Oct. 16th, 1881, when the subject was first publicly mentioned by the rector, St. Paul's Church, Duluth has been actively engaged in fitting up and opening a temporary hospital in Duluth. On the 18th of Nov. the building was opened for this purpose, and before night, three patients were received. It has been open three and one-half weeks, and has received 13 patients. It was a much-needed institution, and has elicited the warm sympathies and help of all denominations and classes. The board of managers who are elected by the vestry contemplate erecting a permanent building next summer to accommodate from 30 to 40 patients.

Montana.—The First Annual Convocation of this immense jurisdiction was held at Helena, on Nov. 7th. The Bishop, Dr. Brewer, delivered an able and exhaustive address from which we gather the following statistics. Since the 10th of June he has visited 48 places, preached 116 times, and confirmed 34 persons, only two of whom were men. The jurisdiction embraces 150,000 square miles, and has only seven priests, and one deacon. Much progress in every way has been made during the few months of Dr. Brewer's episcopate.

New York.—The anniversary exercises of the Working-men's Club of the Church of the Holy Communion, were held in the Church, Sunday evening, Nov. 27th. There were present in the Chancel the Bishop of Northern New Jersey, and the Rev. Dr. Gallaudet, besides the Rector, the Rev. Henry Mottet, and the Assistant Minister, the Rev. Percy Barnes. After a special Service the reports of the Secretary and Treasurer of the club were read, giving its history from its establishment, Nov. 10, 1873.

The first step taken at the time of foundation, was the setting up of a co-operative store which was continued successfully until the premises occupied had to be vacated. A coal fund was also started, by which coal was supplied to mem-

bers at one-eighth of the price it would cost by the pail, and this is still in operation. A large amount has been paid for sick benefits, funerals and medical attendance, and the beginning of a building fund has been formed for the purpose of building a club house. The receipts for the last fiscal year amounted to \$883.17, and \$675 was paid out during the same period. There remains in hand, of the general fund \$215.40; of the building fund \$429.02; and of the library fund, \$112.98; making a total of \$754.40.

After the reading of the report, Bishop Starkey preached a sermon. An offertory was taken up for the benefit of the building fund.

A new and somewhat similar line of charity has just been undertaken by this parish of many works. It is the establishment of an incorporated Servant's Training House for Young Girls to be under the care of the Sisterhood of the Holy Communion. The intention is to gather in young girls from ten to fifteen years of age, who have been discharged from charitable institutions or orphanages, and prevent their drifting into shops and factories and inferior positions, by training them to be useful servants.

Pennsylvania.—We have received the Annual Report of the Guild of St. Luke's Church, Germantown. The Guild is doing an admirable work.

Pittsburgh.—Hon. W. L. Scott has presented \$3,000 to the congregation of St. Paul's Church, Erie, to be used towards replacing the church destroyed by the fire last summer. Mr. Scott's generosity is warmly appreciated by the members and friends of the church, which is now undergoing a thorough repair. When completed, the building will be one of which the citizens of Erie will have a right to feel proud.

Quincy.—Dr. Corby announced to his congregation, on Sunday last, that the bequest of the late Mrs. C. M. Twombly, of New York, had been supplemented by a most generous gift of her son, Mr. Hamilton McK. Twombly, who particularly desired that the new organ, soon to be placed in the Church, should, at the suggestion of friends in the parish, be made, and inscribed, as a memorial to her. In that connection, Dr. Corby stated that the new retables and altar—to be erected as a memorial to the late Maj. J. B. Gilpin—would soon be placed in the church; also, that friends of the parish had concluded to erect on the parish grounds a much needed building for the use of his growing choir of men and boys, for sewing schools, and for the general mission work of the parish. These improvements will all be paid for at completion, and without, he stated, encroaching at all upon the revenues of the congregation for the support of public services and church work in Quincy. It would operate to increase them, and an earnest appeal was made to bring it about.

Springfield.—On Nov. 17th, the Bishop of Springfield consecrated St. James' Church, McLeansboro'. Many visitors were present from other points. The consecration took place at 10:30 P. M., Mr. Wm. Richards, senior warden, presenting the instrument of donation. The Bishop delivered an eloquent sermon from Habakkuk II: 20, "The Lord is in His holy Temple; let all the earth keep silence before Him." A Celebration of the Holy Communion followed. At the Evening Service, four persons were baptized and three confirmed. The first Services of the Church ever held in Hamilton county were held in April, 1880, and at that time there were only six communicants (one man and five women), but so great was their love for the Church, that after the first Service they unanimously resolved to build a church of their own. On the 5th of July, 1881, an organization was effected, and a building committee appointed. On the 19th of August, 1881, the Bishop was called upon to lay the corner-stone of St. James' Church; and, on the 17th of Nov., 1881, he was again called upon to accept our beautiful edifice, and consecrate it to the use of our Lord forever. The building is a beautiful Gothic structure of brick, with stone foundations and trimmings. The tower is placed at the north west corner, and carries a 1,200 pound bell. The chancel furniture with the carpet were procured through the generosity of some noble-hearted people at Evansville, in the Diocese of Indiana.

On the Sunday following the consecration, the Rector, Dean Irvine, held his last Service in the church which he was so largely instrumental in establishing, having been compelled, on account of the ill-health of himself and his estimable wife, to resign his position here. He has accepted a call to St. Luke's, Racine, Wis. He takes with him the earnest prayers of his late parishioners, for his complete restoration to health.

We congratulate the people of St. Luke's in having secured from us so valuable an acquisition to their church, and we bespeak for him a full measure of their love and support.

Southern Ohio.—Two memorial crosses have been erected in Christ Church, Cincinnati, to the memory of the Rev. Dr. Brooke and the Rev. Richard Gray. They are very handsome. The Holy Communion will henceforward be administered every Sunday and Holy Day, in Christ Church, Dayton.

Vermont.—The Rev. F. C. Cooper, formerly missionary at Tilton, N. H., has been called to the Rectorship of Christ Church, Island Pond. The Diocese learns with sorrow of the intended departure of the Rev. E. R. Atwill, Rector of St. Paul's Church, Burlington, who has been called to Trinity Church, Toledo. A member of the Standing Committee and of the Missionary Committee, and for many years the head of the largest parish in the Diocese, he will be greatly missed from the Church's Councils and work here. Under his Rectorship, St. Paul's has grown and strengthened rapidly, and he leaves a good record behind him.

Rev. E. H. Randall has decided to remain at Poutney.

The wife of John A. Conant, Esq., the senior warden of St. Thomas's, Brandon, has recently left \$5,000 to that Parish, and \$3,500 to St. Stephen's, Middlebury.

John P. Howard, Esq., of Burlington, has just presented St. Paul's Parish with a stone curbing around the church lot at a cost of \$1,500. Besides the many previous benefactions of the last-named liberal and wealthy Churchman, is the recent gift of 2,000 acres of valuable lands in Wisconsin and Minnesota, to the Trustees of the Diocese of Vermont. The lands are to be immediately sold, and the proceeds are to become a permanent fund for the support of Diocesan Missions.

Wisconsin.—The Milwaukee Convention met at Watertown on Tuesday evening, Nov. 29th. After Evening Prayer, the Rev. Dr. Parker, Warden of Racine College, preached an eloquent opening sermon; his subject being the "Catholicity of the Church." After the sermon, the rector, Rev. Horace Gates, presented a class of eight persons for Confirmation.

On Wednesday morning, there was an early Celebration of the Holy Eucharist, the Bishop being celebrant. A business meeting was held at 9:30 A. M.; and Morning Prayer was said at 10:30; followed by an effective sermon by the Rector of Grace Church, Madison (the Rev. Marcus Lane); his subject being the "Relations of Pastor and People." At 2:30 P. M., Rev. Dr. Spalding, of Milwaukee, read a paper of marked ability on "The Signs of Spiritual Life in Parishes," which gave rise to a hearty and interesting discussion. Mrs. Anna McCarter, Local Secretary of the Wisconsin Branch of the Woman's Auxiliary, met the ladies of the Parish Guild at 4 P. M., in the interest of missions. At 7 P. M. there was a Missionary Service, with addresses by the Bishop of the Diocese, and the Rev. Messrs. Burleson and Mallory.

On Thursday morning at 10:30 o'clock, the Holy Communion was celebrated, the Rev. Dean Spalding officiating as celebrant; and a sermon was preached by Rev. Mr. Burleson, on "Christian Manliness." The discourse evinced deep thought and careful preparation, and profoundly impressed all who heard it. In the afternoon, there was a conference on "True Churchmanship; the Church not a Sect;" the leader being the Rev. Mr. Van Deusen, of Racine, who read a most excellent paper—one of such marked ability that it was the unanimous wish of all present that it be published for general circulation. The subject of the essay then came under discussion.

After Evening Prayer at 7 o'clock, Rev. T. W. McLean, of Janesville, delivered a stirring address upon the "Object Teaching of the Church through her Various Seasons." The usual resolutions of thanks to Rector and people having been expressed, and the thanks of the Rector having been returned to the brethren of the clergy, to whose labors and ability the success of the Convention was so largely due, the clergy, congregation, and choir adjourned to the rectory, where a hearty and delightful reception was tendered by the Rector and parishioners, to the Bishop and the members of the Convocation. In the course of the evening, a handsome copy of Hutchins' Hymnal was presented by the Rector, through the Bishop, to Mr. John J. Moulding, precursor of the choir; the Bishop, by his touching and appropriate remarks, rendering the presentation one long to be remembered.

The clergy in attendance, besides the Bishop, were as follows: The Rev. Drs. Adams, Spalding, and Parker; the Rev. Messrs. Mallory, St. George, Van Deusen, Burleson, Davis, Whitney, Mack, Lane, McLean, Osborne, and the rector of the parish.

## To the Editor of the Living Church:

In your issue of Nov. 19th, a "Country Parson" asks for information relating to the "Ornaments Rubric." Allow me to recommend to him a pamphlet by James Parker, Hon. M. A. Oxon, entitled the "Ornaments Rubric: its History and meaning." The value of Mr. Parker's antiquarian and historical researches has won for him an honorary degree from the University of Oxford. The pamphlet can be got from E. P. Dutton & Co., of New York, for 20 cents; and no person interested in the Church questions of the day can afford to be without it. Its 72 closely printed pages contain a vast store of information, and will tell the "Country Parson" both "where to begin, and when to stop."

A. G. L. T.

## To the Editor of the Living Church:

In view of the recent developments in Mexican Church matters (the reported departure of Bishop Riley for foreign parts, presumably Spain, and the appointment of a bishop elect to superintend Episcopal matters in his absence), I, in common with many others, would like to know what became of a committee, appointed some years ago to represent the bishops in the Mexican work. So far as I know, they have never made any report. I remember very distinctly the names of the committee, for I was present at a missionary meeting in Cleveland, where Bishop Riley spoke, previous to his consecration. After the meeting I had a pleasant chat with Dr. Riley on the prospects of his work. He was very enthusiastic.

There were several clergy present, and the objects and scope of this Committee's work were discussed. The Committee consisted of Rev. Mr. Hobart, Rev. Mr. Gray, and Rev. Dr. Brown. I hope this article will reach the eye of one or more of these gentlemen, and if it does, I hope they will please make some response as to why the Church, whose servants they are, has never heard from them since their appointment.

I could give some interesting particulars of my conversation with Dr. Riley, from notes taken at the time; but I will try to hear what the Committee may have to say.

PRESBYTER.

## The Imprisoned Priest.

## Mr. Green's Case Discussed by Several Correspondents.

## To the Editor of the Living Church:

In your last issue, the Rev. Dr. Courtney very courteously endeavors to set right a correspondent, "E. L.," about the facts of Mr. Green's imprisonment in England. May I be allowed to suggest that there are a good many clergymen who take quite a different view of those facts from that which Dr. Courtney takes.

Mr. Green contends that the "Ornaments Rubric" contains directions which no more call for interpretation than most of the rubrics in our own Prayer Book. The language of the rubric is, that such Ornaments of the Church and of the ministers thereof shall be retained and be in use, as were in use, by authority of Parliament, in the Second Year of Edward VI. There is certainly no ambiguity about that language; and the only conceivable question to be raised under it, to my mind, is: What the Ornaments of the Second Year of Edward were. Fortunately, history makes this very plain. The question which Mr. Green had to solve was this: "Am I, as a Priest of the Church of England, called upon by my Ordination vow, to obey her most plain rubrics; or, by a miserable bit of policy, interpreted to mean exactly the opposite of what they plainly say? For, if Lord Penzance's decision is an interpretation of the rubric, the interpretation of the words, "shall be in use," is "shall not be in use," which is a sufficiently absurd reduction. Mr. Green is in prison for obeying the plain words of the rubrics, which, at his Ordination, he promised to obey. If we are told that under such circumstances a clergyman ought to obey his Bishop, Mr. Green might well answer two things:

1. The opinion of a Bishop cannot supersede a plain ritual direction.
2. The Bishop himself refuses to obey the very law of Lord Penzance which Mr. Green disobeys. For the same decision which declares *vestments, i. e., Alb and Chasuble, to be illegal for a Priest, distinctly orders the Bishop and all Cathedral clergy to use copes, which, unless I am greatly mistaken, Bishop Fraser does not do.* It is a little significant, also, *apropos of Mr. Green's case, that the Rev. W. J. Knox-Little, who is exactly the same sort of "law breaker" as Mr. Green, (having also practiced extreme Ritualism, and who was until recently in the same Diocese and city as Mr. Green, has been nominated by the Prime Minister, and deliberately chosen to a high Cathedral dignity. If, in the eyes of those who have a right to speak for the Church (I mean, the Bishops), Mr. Green is so defiant a law-breaker, how is it that no protest is raised, no struggle made, against this other notorious "law-breaker," Knox-Little, who is from the same city, and who has done just the same things, under the same Bishop, and who is now brought before us as one whom Queen, and Prime Minister, and Bishop, and Cathedral Chapter delight to honor, while Mr. Green languishes in a felon's cell?*

ARTHUR RITCHIE.

## To the Editor of the Living Church:

As the best answer to Dr. Courtney's letter in your last issue, will you allow me to quote from a letter of Lord Clinton's, which is now going the round of the English press. Lord Clinton is a nobleman of great position and influence, who has never been regarded as an extreme man. He writes:

Mr. Green is in prison because he declines to do that which he believes to be inconsistent with his ordination vows, and because he refuses to acknowledge the authority of a temporal court in spiritual matters. If he should be as wrong in his views on these matters as many hundreds of Churchmen in this country believe him to be right, it must be admitted by all unprejudiced minds that the punishment which he is now undergoing is not only excessive, but utterly unsuited to his alleged offences. If submission to that which in his conscience he believes to be wrong be required of Mr. Green as a condition of his release, his imprisonment will end only with his life; the prospect of such a penalty as life-long imprisonment, which would be exacted now for scarcely any offence against the criminal law, however serious, must surely be intolerable to all Englishmen, whatever may be their opinions as to Mr. Green's conduct. Can those even through whose action he is now suffering, calmly contemplate such a prospect? Do they, his prosecutors, believe in such a thing as conscientious resistance to wrong, in the determination to obey God rather than man, at whatever cost of inconvenience and personal suffering? If they do, can they not now believe that in Mr. Green's long and patient endurance they may see such a case, and can they not join in the efforts which are being made to terminate a punishment which is certainly cruel, and appears vindictive?

It may be said that it is difficult to suggest a method of procuring Mr. Green's release, and unfortunately a measure which might have had that effect, and which passed through the House of Lords last session, fell through in the House of Commons. But to say, as has been said, that the door of Mr. Green's prison is locked on the inside, and that he might release himself if he would, is to utter, it seems to me, one of those half-truths which are sometimes more misleading than falsehood. It is true that Mr. Green might at any moment set himself free, but it could only be by doing that which in his heart and conscience he believes would be a deliberate act of sin. It is clear, therefore, that his release cannot be effected by himself, but that it depends on the efforts of others on his behalf, and I earnestly hope that the protests of the Church of England Workingmen's Society, may not be without their effect in promoting this object.

I may add that I am not acquainted with Mr. Green, and that I have no knowledge of his case except what I gather from the newspapers, but you are quite at liberty, if you think it worth while, to read this letter at the meeting over which you are to preside on Monday next. S.

## To the Editor of the Living Church:

It is not my purpose to enter into any discussion with the Rev. Dr. Courtney, but I should like to place before your readers certain facts which cannot be gainsaid.

1st. The "Ornaments rubric," which stands in the fore-front of the English Prayer Book, reads



as follows: "And here it is to be noted that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

2nd. Henry VIII. died January 28th, 1547, and was immediately succeeded by his son Edward VI., whose first year reached from January 28th, 1547, to January 26th, 1548; and whose second year reached from January 28th, 1548, to January 27th, 1549.

3d. The Ornaments rubric declares that such Ornaments as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth, shall be retained and be in use.

4th. This rubric which so directs, is a part of the statute law of Great Britain at this very day; having been enacted both by Convocation (which is the Parliament of the Church of England, and which then, in 1662, had a co-ordinate power with the Parliament of the State), and by the Parliament of the State.

5th. The Judicial Committee of the Privy Council read into the rubric the adverb not; so as to make it state: "Shall not be retained and be in use."

6th. They justified this ruling by declaring that the Advertisements of Queen Elizabeth, said to have been issued (the originals cannot be found) in 1564, repealed the rubric enacted in 1662; that is to say, Queen Elizabeth, who died in 1603, repealed a law passed fifty-nine years after she was buried. We have heard of the legends of the Saints; but we never heard of anything one half so absurd as this exploit which is claimed for the prowess of Queen Elizabeth. It is in fact to assert that we now, in 1881, have it in our power to rescind and repeal a law which our great grandchildren may enact in 1979!

One reason why Mr. Green is in prison is because he does not believe in these two fictions: First, that the Judicial Committee of the Privy Council have the right to negative a law of the Realm of England, by inserting a "not" into it; and, secondly, because he does not believe that Queen Elizabeth was able in 1564 to repeal a law passed in the reign of Charles II., ninety-eight years afterward.

Now as to the next fiction in which Dr. Courtney seems to believe, viz., That Lord Penzance (the man of bad name as the ex-judge of the Divorce Court) is the Principal of the Court of Arches of the Provinces of Canterbury and York. We quote the words of the Rev. Malcolm MacColl in his address at the recent Church Congress at Newcastle:

"Some months ago, it was successfully argued in the Court of Queen's Bench, that Lord Penzance derives his jurisdiction exclusively from the Public Worship Regulation Act (a purely secular Act in which the Church had no voice at all), and that he was not bound to qualify for office, as Deans of the Court of Arches have always had to qualify before. In one sense, of course, Parliament, in union with the Crown, is omnipotent. It can create courts of justice ad libitum, and enforce obedience to them by pains and penalties. It could pass an Act next session granting to Lord Penzance on the next vacancy in the See of Canterbury, the title, dignity, and emoluments of 'Archbishop of Canterbury,' and that, without episcopal consecration or any other qualification whatsoever, beyond a Parliamentary title; and Lord Penzance would then be Archbishop of Canterbury in as true a sense as he is now Dean of the Court of Arches, and would have just as much right to ordain to spiritual functions, as he now has to inhibit from spiritual functions; and any clergyman who shall refuse to acknowledge his spiritual jurisdiction as Archbishop of Canterbury, would be as righteously imprisoned, as any Clergyman who now refuses to acknowledge his spiritual jurisdiction as Dean of the Court of Arches."

EDWARD A. LARRABEE. Springfield, Ill.

To the Editor of the Living Church: I note with pleasure that your columns are generally open to both sides of the question, and I trust that they will always maintain such a balanced position.

Everybody is sorry that the necessity of the case requires a man morally correct to remain in jail. But then, the man—with his eyes wide open—placed himself within the limits of the condition; and he can, if he so had a mind, retract from the terms of the covenant which placed him within the arms of the civil power. Mr. Green must have—in the words of his license—"taken the oaths and made and subscribed the Declaration" upon which condition he voluntarily undertook to perform "all ecclesiastical duties—according to the form prescribed in the Book of Common Prayer, and the Canons and Constitutions in that behalf lawfully established and promulgated, and not otherwise, or in any other manner." These are the very words of the Instrument by which Mr. Green undertook the service of the Church. And now, he insists upon altering the terms of the contract; the other contracting party not being willing.

The curious part of the incident is that the Church has no objection to his withdrawal from the contract; notwithstanding which, he persists in maintaining his position, and all that accrues to him from that position, and yet will not keep his part of the covenant. Let any man determinately pursue the same course in a mercantile contract, and he would very properly find himself in "durance vile."

But it is said: "The imprisoned Priest is suffering for conscience' sake." He voluntarily allowed himself to be invested with all the mundane rights of his "office," by Parliament. He accepted the use of a Prayerbook and English Bible, for the using of which the only authority he had was from Parliament, and for the interpreting the meaning of which it is clear the authority which "made" is the proper and rightful exponent. To interpret that meaning, Parliament employs the most astute minds in the nation. But because the Judges wear ermine sleeves instead of those of lawn, Mr. Green's conscience will not permit him to accept their dictum, seeing that he cannot agree with them. His mental illumination—so far as the world has had the power of judging—being to that of the Judges—in the proportion of a gas jet to an electric light. To any one even casually considering these things, Mr. Green's "conscience" must have a very abnormal constitution.

The Archbishop of York has never had any High Church trouble in his diocese, except when the High Church party hounded on His Grace to deprive Mr. Voysey of his living; a result which both High and Low applauded. Then, it was Mr. Voysey's conscience which was concerned. And when we remember that the author of "The Laws of Thought" is one of the brightest mental luminaries of the Episcopal bench; and when such a man, so fair, so discreet, and so sagacious says to the world, that Mr. Green's "cell is locked on the inside," it could only produce merriment, if a few country clergymen should rise up and protest against the imprisonment of the vicar of Miles Platting. For these reasons, I for one, must say that I decline to "take any action in Mr. Green's cause, lest I be laughed at by my betters."

Doubtless the law will be altered after its majesty has been maintained; and a disobedient Divine will in the future be ejected from his living; which, of course, would be right and proper, if the gentleman declined to accede longer to the terms under which he "took the living." A devoutly wished-for result may also be the outcome of the position; it may widen the limits of the prescribed ritual of our Church, giving the clergy more option as to the way in which they see fit to perform Divine Service. But even then, there will be a limit prescribed, and we shall find some of the advanced guard carrying what they will call their conscience over the border, and so on ad infinitum. We all know that the centre and core of all the agitation is that which is most sacred to us all, and least fitted for public discussion, and being a mystery, is from its very nature incapable of positive definition.

H. M. H. To the Editor of the Living Church: I do not wish to come between your correspondents "E. L.," and the Rev. Dr. Courtney, in the matter of Mr. Green's imprisonment; but the article of Dr. Courtney does strike me as claiming infallibility in spiritual affairs, for a court which many good men declare to be only a secular tribunal.

I wish simply to call the Doctor's attention to the following from Dr. Pusey: "Whatever be the end of Mr. Green's imprisonment, the court which has condemned him will leave its name branded for illegality. It will be a fact in English history, that, in the year 1881, in the reign of Queen Victoria, a conscientious clergyman was torn from his flock, and cast into prison, and allowed for some time to abide there, because he conformed to a simple direction of the Prayer Book put into his hands at his Ordination."

The simple question for English priests at present would seem to be—"Shall we obey God or man?" WM. B. CORBYN. Quincy, Dec. 3, 1881.

A Brave Bishop. Correspondence of the Living Church. On the twenty-second Sunday after Trinity (Nov. 11th), the Rt. Rev. W. M. Green, D. D., LL. D., ordained to the Diaconate, in the Church of the Good Shepherd, Terry, Upton B. Bowden. The candidate (habited in his cassock) was presented by the Rev. W. K. Douglass, D. D., who also preached the sermon. The Holy Communion was celebrated by the Rev. Stephen H. Green (Dean of St. Matthew's Cathedral, Dallas, Texas), who was the Missionary to the Church of the Nativity, Water Valley, Miss., at the time that Mr. Bowden began his course of preparation for the ministry. The venerable Bishop of Mississippi, now in his 84th year, has recently met with a severe injury. On a visit of inspection to a partially ruined Church, at Lake Washington, Miss., he stepped on a slippery plank and fell, dislocating his wrist and breaking the right arm. In spite of so painful an accident he is now making his visitations, his arm in a sling. As he is unable to travel alone, he is accompanied by his son, the Rev. S. H. Green, who has been granted leave of absence by the Vestry of St. Matthew's Parish, Dallas, Texas, for two months. The Bishop is indefatigable in his labors. Often weary and almost broken down, he goes about his appointed work—obeying by his presence and strengthening by his counsel the flock committed to his care. In spite of old age and increasing bodily infirmities, the Bishop still, year by year, goes bravely on.

"In perils oft" from many causes, exposed to all kinds of weather, the trusting heart knows no fatigue and craves naught but the good of the souls of men. The Bishop has just completed a visitation of those parishes and missions which lie between Jackson and the Louisiana State line. Mr. Bowden will take charge of part of the work in these places. Two of the parishes are acceptably ministered to by the Rev. A. J. Clark, of the Diocese of Louisiana. In all of these towns (eight in number) there are small church buildings—in several cases unfinished—in one partially destroyed, but soon to be rebuilt. Not many Communicants remain, but the "faithful few" are striving hard to keep the Church alive.

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Bishop Green made a brief visitation to Lexington on Dec. 1st. Here the Rev. B. Halstead has faithfully labored for over twenty-five years. The church is one of the neatest in the Diocese, and the chancel the most correctly and beautifully furnished. Three were confirmed, two of whom were men. The railroad will soon be completed to Lexington from Durant (fifteen miles distant), and the town will grow in size and importance.

"I Want to be an Angel." To the Editor of the Living Church: I wish to call attention to a beautiful emendation in the Revised New Testament which I have not seen noticed in any publication. The Authorized Version, in Rev. xxii: 9; reads thus: "For I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book." If this means anything, it means that the angel was once a human being; and is an excellent proof-text for the silly "Sabbath"-School twaddle, "I want to be an angel."

But the Revision by a few masterly strokes sets all right. "I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book." New Castle, N. Y. J. A.

The Christian at Work says: "The Independent thinks 'there may be exceptional cases where a sermon or oration may be quite fitting, in view of the death of one preeminently useful and prominent'; but the inevitable sermon or long address at every funeral, it is glad to believe 'is going more and more out of fashion.' It adds: 'It is a great useless drain upon a minister's energy and power. It is no wonder a pastor in one of our cities who had attended sixty funerals in sixty days went home and died.' All true. We should be glad to believe that the inevitable funeral sermon was growing less inevitable. But we fail to see it. Ask almost any minister 'Why not decline preaching the funeral sermon?' and the reply comes back deprecatingly, 'Oh, I've got to; they expect it.' So long as ministers continue to preach what they really think they had much better not preach, so long the inevitable funeral sermon will continue to be inevitable."

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## Calendar.

DECEMBER, A. D. 1881.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. Fourth Sunday in Advent.
21. S. Thomas, Apostle.
25. Christmas Day.
26. S. Stephen, Martyr.
27. S. John, Evangelist.
28. Holy Innocents.

Rejoice in the Lord always: and again I say, Rejoice. PHILIPPIANS IV. 4.

Nothing glorifies God so much as joy. It is self which has marred this joy. It is humility above all other things which weakens or snaps asunder the holdfasts of selfishness. A lowly spirit is of necessity an unselfish one. Humility is a perpetual presence of God, and how can self be otherwise than forgotten there? A humble man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him. F. W. FABER.

O how glorious and resplendent,  
Fragile body shalt thou be,  
When endued with so much beauty,  
Full of health, and strong and free,  
Full of vigour, full of pleasure,  
That shall last eternally!

Now with gladness, now with courage,  
Bear the burden on these laid,  
That thereafter these thy labors  
May with endless gifts be paid;  
And in everlasting glory  
Thou with joy mayst stand arrayed.

LATIN HYMN.

## A Plea for the Study of Church History.

[From a discourse delivered in the Cathedral Church of the Diocese of Maine, by the Rev. Arthur Wilde Little, Rector of St. Paul's, Portland, Maine.]

\* \* \* I beseech you, therefore, not only for your own sake, but for the sake of others, familiarize yourselves with the Bible and with the Book of Common Prayer, with the Evidences of Christianity, and with the theology, the polity, and the HISTORY OF THE CHURCH. This last is a point which demands further emphasis.

How few Christians have any true or definite knowledge of the History of God's Church, the Kingdom of Heaven militant upon earth! A German child would blush to be ignorant of his *Fatherland*. An American school boy is unworthy his birthright, if he have not an intelligent interest in the heroic struggles of his ancestors, the birth of the Republic, and her wondrous and eventful career. Yet, in the minds of more than half of us Churchmen—to say nothing of outsiders—a fog and mist, nay, a more than Egyptian darkness, hangs over the History of the Holy Catholic Church. Many have a vague notion that there was some kind of Church in the first century; but that it all became *Romish*, and was somehow buried out of sight; till, like a tree from the depths of the Dismal Swamp, it was unearthed by Luther, and Calvin, and Henry the Eighth, and finally planted upon Plymouth Rock!

O brethren! I would lift my voice in earnest appeal for a more thorough and accurate acquaintance with the past history and the present condition of the Christian Church, a history more comprehensive and unique, more interesting and instructive, more authentic and complete, than the history of any nation. The Church of God! which God loved and purchased with His own Precious Blood! Marvellous in the long "evangelical preparation," in the Incarnation and Birth, the Life and Death, the Resurrection and the Ascension of her Divine Founder; in the glories of Pentecost times; in the fiery triumphs of her martyr-age; in the orthodox Conciliar victories of the Nicene period, when it seemed as if the Dragon of the Apocalypse had poured forth a veritable flood of heresies, malicious, blasphemous, satanic, to swallow her up, undermining the very foundations of the Faith; marvellous in her power to withstand and to assimilate the influx of the barbarians, who, sweeping down upon the empire, overturned every monument of ancient civilization, save only the Church of the Living God, and leaving her defaced—it may be, but—erect as a stately column in the midst of abounding desolation; marvellous in the evangelistic spirit of the Middle Ages, which impelled saintly missionary Bishops, especially from the Apostolic Churches of our own British Isles, to penetrate the forests of Germany and Scandinavia, and lead the fierce barbarians of Northern Europe to the fold of the Faith and the font of Regeneration, where nations were born in a day; marvellous in her power for good, even at her worst estate, in her inherent light, even through those darkest hours which preceded the dawning Reformation; marvellous in the intellectual and moral *Renaissance* and the Ecclesiastical Reformation of the Sixteenth Century—when, by the Providence of God, the old Catholic Church of England, without losing her personal identity, her historic continuity, or her divine authority, was enabled to re-assert her independence of the Italian usurper; marvellous, at last, and despite all opposition, in the light and life and liberty and progress of Christendom to-day! What a heritage have we in this history! If everyone of the million and a half of Churchmen in this land, were but fairly grounded in Church History, the personal faith, the working power, the practical influence of our Church would be increased an hundred fold!

And now that Robertson, Blunt, Hardwicke, Cutts and our own Mahan, with a host of others, have made these treasures accessible to all—even the simplest, it is *ineexcusable* for anyone to remain ignorant of that Institution, which, viewed from a purely secular stand-point, our enemies being judges, has been the home of learning, literature and art; the mother of individual liberty, social refinement, and political freedom;

the only system—civil or religious—which has lifted woman from a servitude cruel and degrading, which has emancipated the slave, educated the masses, and relieved the poverty, the sickness, and the suffering of mankind; but which, seen in its *supernatural* character, in its spiritual power and celestial grace, is, to the devout Christian, "the pillar and ground of the Faith," "the Kingdom of God," "the Ark of Safety," "the Body of Christ."

## A Crystal Apple.

Written for the Living Church.

We read of remarkable crystals of quartz and amber, among the treasures of Philadelphia and Georgia; but none of these, apparently, equals the one found more than half a century ago, in the historic old town of Wallingford, Connecticut.

It was unearthed with a number of Indian relics, by workmen engaged in digging, and in clearing away the over-growth of a long-neglected residence on the S. E. corner of Main St., and the Gravel-Hill road.

This rare specimen was an apple of transparent quartz crystal, very pure and white, having in the centre a drop of water, surrounded by five apple seeds, perfect in size and color, and occupying their natural, regular position in the fruit.

All these curiosities were placed together, and were frequently shown to children from the school-house near by, who amused themselves by shaking the crystal to see the water move, and in wondering how the apple seeds got there. No one seemed to have the slightest idea of its value, and in a short time it was forgotten.

A few years later, Alonzo Boen Chapin, Esq., (afterwards a Rev. "D. D." in the Church) became a resident of the town, and easily aroused an interest among his pupils and others in scientific pursuits. It was while they were making collections for a cabinet of minerals, that memory recalled the missing crystal, and search was made for it, but in vain, and no clue to it has since been found. It is supposed to have belonged to a Congregational minister who formerly owned the place, and who was apparently a man of considerable taste. When "a split took place" in the congregation worshipping in the "old three-decker meeting-house," the divisions took the names—one, of "Old Lights;" and the other, of "New Lights;" and this minister sided with the latter. He was the first minister of the Old Welles Meeting House, which was afterwards remodelled into an "Episcopal" Church, in which Dr. Chapin preached, on one occasion, at least, after he became a Priest of the Church. Had he, with his wonderful zeal, and his untiring efforts to benefit the community, but gone to Wallingford a few years earlier, it is probable that this wonderful apple would not have been lost, as it now appears to have been, beyond hope of recovery.

The "three-decker" meeting-house, to which reference has been made in this article, was so called, because of its three galleries; the upper one having been built for the accommodation of the negro slave population, before slavery ceased in the State.

## Sleep, Safe and Sound.

Most people have their own patent prescriptions for falling asleep. Some in imagination watch sheep jumping one after another through a hedge; others fancy they see ships sailing out to sea. The late Dr. Wilberforce used to repeat very slowly, "A, E, I, O,"—a vowel at each inspiration and expiration; he never included the fifth vowel, for it requires too much muscular exertion of the lips. And many, doubtless, have heard of the midshipman who, when he could not sleep because there were no waves beating against the sides of the ship, got his mother to imitate the familiar sound by dashing pailfuls of water against his bedroom door. A safe remedy for want of sleep—less original, perhaps, than any of the above, but suited to almost everybody—is nothing more nor less than eating onions. Common raw onions should be taken, but Spanish onions stewed will do. The late Mr. Frank Buckland, writing on the question, said: "Everybody knows the taste of onions; this is due to a peculiar essential oil contained in this most valuable and healthy root. This oil has, I am sure, highly soporific powers. In my own case, it never fails. If I am much pressed with work, and feel I shall not sleep, I eat two or three small onions, and the effect is magical."

In making up his forms, the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa, with a recipe for making tomato catsup. As published, the article reads: "The Roman Catholics claim to be making material advances in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel, then place them in dripping-pans, and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

Leather is now made from vegetable substances, and is used for many purposes. It is made in webs fifty yards long, and four and one half feet wide. India-rubber enters largely into its composition, but the manner of making the substance is a secret. It is used in book binding, harness making, and for other purposes. It can be made of any thickness, and can be stretched and cemented.

The following is a *bona fide* transcript of the address on a letter received at Fredericton, in the Province of New Brunswick:

Mistress Daily  
otherwise Bridget Murphy  
Freherton  
in the North of America  
with spade in the  
British Positions.

## "The Light of the World."

Written for the Living Church.

O meek and lowly Jesu, Son of God!  
Who o'er Judea's dusty ways didst tread,  
How little knew the wondering multitude  
That Thou of all men wert the Living Head!  
Way-worn and thirsty, dust did cover Thee:  
Night came—Thou hadst not where to lay Thee  
down.

No habitation on the grove-clad mountain,  
Nor in the crowded dwelling of the town.

How hast Thou shed Thy light on careless mortals!  
On mourners in their hour of sharp distress!  
To those who make their homes in sin's dark portals,

Thou speakest words of wondrous tenderness,  
"Light of the world!" in Africa's burning deserts,  
In the bright Islands of the Eastern Sea,  
And the bleak North, the Cross exultant rises—  
And 'mid the feathery palms of far Feejee!

Sin's ways are dark; alas! his realms are boundless,  
And sore beset are those who would do right;  
But toward each one a heavenly radiance gleameth,

As o'er the deep the sun-god's track of light.  
Children of earth! no longer grope in error;  
Poor, wretched, rich—wherever ye may be—  
Hear ye the Voice in tender mercy calling,  
"I am the Light, O come ye unto Me!"

ALICE GRAY COWAN.

Randolph, Advent, 1881.

A story has already appeared in our columns about the late Dean of Westminster [preaching a sermon in Westminster Abbey, unconscious that a glove, which had fallen out of his hat, remained undisturbed on the top of his head. There is another story, which is vouched for by Mr. Tom Hughes in a recent number of *Harper's Magazine*. He says that during the riots at St. George's-in-the-East, in 1860, Dean Stanley brought a friend to the church who undertook to fill the rector's place for a year, whilst the latter went away, in the hope that offended Protestantism would quiet down. On the first day that the new priest officiated the Dean was present, and occupied a seat in the chancel. The proceedings were exceedingly animated, and the dean grew so profoundly engrossed in watching them, that, quite unconsciously, he kicked off his shoes, and when presently he had to rise and walk to the Altar, he discovered to his amazement that he was in his stocking feet. There was no time to make minute search for the shoes, and the Dean, having found only one, had to make his way up to the Altar as well as he could. This story, it will be observed, begins at the other end of the man. But in its way it is scarcely less comical than the notion of the Dean unconsciously carrying his glove on his head, while, standing stock still, after his manner, he delivered his Abbey sermon.

CHORAL INEPTITUDES.—Rev. E. P. Tenney, the genial and witty president of Colorado College, was at one time the beloved pastor of the Congregational Church in a sea-coast town in Massachusetts. To eke out his salary, his people gave him a donation party, among the presents being a fine new dress-coat for the pastor, and a tasty bonnet for his better half. On the following Sunday, as they walked up the aisle in their new habiliments, the choir inadvertently struck out with the voluntary, much to the discomfort of the sensitive clergyman and his wife, "Who are these in bright array?"

At the same church, a few weeks ago, the funeral of a prominent and highly respected citizen of the town, by the name of Knight, occurred, on which occasion, by a singular contrivance, the choir sang as their first selection the usually fitting hymn, "There will be no night there." The effect, as soprano, alto, and tenor successively took up the refrain, was well calculated to excite the risibles of those who had gathered in any but a humorous spirit.—*Editor's Drawer in Harper's Magazine for Nov.*

A correspondent gives us a singular illustration of the peculiar social condition of some of our more remote Western possessions. He tells us that, on a recent occasion, being on his return East from a visit to one of the Territories, he fell in with a gentleman residing out there, who showed him a regular invitation, inviting him to be present at the hanging of a man who had been sentenced to death for murder. However willing we might be to dispense with such a novel act of courtesy, and still more to avail ourselves of it, it seems, at all events, to indicate a disposition, on the part of the authorities, to see that the laws of the land are duly enforced. And, in fact, our correspondent's observations led him to the conclusion that, in the territories east of California, there is a much better regulated social condition, and a much greater regard for law and order, than prevailed in California in the earlier days of its American occupation.

This is surely Darwinian development in its latest and most extraordinary phase. By centuries of boiling, the red has become hereditary, the eggs of the cooked lobster producing—by the process known to Darwin, in the gospel according to Frank, as "variation under domestication"—cooked lobsters. A little more patience, perhaps, and we shall see this delightful crustacean producing also its own salad; nor, after this, seeing that camels already carry their own water-butts and filters about with them in their stomachs, would it be too much to expect of the lobsters that it should secrete a certain quantum of mayonnaise dressing. But the prospect that is thus opened up is unlimited, and too beautiful even for anticipation. If hens could only lay poached eggs, or geese manage to truffle their livers! At the same time, I am not at all satisfied that there is not a certain immorality in thus seeking to tamper with the primitive simplicity of Nature's arrangements. Things would get too much mixed.—*London World.*

Let thy alms go before and keep heaven's gate open for thee, or both may come too late.—*Herbert.*

## BOOK REVIEWS.

SKETCH OF EDWARD COLES, second Governor of Illinois; and of the Slavery Struggle of 1823-24. Prepared for the Chicago Historical Society by E. B. Washburne. Chicago, Jansen, McClurg & Co. Price, \$1.75.

This book is of value not so much for what is personal to the subject of the sketch, though this is of interest, as for its admirable description of the times and events to which he was related. One can hardly realize that a public man who died less than fourteen years ago had been the private secretary of Madison, and was the personal friend of Thomas Jefferson. The author was well fitted for the work in hand, having played an important part in the scenes described. Many personal reminiscences and letters of public men are given, and the story is told in a graphic and entertaining way. It is an important contribution to the history of Illinois during a period of great excitement and momentous issue. A portrait of Governor Coles faces the title page. Print, paper, and binding are all that could be desired.

HELPS TO MEDITATION.—Sketches for Every Day in the Year. By the Rev. Alfred G. Mortimer, with an Introduction by the Bishop of Springfield. Second edition. Vol. I. Advent to Trinity. New York, E. & J. B. Young & Co.

The beginning of the Christian Year is well chosen by the publishers for the issue of this well bound edition of these valuable "Helps." The notices which from time to time have appeared in these columns, as various portions of the work have appeared, need not be here repeated. A spirit of earnest and fervent piety pervades it. The thoughtful introduction by Bishop Seymour closes with these words:

The work which follows is not a work of controversy. It is the result of painstaking research, of patient toil for the Divine Master's sake. It was undertaken, and carried forward, and completed in the spirit of love to God and love to man, and may He Who bade us love one another make its true teaching fruitful in the nurture and salvation of souls.

THE BOY'S MABINOIGION; being the earliest Welsh tales of King Arthur in the famous Red Book of Hergest. Edited for boys with an introduction by Sidney Lanier. New York: Charles Scribner's Sons, 1881. Cloth, 8vo., pp. 361. Price, \$3.00.

Mr. Lanier's last work is a companion volume to his "Boy's Froissart," and "Boy's King Arthur." The strange world of old Welsh—which means old British—tradition, into which it gives us entrance, will be found to have a wild and poetic atmosphere of its own. There is nothing in any other romantic literature quite like this. The air of novelty adds to the charm of the volume, which possesses much of value for older readers, than those for whom it is primarily intended. The book is printed upon heavy tinted paper, and is handsomely illustrated and bound.

THE FLOATING PRINCE, and other fairy tales. By Frank R. Stockton. New York: Charles Scribner's Sons, 1881. Cloth, pp. 199. Price, \$2.50.

Of Mr. Stockton's happy manner of combining realistic narrative with humor, which has already made him so many friends among the little folks, we have a very attractive specimen in this elegantly printed and illustrated volume. A ray of originality runs through every tale. Few holiday books of the season will prove so completely irresistible to young minds.

SHAKESPEARE FOR THE YOUNG FOLKS. Robert R. Raymond. Illustrated. A Midsummer Night's Dream. As You Like It. Julius Caesar. New York: Fords, Howard & Hulbert. For sale by Jansen, McClurg & Co., 117 and 119 State St., Chicago. Price, \$2.75.

The author of this beautiful volume may well say that its purpose needs no apology. Nor does the book itself; for it is admirably calculated to form and cherish a taste for literature in the youthful mind. It abounds in well-executed wood cuts, some illustrative of the text, others symbolical. And, to make it complete, there is a nicely written biographical notice of "the immortal" Shakespeare. We know of no book of its size and character that would be a more appropriate Christmas gift for a boy or girl, whose intellect craves something of a higher character in the way of amusing reading, than the fairy-tales and ghost-stories of the nursery.

LEAVES OF LIFE.—Choice Poems, by the late Frances Ridley Havergal. Square 24 mo. 150 pp. Handsome cardboard covers, 25¢ cloth, plain edges, 40 cts; red edges, 45 cts; gilt edges, 50 cts. Philadelphia American Sunday School Union, 1122 Chestnut St. New York and Chicago.

Everyone knows what a priceless legacy of sacred song Miss Havergal left behind her. In this little volume, some of her most charming pieces are very worthily set, making a valuable gift for Christmas, New Year's, or Birthdays.

LITTLE PUSSY WILLOW, also THE MINISTER'S WATER-MELONS. By Harriet Beecher Stowe. Illustrated. New York: Fords, Howard & Hulbert. Price, \$1.25. For sale by Jansen, McClurg & Co., 117 and 119 State Street, Chicago.

Two entertaining stories for girls or boys, well adapted to the season. Mrs. Stowe's name in such a connection is a sure passport to the affections of the youngsters. The style of binding, moreover, and the choice illustrations of this little volume, add greatly to its attractiveness.

Our *Little Ones* and *The Nursery*, the title of the consolidated magazine for young children, comes out for December with a beautiful full-page frontispiece, and engravings on every page. It is, throughout, a fine specimen of artistic and typographic art. The type is large and the words are small, the stories short and simple. In every way it seems well adapted to its purpose which is to amuse and instruct the children. It is heartily commended, and will prove a most welcome visitor in every family to which it is sent. Price, \$1.50 a year. Address the Russell Publishing Co., 149 Tremont St., Boston.

The *Sanitary Engineer*.—This most excellent periodical is about to enter upon its fifth year. With the number for December 1st, it

becomes a weekly journal, the subscription price remaining unchanged. As a reliable work for present perusal and future reference by the artisan, architect, engineer, sanitarian, legislator, and all others interested in the conservation of the lives and health of their neighbors and themselves, it has not its equal. No one should attempt building, especially in cities, where the water supply, heating, ventilation, sewage, are questions of such vital importance, without having first made its pages a diligent study. The paper of Dr. Morton 'on Electric Lighting—its fire-risks and their remedies, which appear in the first number of the ensuing volume, is of present and great importance. The endless ramifications of "the telegraphic and telephonic systems," render the use of the electric system of lighting most dangerous not only to life but to property. A general knowledge of these dangers will enable us to guard against them. This knowledge Dr. Morton's paper imparts. His paper we would like to present to our readers in full did space permit. A column in the journal is devoted to answering questions of practical and general importance; subscribers thus can avail themselves of the counsel and advice of experts in the topics above referred to. Philbrick, Warring, Billings and many other noted Sanitary Engineers are regular contributors to its pages.

This year's Christmas *St. Nicholas* is the finest number of that magazine ever issued; and therefore, probably, it is also the finest number of a children's magazine ever printed. Its ninety odd pages full of fine illustrations make it a delightful Christmas present for a boy or girl. It opens with a superb frontispiece, engraved by T. Cole, after a painting by the famous Spanish painter Zamaacois, and which here figures as one of the illustrations of an article about court-jesters in the olden time.

The pictures, stories, poems, and lively pieces in this beautiful number will, of course, interest the boys and girls; and at least thirteen hundred members of the Agassiz Association will enjoy reading Mr. Ballard's ninth report concerning that vigorous society, and its delightful, self-imposed studies of Nature; and the "Jack-in-the-Pulpit," "Letter-box," and "Riddle-box" pages will have devoted readers; but that one thing in this number which is most likely to rivet the attention of the young folk is "Deacon Green's Offer" of one hundred brand-new one dollar bills to the one hundred boys and girls who best shall do a certain pleasant piece of work for him.

A. D. F. Randolph & Co. will publish immediately, in a handsome form, a volume compiled and edited by Wm. Oland Bourne, "Now I Lay Me Down to Sleep. The Prayer of Childhood in Literature and Song." It comprises a number of interesting incidents of the Children's prayer, in the history of divines, statesmen, soldiers, as well as of the aged and the young. The poetry of the theme is also fully illustrated.

The Rev. Mr. Lowrie, of Washington, D. C., has published through Pott, 12 Astor Place, New York, a brochure of 100 pages, entitled "How to Behave in the Parish;" of which the Rev. Dr. Tatlock, of Connecticut, writes: "I am more than satisfied with it, and can but feel that it will do great service, and have a good sale. I think the parochial clergy are all debtors to the author for a very serviceable work."

THE HOOSIER SCHOOL-BOY, by Edward Eggleston, and Mrs. Dodge's story, "Donald and Dorothy," begin in the Christmas *St. Nicholas*. According to their usual custom, the conductors of that magazine have made a specially brilliant number of this Christmas issue. It has a hundred pages, a special cover, and nearly a hundred pictures, with a Christmas story, "An Angel in an Ulster," among its Christmas contents. The New York *Tribune* is responsible for the statement that the Empress of Austria reads *St. Nicholas* to her children, and enjoys the stories herself; and the *American Register*, of Paris, says that Queen Marguerite of Italy also reads *St. Nicholas*.

TRINITY CHURCH SEMI-CENTENNIAL, is the title of a pamphlet giving a sketch of the old parish at Monroe, Mich., by the Rector, the Rev. Ben. T. Hutchins. It is the substance of a sermon preached on the occasion of the anniversary, Oct. 13th, 1881, and is of value and interest as a historical document, not only to the parishioners for whom it was prepared, but also to all who would study the history of the Church in our western country.

AT YORKTOWN AND AT ST. MARY'S.—As far as we can make out, the Centennial celebration was a happier and far more successful affair at St. Mary's than at Yorktown. There is something irresistibly droll in the statement that Mr. Blaine arrived with the French guests only to find that the Yorktowners had all gone off to see the corner-stone of a monument laid; Brother Jonathan was "from to hum." And now Mr. Blaine orders a gunboat to receive on board the French guests with military honors, and take them up the river where "our folks" have gone, to see the "general trainin'." Alas! the valiant commander of the gunboat has ideas of etiquette hat are decidedly not French—he runs up to the mast head a German flag! And now the Secretary of State expostulates with the captain, while the Frenchmen laughingly refuse to step foot on board while the foeman's flag is aloft. But the captain, with republican simplicity and directness, informs the Secretary that he, the captain, knows what etiquette is. For four and twenty hours do the French guests remain on their own ship, and lose a whole day of the celebration of which they were to form so conspicuous a part.

At St. Mary's, the only *contretemps* arose from George the Third's having to play for the Fah Drill, and so not being able to sew on his ermine and finish his wig.—*The Palladium.*







**AN APPEAL.**—A clergyman of Tennessee died recently, leaving a widow and four young children. For several years previous to his death, this faithful priest was almost blind; notwithstanding which, he persevered in the fulfillment of his sacred duties almost to the very last; and that too with the barest support. His widow is by no means robust, and has to support herself and her little ones as best she may. Contributions will be gladly received at the office of the **LIVING CHURCH**, and forwarded to their destination.

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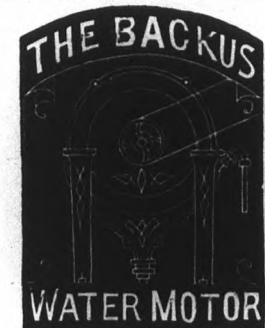
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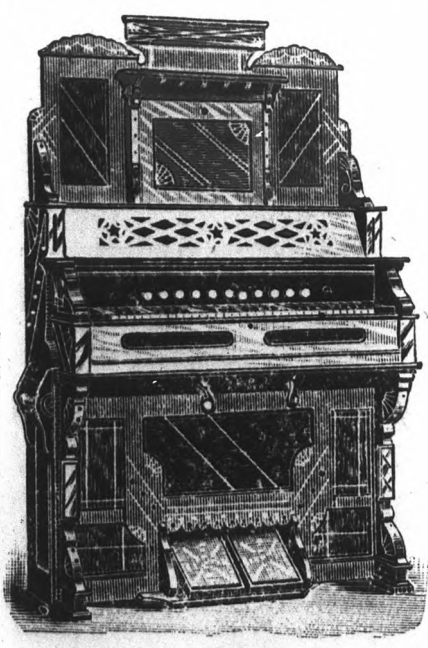
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