

The Living Church.

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

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WHOLE No. 129.

A Spring-Day Hymn.

Written for the Living Church.

How pure the dawn and bright!
A thousand songs of waking joy arise;
And to the zenith, flooding all the skies,
Mounts the wide splendor of the light.
So rise, my soul! to God.
Filled are the curving brooks
With hast'ning streams and waters running bright;
Dancing and singing in the morning light,
Or gliding into grassy nooks.
So flows my life toward God.
I look for flowers to bloom
Along the margin of these streams; the skies
Of warmer May, with many a fond surprise
Of violets shall cheer my gloom.
Thus do I hope in God.
All nature turns her face
Towards the increasing sun, and prays the fire
That kindles life, and bids the buds conspire
To clothe the earth with forms of grace.
Thus I aspire to God.
The day wanes to its close.
The drowsy herd turns homeward, and the wing
Of every bird is folded; vespers ring,
And weary hearts seek soft repose.
So rest, my heart! in God.

W. E. M.

THE EARLY AMERICAN BISHOPS.

A Series of Biographical Sketches.

BY THE BISHOP OF IOWA.

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CHAPTER III.

The Ordination took place in the private chapel of the Episcopal Palace at Fulham on St. Thomas' day. Crossing the moat that separates the grounds from the Bishop's walk (a raised pathway leading to the entrance of the Palace), and passing under a fine avenue of limes and through an arched gateway, one enters the two courts or quadrangles, the oldest portion of which dates from the time of Henry VII. The Hall, which is the principal apartment in the great quadrangle is immediately opposite the gateway, and was erected by Bishop Fitzjames on the site of the former Palace, which was as old as the conquest. Completed by Bishop Fletcher, the father of the dramatist, in 1595, used as a hall by Bishops Bonner and Ridley during the struggles of the Reformation, it was afterwards changed into a private chapel. In the windows, the arms of the Bishops of London are blazoned. It is wainscoted on the sides, and has a richly carved screen, while portraits of Henry VII., Henry VIII., Charles I., James II., William and Mary, good Queen Anne, Cromwell, Margaret of Anjou, and St. Thomas à Becket. Here in the portion of this dull and uninteresting pile of brick devoted to religious duties, the ordering of the diaconate of the young candidate took place by Dr. John Thomas, Lord Bishop of Lincoln, and on the Sunday, two days following, December 23d, in the same place the Lord Bishop of Carlisle, Dr. Richard Osbaldiston, acting for Bishop Sherlock then suffering from illness, advanced him to the Priesthood. The parchment "Letters of Priest's Orders" still preserved are *mutatis mutandis* almost identical with those we have given above, and the two in their photolithographic (1) reproduction are most interesting memorials of this man and the times. On the day of his Ordination to the priesthood, Mr. Seabury was licensed by the Bishop of London, as a missionary (2) to New Jersey, the Venerable Society assigning as his field the mission at New Brunswick out of regard to the request of the inhabitants, and to the universal testimony of the Episcopal Clergy in New York, in his favor, as "a youth of good genius, unblemished morals, sound principles in religion, and one that has made as good proficiency in literature, while in America, as the present state of learning there would admit of." (3) This appointment appears to have been determined upon, while Seabury "was gone for his improvement to the University of Edinburgh," if we may judge from the language of the "Abstract" we have just quoted; but it is evident that the future Bishop had won golden opinions while abroad. The choice of this field of labor was specially honorable to the young missionary, as the attention of the Society had been specially called to the importance of this post, in view of the establishment of a Dissenting College in the place. The leading clergyman of New York, the Rev. Henry Barclay, D. D., rector of Trinity, New York City, under date of October 3, 1752, writes as follows to the Secretary of the Society:—

"New Brunswick will, in all probability, be the seat of the Dissenting College, lately incorporated by Governor Belcher, and the Dissenting congregation have delayed calling a teacher with a view of having the president, who is a man of sense, and I am told, an agreeable preacher, upon which account it were to be wished that some gentleman could be found to supply Mr. Wood's place, capable of coping with them." (4) The missionary reached his new home on the 25th of May, 1754. He found a stone church "nearly finished," (5) but

without a spire. The congregation was good and extended a hearty welcome to the clergyman who entered at once upon his duties with zeal and earnestness.

For the two years and a half of Mr. Seabury's continuance at New Brunswick, the correspondence of the venerable society from its New Jersey missionaries is, unfortunately, not preserved. We do not need other testimony of his fidelity to duty, and his entire devotion to his work, than the fact that his abilities and success attracted the attention of Sir Charles Hardy, then Provincial Governor of New York, who induced him in the living of Jamaica on the 12th of January, 1757, thus bringing him "nearer to a most excellent father, whom he dearly loved, and whose conversation he highly valued." [Beardsley, 8] Three months prior to his formal entrance upon his new field of labor, Mr. Seabury married Mary, daughter of Mr. Edward Hicks, of New York. [Hawks & Perry's Conn. I. 326. The marriage is recorded on page 326 of the first volume of "Marriage Bonds" in the archives of the State of New York. Vide. N. Y. Marriages, 343.]

It was to no sinecure that the earnest and aggressive young missionary was appointed. For more than half a century the parish at Jamaica had been a battle-ground between the Church and dissent. (1) The church had been built, the parsonage provided, and the glebe secured by public rate, levied on all the inhabitants; and church-wardens and vestrymen had been chosen agreeably to the "Ministry Act" of 1693, which enjoined "that there shall be called, inducted and established, a good, sufficient Protestant minister to officiate and have the care of souls." (2) Agreeably to the maxims of English law, all houses for worship built by public assessment are vested in the Established Church, and the instructions to the Royal Governor enjoined upon them to "take care that God be duly and devoutly served;" "that the book of Common Prayer be read each Sunday and Holiday;" "that the Sacraments be administered according to the rites of the Church of England;" and that no minister be preferred to a benefice without he has a certificate from the Bishop of London of his being conformable to the doctrine and discipline of the Church of England, and of a good life and conversation." (3) Still as "the Ministry Act" gave all the freeholders the right to elect the vestry, and as a majority of the inhabitants were dissenters, that body was not infrequently wholly composed of persons inimical to the Church. At the time of which we write, a majority of the vestry were dissenters, and on the death of the Rev. Thomas Colgan, who had been the incumbent for a score of years, they "presented a Mr. Simon Morton, a dissenting minister, for induction into the parish of Jamaica." As Mr. Morton had not the license or certificate of the Bishop of London, and consequently was not qualified, the Governor, Sir Charles Hardy, would not collate him to the cure, and after a period of six months, the presentation having by law devolved on the Governor, instituted the Rev. Samuel Seabury, by virtue of the following mandate:

INSTITUTION.

I, Sir Charles Hardy, Knight, Captain-General and Governor in chief, in and over the Province of New York, and the territories depending thereon, and Vice-Admiral of the same, do, in pursuance of the power devolved upon me, collate, institute and establish you, Samuel Seabury, Jr., minister of the Parish Church of Jamaica, in Queen's County, on Nassau Island, (commonly called Grace Church) and the adjacent towns and farms thereunto belonging, to have the care of the souls of the parishioners of the said parish church, towns and farms, and take your care and

Given under my hand and the prerogative seal of the Province of New York, the 12th day of Jan. 1757.
[Signed] CHARLES HARDY. (4)

The next step in these formalities, modelled as they were on those obtaining in the "Establishment" across the ocean, was the "reading in." Samuel Clowes, Jr., and William Sherlock certify that "Samuel Seabury, Jr., minister of Jamaica, on the 23d day of January, in the year of our Lord, Christ, 1757, did read in his parish church of Jamaica, openly, publicly and solemnly, the Morning and Evening Prayer appointed to be read by, and according to the book entitled, The Book of Common Prayer, etc.; and after such reading, did openly and publicly declare his unfeigned assent and consent to the use of all things therein contained; and did read certificates of his having declared his conformity to the Liturgy of the Church of England, before Thomas, Lord Bishop of London, and Sir Charles Hardy, Captain-General and Commander-in-Chief of the Province of New York, and did renew this declaration in his parish church aforesaid; and did read the Articles of Religion and declare his unfeigned assent and consent thereto." (5)

This was done in accordance with the requirements of the English statutes 13 and 14 Car. 2, c. 4 and the 13 Eliz. c. 12, ss. 3, 8., and the words used by the newly inducted rector were these:

1. Vide, "Papers relating to Churches in Queens County," in Doc. Hist. of New York, III, 126-206.
2. Antiquities of Parish Church, Jamaica, including New Town and Flushing, by Henry Onderdonk, Jr. 8vo. Jamaica, N. Y., 1880, p. 6.
3. Ibid. p. 12.
4. Ibid. p. 68.
5. Onderdonk's Jamaica Churches, p. 68.

"I, Samuel Seabury, clerk, Master of Arts, do here declare my unfeigned assent and consent to all and everything contained in and prescribed by the book, entitled, 'The Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the form or manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons.' (1)

1. Burn's Eccl. Law, edited by R. Phillimore, D. C. L., i. 177.

Europe and Asia.

The Nihilist Head-Quarters.—Candahar.—New American Church in Paris.—Russian Affairs.—A Depleted Turkey.—Prussia.

Geneva, in Switzerland, is being regarded with a very black look by most of the royalties in Europe. The chief Nihilists all live there; and from thence, carry on their hideous schemes. If Switzerland does not look out, this harboring of such villains will cost her dear. The London Times has been giving some sketches of the chief ruffians. It says "The leading spirit, since the death of the notorious 'Père Bakounine,' at Berne, is an ex-Professor of the Kieff University, who, not being able to obtain a *permis de séjour*, owing to his being without his papers, managed to evade the Swiss police regulations on the subject by changing his domicile about every three or four weeks. Prince Krapotkin, who has lately been requested to take up his residence beyond the frontiers of the canton, is another of the chiefs. But perhaps the most dangerous of the party there is a certain ex-student of the Kazan University, who managed to escape from captivity after two years' imprisonment. This man, thanks to the Radical party at Geneva, succeeded in acquiring the Geneva bourgeoisie. The police therefore, cannot interfere with him in any way as long as he does not offend against Swiss laws or Swiss rights. He keeps a small shop, where I have frequently been, which serves as a kind of central bureau for expatriated Nihilists. They are addressed hither on leaving Russia, and are here furnished with supplies and instructions. It was from this very bureau that Vera Sassulitch used to draw the funds which enabled her to live on the shore of the lake of Geneva, near the Vaudois frontier of the canton. In fact, she acknowledged that she had been with him only a few days before my first visit to Geneva. His shop is a mere pretext; and it is only in the afternoon, towards dusk, that one is apt to meet a curious assemblage of faces in his back parlor. I noticed a large preponderance of Muscovite Jews, with their thin black beards and yellow complexions; and this coincides with the Berlin and St. Petersburg police reports, which show that the malcontents are recruited very largely from among students of Jewish origin."

On April 13th, Candahar was evacuated by the British. A large party in England mourn over it, and see the ghost of Russia's influence rising over the retreating troops. It will undoubtedly be the worse for Candahar. The *John Bull* newspaper foams and rages about it. We quote from a late editorial: "It is certain that no more glaring example of political immorality can be conceived, than will be involved in delivering over the inhabitants of the district of Candahar and of the Pishin valley to the rule of Abdurrahman. The deed will be done in direct defiance of the formal pledges of the British authorities. The evacuation of Candahar by the British troops will notoriously be the signal for anarchy. This miserable Ministry seems intent upon stirring up bloodshed and strife in all parts of the globe. Actual war in South Africa, the chance of war in the East, the certainty of war in Afghanistan, are some of the results of submitting the conduct of the affairs of this great Empire to the Cabinet of All the Follies."

Any American who is in the habit of visiting Paris will be glad to hear that a new church is to be built, to supersede that cooped-up place in the Rue Bayard, where, unless you went half an hour before Service, you could hardly ever get a seat. Bishop Littlejohn lately laid the corner stone. It will be a very large and handsome building. The worshippers say—"the handsomest Protestant church in Paris"; but that is not saying much, for there is not one tolerable building among them. The Bishop made an eloquent address on the occasion.

The Russians are so frightened about assassins, etc., that they made every household along the line of the funeral procession of the Czar very uncomfortable. Most of the houses along the route had to be locked and barred, and the keys handed over to the police until the cortege had passed. The procession itself was guarded on each side by armed troops in single file, who marched with it over the whole distance. The police seemed to be anxious to make up for their extreme negligence in Garden-street. The extraordinary carelessness which was shown there is to be investigated officially by a commission in the Police Department of the Ministry of the Interior. The Chief of the Police, too, is to be replaced by Major-General Baranoff, Governor of Kovno, famous through his chase of a Turkish

vessel, while commanding the *Vesta* in the Black Sea.

A church is to be erected on the spot where the Emperor was killed. The passers-by were quite touched, the other day, to see a lady kneeling there in the snow, and in the bitterly cold weather, in the act of prayer. It was the Duchess of Edingburgh, the late Czar's daughter.

The convicted assassins of the dead monarch were executed on last Friday. An attempt, by the Nihilists, upon the prison in which the culprits were confined, had been made, and frustrated. Twenty of the intending rescuers were captured, and bombs found in the possession of each.

The Greek ambassador at Berlin has notified the Prussian government that the Greeks will give in, and will take half the cake, rather than get none. It will be a hard time for the Greek King's ministry, for there has been tremendous talk, and drill and beating of drums, about Athens; but it is of no use. The "Powers" have cried—"we will not help you, and we mean what we say." "Half the cake" is a severe loss for Turkey, who is getting very much to resemble the fowl of that name after being served for a Thanksgiving dinner. Only two generations ago, the possessions of Turkey ran from the river Pruth to Cape Matapan; and, barring Russia, it was the largest Empire in Europe. But Turkey has been extensively cupped and bled since that time. Little Greece was cut off in the south, and set up housekeeping for itself; then Servia and Roumania were cut off in the north. Since Turkey's last war with Russia, Austria has appropriated Bosnia, and Herzegovina; Bulgaria gained in fact its independence; Eastern Roumelia a state of semi-independence; and Servia, Roumania, and Montenegro were enlarged by several slices of Turkey. This left Turkey in Europe one of the smallest European States. So far Turkey has lost two-thirds of her European possessions. The European population of Turkey has dwindled down from twenty to five millions of people.

The old Kaiser in Berlin (and a fine old fellow he is) has just been celebrating his 84th birthday. They make a good deal more over birthdays, in Germany, than we do; and of course an Emperor's birth-day is a tremendous event. The Imperial reception was less brilliant than it would have been but for the Court being in mourning for the late Czar. The members of the Emperor's family, and the civil and military officers attached to his person, together with the Prince and Princess Christian, offered their congratulations to his Majesty. Bouquets and many other presents had been sent by a number of private persons, while the Emperor, on showing himself at a window, was heartily cheered by an assembled crowd. Subsequently, his Majesty received the great dignitaries of the Court; and, in thanking them for their expression of goodwill, gravely referred to the melancholy event which had lately caused him such deep sorrow.

Bismarck is gradually getting matters arranged with the Roman Curia, which astute body, as generally proves to be the case in a long fight, is not coming out very badly hurt. In regard to several of the large bishoprics that have been so long vacant, the present Episcopal administrators are dispensed from taking the oath, and will be allowed full control over the diocesan funds; and, further, the law stopping the State grants for the payment of the salaries of Bishops and clergy will be repealed.

An English correspondent says: "No little surprise was occasioned, the other day, by a return of the number of clergymen actually engaged in the parochial work of the Church of England. The figures come out as follows:—Incumbents resident, 11,186; non-resident, 1,509; Curates, 5,275; total, 17,970. But the number of names in the Clergy-list exceeds 25,000; so that it would seem that there are no fewer than 7,000, or considerably more than a fourth of the clerical body—who are not engaged in pastoral work. What the explanation may be, I cannot venture to suggest; but you will see that the very same condition of things exists here, of which you complain on your side of the Atlantic, namely, the overwhelming need of more laborers to gather in the harvest, and yet the numbers there are who should be at work, but who are either unable or unwilling, for some reason or other, to find employment in the vineyard. Surely, it would be difficult to select a more important subject for investigation."

Some one has well said: "Learning will accumulate wonderfully, if you add a little to it every day. Do not wait for a long period of leisure. Pick up a book and gain one new idea, if no more. Save that one, and add another as soon as you can."

The Earl of Beaconsfield, ex-Premier of England, died at 5 A. M., last Tuesday morning, April 19th. He was perfectly conscious to the last. Our readers will find a brief sketch of the noble Earl's political career in our English correspondent's letter in the present number of the LIVING CHURCH.

From a Failure to an Earldom.

From our English Correspondent.

LONDON, March 31st, 1881.

The public were a good deal startled on Tuesday by the news that Lord Beaconsfield was apparently on his death bed. He had been indisposed for some days, but till Sunday no serious consequences were apprehended. To-day, his lordship is somewhat better; but even now his state must be regarded as critical. Only last week, we had a sad illustration of the deceptiveness of more favorable symptoms; for the Earl of St. German's (an admirable Churchman, by the way), who was suffering from Lord Beaconsfield's complaint—bronchitis—was reported better, but the next day he died. Lord St. German's was in the prime of life; but Lord Beaconsfield has to struggle against that incurable complaint—seventy-seven. So prominent a place has the noble earl filled in the politics of the last five and thirty years, that it would require no small effort of the imagination to conceive a Parliament which would know him no more.

Lord Beaconsfield's career has been a curious illustration of "luck." He had made his debut in the House of Commons, and had proved so signal a failure, that any idea of his ever having a second chance must have seemed the merest chimera. Nevertheless, it came.

In 1846, Sir Robert Peel felt unable to resist Free Trade, any longer, and suddenly proposed the repeal of the Corn Laws; apparently never doubting that his party would follow him. A large section of it, however, refused to do so; and, though they must have felt that they had not the slightest chance of foiling the hateful policy of their chief, they were ready to do anything to revenge themselves upon him at this juncture. Mr. Disraeli presented himself, and proved his capacity to shoot out any number of arrows, even bitter words. Though he could do nothing but give expression to their rage, he was hailed as a deliverer; and the sudden death of Lord George Bentinck soon afterwards gave him the lead (which, however, was not yielded to him without much grudging,) of the new party of Protectionists. It has been very curious to note how gradually he has lived down the sneers not only of the other side, but of his own; but his success in that respect does not prove so much as might at first sight be thought. It is singular, and it must be allowed to be a very amiable peculiarity of our English Parliament, that it always respects its old members. The late Mr. Joseph Hume, who for the greater part of his life was executed as an intemperate bore, saw himself, at last, regarded almost with veneration; and even Mr. Whalley, when he died, was followed to the grave with a chorus of compliments. Lord Beaconsfield will scarcely leave behind him the reputation of a great statesman; but your readers will perhaps be a little surprised to hear me say, that he was not much of an orator. It is true that there were very few of his speeches which had no noticeable passages; but I can bear witness from long and painful experience (for I have heard him scores of times), that there were fewer still that did not contain long reaches of mere tediousness. His audiences used to forget these dull passages, and only to remember and talk about the *purpurei panni*. These same purple patches, though they used to take the public fancy, would not always bear very strict scrutiny. For instance, his famous expression about "the Mass-in-Masquerade" means exactly the reverse of what he intended. He meant to accuse certain clergymen of making the English Liturgy like the Roman Mass; but his phrase really means that they made the Mass (presumably the Roman Mass) assume some characteristic that was foreign to it.

Two wealthy newspaper proprietors, Mr. Levy—I beg his pardon Mr. Lawson—of the *Telegraph*, and Mr. Labouchere of *Truth*, have been good enough to get up a sort of drama for the amusement of the public. Mr. Labouchere, who is a nephew of the late Lord Taunton, a well-known Liberal statesman of the last generation, does not like Mr. Lawson, and has for a long time past done his best to make his life a burden to him, by gibes at the recent change of his name, and the peculiarities of the *Telegraph*. At last, Mr. Lawson assaulted him in the street; whereupon Mr. Labouchere called him out. Mr. Lawson consulted military friends, but afterwards he took counsel with the ladies of his family, whose advice (which, of course, was—not to fight) he preferred to follow. Mr. Labouchere then lamponed him in *Truth*, and Mr. Lawson was so misguided as to commence a criminal suit against him. The result has been, that Mr. Labouchere was allowed the pleasure of cross-examining his enemy for a couple of days, without having to give Mr. Lawson his innings in return. In the end, the jury disagreed, and were discharged without giving a verdict at all; so that all the plaintiff took by his motion was—the happiness of paying enormous fees to his counsel, and being made to look a hundred fold more ridiculous than ever. I do not know what kind of idea it will give you of our "best possible instructors" in this country; but I should tell you, that Mr. Lawson confessed that he had never heard of Dr. Franklin! Yet, Mr. Lawson does the thinking, or at least directs those who do the thinking, for at least a million persons, every morning.

THE PIONEER CHURCH.

Consecration of Jubilee College Chapel.

[From a Pioneer Paper of the Early Day.]

In the early part of autumn of 1836, a quaker wagon arrived at the log tavern of Mr. Coolidge, very near the centre of this county, from which alighted a gentleman, aged about sixty, with his wife, perhaps a dozen years his junior. A trunk or two completed the load. The stranger inquired if he could be accommodated with board for a few days, to which Mr. Coolidge replied that his cabin was small at the best, and that just now he was overrun with new comers, but that he would do the best he could. The stranger asked if there was no other place in the settlement in which he could get shelter; but receiving for answer that every house was full, he asked if there was any "claim" he could purchase, adding that he liked the appearance of the country, and wished to settle. Mr. C. answered that he had learnt within a day or two that a man who arrived a few days before, and had made a claim about a mile north, was disposed to sell it, but that he knew of no other. The direction being pointed out to him, the stranger found no difficulty in reaching the spot, and there saw a family preparing to cook their supper in front of a wagon, which served as their domicile to sleep in at night, while a few newly-raised logs with a clapboard roof, furnished a shelter from the sun in the day-time in that sultry season. The stranger began:

"I understand you wish to sell this claim?"

"Why, yes, I've been thinking of it; and, if my brother is agreed, I don't know but I would."

"How much land have you taken up?"

"A quarter-section."

"Is this the only house on it?"

"This is the only one that's covered, but my brother has got some logs rolled up over that point yonder."

"Do you know the lines of the claim?"

"Yes; it runs along this bluff, takes in the bottom you see there, and crosses the creek by that black walnut."

"That's enough. What do you ask for it?"

"Well, I'll take three hundred dollars."

"I'll give it. Step over to Mr. Coolidge's, and I'll hand you the money."

The settler followed the stranger accordingly, received the money, and the claim changed owners without further circumlocution or beating about the bush.

The purchaser was the Rt. Rev. Philander Chase, Bishop of the Diocese of Illinois, and such was his entrance into our county. The next day, the logs were hauled from the "point," and placed alongside the cabin first spoken of, a team was despatched to Peoria for a load of boards, a floor was laid on the same day, and on the day following Bishop Chase was fixed in his new habitation.

Having thus secured a home for his family, he began to look around him, with the view of obtaining more lands which might inure to the benefit of the contemplated institutions. The township in which he had located, as the reader who knows anything about "claims" is already advised, with one or two adjoining, was not yet in market, and it was an object to secure as much of these as his means would permit. From the settlers around he purchased claims, so that when the land was brought into market two years afterwards (in the fall of 1830), he was able to purchase, if we remember correctly, about 2,000 acres at government price, \$1.25 per acre. His chief object accomplished, the indefatigable pioneer, as soon as the season permitted, the ensuing spring, commenced his building operations, and laid the foundation of the chapel of Jubilee College.

This was nearly completed the same year; when failing to sell the real estate in Michigan, from which source he expected to realize funds with which to proceed, his means were exhausted, and in November he set out for a journey to the South, to present his enterprise to the liberality of the Christian public. He returned during the next month, and the chapel having been entirely finished, an early day was appointed for its consecration.

Here again we ought to break on our narrative, and note the changes which four years have wrought in that part of the country. We ought to describe the residence of the Bishop—the two original log houses now neatly plastered inside and out, with the frame additions at each end— all neatly enclosed with palings; the buildings on Jubilee hill—the beautiful mud cottage of Mr. Radley—the store and boarding-houses, both two-story frames—and the stone chapel, dimly seen through the towering oaks which shade it—the hill itself commanding one of the most extensive views in the country.

The consecration of the chapel took place on Sunday, the 8th inst. The morning was cloudy, with a cold westerly wind; but about 10 o'clock the clouds disappeared, and the day became one of the most charming of an American autumn. We reached the chapel, fifteen miles from Peoria, just as the deep tones of the bell gave notice that Service was about to commence. On entering the building, we were reminded of the splendid Episcopal churches of our Eastern cities, save that here the pews are all free, and that Prayer-Books were distributed on the seats, so that every attendant might be supplied. Presently the venerable Bishop entered, accompanied by the Rev. Samuel Chase (his nephew), commencing the Service as they advanced. We never saw a more attentive congregation. Every person rose, and each having a book, all made the proper responses. The ceremony of consecration occupied about an hour and a half; then followed a discourse by the Bishop of an hour's length, and the remaining Services occupied another hour.

It is needless to say that everything was conducted with the utmost solemnity, and that each

heart capable of appreciating the blessings of religious instruction felt grateful to that kind Providence who had thus brought it to their doors. It will doubtless gratify public curiosity to know that Bishop Chase, during his year's absence, succeeded in raising funds sufficient to enable him to go on with the college buildings, and that they will be commenced as early in the ensuing spring as the weather will permit.—Peoria Register.

CATHOLICISM NOT ROMANISM.

Synopsis of a Lecture by the Bishop of Springfield.

Reported for the Living Church.

The Rt. Rev. Geo. F. Seymour, D. D., L. L. D., delivered a lecture in St. Matthew's Church, Bloomington, on Monday evening, April 4th, on "The Distinction between Catholicism and Roman-Catholicism." An hour and a half was consumed in the discussion, which was carried on from step to step in a most masterly and scholarly manner; and though singularly forcible, was temperate, and never stooped to personalities. It would be impossible to re-produce the whole lecture, but we give, in substance, some of the points upon which the Bishop dwelt.

He sketched briefly the history of the Church of God—Patriarchal, Jewish, and Christian—showing that the Church was "God's creation," and was vindicated as such by miracles. The Jewish Church was prepared by Almighty God to receive His oracles, which were added in succession until the prophecy of Malachi closed the canon of the Old Testament. The Christian Church had its origin on the day of Pentecost, and was in like manner vindicated by miracles, years before one word of the New Testament was written.

The Jewish Church was exclusive, limited, national, belonging to one land and one people. The Christian Church is for all mankind alike. "Go ye into all the world," said the Lord to His assembled apostles, just before He ascended, "and preach the Gospel to every creature." This is her charter of Catholicity. The Catholic Church is for all in every land alike. She has her home in every land as much as in any other, so that she cannot be said to belong to one country more than to another.

Romanism contradicts this idea of Catholicity as given by Christ, and Holy Scripture, and the early ages of the Christian Church. Romanism is a reproduction of Judaism in being a local religion, exclusive, confined to one land—Italy—as Judaism was to Palestine. The theory of the Roman Church is that its head is here on earth; and that head is the Bishop of Rome. He is inherently the only Bishop, and all the world is his own diocese. This makes Romanism a foreign usurpation in every land except Italy, and is the fruitful source of the many errors which this false system produces. Modern Romanism, or the system of papal supremacy, is refuted by Rome herself in her primitive and pure condition, when she was the bulwark against heresy, and resisted in the person of Gregory I. the assumption of supreme power by the patriarch of Constantinople.

It is not difficult to account for the development of the papal power, and the astounding spectacle of the assumption it now presents. First: Rome was the greatest city in the world, and it naturally imparted to its Bishop the greatness which belonged to itself. All people naturally looked to him as the first among his fellows. Second: Rome, for the most part, remained orthodox during the three centuries when the great heresies preyed upon the Church. This fact naturally gave her Bishop a great prestige. Third: Of the five patriarchates into which Christendom was divided, four fell under the power of Mohammedanism, leaving Rome the sole survivor, untrammelled by the control of the infidel. Thus she could speak and act while all the others were powerless. Fourth:—During the ages of barbarism, anarchy and misrule, Rome was the only power that could speak, and could make its voice heard and obeyed for right against wrong, for innocence against outrage; and hence Rome was welcomed by the helpless nations of the West, to protect them against the cruel and ruthless warriors and robbers that were preying upon society. Fifth.—Rome was asked by every disaffected Bishop to interfere in his behalf against his metropolitan. So she intruded herself into foreign lands, until at last she claimed as a right what was at first sought as a favor.

From these causes, and others that might be named, Romanism assumed the position which it at present holds. And this position has been irrevocably fixed upon her by the Vatican decrees of 1870. These decrees make the dicta of Gregory VII, and the monstrous claims of Boniface VIII, and the monstrous assumptions of Pius IV, with the dogma of Infallibility added, as *de fide*, so that no one can be a member of the Church of Rome to-day without accepting this entire system. With this system we are at war. It is contrary to Scripture and ecclesiastical history, and we can never accept it until the Bible is a different book, and ecclesiastical history is made up of different facts.

It is a remarkable fact that the great mass of those who most loudly denounce Rome are those who least understand her position; and they concede in word all that she claims to-day, by calling her Catholic, her priests Catholic, her Church Catholic, her people Catholics; and so help her all they can, by word, in conversation, and newspaper paragraph, and even in well-considered books that issue from their press; while no intelligent and well-instructed Churchman ever calls a Romanist, in this country, a Catholic, for that would be disloyal to Christ and to the word. No intelligent and well-instructed Churchman is in danger of falling a prey to the wiles of Rome. His true Catholicity protects him against her false pretensions.

The Clergy in the Parishes.

Written for the Living Church.

CAPE LOOKOUT, MARCH 17th, 1881.

Hon. Godly Layman, Warden of St. Lawrence's, Goldston; Deputy, etc., from the Diocese of Rutledge:

MY DEAR SIR:—The following correspondence will more fully illustrate the story recounted in my last, and will perhaps make still more clear to you the nature of the serious antagonism in which our ministry is now involved:

SELFWILTON, Oct. 4, 1876.

The Rt. Rev. Dr. Possumus, Bishop of Rutledge:

MY DEAR BISHOP:—I am in receipt of your's of the 1st inst. Excuse me for replying with respectful frankness that we seem to be somewhat at cross-purposes.

You apparently assume that our present parochial practice is accepted by the Church, and base your arguments accordingly upon that. I take my stand, on the contrary, upon the principles of my Church, as set forth in the most solemn manner in the Prayer Book, in the Ordinal and in her Articles, with which alone I had anything to do at my Ordination, and which therefore constitute the terms of the sacred contract entered into between the Bishop, acting on behalf and by the authority of the Church, and me. So long as it is a question of my duty to my Church, I am held, and rightly held to those principles, and am judged by my Bishop in accordance with my Ordination vows. Why, when it becomes a question of my Church's duty to me—the reciprocal duty which cannot be separated from the right to require obedience from me—why, am I then remitted to this practice, which is no part of our organic ecclesiastical law; which has grown out of the Church's neglect to provide a proper mode of giving mission to her clergy; which at best is only, slightly and incidentally recognized by our canons (Title I, Canon 14, §1), and which is the very antithesis of those principles?

This parochial practice, certainly in this diocese, virtually assumes that I came into the ministry as a profession, as I might have become a lawyer, a physician or a merchant, to earn my living in dependence upon my abilities, my own energies, and my skill, in making my way among men; and that I must, therefore, accept the business contingencies of that profession as I would have accepted those of any other which I might have chosen. Most respectfully as towards yourself, but with all the energies of my soul, do I repudiate any such construction of my relations to the Church, and protest against any reasoning based upon it.

That such is the position into which our parochial practice is gradually forcing down a large proportion of our clergy, I sorrowfully acknowledge. But deliberately to have availed myself of the Church of Christ and of His Gospel of Salvation, and of the spiritual necessities of my fellowmen, as a means of earning money, of securing a support for my family, or of advancing my social position in the world, would (judged in accordance with those principles) have been an act of sacrilege so gross, that I cannot conceive of any Bishop as the Church proposing it to me, or even accepting me on the supposition that such was my view of that ministry. Why, then, after I have been received into that ministry, should it be tacitly assumed that such is the ground upon which I stand? I have never been a party to any contract with the Church based upon any such assumption. I did not seek the Church's ministry for a living. I had my profession, and a far better one, in every worldly point of view, than the Church could ever have offered me. The Church asked me to give up that profession and to devote myself to "the glory of God, and the edification of His people," as a Messenger of God's Word, as a watchman for the souls of men, and as a steward of His sacred mysteries. That is what I undertook. That is what I have ever sought to do. That is the service for which I stand ready now. And before Him Whose servant I am, and before you, His Bishop over me, I solemnly protest against any system of the world's devising and only of the Church's suffering, which thrusts itself in between me and this work and service, and practically makes it a condition that I shall desecrate it and degrade myself by becoming a tradesman of sacred things. Between these two conceptions of the ministry there is and there can be neither concord nor compromise.

It is, however, with no lack of appreciation of the very serious difficulties of the position in which this great abuse places you, that I still feel myself constrained to leave with my Bishop the responsibility of taking such steps as circumstances permit, and as he may deem for the interest of the Church, in reference to my further discharge of the functions of my office. The captain who, for any reason, is off duty, and who receives no orders, can but report himself for duty to his immediate superior in the service.

Very respectfully your presbyter,

FRANK TRUSTALL.

RUTLEDGE, Oct. 6, 1876.

MY DEAR DOCTOR:—I have received and read your letter of the 4th. I will not merely say with interest, but with sincere respect for your feelings and convictions about the relations of the clergy to their work. At the same time, my good brother, you will excuse me for adding that it does seem to me that you discuss the subject too much in the spirit of a *doctrinaire*. There are many things in the Church, as in all things human, which we might all wish otherwise. But wise men take things as they find them, and make the best of them.

My own cordial feelings towards you would certainly prompt me to do anything in my power to secure you a suitable parish; but you would do wisely, as it seems to me, to enlist your

friends, and to write also to other Bishops who may, perhaps, have better opportunities than I. Believe me truly your friend and Bishop,

N. O. N. POSSUMUS.

SELFWILTON, Oct. 8, 1876.

MY DEAR BISHOP:—Your kind expression of a desire to serve me is gratifying to me personally: but both this and your advice that I should "enlist my friends" and "write to other Bishops," imply that office and position in the Church is a personal advantage—a *living*, if you please,—to be sought by making interest with such as have the power to bestow it; and to be bestowed by them, or procured by them, as a provision for such clergymen as may have claims upon them for such service.

It is this conception of the pastoral office and of the dread responsibilities of the care of souls, against which I enter my solemn protest. To ask of you such preferment as a personal favor to me, still more to apply to other Bishops or even to my own friends, for their influence in securing for me such a charge, is to put the care of souls upon this personal footing, and then to assert that my personal claims justify me in asking for such advantages at their hands.

I have no personal claims which I dare assert in such a connection. If the matter is to be put on such a footing, I am not worthy of serving my God in the humblest of the Church's Offices. But I know that He whom I serve; in Whose name the Church called me from my self-service to be a worker together with Christ, has far too much work to be done, to justify the Church in permitting a workman of my age, experience and capacity for work to be kept in unprofitable idleness, or even to justify her in wasting that experience on the work of beginners. I ask no personal favors; I have a right to be employed and I stand on the Church's duty to her Master's work, and to her Master's workmen, as such. If there be customs grown up in the Church which prevent her Bishops from assigning such workmen to this neglected work, why will you not, instead of conforming yourself to them, call rather on your clergy and laity to help you so to modify those customs as to relieve the Church from this reproach?

Very respectfully your presbyter,

FRANK TRUSTALL.

RUTLEDGE, Oct. 12, 1876.

MY DEAR DOCTOR:—I am not the Bishop of Utopia, but of Rutledge. In that Diocese you might find the Church's working more in accordance with your ideas; in this we must take things as we find them, though they do run somewhat in ruts. *Quicquid non movere*. Why disturb Camerina? The Church's working is, in our country, largely conformed to our peculiar polity. In the State, despite all our fine theories, he that would get into office, would be laughed at, if he thought it enough to qualify himself to serve his country, and then wait to be called on; or, being in office, if he thought that he had only to attend to his duties faithfully. Whatever he might be, he has none the less need to make interest with those who have influence, and actively and persistently, too, or others will anticipate him; he has none the less need to keep carefully on the right side of those whose favor gives stability, or he will go out as promptly as he came in. It is naturally the same in the Church, for the popular will settles the matter in the one case as in the other.

I shall not fail to do what I can for you.

Truly your friend and Bishop,

N. O. N. POSSUMUS.

Parochial Endowments.

A correspondent, referring to the legacy left by the late Leonard Sprague to the Church in Michigan, makes a valuable suggestion. He says:

"It is nothing new for the rich to endow churches and charities, but the idea that those in limited circumstances can perpetuate themselves and erect monuments more enduring than marble by providing a small income for all the future, seems hardly to have been thought of. I have lately drawn two wills for poor people, which will continue the payment of their pew rent forever. These wills provide for an annual payment to Zion Church, to be received and applied, as the rent of their pews, and the Wardens and Vestry are requested to set apart those pews, as free for the use of strangers, and to designate them the ——— memorial pew.

"The idea has been well received by all Church people who have consulted me about the disposition of their property, and for the last two or three years, I have not drawn a will for a Church man or woman, in which there has not been some provision made for the Church. I cannot help thinking that if the Church press would give more attention to this matter, very great good would result. Our people are daily passing from the Church militant, and others are taking their places. The pecuniary aid which the Church receives, in nearly all cases, ends with this life, and yet, almost every one could set apart enough of his estate, to continue nearly all he has been in the habit of giving to the Church, without seriously impairing any legacy he might wish to make to relatives, and I believe that many would do so, if their attention were called to the matter."

The people of Grace Church parish, Saint Louis, Mo., are making preparations to "take down the old church edifice, and to rebuild *de novo*. A unanimous invitation has been extended to the Rev. Dr. Ingraham, to assume the Rectorship of the parish, which he has accepted, and will enter upon his new duties on the first of May, being the second Sunday after Easter, and also the Festival of St. Philip and James.

It is due the Dr. to state that this is the third invitation which he has received to a Rectorship in St. Louis, since his resignation of St. John's. He was re-called to St. John's, and declined; he then served St. Paul's; and now, as stated above, is about to take charge of Grace Church.

DIOCESE, PARISH, AND MISSION.

Church News and Church Work.

[Reported for the Living Church.]

Albany.—The Vestry of St. John's Parish, Essex, have recently made some noteworthy changes in their chapel. The building has been moved up the hill, and thoroughly repaired inside and out. The inside has been ceiled with pine, and oiled; a rood screen of carved pine has been placed across the choir; a new carpet has been laid on the chancel floor; the organ chamber has been very much enlarged, and a new vestry room has been built; outside, a new bell (the gift of LeGrand B. Cannon) has been mounted in its turret, and the church has been painted a rich olive green, relieved with vermilion, a novel, and yet not displeasing combination of colors.

Where the chapel originally stood, the Vestry have built a very pleasant Rectory, and paid for it in full. The Rector (Rev. E. L. Toy), who has been in charge of the parish for the three years last past, will soon move into the new house.

At Elizabethtown, the county-town of Essex County, under the charge of the Rector of Essex, ground has been purchased, and the funds provided by some New York ladies, for the erection of a church.

The Vestry of St. John's Parish, Champlain (Rev. Irving McElroy, Missionary in charge), have commenced the work of ceiling the interior of the church with butternut. When completed and oiled, the church will be very beautiful. This parish has been steadily growing in financial strength during the past three years; its floating debt of \$500 has been reduced to about \$25.00, and the outlook for the payment of the mortgage upon its Rectory is promising. The Ladies' Aid Association have for years been in the habit of receiving and filling orders for artistic embroidery, from Miss Nichols, of San Francisco, Cal.; and have been thus enabled to help the vestry very materially, in their labor of supporting the work of the Church.

The Vestry of Christ Church, Rouse's Point. (Rev. Irving McElroy, Rector) have begun repairs upon the parish church; and efforts are now being made to secure the funds for the erection of a rectory. The parish has been growing rapidly during three years past; and, while the expenses have been kept within the income, three-fourths of the mortgage has been removed, and the balance will be cleared up during the present year. These are some of the signs of Church growth in the diocese of Albany, and especially in its vast northern missionary district, which includes the Adirondack wilderness. P. N.

The Convocation of Troy will meet in Grace Church, Waterford (Rev. Walter Thompson, Rector), on the 26th of April; the Rev. Irving McElroy, of Rouse's Point, is the appointed preacher.

Arkansas.—Last Sunday, I visited Morrilton, a new, growing, and interesting place. I held Divine Service twice in the Presbyterian church, which had been kindly offered.

The Services of the Church seemed to be little known to most of the people, but there were several families and a number of persons who desired to have regular Services held. Unfortunately for the place and the people, there are seven saloons in the town, and all seemed to be doing well.

But the people will read Church papers and tracts, and this is one way in which the missionary can do much good.

I should be pleased to receive any papers you have to spare, as they are a great help to us. I think I can get more subscribers, and will try. Your paper will do good, because it has many plain and good pieces, which the people need. In the last number there was an offer made from a parish at Lion, New York, to furnish a plain Chalice and Paten to any Mission needing the same. I have written to say that such a gift would be acceptable here. Please make some mention of the work here, as the people here are generally poor, and any help for a building or other need will be appreciated.

There is no part of the country more in need of Christian effort and missionary work than the Diocese of Arkansas. MISSIONARY.

Mississippi.—Bishop Green's health has so much improved by a month's rest at home, that he again started off, on Thursday, March 30th, hoping to be able to visit the most important of his long list of Spring appointments, before the meeting of his Council in May. "His sickness," writes a member of his family, "was, we think, most providential; for, forgetting his age, he had gone ahead for nearly four months, stopping for nothing, in fact almost battling with the elements, enduring hardships and privations which would have vanquished many a younger man, until at last nature rebelled against such usage, just in time to save him from a final break-down, from which he never could have rallied. His determination, and life, and spirits, have sustained him most wonderfully, and he scarcely realizes that he is two years older than the present century.

Speaking of our University, it has indeed turned out some noble men; and I trust that warm friends able to endow it will yet be raised up. The school has opened very well this year, and is getting on nicely. Mr. Sessmus, of whom we are very proud, has over sixty under him in the Grammar school, of which he is head-master. Our little church of St. Paul's and its Sunday School are yet very dear to me, and I think we are at last beginning to see the fruits of our ten years' labor amongst the people, since some of our once untaught, unkempt looking pupils are now well interested and faithful members of the Church. We have never yet ceased to regret losing Dr. S., though our late rector has been all we could wish; but we are soon to lose him also, as he says that he needs the rest of Sunday to sustain him in his labors of the week in the "Theological department."

Quincy.—On the 8th inst. the Bishop visited St. Mary's School and St. John's parish, Knoxville, and in the evening confirmed nine, eight of whom were pupils of the school. The girls were robed in white, without other ornament than a few simple flowers. The Service was choral,* the sermon and address to the confirmed being by the Bishop.

On Saturday, the Rev. T. L. Allen, brother to the priest whose work in Trinity, Rock Island, is meeting with great success and blessing, was ordained to the Priesthood. It was a matter of great regret that his brother could not be present at the Ordination. There were present and assisting at the Service, the Rev. Wm. B. Morrow, Rector of St. Paul's, Peoria, and the Rev. Geo. W. West, Chaplain of St. Mary's School. The Rev. Dr. Leffingwell presented the Candidate.

The Bishop preached upon the Ark of God and its treasures, making a beautiful comparison between the articles stored in the ancient ark and the gifts now committed to the Church, which the priesthood was to guard and preserve. The charge to the candidate was most appropriate and impressive.

Few of us who were present have ever witnessed a Service of greater dignity and solemnity. Its effect upon congregation and clergy must long be felt. Such a scene cannot be effaced from memory. Surely, those who are thus set apart for holy functions can never forget their awful responsibilities. The commission thus bestowed must have the abiding presence and blessing of the great Head of the Church.

The Rev. Mr. Allen has come to us from the Methodists. His examinations, we are told, have been most satisfactory, and as a Deacon he has earned a good degree by his work in Princeton. "Let thy priests be clothed with righteousness, and let thy saints sing with joyful-ness."

* Under the direction of the Rev. Mr. Morrow, of Peoria.

Wisconsin.—The Bishop of the Diocese has recently confirmed the following candidates, with the numerical results appended: Ashippun, (2 classes,) 9; Oconomowoc, 4; Waukesha, (2 classes,) 10; Delavan, 2; Elkhorn, 1; Sussex, 2; Darlington, 2; Beaver Dam, 5; Racine, (College Chapel,) 24; (St. Luke's) 16; (Holy Innocents,) 1; (St. Stephens) 1; Emmanuel, 12; Kenosha, (St. Matthews), 3.

Michigan.—Among the twenty-four candidates confirmed by Bishop Harris, at St. Paul's Church, Jackson, on Sunday, March 27th, were three deaf-mutes, members of Rev. Mr. Mann's congregation.

Massachusetts.—The Church of the Ascension, Ipswich, rejoices in the removal of a debt of \$5,000. It owes its liberty mainly to the generosity of friends of the parish in Boston and New York.

New York.—The mortgage debt upon the House of Rest for consumptives, has somewhat recently been paid. The removal of the incumbrance reduces the running expenses of the Institution, by several hundred dollars annually. On April 1st, Mrs. Dundas, for five years Matron of the House, tendered her resignation, finding the cares of the position too heavy for her strength. The House Committee greatly regret the step, having learned by long contact how to appreciate her value. The vacant place will be filled by Miss Ballantyne, who comes highly recommended. The appointment was made at the March meeting of the Executive Committee, and has already gone into effect. The Chaplain officiates on Sunday at regular Services, and makes bedside visitations to the Institution during the week. Special Wednesday afternoon Services have been established, at which the Rev. Dr. Peters, and the Rev. Edmund Guilbert have officiated alternately. The condition of the inmates is improving with the advance of spring.

The Church of the Holy Trinity, at Madison av. and 42d st., was opened for worship on Easter Day, April 19, 1874. Its Rector, Dr. Tyng, Jr., has labored for twenty years in New York, beginning when he was twenty-two. He has visited Europe three times in the interval. In 1861-62, he was assistant to his father at St. George's. On May 1, 1862, he assumed the Rectorship of the Church of the Mediator at Lexington av., and 30th st., now used by Moravians. On Feb. 14, 1864, he began Services in the Chapel of Rutgers Female College on Fifth av. The congregation was incorporated in less than two months afterwards, as the Church of the Holy Trinity. The present edifice of the parish, it will be remembered, was the place of meeting of the recent General Convention.

The Church of the Transfiguration, New York, of which the Rev. Dr. Houghton is Rector, has a Mission House, at Pacific Place, west of 29th street. Sister Rebecca of the Order of St. Mary's, is in charge. The "Maternity Society" of the parish has its headquarters here and "St. Anna's Guild" of poor women, an outgrowth of the "Maturity Society," meets in the House every Tuesday evening. It is now proposed to add a Home for respectable working boys—boys like "Joe" in Bleak House, who have no knowledge of what "home" means, and yet have good instincts, and might be rescued from vice and suffering. Twelve boys can be accommodated.

The Holy Innocent's Guild, of this parish has just issued a "third Annual Report." Since last year, it has cared for 103 children, in one way or another; and 412 garments have been distributed. It keeps entirely supplied with clothing and other necessities the inmates of the "Holy Innocents

Ward" in St. Mary's Free Hospital for Children. The ward contains 22 beds, occupied by sick little folks under ten years of age. The new building of this hospital (to which attention was called recently in the LIVING CHURCH) is being much appreciated by the Sisters of St. Mary, in their daily labors. The rooms are bright and sunny, and the appointments very nearly perfect.

The House of Mercy, under the same Sisterhood, reports 60 inmates for the last year. The present number is 65. The current expenses were \$17,279.33.

The Committee on "Work for Foreign Missions" held its last monthly meeting as usual in the school-room of Trinity Chapel. There was a large attendance, and the report which was read, showed that the aggregate amount of subscriptions received by the central committee for the month of March was more than \$1,200. Letters of encouragement were read from missionaries in Japan, and from Bishop Penick, who had been compelled by sickness to give up many of his appointments for Burton and elsewhere. He was now making arrangements to leave Africa early in May. A most earnest address was made by the Rev. Dr. McKim, of the Church of the Holy Trinity, in Harlem. He spoke of the field being "white unto the harvest." The field is there, the plow is in the furrow, and there is the seed; but the laborers are not there. Pray ye the head of the harvest to send forth more laborers. He spoke of the need of prayer, the house of prayer, and the necessity of faith in asking.

The Church Mission to Deaf Mutes, New York, of which the Rev. Dr. Galludet is the well-known head, seeks to purchase a large farm, where the already existing Home for Aged and Infirm Deaf Mutes can be permanently located, and where an Industrial Department of this Mission can be established. A fund of \$6,000 has already been raised toward the \$30,000 asked for. Many Deaf Mutes, after finishing their ordinary school-instruction, need to learn some industrial pursuit; and a farm with various workshops attached, would furnish the best means for this. It would furthermore provide a place where deaf mutes, who, partly from lack of business qualities, and partly on account of the nature of their affliction, do not succeed in life, could be cared for and industriously employed. The Institution, if once fairly started, would do much towards its own support.

Central Pennsylvania.—The Lenten Services in the steady-going old parish of Christ Church, Danville, were attended by large congregations, exceeding the good attendance of former years. The lectures on the Prayer Book by the Rector, on Wednesday evening, seems to have aroused a new interest among the younger, as well as the older, parishioners. The weekly lecture and Bible class in Grace Chapel, at Riverside, by the Assistant Minister have also done a good work. The three Sunday-Schools are flourishing, and interested. On Wednesday in Easter-week the corporation have voted to begin (with consent of the Bishop and Standing Committee) the demolition of old Christ Church, preparatory to the erection of the new Memorial-Church by the executors of the Baldy estate, and a Sunday-School chapel by the parish. The last Service in the old church was held on Tuesday, in Easter week. The new Church is to be of a fine stone of the region, cruciform, with a grand central tower, containing a clock and chime of bells. Mr. H. A. Congdon, of New York, is the architect. During the interim, or until the Sunday-School shall be first erected, the congregation of Christ Church will worship on Sunday morning in the Court-House, where the parish was organized just fifty-three years ago, and in the evenings, with the new congregation at Riverside.

Tennessee.—On the fourth Sunday in Lent, the Right Reverend the Bishop of the Diocese visited St. Paul's, Mason. St. Paul's is a congregation of colored people, in charge of two deacons, the Rev. Henderson Maclin, and the Rev. Isaac Edgar Black. Mr. Maclin is an old man, and Mr. Black, (the associate Pastor) is a young man of good education, very earnest and laborious, and is doing very much to win his people to the Church. The congregation have a handsome church building, erected entirely by their own efforts. One of the most liberal gifts ever made to the Church was that of Anderson Taylor, who, when this church was being built, determined to devote to the accomplishment of the undertaking, the proceeds of one year's labor of himself and sons. They cultivated a crop of cotton, and as the result of their efforts they laid on the altar the sum of eleven hundred dollars.

On the occasion of the Bishop's visit, the church was crowded to its utmost capacity. The Bishop preached, confirmed twenty-seven candidates, and celebrated the Holy Communion.

The Rev. Mr. Collins, Rector of Trinity Church, Mason, one of the most faithful missionaries in the Church, was present and assisted at the services.

The Rev. Isaac Edgar Black had the misfortune to lose most of his books and clothing by a fire which recently occurred at Mason. Who will help him replenish his library? Who will send him some Church literature, or theological books?

His address is: THE REV. ISAAC EDGAR BLACK, Mason, Tennessee.

The congregation of St. Paul's are most anxious to obtain an organ. Will any of the readers of the LIVING CHURCH help them?

X. Y. Z.

Current Literature.

THE LIFE OF CICERO. By St. Bonaventura. Translated and edited by the Rev. W. H. Hutchings, M. A., Sub-Warden of the House of Mercy, Clewer, New York. E. & J. B. Young & Co.

This book is a series of Meditations upon the principal events in the life of Our Lord. Written by a saint, in the thirteenth century, they are full of a quaint beauty, refreshing to our modern times. With a confident faith, the writer sets forth in picturesque vividness each scene as he thought it likely to have happened. There is something startling to us in this bold freedom with the Scripture narrative; but it is nevertheless interesting, and helps wonderfully to realize the events. There is a good specimen of this style in the Meditation for Holy Saturday, in which Peter is described as coming to and knocking at the door of the house where the Blessed Virgin and John were abiding; but here is the whole passage:

"On the morning of the Sabbath they remained within, with closed doors—the Blessed Virgin, her companions, and John, in deep affliction, as orphaned children, hardly speaking a word, but sitting together, and absorbed in the thought of what had passed. Now and then they raised their faces for a moment, and glanced at each other, as people do when suffering from some great and overwhelming calamity. A knock, we may imagine, is heard at the door, and they are thereby filled with fear and apprehension, and all security seemed gone. However, John went to the door, and on opening it discovered Peter; and turning to those who were within, said, 'It is Peter.' The Blessed Virgin said at once, 'Admit him.' Whereupon Peter entered, suffused with shame, weeping and sobbing greatly; and thus renewed the grief of all, who wept in silence. Then the other disciples, one after another, came to the house, weeping. At length, subduing their grief, they began to speak of their Lord. Then Peter says, 'I am ashamed of myself; I ought not to speak in your presence, nor to appear before men, because I forsook and denied my Lord, Who loved me so greatly.' The rest also smote their breasts, and wept, charging themselves with leaving their sweetest Lord. Then the Virgin Mother says, 'The Good Master and Faithful Shepherd has left us, and we remain as orphans; but I firmly trust that we shall soon have Him again. You know how gracious He is, and how dearly He loves you all. Doubt not that He will forgive every offense or fault freely.'"

Thus the Meditations proceed, introducing the experience of Peter in the Judgment Hall, and the recital of the events of the Last Supper, by St. John. The book will be found useful and suggestive through the whole round of the Christian year, as well as for the Lenten season. The book is interesting, also, as revealing the mind of him who is called "The Seraphic Doctor," the "blessed Bonaventura." General of the great Order of St. Francis, who was born at Bagdara, in Tuscany, A. D., 1221, and who died on his way to the Second Council of Lyons, on July 14, 1274, being a contemporary of such saints and philosophers as St. Dominic, St. Francis, St. Louis, St. Thomas, of Roger Bacon, Alexander of Hales, Albert the Great and Duns Scotus. Among these great names, Bonaventura shines out with a glory all his own, which leaves a lustre on these beautiful Meditations on the Life of Christ.

THE ENGLISH POETS. Selections, with Critical Introductions by Various Writers, and a General Introduction, by Matthew Arnold. Edited by Thomas Humphrey Ward, M. A., late Fellow of Brasenose College, Oxford. Four vols., 8vo., pp. 595, 496, 608, 620. London and New York: Macmillan & Co., Students' Edition. Price \$4.00

We have here the only really complete anthology of English poetry that has appeared since Campbell's "Specimens"; and it possesses many advantages over that work, in being more recent, better arranged and of higher critical value. Instead of one critic, the pens of many have been utilized, and the editor shows much ability in the selection made. To Dean Church, for instance, has been assigned Spencer and Wordsworth; to Professor Goldwin Smith, Andrew Marvell and Sir Walter Scott; to Dean Stanley, John and Charles Wesley and Keble; Swinburne writes of Collins; Sir Henry Taylor, of Samuel Rogers, Southey and Campbell; Mr. Ward himself, of Chaucer, Drummond, Cowper and Macaulay; and contributions are made by Professor Nichol, Mr. Austin Dobson, and others equally fitted to the task. A selection is given of the best and most characteristic poems of each poet, prefaced by a condensed biographical notice and a critical essay. There will, no doubt, be varying opinions among readers, as to the justice and discernment of some of these essays, regarded individually, but every one will be struck with their rare freshness and originality, and will be obliged to admit, we think, their general excellence. The great poets have place, as matter of necessity, but Mr. Ward gives us also such poets as Cowley and Waller, famed in their day, but now forgotten or unread, and we are afforded a glimpse of the poetry, beautiful in itself, though written "as it were by accident," by men who never became well known. We miss the names of living poets altogether, and hardly know whether to approve their exclusion or not, though there are some good reasons for it. Of poets not living, we should, personally, like to have seen just a small space given to Faber and Arthur Hallam, and White's poem on "Night and Death," which Coleridge thought one of the "finest and most grandly conceived" in the literature. The work is, however, surprisingly and almost absolutely complete, very little indeed being left out that can reasonably be asked for. The only thing we really quarrel with its editor about, is his not having provided an index. In these days of crowded study, a book of so great value as this, ought not to be without such furnishing.

There is no reason why this work should not become popular. The great master-pieces will always require to be studied by themselves. But the mass of English poetry has grown so great that none but specialists may hope to explore its entirety, and such an aid as that here offered us, will be heartily appreciated by all ordinary students of the literature.

THE LIFE OF CICERO. By Anthony Trollope. In two volumes. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price \$3.00.

Another Life of Cicero? Why not? If there is any character of antiquity about which much may be written and read with profit, it is that of Cicero. He was, if we may use the expression, a multitudinous man, with vast and versatile intellect, great powers, marvellous attainments, and unusual opportunities. Of unweary activity in public affairs as well as literary labor, he lived in an age of great events, and was a central figure of that age. In the study of the man and his times the world will always take a profound interest.

Mr. Trollope has written a book of more interest and value than any that ever came from his pen. Of course it is one-sided, as eloquence is apt to be. Was there ever a readable biography written that was not one-sided? The charm of it is in the sympathy and enthusiasm of the writer. He tells us candidly that

the book has sprung from "love of the man, and from a heartfelt admiration of his virtues and his conduct, as well as of his gifts." We like to read what such a man has to say on such a theme, reserving the right of "private judgment," and the modification of conclusions by comparing with the estimates of others. A little more of admiration for the virtues of great men will do this iconoclastic age no harm.

To have loved his neighbor as himself, before the teaching of Christ, was much for a man to achieve; and this the author claims for Cicero. No doubt he was a pagan, "but he has not written as pagans wrote, nor did he act as they acted." "No man is a hero to his valet," which means that all greatness has defects which must appear to close inspection. Genius is seldom well balanced, and we doubt if greater symmetry of character can be shown in the case of any brilliant man of ancient or modern times than in that of Cicero. This admission does not condone his faults, as it must be confessed the author does sometimes seem to do, but is to state a general principle of judgment in such cases.

We think it is clearly shown in Mr. Trollope's work, that Cicero was kind, forgiving, just and generous; devoted to the Republic beyond what it deserved, and conscientious; that he was clean from bribery and corruption when venality was almost universal; and that he was notoriously in advance of his contemporaries in the virtues of public and private life. But he was not a perfect man, and no degree of admiration for his virtues and his gifts should conceal from us the fact that he was a statesman timid and vacillating; that he loved and courted applause, lacked moral courage, and was something of a braggart and demagogue. We may learn from his life both the greatness and the littleness of human nature, and its need of Divine Grace to supplement its weakness.

MADAME DE STAEL. A Story of her Life and her Times. The First Revolution and the First Empire. By Abel Stevens, LL. D. In two volumes. New York: Harper Bros. Chicago: Jansen, McClurg & Co. Price \$3.50.

These volumes are interesting from first to last, and with an occasional appearance of panegyric and excessive praise, the narration appears to be simple and truthful. From such narratives the reader learns more of the spirit of the age than from his story, and the value of such books in a course of reading for the young can hardly be estimated. The ingenuity, skill and industry of the author in collecting and arranging the life of this extraordinary woman, are worthy of all praise. It has been a great work, and deserves great success. We are proud of it as the contribution of a countryman to the biographical literature of the English language. The reader is introduced to a brilliant galaxy of the most gifted women of the day, of which Madame de Stael was the shining star, and to a host of distinguished men who were entertained beneath her hospitable roof. Her relations to the social, literary and public life of France and Europe make her biography an epitome of the times.

The critical reader must make some allowance for Dr. Stevens' enthusiasm, and feel that at times his admiration leads him to extravagant expression; but no fair minded man can fail to be grateful that the character of this truly great woman, who dared to defy with her pen the despot who laid all Europe at his feet by his sword, has received triumphant vindication. The admirers of the first Napoleon have had their day of sneering at the woman he could not silence or subdue. In the world's verdict, she will live as an example of the intellectual power and moral courage which female character may attain to, while he, whose masculine genius the pall of oblivion cannot cover, will be loaded with obloquy.

THE STUDENT'S DREAM. Published for the author by Jansen, McClurg & Co., Chicago. Price \$1.00.

"A Horoscope of Mental Growth, containing a Metaphysical Discovery." The discovery is so metaphysical that it passeth the penetration of the reviewer to discover it. If this book is intended for sarcasm it is tolerably good, though somewhat obscure. If it is in sober earnest, it is the *reductio ad absurdum* of "philosophy." The book is gotten up very handsomely and the matter is spread out very thin.

MORNING, NOON AND NIGHT, a book of private prayers and meditations recently issued, forms the initial volume of a new series of "Christian Manuals." Those forthcoming are "The District Visitor's Companion," for the use of Christian workers, and "The Nurses' Handbook," both of which are promised immediately by T. Whittaker.

Bishop Dudley, of Kentucky, is preparing his "Bohlen Lectures," recently delivered in Philadelphia, for the press. The title of the series is "A Wise Discrimination the Church's Need," and they bid fair to outrival the best yet published on this now famous foundation. The book will be issued immediately by Mr. Whittaker.

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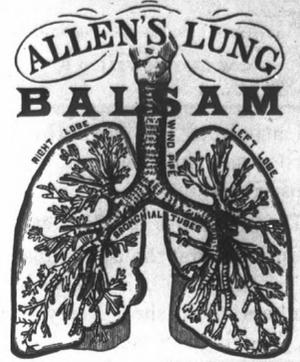
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April 23, 1881.

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Until June 1st, 1881, the LIVING CHURCH will be sent to new Subscribers,

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Only the first thousand subscribers on this plan can receive back-numbers of Bishop Perry's and Dr. Warring's Series.

Reasons Why.

Men of prominence in their respective denominations have lately been giving serious consideration to the present attitude of the people toward religion, as indicated by the relative attendance upon the public worship on the Lord's day. It is a good thing that they are beginning to appreciate the fact that a marked change has come to characterize the custom of the community in this particular; that they are giving the matter serious consideration and are urging upon the thought and commanding to the conscience of those within their influence the privilege and the duty herein resting upon all Christian men. It is certainly a serious fact that of the people of the United States a large proportion, perhaps a large majority, have never been baptized; have no direct personal relation to the Christian Church, and are living in open, habitual neglect of public worship. It is, too, a state of things characteristic of us above all the English-speaking people of the earth. In England, in Scotland, in Ireland, in Canada, and in the British Colonies generally, the people are a Church-going people. It is that which at once impresses the American as a feature of Canadian life. Their churches are full on the Lord's Day, and the evening congregations, as a rule, are quite as large as those of the morning. Even our Sunday morning congregations are, to say the least, not what they ought to be. Our Sunday evening congregations are miserably meagre in number. It is a general feature of congregations made up of American people. And, too, the opposite is, for the most part, the rule, as to those of foreign birth. The Roman Catholic Churches have large congregations; so have the Lutherans, whether German, Swedish, or Norwegian.

Now these are the facts. What can be said explanatory of these facts? This may be said: More than any other people, we are feeling the sad effects of Schism. In almost every other Christian nation, some one body of Christians so largely outnumber every other as to be of dominating influence. In England, it is England's Church. In Scotland, it is Presbyterianism as by law established. In Sweden, it is the National Church of that country. In Europe, the practical evils of an utterly divided and broken up Christianity are not so apparent as with us.

Another reason for the evil complained of, is to be found in our American life. We are a dissipated, fast-living, jaded people. When we work we work too hard. When we play we play too hard. We are never calm. We are always tired but always restless. Men say they need Sunday for rest. And yet the very men who say this, in nine cases out of ten, take no rest even on Sunday. They visit and read and ride and smoke away the day. In fact, the same causes that make us beyond all people afflicted with nervous disorders of all sorts, tend to deplete our Churches.

Then, too, the vast majority of American people have been taught from their youth up, that the one great purpose of church-going is to hear a sermon. The time was, when the sermon was the chief weekly event in the community. The notices read on Sunday contained a budget of news relating to the community life, often of a personal sort, as of marriage, etc. The sermon, long, theological, dogmatic, as it used to be, was almost the only intellectual stimulant. People were content to hear, over and over again, "the five points," and "the whole plan of salvation." In our day, a thousand things interest and divert the mind. Every item

of news is related in the daily newspapers. Work, parties, balls, literary societies, clubs innumerable, papers, magazines, books, amusements, lectures, all claim the attention. If hearing a sermon be the purpose of church attendance, there is no need of a man going to church. He can read in the papers sermons of every sort. As for entertainment, most men will find more of it in magazines than in hearing a sermon. They will lie on the sofa and read and smoke and sleep. Unless there be a "smart preacher" in his neighborhood, why should the ordinary American go to church?

We simply give the popular views of the subject, and the ground upon it is based. It is true that these reasons are not sufficient, and they are reasons that ought not to exist. To some extent the Church may remedy the evil, but to a greater extent the responsibility must rest with the individual citizen, who, by neglect of this ordinance, is surely taking away one of the main props of order and good government in our land. The influence of church-going is something we cannot afford to lose from the community.

An Objection to Missions.

Everyone at all interested in the general missionary work of the Church, has found those who say: "Let us first convert the heathen here at our own doors, before we send men to China or Africa or out among the Indians."

It is quite enough to say in reply, that it is not for Christians to choose what they will do in the matter. The command was, "Go ye into all the world and preach the Gospel to every creature." Therefore we have no option. For all who recognize the authority of Christ, the question was decided once and once for all, on the Mount of the Ascension, eighteen hundred years ago.

There is a seeming force in the objection urged. But it will be found that those who have no interest in the general missionary work of the Church are those least to be depended upon in Christian work of any sort. It is equally certain that every earnest soul will be interested in any and every work that is for the extension of Christ's Kingdom.

Should we wait for every one at our own door to be converted, we should have to abandon the whole aggressive work of the Church. No matter how thoroughly any parish may be worked, there will be in it souls untouched and unsaved. No place will ever be so completely Christianized as to have in it none unconverted. We have no promise that everyone shall be reached. Our Lord did say, though, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

Now and in the days to come, as in the past, the Church is to witness to the everlasting verities. Now as heretofore, the Gospel offer is to be made. Now, as in the past, it will be rejected of many. The Church would be recreant to every trust committed unto her should she relax her missionary effort.

We should wait forever if we waited for the conversion of every one in Christian lands. Herein, too, is a lesson as to work at home. All our Bishops have heard men say: "If only we could get a man for Rector who could make all our people interested and earnest."

Reader, should you have any such notion, abandon it at once. You will never get a Rector who can interest every one. In no parish in the land, are all interested and converted. In every place and parish there will be those who will live unconverted and die as they have lived. It has always been so. It will always be so unto the very hour of Christ's final advent.

The following is from a reader who sends several subscriptions for friends who are not of our Communion. He says:

"I avail myself of the opportunity afforded by such a series of papers as Dr. Warring's promises to be, to interest their families in Church literature. I do not think our papers should be made only for Church readers. They ought to be adapted to missionary work, and readable for many classes of people. Most of us, I suppose, have some kind friends among the denominations, whom we would like to influence and lead in the old paths. This we may do by presenting them with the paper for a year, with the request that they read some particular series of general interest to all Christians. They will then go on to read and learn more and more about the Church of which they are entirely ignorant."

Not Optional.

Now and then we meet a Church-member who says that he does not believe in Missions. He seems to think it a matter as to which he is at liberty to think as he pleases; that approval or disapproval of Missions has nothing to do with his character as a Christian. But it has. We claim that no Christian has a right to disapprove of Missions or of missionary work at home or abroad. We may indeed differ as to the best means for carrying it on. But as to the importance, the duty and obligation of the work itself, there is no room for difference among Christian men. In saying that he does not believe in Missions, a man in substance denies the Faith, and is practically a heretic. Every time a Churchman joins in the worship of the Lord's House on his bended knees, he says "Thy Kingdom come;" and then again he stands up and says, "I believe in the Holy Catholic Church." Now, if words mean anything, he professes to believe in a Church that is not local nor national, but Catholic; set up once for all, to exist for all times, peoples, kindred, races, and tongues. This is the Church that the man believes in. Now, as a consequence of such belief, he kneels down and says in prayer to God, "Thy Kingdom come." But how is it to come? Simply by the man saying, "I believe in the Holy Catholic Church?" Or simply by praying, "Thy Kingdom come?" Now unless the man be an utter dunce or a hypocrite, he will have no such notion. If he should live as long as Methuselah, mere profession of belief in a Holy Catholic Church, or mere prayer for the greater coming of the Kingdom, would in itself alone avail nothing at all for man's good or God's glory. Now the truth is, the man does not at all believe in a Holy Catholic Church, nor pray for its greater coming, until he comes to know that he is himself a servant ordained of Almighty God for helping to make the Church more Holy and more Catholic. When he has once come to apprehend this, he begins to believe. In that moment, he will come to believe in Missions. More than that, he will come to believe that he himself is to be a Missionary; that it is his vocation, the very purpose of his life here; that in this consists the election and calling of God to him. Then will the man begin to say within himself, "Woe is unto me if I preach not the Gospel. Not that he is to take Orders, and go to China or Japan, but to believe in Missions, and in that state in life unto which it shall please God to call him; to be himself a missionary. So then, when he professes to believe in the Holy Catholic Church, he understands that just because a Catholic it must be a Missionary Church. Therefore when, in prayer, he says, "Thy Kingdom come," it is with consciousness that he is himself a means ordained of God to effect the greater coming of the Kingdom. The Lord calls one man to Africa, and another to Utah or Dakota. Another he calls to buying and selling, and gives power to get wealth. One just as much as the other may be called of God; one, as much as the other, should not be disobedient to the heavenly calling; one just as much as another should be a Missionary, who is constantly bringing in the coming of the Kingdom. The sum of the matter is, that the Missionary spirit is simply the Christian Spirit. Missionary work is simply Christian work. To say that a man is lacking in the Missionary spirit means simply that he lacks a Christian spirit. Belief in missionary effort, therefore, is not optional. It is of the Faith. We say we believe in the "Holy Catholic Church." If we really do so we will try to be holy members of this Holy Church. And, in that it is Catholic in design and purpose, we will do all that we can to have it prevail everywhere, and bring all men into it.

Genesis I. and Science.

A Series of Papers by Charles B. Warring, Ph. D.
[Copyright, 1881.
CHAPTER II.

In this little book, I have been able to speak of only a part of the many interesting subjects more or less directly referred to in the first two chapters of Genesis. A few years ago, I put out a volume entitled *The Mosaic Account of Creation; The Miracles of To-day*, in which I discussed many matters not spoken of here. The present essay is a more extended study of a particular portion of the subjects considered in that book. I have put it in the form of a conversation, because I was thus enabled more easily to bring in the objections which have been made by others, or which have occurred to myself. If the reader thinks the "Professor" offers a weak defence of his side, I agree with him. But I submit that the weakness was inherent in the nature of the case. It must be remembered that, by the rules which we adopted, he was not permitted to indulge in *a priori* disquisitions on the reality of miracles; or on the possibility of a revelation; or as to whether we can know anything of God; or whether the second chapter of Genesis contradicts the first; or whether Moses wrote the account of Ezra; or whether there were two writers, an Elohist and a Jehovistic; or any other matter outside of these two questions: Are the physical statements in the first twenty-seven verses true? and, Is their order correct?

Most persons seem to think, when they have devised a scheme by which to obtain the time-space needed by Astronomy and Geology, that but little remains to be done to explain the whole account. This is a great mistake. There are in it many other questions, some perhaps even more difficult, which demand attention, as will appear hereafter.

At first, it may appear easy enough to get along, if we hold the Mosaic story to be an allegory. But, on a fair trial, such an hypothesis will be found to involve more difficulties than it avoids; and, besides, it is unnecessary, for the statements in that account will be found, on examination, to correspond in themselves and in their order, to the facts as modern science has made them known.

If it be objected that certain conclusions in this Essay pertaining to the inclination of the earth's axis are not accepted by scientific men, I beg leave to say that I am well aware of it, but, nevertheless, I believe them to be true. They were in no case made to force a harmony, or to eke out an argument, but rest upon facts and reasons which seem impossible to be explained in any other way.

Whether there has been an increase in the obliquity of the earth's axis since the middle, or close, of the Pliocene, has a very important bearing upon the explanation here offered of the work of the fourth creative stage, while in no degree effecting the argument as to the previous part of the narrative. And if my purposed exposition should turn out to be erroneous, it would merely leave the fourth period where science leaves the Cold of the Post-Tertiary—to which in chronological order it corresponds—among questions which await solution.

A writer in the *Bibliotheca Sacra*, who favors my "Mosaic Account of Creation" with a notice, repeats, with apparent approval, the remark of a friend who, he assures his readers, is high authority, that I erred in comparing this narrative to the kind of history called Annals. In his opinion, it should have been Memoirs. Why! he missed the most important point in the argument; the most wonderful thing in the story, its correct order! "Memoirs" might do well enough for those who hold that this account will not bear too close examination. But it need shrink from no test, however severe. The accuracy of its order will be found to be the crucial argument that compels belief in its divine origin.

That I have rightly solved all the questions which I have attempted, is not to be expected. The Mosaic story of Creation has been the problem of the ages. I reverently offer this as a contribution to its solution. If the reader finds a tittle of the pleasure in its perusal which I have found in its preparation, he will not regret the time spent upon it. Yet he must not expect to master the matter without study. While a hasty reading may not be without profit,

the value of the return will be in proportion to the time and thought spent upon it, and, I may add, in proportion to the reader's knowledge of physical science. Of no document known to me, can it be as truly said, that its comprehension, even to the limited extent now possible, is in itself a liberal education, as of this much contemned and often unfairly treated first chapter of Genesis. I will also say, that there is no other document of equal brevity known to me, the successful denial (*i. e.* the refutation) of whose statements would result in consequences so disastrous to science itself. The reader may smile at this as the words of an enthusiast, but I appeal to the evidence which will be produced as we go on.

But says some good Christian brother: "I am sick of Harmonies, and Reconciliations of Genesis and Science. They have brought derision on the believers in the Revelation. By ignoring some parts of the account, and by placing great stress upon others, by a liberal interpretation of what Moses said, by what, in their opinion, Moses meant to say, but did not, an agreement with 'Science,' has again and again been laboriously forced. But scarcely were things 'fixed' before it was discovered that the 'science' to which Genesis had been twisted, was, after all, only a theory, and never intended for anything more than a convenience to string facts on. It was good enough to attack the Bible with, but of no value if taken in earnest; in fact, was disproved by some later discovery." He begins to think all science is to be taken in a Pickwickian sense.

Should such a person read these lines, I would remind him that if this story be really from God, its harmony with the world's history must become more and more manifest as real science advances; and, hence, that a time will come when the two, so far as they treat of the same subjects, will coincide. It is equally true that if men form theories, and offer explanations, before they have the facts on which to found them, their work must show the marks of their ignorance, and it ought not to excite surprise that so many such efforts have proved to be of no value.

Whatever may be thought of certain prominent theories of so-called Science—mostly pertaining to Biology—there is no doubt that vastly more of the world's actual history is known now, than, for example, in the days of Milton; and, consequently, we are to that extent in a better position for comprehending the story of Creation. On the other hand, if the account in Genesis be of human invention, it would easily square with the science of the times in which it was written. But when, as the centuries rolled on, men acquired larger and more accurate knowledge of the past, it would it diverge more and more from the current "Science," until, at last, the contradiction would become so apparent, that no sane man could accept both at a time. This, indeed, has been the fate of all Cosmogonies save the Mosaic.

The question, then, is: Has the science of to-day made such progress that we are warranted in accepting any of its conclusions in this direction, as absolute verities? A very brief survey of what has been accomplished, will convince any one, that a vast number of facts have been ascertained about which there is no longer any room for dispute. Many of these have become, as it were, a part of the warp and woof of our every day thought, so that it requires an effort to realize that sensible men ever believed otherwise; as for example, that these are antipodes, that the earth turns on its axis, and revolves about the sun, and that on this and the inclination of the axis, the seasons depend. The school boy of to-day laughs at the wisdom of Herodotus, who tells his readers that the Sun goes South every autumn to escape the colds and storms of winter, and returns when they are over.*

(To be continued.)

*During the winter the sun is driven out of his usual course by the storms, and removes to the upper part of Lybia. When the winter begins to soften, the sun goes back again to his old place in the middle of the heavens. Rawlinson's Herodotus, Vol II, page 30-31.

A gentleman connected with the Church of the Holy Trinity, New York, who is deeply interested for the spiritual welfare of the multitudes who attend no place of worship, has recently presented to "The House of Evangelists" a valuable residence on Lexington Avenue, which will soon be opened for the reception of students, and as a Night College for Christian Workers. The Board of Trustees have invited the Rev. J. W. Bonham, Evangelist, to assume the duties of Head of the House.

Easter-Day Services.

NEW YORK.

Easter Day has never been so universally observed in the metropolis. As one of the leading newspapers puts it, "The Festival has become one which all the denominations unite in celebrating by appropriate music and display of flowers. For weeks past, the shop windows have been gay with the unwonted display of Easter cards and souvenirs. The trade in them has been something amazing. The whole religious community seems to have appropriated the Easter idea, with a sudden enthusiasm. Recent years have seen the feeling develop; but there has never been anything like this. The music publishers have been doing a wholly unprecedented business in Easter music; and the florists, though it may appear like exaggeration to state it seriously, say that they have hardly filled, in any two previous years put together, the number of orders that are now crowded in upon them. According to the newspapers, congregations of every sect have celebrated the Festival with great unanimity; in a number of instances, copying in greater or less degree from the ritual of the Church.

The Festival Services were as attractive as usual. At Old Trinity, a plain Celebration of the Eucharist, in English, was held at 7 A. M., and one in German at 7. Matins was said at 9.30, followed by a Choral Celebration at 10.30, when the great church was crowded to its utmost. Evening Prayer was said at 4 P. M., with Handel's "Hallelujah Chorus."

At Grace Church, an early Celebration took place at 9 A. M., followed by full Morning Service, with special musical features, at 11 A. M.; and Evening Prayer at 4 P. M. The floral decorations were magnificent.

At St. Bartholomew's, Madison Ave., the music was conducted by a double quartette and chorus of forty voices. Handel's "Hallelujah Chorus," and Gounod's Sanctus were sung in the course of the Services.

A "Sunrise-Service" was held at St. Thomas, Fifth Ave.

At Anthon Memorial Church, a Choral Celebration took place at 11 A. M., followed by choral prayers and Sunday School festival, at 4 P. M.

At Calvary Church, there were two Celebrations of the Eucharist. The Rev. Dr. E. N. Potter, of Union College, was the preacher. Five Services were held during the day, at the Church of the Holy Spirit; the Rector, the Rev. Edmund Guilbert, preaching in the morning, and the Rev. Treadwell Walden in the evening. The Music at the Church of the Holy Apostles was conducted by a choir of sixty voices; the Rev. Henry C. Potter, D. D., LL. D.; preaching in the evening. At the Church of the Incarnation a children's Carol Service was held at 4 P. M.

CHICAGO.

The celebration of the Queen of Festivals in our Chicago Churches, so far as we have been able to obtain information, seems to have been exceptionally good, both in the attendance at Holy Communion and in the amount of Offerings. We say nothing of Easter Music and floral decorations; because every one knows that excellence in respect of both may be taken for granted, at this stage of the onward Church movement. These last are mainly matters of taste; while the particulars first named go far towards indicating the growth of spiritual life in our parishes.

The Cathedral.—To begin, as we ought to do, with the Mother Church of the Diocese, the Cathedral of S. S. Peter and Paul. The congregations were extremely large, great numbers of persons being utterly unable to obtain admission. There were two Celebrations, at which as many as four hundred persons received, being the largest number of Communicants for many years. The usual Easter Offering amounted to \$450; besides which a special offering was made by a class of 48 persons confirmed by the Bishop on the same occasion. This amounted to \$90, and is to be appropriated to the purchase of some handsome ornament for use in the Cathedral. Canon Knowles officiated; and the Bishop made a short but eloquent Address upon the origin of the Festival, and upon its due and proper observance.

The Sunday School celebration was held in the afternoon, and was very largely attended. The offerings of the children amounted to \$600. The "Bishop Doane" Bible Class, of which Mrs. McReynolds is the Instructor, presented to the School, through the priest in charge, a beautifully embroidered silk banner.

St. James.—At this, the oldest parish in the city, the congregation was also unusually large. The Communicants numbered 370. The Offerings were not much under \$3,900. The Sunday School Offerings, including both Home and Mission Schools, reached the handsome amount of about \$750. The Rector (Rev. Frederick Courtney) was assisted by the Rev. W. J. Harris, D. D.

Grace Church.—The present was one of the most noted among the many beautiful Easters celebrated in this parish. The floral decorations were superb, the crowd immense. The Altar was enriched by a beautiful dossal of crimson damask, the gift of Mrs. Tracy Lay and Mrs. Edwin Walker; and among other gifts to the parish was a white embroidered stole from Mrs. Locke, and a very artistic set of white book-marks from the Bible Class. The Eucharistic lights were used at the Early Celebration, at which 225 received. At 11 o'clock there were 250 Communicants. The Sunday School Festival, at 4 P. M. was a splendid success. About 1,000 children participated in it, and the "Ship of the Church," put together by the offerings of the many classes, arose in beauty on the chancel floor. We congratulate the Rector on the heartiness and the devotion manifested at all the Services. He reports also a most profitable Lent.

Trinity.—The floral decorations at this church, on Easter-Day, appear to have been surpassingly elaborate. The Rector (Rev. R. A. Holland) preached an eloquent sermon, appropriate to the occasion. The music was of a very elaborate character, and finely rendered. Of the number of Communicants, and of the amount of the offerings, we have not been informed.

The Sunday School festival, held at 7.30 P. M., was largely attended; the body of the church being filled to its utmost capacity.

Church of the Ascension.—There were four early Celebrations in this church, at 6, 7, 8, and 9 o'clock, at which 222 persons, in all, received; being a very gratifying increase upon all former similar occasions. There was also a choral Celebration at 11. The Paschal candle, as usual in this church, occupied its proper place in the Sanctuary. The sacred building was crowded to excess, and hundreds of people had to leave, unable to find even standing room. At the Children's Vespers, as many as three hundred young ones, belonging to the Parish and Mission Sunday Schools, were in attendance. In the evening, the Second Vespers of the Festival was sung.

The Epiphany.—Like all the rest of our churches, on Easter-day, this pretty church of the Epiphany was filled in every part. A notable feature of the Services was the presentation and use, for the first time, of a handsome new Altar-cloth; and a set of Sacred Vessels of solid silver. The latter was the gift of Mr. John Grier, a vestryman of the parish, and was a Memorial Offering, in memory of his father, the late Rev. John Grier, and of the late Rev. Dr. Hager. At the same time, a beautiful Private Communion set, of silver (also a memorial gift), was presented by Mr. J. C. Magill; and, together with the largest set and the Altar-cloth, was solemnly presented and laid upon the Altar, in the course of the Morning Service. The Altar-cloth was offered in memory of Robert H. Walker, late a vestryman of the parish, who entered into rest during the past year. Our limits will not allow of our undertaking a description of it; but it must be marvellously rich and beautiful. There were two Celebrations of the Holy Eucharist; and the sum of \$2,305 was laid upon the Altar, to go towards the liquidation of the bonded debt.

About two hundred and fifty children took part in the Sunday School celebration in the afternoon. At night, Bishop McLaren made his annual visitation of the parish, and confirmed a class of between twenty and thirty persons. The Bishop preached, and addressed the newly-confirmed.

St. Andrew's.—In this Parish, which has been without a rector since Mr. Knowlton left, kept its Easter with no little spirit. The Rev. Dr. Elmendorf, of Racine College, officiated, preached, and celebrated the Holy Communion. It was announced by the Wardens that the contributions and pledges of members of the parish (amounting to nearly \$2,500) would suffice for the purchase of a new lot and building, besides almost meeting the annual expenses of the parish. In the evening, the Sunday-school, which numbers about two hundred children, held their Easter festival.

Calvary.—At this church, of which the Rev. Luther Pardee is Rector, there were two Celebrations; one at 7 A. M., and the other at 10.30, which immediately preceded the Office of Matins. This was rendered chorally by a choir of men and boys, numbering twenty in all; Mr. Olney being the efficient leader. The floral decorations were in exquisite taste. The offerings, both morning and evening, were very liberal, and will be applied on the parish indebtedness. The Rector of this thriving parish may be heartily congratulated upon its condition and prospects.

St. Mark's.—The Easter Offerings at this church amounted to more than \$1,300, to be applied upon the indebtedness of the parish. The usual Easter Sunday School celebration was a grand success.

Church of our Saviour.—We have no information about the Easter Services proper in this parish. The Sunday-school, connected with it seems, however, to have had a very joyous and successful re-union. The sacred edifice was bright and gay with flowers, and we have no doubt that the music was a grand success. The Rector, Rev. W. J. Petrie, addressed the children in a very feeling and impressive manner, upon the glorious theme of the Day.

From two or three more of the city churches, we are as yet without reports; but we hope to refer to these, as well as to some of the suburban parishes, in our next issue.

The Rev. Dr. Walter W. Williams has resigned the Rectorship of St. George's, New York, and will succeed the Rev. Dr. Wilbur F. Watkins, in the Rectorship of Christ Church, Baltimore. Dr. Williams succeeded the Rev. Dr. Tyng, Sr., at St. George's, about three years ago. Some surprise has been expressed by the general public over his leaving a church reputed to be one of greater influence and strength than Christ Church, Baltimore. The public impression, however, is far from correct. St. George's has been steadily losing ground for many years, partly because of the uptown removal of wealthy parishioners, and partly because the sort of Churchmanship which originally made this parish strong has itself lost strength. When Dr. Williams accepted the Rectorship, it was the intention to leave the magnificent Church property of St. George's, and to start a free church under the old name, farther up town. This hope has not been realized; and there seems to be no present chance of the scheme being carried out.

Christ Church, Baltimore, is now the stronger parish of the two, and Dr. Williams' decision is further affected by the fact that his health has suffered from the anxiety attendant upon discharge of duties under discouraging circumstances. It is the third invitation to the Rectorship, that Christ Church has extended to him.

The real solution of St. George's question, we seriously suggest, is—not a removal up town, where already so many old churches have migrated, and so many new ones have been started, that addition to their number would seem unnecessary and unwise. We see no reason why a parish should always follow the removal of its former membership. Why should not parishioners who remove enter the new ecclesiastical homes so amply provided for them, the old parish remaining to minister to a new (even if poorer) membership, which comes to take the place of the old? Smaller salaries and curtailed running expenses might be required, and readjustment in other matters, to fit altered circumstances; and we can see possible difficulties in the way of such change, in cases that might be imagined. But St. George's is just where it ought to be, for a great free Church for the masses, with attractive Services. Long ago, Dr. Potter predicted just this future for the present valuable property of Grace Church.

Holy Week in New York.

At Trinity, N. Y., the Rev. Father Hall, of the Church of the Advent, Boston, conducted a Service of Meditations on the Words from the Cross, on Good Friday, from noon to 3 P. M.

Bishop Potter confirmed sixty-four persons at Holy Trinity, on Good Friday evening.

The Holy Week Services at St. Ann's, were of special interest. Sermons were delivered on Monday evening, by the Rev. Dr. Potter; on Tuesday, by the Rev. Dr. John Cotton Smith; on Wednesday, by the Rev. Dr. Cook, of St. Bartholomew's; on Maundy Thursday, by the Rev. Dr. Weston, of St. John's chapel; and on Good Friday, by the Rev. Dr. Mulcahey, of St. Paul's chapel. At St. Ignatius' Church, the Palm Sunday Services were at 7, 9, and 10:30 o'clock in the morning, and 7:30 in the evening. Palms were distributed to the congregation. The morning sermon was by the rector, and that in the evening by the Rev. Mr. Frisby, of Trinity Church. On Monday, Tuesday, Wednesday and Thursday, two Services were held daily; on the latter day, with a Celebration of the Blessed Sacrament. On Good Friday, the "Stations of the Cross" were said at 7 A. M.; a sermon preached at 9; the Litany said at 10:30; Reproaches and Pro-anaphora at 11; Three Hours Agony Service, from 12 to 3; and Evening Prayer and sermon at 8 A. M.

On Tuesday in Holy Week, the Foreign Committee of the Board of Missions met at the Bible House. The resignation of Miss Ellen S. Eddy, as teacher at Osaka, Japan, was accepted; and the Committee approved the purpose of the missionary Bishop of Yedo to appoint Miss Margaret L. Meade in her stead. Miss Meade had five years of very practical training in Church-work, in preparation for, and as a Sister at St. Luke's Hospital, New York. The Treasurer for Foreign Missions is understood to have reported favorably as to the amount of offerings that are being received from the Church; and if the present rate will only continue, the Committee will have an encouraging story to tell at the end of September. Measures were taken to complete a church begun a number of years ago at Bussa, Liberia. An additional clergyman was recently appointed for the China Mission; and a layman of advanced scholarly attainments is going out to take charge of the scientific instruction in St. John's College, Shanghai.

Bishop Littlejohn, who returned home on the "Britannic," was so delayed by head-winds, that he did not reach port until Palm Sunday morning, at 10 o'clock. He had announced a visitation at Grace Church, Brooklyn Heights for that morning. Eleven o'clock saw him in the chancel, administering Confirmation to a class of twenty-three persons. He confirmed in Holy Trinity, in the evening.

At St. Paul's, Brooklyn, Prayers were said twice daily, on Monday, Tuesday and Wednesday of Holy Week, with evening Sermons by the Rev. Messrs. Vandyne, and Reynolds, and the Rev. Dr. Walbridge. On Maundy Thursday, three Services, including, we regret to say, an Evening Celebration. On Good Friday, there were prayers at 10 A. M., 12 M., and 3 and 8 P. M.; with Meditations on the "Seven Last Words from the Cross." Baptism was administered on Easter Even.

The Church German Society, New York, has put forth an appeal, which so well summarizes what has been accomplished among the Germans, that we venture to give the substance of it.

The Society sustains eleven stations in New York, ministered to by three priests, two deacons, and a candidate for Orders, under the oversight of a Chaplain or manager. As a rule, these stations are attached to already existing parishes of the Church. The work is chiefly among such Germans as have severed former allegiances, either Roman or Lutheran. About 1,000 families are now reached, counting 510 regular communicants. Last year's record shows 143 baptisms, 197 persons confirmed, 20 marriages, 60 burials, and a total of \$1,103.69 in contributions from a very poor people.

A mission liturgy and a hymnal have been provided by the Society, and authorized by fourteen Bishops. Much has been done to provide German candidates for Orders, for the purpose of extending the work; all but one of the present missionaries having been enlisted and instructed for the work, in this way.

St. Joseph's Church, Rome, N. Y., which came over, some years ago, from the Roman Communion, has been ministered to by this Society; and three missions have been established in Connecticut, which are now self supporting.

Enlarged offerings are needed to enable the Society to cope with its work, and to extend its usefulness. Mr. Theodore H. Mead, 504 Grand St., New York, is the Treasurer.

The Society's Sixth annual Report is a document of unusual interest and value. The history of the efforts already made, with the legislation of the Church on the subject, are given in very full detail; also, much information concerning Bishop Herzog's visit, during the General Convention, which will be new to the public. Copies can be obtained from the Corresponding Secretary, the Rev. G. T. Seigmund, D. D., Grace Chapel, New York.

The following minute and resolutions have been passed by the Trustees of St. Luke's Hospital—Dr. Locke, President, and E. K. Hubbard, Secretary—in relation to the late Dr. Mills O. Heydock:

The Trustees of St. Luke's Hospital having heard with sorrow of the death of Dr. Mills O. Heydock, who has been for many years physician to the hospital, desire to put on record their appreciation of the valuable services he so cheerfully rendered. His loss will be severely felt in the hospital work. He never esteemed any thing a trouble that he could do for the relief of the poor patients, and his kindness of heart often made him delay their dismissal, "because," as he said "they had no homes." His skill was at the disposal of the poorest, for he received no compensation for the many hours he every week gave to the suffering in our institution.

Resolved, That we extend to his family the assurance of our heartfelt sympathy; that the President and Secretary be requested to represent the hospital at his funeral; that these resolutions be printed in the daily papers and in the LIVING CHURCH; and that a copy be sent to Dr. Heydock's family.

The University of the South.

In a letter to Bishop Green, published in the Atlanta Church Times, Bishop Galleher thus speaks of this good work:

"My estimate of that Institution is founded upon a careful scrutiny of its methods and actual work. My opportunity for that scrutiny was ample; for it happened that Seawane was my residence for the greater part of last summer. It was my privilege to attend recitations and lectures, and examinations, and also to read many examination papers prepared by students.

After this experience, I cannot hesitate to say that the education offered there is of the highest order and of the best quality known to me. The professors are able, accomplished and devoted men; and their work is deserving of all approbation. That work would be more apparent in its results, if young men who attend the University were permitted to remain there longer than is often the case. Those who do remain for full courses may take rank with the young scholars of any institution in the country. I say this after some years of interested observation of educational work elsewhere.

"It is a matter of profound regret to me that the real excellence of the University of the South is not more widely known, and the need of its existence more fully acknowledged. I have every confidence in it, and a very warm love for it.

The address of the Rev. Joseph A. Russell is changed from Falls City, Neb., to Marengo, Ia.

Notices.

Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgements, Marriages, etc., one cent a word. All notices must be prepaid.

OBITUARY.

BEAVEN.—Entered into rest, at the Rectory of St. Paul's, Hillsboro', Caroline County, Maryland, on Tuesday, April 5th, 1881, after a short and painful illness, Mrs. Virginia L. Beaven, wife of the Rev. Geo. F. Beaven, Rector of the Parish, and mother of the Rev. W. Y. Beaven, in the 49th year of her age.

She was born in Charles County, Maryland, May 24th, 1832, and married, July 4th, 1848. Her husband and a large family of children are bereaved of a devoted wife and an affectionate and singularly self-sacrificing mother. The community mourns the loss of one who was always kind, sympathizing, and helpful to all her neighbors; a ready visitor to the sorrowful, and a nurse in time of sickness.

Simple and unaffected in her manners, dwelling at home and occupied with daily cares, she led a quiet and secluded life. There is One, who knows all the self-conquest and the Christian heroism of a life little observed of men, spent in His sacred service and in ministering to the welfare of others. We may devoutly hope that He will say to her at the last, "Friend, come up higher!"

A large and sorrowful concourse attended the funeral; the Bishop of the Diocese officiating, with the assistance and presence of several of the clergy.

"Rest, weary head! Lie down to slumber in the peaceful tomb: Light from above has broken through its gloom; Here in the place where once thy Saviour lay, Like a tired child upon its mother's breast, Rest! sweetly rest! Rest, spirit free! In the green pastures of the heavenly shore, Where sin and sorrow can approach no more, With all the flock by the Good Shepherd fed, Beside the streams of Life eternal led, Forever with thy God and Saviour blest. Rest! sweetly rest!" H. C. L. Eastern Md., 32d day of Lent, April 7, 1881.

CLARK.—At Chittenango, N. Y., April 11th, 1881 Thomas A. Clark, aged 66. The oldest Communicant in the Parish; a Senior Warden for many years. Requiescat in pace.

Acknowledgements.

ST. LUKE'S HOSPITAL. Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work, are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 2894 Prairie Ave., or to Rev. Clinton Locke, 2324 Prairie Ave., Chicago.

From little Harry, Houma, Louisiana, \$1.00. In memory of Sarah Elizabeth Stewart, \$1.00. Mr. Stewart, Freeport, Ill., \$1.00. D. A., \$1.00. Savings during Lent, of Wm. Tyler Oloott, \$1.00. Contents of a Slang Bank for three months, an Easter Offering, \$1.00. Easter, 1881, Mrs. W. G. Hubbard, \$1.00. Savings during Lent, of Mrs. A. Williams, Treasurer of the fund, 2894 Prairie Ave., or to Rev. Clinton Locke, 2324 Prairie Ave., Chicago. \$1.00. A young boy, who says in his note: "I am a poor country lad, but a friend to every good cause." \$1.00. Easter Offering, of Harry Van Schaick, and Helen Keep Otis, \$1.00. Jennie Wickham, \$1.00. Previous contributions, \$658.61. Total, \$658.61. Mrs. A. WILLIAMS, Treasurer.

The Rev. D. O. Kelley begs leave to acknowledge through the LIVING CHURCH the following contributions towards the erection of a parsonage, at Fresno City, in the San Joaquin Valley: Trinity Chapel, N. Y. City, per Rev. C. T. Olmsted, \$120.00. Grace Church, Utica, C. N. Y., \$20.00. J. C. Garthwaite, Newark, N. J., \$15.00. St. John's Ch., Providence, R. I., per Rev. C. A. Richards, \$50.00. Trinity Church, Boston, \$50.00. Rev. W. P. Tucker, \$10.00. Mrs. J. Collins and son, Cleveland, \$115.00. Mrs. Dunning, \$25.00. Mrs. Chester Coles, \$20.00. A. C. Armstrong, \$5.00. Mrs. Benedict, \$20.00. St. Mary's Ch., Cleveland per Rev. J. S. Kent, \$10.00. Grace Ch. Sandusky—first installment, \$25.00. A Friend, Washington, D. C., \$5.00.

Total, \$510.00. Promised contributions yet to be paid amount to about \$100. This is considerably short of the sum asked for and needed—\$1,000; but it has enabled us to make a good beginning. The inside finish—plastering, painting, etc., will some of it have to wait. We feel very thankful and happy as it is, and wish all our friends and the friends of missionary work could see the solid foundations in material fabric at least, and in the spiritual building also, we trust, which are being laid here. Fresno City, Cal., April 24, 1881.

Miscellaneous.

A lady of much experience as a teacher in the English Branches, sister of a clergyman who has conducted a Church School, desires a position in a young ladies' school, or to instruct pupils privately. Please address M. E. M., LIVING CHURCH OFFICE. Boys' and Girls' Masses, EMBROIDERY, EMBROIDERY.—Under the guidance of an experienced teacher, (Churchman) will sail from New York July 23, and be back in time for school or college in the fall. Send for circular and references to JOHN A. HOWE, 10 Myrtle Ave., Albany, N. Y.

KOUNTZE BROTHERS, BANKERS, 120 Broadway (Equitable Building), NEW YORK.

LETTERS OF CREDIT AND CIRCULAR NOTES. Issued for the use of travelers in all parts of the world. Bills drawn on the Union Bank of London. Telegraphic transfers made to London and to various places in the United States. Deposits received subject to check at sight, and interest allowed on balances. Government and other bonds and investment securities bought and sold on commission.

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NINE to TWELVE per Cent. Interest. On long time loans, with best security in the world. DAKOTA WHEAT LANDS, in the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest." Loans negotiated without charge by the Valley City Bank. Choice lands are also offered for sale at from \$1.75 to \$12 per acre. Selections made from official survey notes and certified examinations. Write for reference and particulars. HERBERT ROOT, Valley City, Barnes Co., Dakota.

R. GEISSLER, 35 Bleeker Street, New York, May 1, 127 Clinton Place, near 6th Ave. Church Furnisher.

Art Worker, and Designer in Wood, Marble and Metal. MEMORIAL TABLETS NOW IN PROGRESS OF EXECUTION. For St. Luke's Church, New York, St. Paul's Church, Sing Sing, N. Y. SEND FOR CIRCULAR.

JUDSON & Co.

N. W. Corner State and Washington Sts. SPRING STOCK OF Carpets, Curtains, Furniture Coverings, NOW OPEN. Latest Designs. LOWEST PRICES.

Church Music.

Benedicite, by W. R. Trotts; 10 cents. "Venite," "Jubilate," "Benedictus," "Cantate," "Benedicite" by Hogofsky, each 10 cents. Each canticle consists of part qute, solo, and chant. Easter Music.—"He is Risen," Hymn, 10 cts. "He Lives Who once was Slain," Anthem, by Schonacker, 25 cts. Carols.—"Days Grow Longer," Trotts; "Vision of Angels," Warren; "Merry Easter Chimes," Lyon; "Look ye Saints," Fillmore; "King of Glory," Klugeley. Each 5 cents. Address Geo. D. Newhall & Co., Cincinnati, O. LYON & HEALY, Chicago, Ill.

Stained Glass. For Churches. Manufactured by Geo. A. Hugg, 817 East Washington Street, Chicago, Ill.

Keble School, Syracuse, N. Y. BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S. T. D. The eleventh school year will commence on Wednesday, September 14th, 1881. For Circulars apply to MARY J. JACKSON, Syracuse, N. Y.

De Lancey School for Girls, Geneva, N. Y. Rt. Rev. C. A. Cox, D. D., visitor. For circulars address the Misses Bridge, Principals.

Calendar.

APRIL, 1881.

- 15. Good Friday.
16. Easter Even.
17. Easter Day.
18. Monday in Easter Week.
19. Tuesday in Easter Week.
20. Wednesday in Easter Week.
21. Friday. Fast.
22. 1st Sunday after Easter.
23. St. Mark.
24. Friday. Fast.
N. B.—The Forty Days of Lent, beginning with Ash-Wednesday, are, by the ordinance of the Church, "Days of Fasting, on which such a measure of Abstinence is required, as is more especially suited to extraordinary Acts and Exercises of Devotion."

Rise up, my love, my fair one, and come away, For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

SONG OF SOLOMON II. 10-12.

What is spring after winter but nature speaking of the Resurrection of her Lord? It is the season when day is lengthening and mastering the night, light is overcoming darkness, and life springing out of apparent death; as in the returning presence of Him Who is very life and very light, and maketh all things new.

ISAAC WILLIAMS.

That Easter-tide with joy was bright, The sun shone out with fairer light, When, to their longing eyes restored, The Apostles saw their risen Lord.

O Lord of all, with us abide In this our joyful Easter-tide; From every weapon death can wield Thine own redeemed for ever shield.

LATIN HYMN.

The Memorial Window.

EASTER, A. D. 1881.

Written for the Living Church.

MY BELOVED DOLORES:—The work was all done. The task which had occupied my time, my thought, and my prayers, had been rounded to completion; at the foot of the Cross I had laid it down in trembling love, and the solemnly beautiful Consecration Service had seemed to bring an answer to my soul that the work had been accepted.

Yes, the dream of my life for the past two years was no longer a dream, and "a wild one," but a realization in prosaic brick and mortar. Albeit the brick and mortar had been ranged in such graceful and reverent proportions, that they were to me like the "feet" and measure of a comforting poem.

That day, our little Chapel of "St. John in the Wilderness" had been consecrated. The people with whom I had knelt, and prayed and sung, had gone home. I lingered behind, partly because I dreaded to break the blessed enjoyment of the hour; partly, because that for this one night I was to hold the key of the chapel door, that "early in the morning" I might be "at the sepulchre" with my offerings of bud and bloom.

So I waited in the gloaming, alone with my buried Lord. But what was it that came over me? Was I afraid because the shadows were deepening—I, who had faced for ten years the dangers of frontier life, and never quailed?

Instead of the "rest" I had waited for, there came a "fear of darkness and a horrible dread." My limbs trembled, my heart stood still in terrified despair. I tried to think and could not; even the memory of Good Friday lessons—the gloom and the grief which the tale of the Calvary always brought me—was as sunlight compared with this. Slowly, very slowly, as I sat there, appeared before me my vision, the "new tomb in the rock," and "the stone" at the door. I was a woman "watching over against it."

Gethsemane was past, Calvary deserted. My love and my agony were narrowed to that "sealed stone," hiding my Master. All my love had centred on Him, all my faith, all my trust; and it had ended here!

With this suffering of an age long past, was blended the memory of hopes and prayers and labors to build unto the Lord this chapel of St. John's. I had believed so implicitly, had rejoiced so intensely; and here it all ceased in "the new tomb"—the hopeless future, the crucified and buried Christ!

The reality of that despair I cannot tell; how long it lasted, nor what first aroused me. Just when it seemed I could bear no more, but must lay down my head and die also,—there stole upon my ears a sound sweeter than music, more precious, more tender than aught on earth.

I looked up, and my eyes rested upon the chancel window, the "memorial" Philip and I had placed there to our dead babes.

An unearthly light was flooding it, in the radiance of which the desolate tomb faded away. The beaming face of the Master looked down upon me! Sweeter—clearer—

"MARY!" "Rabboni!"

Oh! ecstasy of that moment! I gazed and gazed, but could not "drink my fill." Forgotten the despair, the agony of my desolate desertion. He is not dead—he is alive!

The beauty of that Face no hand can picture—the tenderness nor the strength. I fell upon my knees with outstretched hands, while my eyes grew to that matchless beauty, that infinite tenderness, that absolute power.

Again I cried "Rabboni!" I would fain have clutched the hem of His garment, in my eager joy. Again the rapturous melody!

"Touch Me not! I ascend to My Father and your Father, and to My God and your God." Then I saw the cherubs clustering around

Him—cherubs whose faces were those of my dead children.

Then the light faded; the Seraphic music died softly away, and only the window remained, with the moonlight shining through it, pale and white, tenderly illuminating the countenance of the pictured Christ with the cherubs at His feet. I waited, till my heart ceased its throbbing, till over my whole nature stole the "peace which passeth understanding."

Then I went reverently out into the evening light, till I came to the two, low, tiny mounds over which I had wept such bitter tears, and I thanked God for the vision He had sent me.

Dolores, sweet friend and sister, sorrower, take "heart of grace." The child whom you bewail is not in the sepulchre! Behold, through the Memorial window of this Easter Day, the Risen Lord, the adoring cherub—the bliss of Paradise! MRS. EVELYN RAYMOND.

Cornwall, N. Y.

The Society of the Royal Law.

[Published by Request.]

It has been thought by several of our Bishops that it would be well if a correspondence could be invited with Churchwomen who are willing to give themselves to Church work in Schools, Hospitals and Orphanages, or to outside Parish visiting and nursing, where the only remuneration that can be offered is personal support; the object of the correspondence being two-fold: To secure efficient and much needed help at many points in different Dioceses and Missionary Jurisdictions, and to suggest to each person, not already qualified, some way by which she may enter upon the special training that will soonest fit her for the work to which she seems best suited.

The proposition thus outlined opens a field of usefulness so entirely in accord with the spirit which inspired the Society of the Royal Law, that it is laid before its members in the confident hope that each one will be quick to consider it and to carry it into effect by every practicable means.

When the first leaflet of the Society was printed and distributed, the only idea in the minds of the few friends who were interested in it was to start a kind of spiritual confraternity, "composed of all women, communicants of the Church, who are personally engaged in active work for CHRIST, or who aid such work," believing that thereby a mutual sympathy might be established between those who recognize that all are members of the one Body, even though all the members have not the same office.

Perhaps it is because some faithful prayers are being answered that this new departure is now recommended, by which the Society may not only help and pray for those who are already occupied in the Church's service, but may go out among the many more who stand idle in the market-place, calling upon them also to come and work in the MASTER'S vineyard.

It is an important task that is suggested, whether one thinks most earnestly of all that is waiting to be done, or of those who, through kindly influence and effort, may be led to do it.

Appeals come from every part of the Home and Foreign field for more Missionaries; in many and many a Diocese the need is felt of trained laborers, whether Sisters or Deaconesses; Schools, Hospitals, and Orphanages languish, and often fail, for want of earnest, loving women, ready and willing to serve for CHRIST and not for hire, and who know how to perform the duties they undertake to fulfil.

Meanwhile there are true and loyal Churchwomen all over the land, with varying gifts and talents, perhaps of independent means, free from home cares or family ties, but still unoccupied in any special, active way for the LORD and MASTER Whom they love, and Whom doubtless they desire to please.

In this emergency what better can be done than for those who have themselves learned by experience the blessedness of being co-laborers together with CHRIST, to seek out, and, by counsel, persuasion and assistance, win others to the same happy service?

Each member of the Society, if she bears the subject earnestly in mind, will sooner or later hear of many such openings as have been described, and discover just such people as may be fit, or may be made fit, to fill them.

And to this whole matter of bringing places and people together, the question of fitness is of vital importance.

Some few women can turn readily from one occupation to another, and fill easily and well almost any position that may open before them. But the large majority, with equally good will and good intentions, need either certain favoring circumstances, or, more frequently, definite training, before the best that is in them can be seen, and they can become, in full measure, useful in the world, happy in the life they have undertaken, and thoroughly good and faithful servants of the LORD of all.

And here will open to the members of the Society their most important opportunity.

If Sisters or Deaconesses, in charge of Church Schools or Institutions where it may be permitted, they can receive those who are recommended, or who make direct application, perhaps as unpaid assistants, giving them home and instruction in the duties in which they are themselves engaged, and rendering thus an incalculable service to the Church at large, while directly seeking only to benefit the stray workers who are, for the time, under their care and teaching.

If officers of Guilds or Societies, or if Managers of Institutions, they can make the way easy for any Matron or Principal or Head Nurse, who would gladly give the required training if the idea were encouraged by the Board of Directors or the Lady Patrons under whom she holds appointment.

If Sunday-school Teachers or Parish workers, or if engaged in any of the various associated or independent lines of service in which by far the

greater number of members are probably occupied, they can be ever ready not only to interest others in the work in which they are themselves interested, but to find out, among those with whom they come in contact, such persons as may, with a little encouragement and proper training, become valuable helpers in still more extended spheres of labor.

If sick and helpless themselves, or prevented by family cares from much active duty, they may still influence and persuade others who have the health and leisure, to enter upon training such as has been suggested; and, by inquiry and correspondence, find out where such training can best be had.

If entrusted with the gold and silver which some may lack, a special line of service is granted to them. There are travelling expenses to be met, sometimes food and raiment to be provided, now and then a few days' or a few weeks' board to be paid, and often the whole support to be guaranteed, if an immediate call from the Mission field is to be answered, or a pressing demand nearer home is to be met.

For all there is some part to do—necessary, helpful, abounding in promise.

Let us work while it is called to-day, for the night cometh wherein no man can work; and, after the night, the dawn of that glorious day wherein the Master Himself cometh to give unto every man according as his work shall be.

The object and aim of this effort is to find the right place for each person, and to put the right person into each place. It requires tact, judgment, caution, patience, long suffering, forbearance, charity, a single heart, seeking only God's glory and the Church's welfare, and fervent prayer for that continual help by which alone the good desires that are put into our minds can be brought at last to good effect.

Leaflets of the Society of the Royal Law can be obtained through Mrs. A. T. Twing, 21 Bible House, New York; to whom also addresses may be sent of Churchwomen seeking Church work, or of positions where the services of Churchwomen are required.

How they Got a Minister.

They came to a little village church and heard him. He preached a good sermon. He was reverent in manner; his church services were all orderly; everything moved smoothly. They quietly inquired about him of his own people, and there was but one answer: he was all that a good minister and pastor could be. Then they mailed him a little note. Their vacant pulpit had been placed at his disposal the first Sabbath of the following month; their people wanted to hear him. They would give him \$50 for preaching, and pay all expenses. To their surprise, and with a long list of applicants in their hands, from D. D.'s to S. T. D.'s, they got this reply:

"No, brethren, I cannot come and preach to you. I am not a candidate for your pulpit. I would not leave my church for another, unless Providence pointed the way. Somehow I do not believe the way lies in the direction of appearing before a congregation of strangers and preaching on trial. I did this once. After that I heard I was not quite tall enough; my coat did not fit as it should; my necktie was awry, and I learned that it was 'not accidental, for it was just so in the evening.' In the first part of my sermon I spoke 'too loud,' in the latter part 'too low.' I gestured too much with my left arm; I was too nervous in my manner. My sermon in the morning was 'rather too analytical; I did not pray for the success of evangelistic work in the evening, although I had in the morning; and there was more of the same order. Brethren, I then said, 'As for myself, no more candidacy.' Now, if you want to hear me, I shall be happy to welcome you to my church; but I have no idea you will come. My necktie is still awry at times, and sometimes I omit to pray for evangelistic work in the evening. But my people put up with all these and other serious deficiencies, and having learned in whatever state I am, therewith to be content, I am satisfied to continue to preach for my people. If you ever want to hear me, come and welcome to my church; the sexton will give you a good seat."

The committee found that they could not move the mountain toward Mohammed, so four Mohammeds kindly went to the mountain. They heard that minister. They gave him a call; he went to preach for them to see how he would like them; as the church, and not he, was the candidate. He preached; possibly his necktie was a little awry; possibly he omitted to pray for evangelistic work in the evening. Be that as it may, he accepted the call, was installed, and is now a successful minister.—Christian at Work.

"A subscriber and diligent reader" asks where he can find "the interpretations of monograms now so common among Church decorations." We can direct him to a little work published in 1870, by James Parker & Co., London and Oxford. It is entitled "The Calendar of the Prayer-Book Illustrated. With an Appendix of the Chief Christian Emblems, from Early and Medieval Monuments."

The symbol about which our correspondent desires information particularly, is (if we decipher his representation correctly) what is known as the Chi-Rho; being formed of a combination of the two Greek letters so named, and which are the first two letters of the Name "Christ."

Speak kindly in the morning. It lightens the cares of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

To think kindly of each other is good; to speak kindly to each other is better; but to act kindly one toward another is best of all.

Advanced to the Priesthood.

"They say unto Him, We are able."—St. Matthew xx:23, 26, 27, 28.

Written for the Living Church.

Then take thou this, the cross iron-spiked and heavy,

To be thy standard true until thy life shall end, If 'tis thine only choice, deliberate and solemn, Then to that choice, all earthly toils must tend;

To do thy Master's will, with faith unflinching, With changeless love, with willing heart and hand,

To guide the fearful, cheer the broken-hearted, While leading onward to that better land.

To put aside all wish for earthly glory, To count as dross, all that the world holds dear,

Seeking with fear, for those dear footsteps holy, Fearing naught else, if only God be near.

Dost thou not fear, oh! soldier? art thou able To bear through life, this standard, true and brave,

To glory in this sign of degradation For His dear sake, who died thy soul to save?

So be it then; then go thou forth to battle, In God's great name, be faithful, true and brave;

Not with applause, but with prayer most solemn, Commending thee to Him, who hath power to save.

Yes, go thou forth, thou herald of the Gospel! Be thou a leader foremost on the field, Where'er thy Master calls, to death or duty; Though foes be legion, fear thou not nor yield.

Remember, death shall crown thy life's endeavor, If, conflicts past, thou shouldst a victor be, Then, with "Well done, thou good and faithful servant!"

Christ, our dear Lord, with joy shall welcome thee. LOUISE N. TODRIG. Buffalo, N. Y.

NEWS AND NOTES.

The little island of Scio is having a shaky time of it. It has just been visited by still another earthquake, and many more houses are in ruins. —It was twenty years on the 12th inst. since the first gun was fired on Fort Sumter.—The British Ambassador at Constantinople has notified the Porte that it will be held responsible for the safety of the Englishman, Suter, captured by the brigands near Salonica.—Floods in the West are abating; the Missouri and Mississippi have both fallen considerably, but have left terrible destruction along the overflowed banks.—Lord Beaconsfield varies from day to day; and the dispatches are anything but clear as to his recovery.—Senator Carpenter was buried at Milwaukee, on the 10th inst. Fifty thousand people were in line in the procession.—Hostilities have commenced between the French and the natives on the Tunisian frontier. Several Frenchmen have been killed.—The Czar continues to receive threatening letters from the Nihilists, and thus far, efforts to track their source have failed.—A new triple alliance is said to have been formed between Russia, Germany and Austria; so the rumored break between Germany and Russia is without foundation.—This seems to be a year of general floods. Spain and many parts of America and Holland have been nearly drowned out; and now comes little Hungary with an overflow of the Theiss, from the breaking of a dam. Forty thousand acres are under water.—They have a female Pope in Moscow. A new sect has been started there, comprising hundreds of men and women; and its chief characteristic is that all religious ceremonies are performed by a woman, who is young and unmarried, and has been elected by the members of this sect as their pope. It ought to have been "Madre."—Bradlaugh, the English infidel member of Parliament, has just been re-elected by 125 majority.—The mammoth queen, Mrs. Ballou, who used to be the standard "fat woman," weighing 570 pounds, is dead.—Thomas Carlyle willed to Harvard University the books he used in writing the lives of Cromwell and Frederick the Great.—From numerous ascertained statistics, it has been found that the average Englishman's head has decreased in size a seventh of an inch in the last century.—At last there seems to be a prospect of a ship canal across Florida. A company has been formed, and the State Legislature has voted a charter.—The Director of the Vienna Bureau of Statistics has issued a table, showing that over sixty per cent. of those who live beyond the age of 90, in Europe, are women.—Some anti-tobaccoist has been gathering figures about Germany. The number of cigars smoked in a year aggregates 6,504 millions, an average of two a day for ten million smokers. Besides cigars, the Germans smoke during the same period more than sixty thousand tons of tobacco, besides using 8,000 tons for snuff, and 700 tons for chewing.—The Chilians have issued a list of fifty property owners, from whom they demand a war contribution of \$20,000. It is proposed to raise in this way \$1,000,000 per month for the use of the army. Destruction of property three times the assessment is the penalty for refusal.—A statue of William Tindale, the martyr, and a translator of the Bible, is to be erected as a memorial on the Thames Embankment, London.—A portrait of Milton, painted in 1640, and formerly owned by Charles Lamb, has just been sold in London for \$1,175.—The Illinois Supreme Court has decided that German may be taught in the schools, as part of "a good Common School education."—England thus far declines to send a representative to the monetary Conference.—It is singular, but nevertheless true, that the old prison and stockade ground at Andersonville is now owned by a colored man, a former slave in that vicinity.—The Jews of Hungary form less than five per cent. of the population, but they furnish eighteen per cent. of the university students.—The Southern States, taken together, are said to have a school population, including white and colored, of 5,400,000; 3,000,000 attend school.

The Household.

SLEEP.—There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure the brain withers; this is insanity. Thus it is that in early English history persons who were condemned to death by being prevented from sleeping always died raving maniacs; thus it is also that those who are starved to death become insane; the brain is not nourished and they cannot sleep. The practical inferences are three:

1st. Those who think most, who do most brain work, require most sleep. 2d. That time "saved" from necessary sleep is infallibly destructive to body, mind and estate. 3d. Give yourself, your children, your servants, give all who are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular, early hour, and to rise in the morning the moment they awake of themselves; and within a fortnight nature with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule, and as to the question how much sleep anyone requires, each must be a rule for himself; great nature will never fail to write it out to the observer, under the regulations just given.—Hall's Journal of Health.

An exchange gives us some suggestions as to teeth cleaning: "Keep them perfectly clean. They should never be brushed less than twice a day. When possible brush them after each meal. When this is not convenient, the mouth should be washed out with cold water, and thus remove most of the food which would otherwise adhere. The oftener they are brushed, the better, provided that a moderately soft brush be used. The teeth should be brushed inside and out. The use of some simple tooth powder is to be commended. Rinsing the mouth with a little tincture of myrrh is of value. The habit of taking into the mouth either very hot or very cold substances is to be deprecated. Never use the teeth as nut-crackers, or to bite ends of thread. It should be remembered that the preservation of the teeth is in a great measure dependent upon the condition of the health, and this should accordingly be maintained in the highest possible state of integrity by the use of plain, nourishing food, frequent bathing or sponging, and early and regular hours."

Somebody having suggested that women should devote themselves to solid reading in the minutes wasted in waiting for the kettle to boil, the San Francisco Chronicle says dryly: "The suggestion sounds very wise and practical, and will be seized with avidity by the earnest economists of time who believe in wrestling twenty-six hours out of the twenty-four. An enchanting and idyllic picture presents itself of a lovely woman revelling on intellectual heights, amid the tin pans and kettles, steam and aroma of the kitchen. But the sensible housewife, toiling industriously to make the cogs and wheels of domestic machinery perform their accustomed revolutions without friction or halt, smiles as she reads the exhortation. Before the kettle boils the potatoes must be washed and pared, the meat roasting in the oven, the table set, bread sliced, and everything in readiness for the meal, in the preparation of which the contents of the kettle are presumably to play a part. And even if it be a very obstinate old kettle, and is infinitely lazy in sending out the cheerful puff of steam and glad tintinnabulation which announce its mission to be fulfilled, the busy wife can see a dozen ways in which she can be employed in performing necessary tasks which must otherwise encroach upon the precious time which comes after the kettle boils."

HOW TO FOLD A LADY'S DRESS.—Take the exact quarters of the dress from the bottom of the skirt to the sleeves, double them together, with the bosom out; then, on a bed, lay the skirt perfectly smooth, and begin at the bottom to fold it up, just the width of the trunk or drawer. The waist and sleeves will fold nicely together, and must be laid outside the folds of the skirt. Then double over the ends to fit the length of the trunk, or valise, and it may be carried very smoothly, and without taking up much room. For a bag it is better to roll it, which may be done very tightly without rumpling.

OLD GOLD.—Any one who is piecing a silk quilt will be glad to know how to dye silk or satin a beautiful old-gold color. Take green horseradish leaves, steep them in water, make a strong dye; after dipping the silk or satin into the dye thoroughly wash in soft soap-suds; iron while damp, laying a cloth over the silk. This should always be done when ironing silk or ribbon, even if it has not been washed, but simply sponged.

If you receive friends at your table give them as good as you have yourself, and don't make them feel uncomfortable by any unnecessary apologies for your fare. We have sometimes sat down to a table and had our appetites almost destroyed by the hard things said about the food by the one who had spared no effort to make it first-rate.

Manners are but lesser morals, and closely connected with the greater morals. Good manners begin at home, and if they do not begin there, the desire for them is apt to end in poor affection.

SPIRITS OF TURPENTINE FOR MOTH.—Sprinkle turpentine on pieces of flannel; wrap these in paper, and lay them among articles subject to moth.

FOR THE CHILDREN.

Grandma and the French Doll.

What's that? A dolly? Dear me! Where are my spees—let me see! Oh! you call that a doll-baby, do you? Well, I don't, my dears. Fiddle-de-dee!

This fine little madam from France, With her gait dress looped up for the dance; With her dozens of sashes and slippers Like those on which ballet girls prance;

With her flounces and frizzles and curls, And her necklace of turquoise and pearls— All the fol-de-rol fashion devices!— Well, I don't admire her, my girls.

Do you ever tell this thing your sorrow, Or the joys that you look for to-morrow? Do you cuddle her close to your bosom As I did my rag-baby, Laura?

No, she sits in her parlor in state, Or goes to some other doll's fête; Just exists for her dresses and jewels, Her complexion, the curls on her pate.

Oh Nellie, and Annie, my pet, Sometimes I fear even yet They will make of you something like this, dears: Why, you fear just to get your hands wet;

And you think of your curls and your clothes, And you prattle of "Germans" and beaux— If you never do anything useful, Are you better than dolls, do you s'pose?

Oh, I know that the day has gone by For the baking of cake and of pie, For scrubbing and rubbing and grubbing; But something you'll find, if you try.

There's work in the world to do still, If you'll only turn to with a will; It is nobler to fill life with tasks, dears, Than merely to strive time to kill.

This doll—take the French thing away! Be off, if you choose, to your play; But remember, if duties you shirk, You'll be like her, some day—

Empty-headed, affected and fine, Your brightness a mere tinsel shine; And, when beauty and style both have vanished, Alone and neglected you'll pine.

—Alice Williams Brotherton, in Nursery.

Bible Studies.

NO. XII.

An Oriental act of beautiful hospitality which all households, that have the ability, would do well to imitate. It occurred in a town where a great and aged king found his lost wife, who was young and fair.

The woman who instigated the kindly act, was rich and of some distinction. The recipient of her beneficence was a man of God, and his gratitude impelled him to seek from heaven wondrous and miraculous blessings for her, and her family.

In her prosperity she did him good, and when trouble and sorrow came to her, she found him a ready and powerful helper.

What was the act? What the name of the town? Who found his lost wife? What woman instigated the kindly deed? Who was the recipient, and what valuable return was made the woman and her household?

F. B. S.

Patty's Swarm.

One day Patty ran into the house with her yellow hair a-tumble and her blue eyes sparkling with excitement.

"Mother, O mother!" she cried, her little brown hands fluttering like the wings of a bird, "the bees are swarming."

"Sure?" asked her mother, doubtfully. For you see, Patty was the least bit in the world like the boy in the fable who cried "Wolf! wolf!" when there was no wolf. Not that she meant to be, but so many bees would fly about, making such a buzzing in the warm spring sunshine that Patty was often quite certain that they were swarming, when they hadn't any idea of it.

And that is why Patty's mother asked in the doubtful way, "Sure?"

"Yes'm," said Patty, meekly. Her mother stepped to the door. True enough, there was a roar like that of a very small waterfall in the air, and over the bee-hives floated a little black cloud.

"I do believe they're," she said. "But they're not all out yet, I guess, and will not begin to light for some little time. Run down to Mr. Jessop's, Patty, and tell your father—no, I'll go," with a smile, remembering that Patty had gone for her father once before, when the bees were not swarming, after all.

"May I go out and watch 'em, mother?" asked Patty, dancing heel and toe on the white kitchen floor.

"Yes; put on Aunt Nabby's shaker, and don't go too near."

So Patty got into Nabby's big shaker bonnet, which was so much too large that you could not see her little round face, unless feeling quite sure it was there, you stopped and peeped in; and the brown calico cape almost reached the hem of her short skirts.

Then Patty went into the garden, and sat down on a box by the cucumber bed.

She watched the dancing black swarm until her eyes grew heavy. The sun shone brightly, the west wind blew about her, warm and soft and fragrant. The buzzing of many bees grew louder and louder, until it seemed to swallow up every other sound. Then the big shaker began to droop, and that was all Patty knew, until—

"Patty! Patty, child! Don't stir for your life! This was what called Patty out of Dreamland, her father's voice, deep and hoarse.

At first she wondered where she was. There was a roar, like distant thunder, in her ears.

"Don't move, Patty, dear. Don't lift your head! That was her mother. The words sounded to Patty a great way off, and there was

a tremble in them, and a sob at the last. What could it mean?

Patty was frightened, but she was a brave little girl, and had always been taught to obey. So she sat very still, with scarcely the quiver of an eyelid, and presently she felt the big shaker gently lifted from her head.

"All right!" said her father. And Patty looked up with a little cry to see the shaker—Aunt Nabby's shaker, truly, but bigger than ever with that great cluster of moving, buzzing bees hanging to it—disappear within an empty hive.

Then Patty laughed. "Did they light on my head?" she cried, jumping up. "What fun!"

But the mother took the little girl in her arms and carried her into the house and cried over her. Mothers are such queer people.

"That shall be Patty's hive," said her father, coming in later; adding, with a twinkle in his eye, "I've heard of a bee in one's bonnet, but I never saw so many bees on a bonnet before.

"Nor I," said Patty, laughing still. "They shall make me some honey to pay for that." —Selected.

Only a Cripple.

Three or four years ago a half-drunken young fellow, driving furiously along a crowded street, ran over a little child and hurt his spine. The boy was the son of a poor cobbler. His bed was a straw pallet on a garret floor. When the injury was pronounced incurable, he was removed from the hospital to his bed. There was nothing for him to look forward to but years of misery in the filth and half darkness of the wretched garret.

His mother was dead. His father in the shop below could barely keep from starving. The young fellow who hurt him was sorry, but what could he do? He was a fast clerk on a small salary. Now and then a kindly Irishwoman on the lower floor, as wretched as themselves, would run up to "hearten the creature up a bit;" but that was all. The only view from the square window was a corner of the next roof, and the event of the day for the cripple was to see the cats climb along it, or fight each other. Foul smells and foul language came up from the rooms below to him. There seemed to be no other possible chance for his life than to die down into still more brutal ignorance and misery, and to go out like an ill-smelling flame into the eternal night.

Now, just at that time a little English lad, who had come with his father to visit the Centennial Exposition, while passing along a quiet street of the city in which the cripple lived, saw some pale-faced children peering at him out of the windows of a large house set back among trees. Over the gate was the name, Children's Hospital. The boy's kindly English heart was touched; he turned and went in, joked and played awhile with the poor babies, and when he went back to his hotel wrote to his mother of the pleasant sunny rooms with flowers in the windows and pictures on the walls, and the motherly nurses taking care of the little children. "I have seen nothing which pleased me better in America," he said. "I will go again, and tell you about it when I come home."

He never went home. The gallant little lad was taken back dead to his mother a few weeks later. After the violence of her grief was passed, in her many efforts to show her gratitude to the people who had nursed and been kind to her boy, she asked to be allowed to endow a memorial bed in the little hospital which had pleased him so much, and directed that it should be filled with the most miserable, needy case known to the managers. So it came to pass that our little cripple on a warm spring day was carried out of his garret, bathed, and laid on a pure white bed in a sunny, pleasant room. The other children in the ward called to him and made acquaintances; there were toys, books, pictures for them all. The good woman who lifted him smiled at him; he thought his mother must have looked like that. Outside, the maples reddened in the sun and rustled in at the windows, and the robins chirped and built their nests. There were dainty little meals brought to him. There was the best skill the city could command given to effect his cure. Good women with their hearts full of Christ's love came to teach him, and tell him of his unknown Savior. At his bed head hangs a little card which he probably never has read or understood: "In memory of Richard —, of Sussex, England."

Something this little story hints in a dim way of the infinite inextricable tangle of human lives and their inexorable influence on each other. When the English lad obeyed the generous impulse to give a moment's pleasure to the little children as he passed, how could he tell that he lifted this other life up into the sunshine for all time? "The word that we speak to-day," says the Arab proverb, shall it not meet us again and again at the turning of the ways to show us how it has cursed and blessed our fellows?" —New York Tribune.

AN EASY PLACE.—A lad once stepped into our office in search of a situation. He was asked: "Are you not now employed?"

"Yes, sir."

"Then why do you wish to change?"

"Oh, I want an easier place."

We had not the place for him. No one wants a boy or man who is seeking an easy place; yet just here is the difficulty with thousands.

Will the boys let us advise them? Go in for the hard places; bend yourself to the task of showing how much you can do. Make yourself serviceable to your employer at whatever cost of personal ease, and when the easy places are to be had they will be yours. Life is toilsome at best to most of us, but the easy places are at the end, not at the beginning of life's course. They are to be won, not accepted. —Selected.

Old Time Spelling.

Here is a letter four hundred and two years old, written by a boy in Eton college, to his grown-up brother, asking for some money, a pair of shirts and slippers, a jacket, and some cloth to make two pairs of stockings. Our readers will be curious to see how a schoolboy spelt and composed English before Columbus discovered America:

"Right reverent and Worchepful brodyr—I recomunde me unto you, desyringe to here of youre welfare and prosperite; letyngue you wete that I have resevyd of Alwedyr a lettyr, and a nobyll in goldtre therein. Fevthermore, my creasyur (creditor) Mayster Thomas, heretely recomandyd him to yow, and he prapthe yow to send him some money for my comons; for he seythe ye be xxii s (12 shillings) in hys dette, for for a monthe was the pay for when he had mony lest.

"Also I beeseche you to sende me a hose clothe, one for the haladays of sum coloure, and anohtyr for the workyng days, how corse soever it be it maketh no matyr; and a stomechere and ii schyrtes, and a poyer of slippers.

"And if it lyke you that I may come with Alwedyr be watyr, and sporte me yow in London a day or ii thys term then ye may let all thys be tyl thyme that I come and then I wyl tell you when I shall be redy to come from Eton, by the grace of God Whom have yow in His keepyng.

"Wretyn the Saturday next after All Holown Day with the hand of your brodyr.

WM. PASTON."

An Evening Game.

The players sit in a row, and the first says: "I am going on a journey to Albany," or any place beginning with an A. The one seated next to her says: "What will you do there?" The verbs and nouns in the answer must begin with the same letter, and so on through the alphabet; the one who asks the question "What will you do there?" continuing the game. But as an example is better than any directions, we will relate to you how a party of children played it:

Ellen—I am going on a journey to Albany. Louisa—What will you do there? Ellen—Ask for apples and apricots. Louisa—(To her next neighbor) I am going to Boston.

Frank—What will you do there? Louisa—Buy bonnets and buns. Frank—I am going to college. Susan—What will you do there? Frank—Cut capers. Susan—I am going to Dover. Sarah—What will you do there? Susan—Dress dolls. Sarah—I am going to Erie. Russel—What will you do there? Sarah—Eat eggs.

The party goes through the alphabet in the above manner. Whoever cannot answer readily, after due time is allowed, must suffer some penalty.

Consumption Cured.

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

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IMPORTANT TO TRAVELLERS.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

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THE EASTERN TERM

Begins Monday, April 11th, and continues ten weeks. It is the pleasantest season of the year, and a good time for pupils to enter for review and preparation for a regular class next year. The term closes June 16th, with the exercises of Graduates' Day.

Two or three vacancies in rooms are now to be filled, and early application should be made to the Rector, by letter to Knoxville, Ill., or in person at the office of the LIVING CHURCH, Chicago, on Tuesday of any week.

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Women are admitted only to the summer courses of instruction in science and to University lectures. The next Academic year begins Sept. 29, 1881. For lists of the courses of instruction and for further information address F. W. TAUSIG, Secretary.

St. Margaret's Diocesan

School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1881. Instrumental music under charge of J. Baier, Jr., a private pupil of Plafly, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M.A., Rector.

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Examinations for admission will be held at Hartford, on Monday and Tuesday, June 27th and 28th, at all post-offices. Commencement is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President.

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W. F. DU BOISE, Treasurer Theological Dep't. Savannah, Tenn., Feb. 7, 1881.

The Commencement of Hobart College, GENEVA, N. Y., will take place June 30th, 1881. Examinations for admission will be held at Philosophical Hall, on June 28th, beginning at 9 o'clock A. M. Candidates for admission to any of the college classes will inform the President by letter of their intention before the day of examination. For catalogues, information concerning scholarships, etc., address the Rev. R. G. HINSDALE, S.T.D., Froese.

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THE PROVINCE OF ILLINOIS.

Appellate Court, Etc.

To the Editor of the Living Church:

If consistent, will you kindly publish in your paper the subjoined communication addressed to The Guardian, of New York, a duplicate of which has been forwarded to that publication? I make this request because, as I am informed, copies of The Guardian containing the communication of the Hon. Montgomery Blair, to which this reply is made, were sent to most, if not all, of the Clergy of Illinois, as well as to some of the Laity; and it is quite certain that the Editor of The Guardian will not put himself to similar trouble and expense to circulate my answer.

S. CORNING JUDD.

"THE SO-CALLED PROVINCE OF ILLINOIS."

To the Editor of The Guardian:

Preceded by your editorial endorsement, headed as above, there appears in a late number of The Guardian a communication from the Hon. Montgomery Blair, in which he characterizes "the action of the Federate Council of the Dioceses in Illinois, taken at Springfield on the 25th of January last," as "not only a flagrant violation of law, but, as an open defiance of the decision of the late General Convention;" and which action, so far as it relates to an Appellate Court, he is pleased to designate as "Chancellor Judd's device." In an after-part of his communication, Mr. Blair declares the action mentioned to be "wholly inexcusable," and "in the face of the Canon" under which the Federate Council acts, etc.

When this communication was first brought to my notice, I did not intend to reply, but have since been persuaded to do so by those whose views I do not feel at liberty to disregard.

Mr. Blair seems wholly unconscious of presumption in his wholesale denunciation, as if ex cathedra, of the Bishops, Clergy and Laity, who favored and accomplished whatever action was taken by the Council. If what he charges be true, then the Bishops and Clergy implicated have rendered themselves liable to presentment and trial; hence the charges are grave. If they are not true, then not only does Mr. Blair show himself grossly misinformed in the matter, but is guilty of a recklessness in the use of his pen that is "wholly inexcusable," and of doing an injustice to his superiors as well as to his peers in the Church, of which he ought to be heartily ashamed.

And now I do not hesitate to take open issue with your distinguished correspondent, and to deny in the most emphatic manner that the action referred to is either a "violation of law" ("flagrant" or otherwise), or a "defiance of the decision of the late General Convention."

Mr. Blair complains of what he designates as "the action of the Federate Council of the Dioceses in Illinois," first, as he states it, of that "by which the Council called itself the Federate Council of the Province of Illinois, instead of the Federate Council of the Dioceses in Illinois;" and, secondly, of that by which, according to his version of it, the Council "establishes an Appellate Court."

Mr. Blair seems much exercised because the word "Province" is used in the name of the associated relation established by the Dioceses; and this is one of his specifications under the sweeping charge of "flagrant violation of Law."

Now it so happens that the "Federate Council" is not in any way responsible for the name ("Province of Illinois") given to the associated relation of the three Dioceses within the State, and in which relation the Dioceses are represented through the instrumentality of a Federate Council "established" by the Dioceses for that purpose. The name of "the Province of Illinois" was given by the Dioceses themselves (as they had a perfect right to do), by means of the deliberate action of their respective Conventions held in the month of May, 1880, whereby those Dioceses "established for themselves a Federate Convention or Council, representing such Dioceses," according to the authority granted in Canon 8, Title III., of the Digest of the Canons of the General Convention. By that action, a Constitution of the Province was adopted, the first Article of which is as follows:

"The Dioceses in the State of Illinois, viz: the Diocese of Illinois, the Diocese of Quincy, and the Diocese of Springfield, hereby associate themselves as a Province, to be called the Province of Illinois, and establish a Federate Council, as permitted by Canon 8, Title III., of the General Convention."

By reference to Canon 8, alluded to, it will be seen that the "Dioceses within the limits of any State" are authorized to "establish for themselves a Federate Convention or Council, representing such Dioceses." This action is not required to be submitted to the General Convention at all. The Federate Council, when thus "established" by the Dioceses, takes on its authority under the Canon, which is to "deliberate and decide upon the common interest of the Church within the limits aforesaid; but before any determinate action of such Convention, or Council, shall be had, the powers proposed to be exercised thereby shall be submitted to the General Convention for its approval.

It does not need a legal mind to comprehend the propositions of law, that under these canonical provisions, nothing whatever is required to be submitted to the General Convention, except "the powers proposed to be exercised" by the Council. The action of the Dioceses, in "establishing" the Council, is quite a different thing. As we have seen, they were authorized to "establish for themselves" a Federate Council. In respect to such action of the Dioceses, there is no restriction or limitation whatever, either as to the mode of action, or as to the name to be given to the associated relation.

Representation of the Dioceses, in this associated relation, is to be secured by means of "a Federate Convention or Council." There is no provision that even the "Convention or Council" shall be called by any particular name, much less that the associated relation shall be. If the

Council should be called a "Synod," it would be none the less a Council. It is the thing that the Canon contemplates, not the name. As has well been said by the learned Dr. Hopkins, these words "Federate Convention or Council," as used in the Canon, "are descriptive, not nominative." "They are common nouns, not proper nouns." As is also mentioned by the same learned Canonist, "the Constitution and Canons everywhere speak of the 'Convention' of a Diocese, and never call it by any other name; but Virginia has given to her 'Convention' the much more Churchly name of 'Council'; and other Dioceses have done the same." Yet, in this matter, nobody, not even our technical critic of Maryland, has been heard to sound the alarm of "flagrant violation of Law"—"open defiance of the General Convention."

In view of these considerations, it is manifest not only that the child was lawfully named by its own rightful parents, but also that Mr. Blair has egregiously blundered in turning his batteries upon the Federate Council for the fancied grievance.

Mr. Blair says that the "House of Delegates" [sic]—"Flagrant violation of Law," thus to change the name! There is no such House known to the Constitution or Canons! "refused to allow this organization to call itself 'the Federate Council of the Province of Illinois,' and required it to be called 'the Federate Council of the Dioceses in Illinois.'" Begging Mr. Blair's pardon, the House of Deputies did nothing of the kind! The only basis for this misconception of the action of that body, is that the House struck out the word "Province," and inserted the words "Dioceses in." But struck out the word "Province" from what? From the Constitution of the Province? No! From the Report of the Committee on Canons preceding the resolution proposed by that committee? Not at all. It struck the word out only from the proposed resolution, the adoption of which would have committed the House of Deputies to the name "Province of Illinois," as well as to the powers proposed, and which resolution, as reported by the Committee, is as follows:

"Resolved, (the House of Bishops concurring.) That the powers, proposed to be exercised by the Federate Council of the Province of Illinois be, and the same are hereby, approved, which powers are as follows:"—[Journal, 1880, p. 48.]

The words "Dioceses in" being inserted in lieu of the word "Province" in the resolution, the report of the Committee which preceded (and which distinctly designated the Council as "the Federate Council of the Province of Illinois"), was left untouched.

Now, when the Report of the Committee was under consideration by the House of Deputies (October 14, 1880), the Rev. Dr. Goodwin, of Pennsylvania (the mover of the proposition to strike out from the resolution the word "Province," and the leader of those who desired to strike it out), made a speech in support of his motion, from which a quotation is made as follows:

"The Rev. Dr. Goodwin, of Pennsylvania, had no objection to the gentleman, or the Conventions in the Diocese of Illinois, or the Churchmen in Illinois, using whatever language they saw fit to choose. If they chose to call this a Province, or a Diocese, or a Region, or an Archdiocese or anything else, he made no objection. He made no objection to the use of the word 'Province' by them in their scheme; let it be there; let them call it a 'Province' if they choose. What he objected to was this Convention calling it a Province when they were acting under a Canon which did not call it a Province. We had no right under a resolution of this kind to legislate it into anything else except what it is called in the Canon. It was a question of our own language."—[Debates, p. 472.]

These declarations by Dr. Goodwin, as to the use of the name "Province" by the Dioceses concerned, etc., were left unchallenged by a single member of the House, so far as reported in the debates, or so far as was heard by the writer, who, then being in special charge of the Report on behalf of the Committee on Canons, would surely have heard any such challenge had it been made.

The italics in the foregoing quotation are mine. In view of the unanimous acquiescence of the House of Deputies in what Dr. Goodwin thus said as to the use of the word "Province" by the Dioceses or Churchmen in Illinois, I have employed these italics in order to emphasize the flat contradiction of Mr. Blair's sweeping charge, that the House "refused to allow this Organization to call itself 'the Federate Council of the Province of Illinois,' and required it to be called 'the Federate Council of the Dioceses in Illinois.'" No further action was taken in either House in regard to the name; and I submit that the facts demonstrate that Mr. Blair utterly failed to comprehend the action of the House of Deputies, and that he is without the slightest justification for his coarse and furious assault upon the Bishops, Clergy, and Laity of Illinois who were members of the recent Federate Council.

[The rest of Mr. Judd's communication, relating to the Appellate Court, etc., is reserved for our next issue.—ED. LIVING CHURCH.]

To the Editor of the Living Church:

Can you inform me in how many Dioceses it is required that both Wardens and Vestrymen be Communicants? And can you inform me in how many it is required that persons be baptized or Communicants, or both, before they are allowed to vote at an election of a Vestry? If you cannot put your hand on these statistics, will you kindly insert the inquiry in the LIVING CHURCH?

St. Stephen's Church, East Haddam, Conn., is one of the few remaining Churches consecrated by Bishop Seabury. Its bell, which, according to the import of the figures upon it, was cast in A. D., 1715, was brought many years ago, with several others, from Spain.

The Detroit friends of the Rev. Samuel B. Carpenter are much interested at the announcement of his approaching marriage; the bride-elect being a young lady of Trinity Church, Toledo. Mr. Carpenter resigns his place as Assistant to the Rev. Mr. Gurteen, at Easter, and then takes charge of the promising parish of the Holy Cross, Sanford, Florida.

Bishop Holly seems to be lengthening the cords and strengthening the stakes of the Church in Haiti. He has just consecrated two new chapels, built and paid for by local effort, and expects shortly to consecrate two or three others.

Rev. Chas. C. Edmunds, Jr., has resigned the charge of Christ Mission, Gloversville, and Zion Church, Fondra, and has accepted the rectorship of St. James' Church, Fort Edward, N. Y., to take effect May 1st. Please address accordingly.

A congregation of recent formation, in the upper part of New York City (the Church of the Holy Faith, which is ministered to by the Rev. J. W. Kramer, M. D., Master of St. John's Guild), now counts twenty-four families, and seventy-six communicants. The Sunday School numbers about sixty children.

The Domestic and Foreign Missionary Society

of the Protestant Episcopal Church in the U. S. A. Missionary Conference. The Standing Committee of the Board of Managers make the following announcement with respect to the Missionary Conference to be held in the City of Trenton, on the 27th and 28th of April, 1881. Places of meeting: St. Michael's and Trinity churches, Wednesday, April 27th, 7:45 p. m., St. Michael's Church—Evening prayer, with sermon by the Rt. Rev. Dr. Stevens, Bishop of Pennsylvania. Subject—Medical Missions, their Origin, Scope and Influence, especially in connection with China, Japan and Mexico. Thursday, April 28th, 9 a. m., Trinity church: Holy Communion, with an address by the Bishop of the Diocese. 10 a. m. to 12:30 p. m., meeting for informal discussion. General Topic—"Missions within the United States," opened by the Rev. Joshua Kimber, Secretary of Foreign Missions, followed by the Rev. Edward W. Syle, D. D., of Elizabeth (appointed by the Bishop of New Jersey). April 28th, 7:45 p. m., St. Michael's Church: General Missionary Meeting. Speakers—The Rev. George R. Van DeWater, Rector of St. Luke's Church, Brooklyn, N. Y.; the Rev. Samuel D. McConnell, Rector of Holy Trinity Church, Middletown, Conn., and the Rt. Rev. Dr. Starkey, Bishop of Northern New Jersey.

The Bishop of the Diocese will preside. At the morning and afternoon meetings those present in the congregation, Clergymen and Laymen, who may be so disposed, are cordially invited to take part in the discussion.

NOAH HUNT SCHENCK, Chairman. JOSHUA KIMBER, Secretary. George Leeds, J. Livingston Reese, Henry P. Baird, Lemuel Collins, A. T. Twing, Committee.

C. H. Strong & Co., of this city, wish us to thank the many patrons of this paper who responded to their card on "Easter Egg Day." We would call the attention of our readers to their advertisement this week of "Paste of Rose Leaves" for the teeth, which they will mail to any address for 25 cents. Customers send them will be faithfully and promptly filled.

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