

# The Living Church.

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WHOLE No. 207.

## Diocesan Conventions.

### New Hampshire.

The 82nd Annual Convention of this Diocese met in St. Paul's Church, Concord, on Wednesday, Sept. 27th. At the Missionary Service on Tuesday evening preceding, a sermon was preached by Rev. Mr. Little of Lancaster. After morning prayer on Wednesday at 9 A. M., the Convention organized, with the Bishop in the chair, by the re-election of the Hon. Horace A. Brown as Secretary. Having served for twenty-five consecutive years, Mr. Brown asked to be relieved, but without effect. At eleven o'clock business was adjourned for Divine Service. The Bishop's address was read, and Holy Communion administered. The history of the year was sketched in the address. There have been no deaths among the clergy, but the Hon. Albert R. Hatch, long time a distinguished member of the Standing Committee, and prominent in many ways in church and secular councils has been taken to his rest. The Bishop paid a high tribute to his memory, and the report of the Standing Committee, subsequently introduced, contained an eloquent memorial. The Rev. C. R. Holbrook, sometime Rector of St. John's, Portsmouth, has been obliged to resign his charge on account of severe and long continued prostration. There are at present four candidates for Holy Orders and seven licensed Lay Readers. During the year the Bishop has consecrated one church, St. Luke's, Woodsville, confirmed 131 persons, preached 73 sermons, delivered 49 addresses and administered Holy Communion 39 times. There have been many changes. Rev. W. C. Dawson has gone from Hanover to Burlington, Vermont, his place being taken by the Rev. Robert M. Berkeley, late of Charlestown, who is succeeded by the Rev. C. S. Sweet. The Rev. E. D. Tomkins becomes Rector of St. James', Keene, and the Rev. J. S. Kent minister in charge at Littleton, vacated by the resignation of the Rev. H. M. Andrews. St. Stephen's, Pittsfield, is vacant by the resignation of the Rev. N. H. Burnham. The Rev. E. M. Parker of St. Paul's School undertakes the service of the Mission at Dumbarton, so long and faithfully served by the Rev. J. H. Coit, who can no longer be spared from the chapel of St. Paul's School. The mission at Nashua has become a parish under the efficient service of the Rev. Jacob Leroy. The mission work of the Diocese is in healthy and vigorous condition. Whitefield is served by the Rev. E. P. Little, of Lancaster, Franklin by the Rev. Lucius Waterman of Tilton. East Concord has been served by the Vice-Rector of St. Paul's, Concord and Fisherville by the same clergyman, assisted during a part of the year by the Rev. Thomas G. Valpey of St. Paul's School, and from time to time by the Hon. Horace A. Brown, lay reader of St. Paul's parish. At Woodsville the minister in charge, the Rev. W. H. Burbank, has organized a free-reading room and a lending-library, and a house has been purchased for a parsonage. Great Falls and Salmon Falls have as yet no missionary. East Concord and Fisherville are to be taken in charge by the Rev. Henry Bedinger, late of Brandon, Vermont, who enters upon his duties on the third Sunday in October.

Holderness School has opened under flattering circumstances, with new buildings erected in place of those burned in the spring. By the will of the late Edward S. Knowlton the school receives \$5,000 to be devoted to Masterships and Scholarships, and at the demise of the testator's brother and sister will come into possession of property from the same estate to the value of about \$60,000.

The same testament devised \$3,000 to the Orphan's Home; the late Hon. G. G. Fogg left \$500, and the late Mr. Belknap \$1,600 to the same object. The home also received \$1,000, from the children of the late Mr. and Mrs. Charles Minot.

The Board of Diocesan Missions has received \$1,600 from the Belknap estate, and \$1,000 from the late Mrs. G. D. Henderson, whose husband was a Chaplain in the Navy. The Episcopal fund has received \$500 from a lady in New York. The fund now amounts to something over \$2,200.

After the reading of the address and the administration of the Holy Communion, Convention proceeded with business until the dinner hour, when at the hospitable invitation of Mr. James R. Hill of the "Phoenix" the members dined together at that hotel. In the afternoon the Convention listened to reports, the most interesting being those of the Trustees of Holderness School, the Diocesan Secretary of the Woman's Auxiliary, and the Committee on Christian Education. This latter introduced a resolution for the appointment of a special committee to collect and tabulate information concerning the Sunday-schools of the Diocese which resolution was adopted by the Convention.

At the elections, Horace A. Brown was re-elected Secretary as noted above, and George Olcott re-elected Treasurer. The Deputies elected to General Convention were the Rev. Dr. H. A. Coit, Rev. Messrs. L. Sears, Henry Ferguson, and W. R. Smith, and Messrs. John L. Farwell, W. L. Foster, Geo. L. Balcom and A. B. Thompson. The Standing Committee is composed of the Rev. H. A. Coit D. D., the Rev. Messrs. L.

Sears and Daniel C. Roberts, and Messrs. W. L. Foster, H. A. Brown and John Hatch.

After a short session in the evening devoted to matters of Diocesan interest Convention adjourned *sine die*. Like too many of the Diocesan Conventions this one was cramped for time by the unparliamentary way of crowding all its transactions within the limits of a single day, and was marked by the absence of lay delegates. The reports show that this is not for lack of life and vigor in the work of the Church in the Diocese, and it must come of a lack of willingness on the part of business men to make the sacrifice of a few hours in the year for the important work of the legislative body. It is curious that in our country where so much account is made of representation, men should not feel the claim of its responsibilities as well as emphasize the theory of its privileges.

The Bishop appeared in good health, and his address was a very able document.

### Central Pennsylvania.

The following paragraph appeared in the greater part of our last week's issue, having been telegraphed by our special correspondent:

"An adjourned meeting of the Convention of Central Pennsylvania was held at Reading on Tuesday, the 10th inst. Amid much excitement, but with every manifestation of good feeling it was decided to reverse the decision about electing an Assistant Bishop, and to divide the diocese. A committee was appointed, with the Bishop as Chairman, to adopt lines of division, and to report to the next Convention."

Additional particulars can now be given. Seventy-three clerical and 68 lay deputies were present, representing fifty-two parishes.

Mr. W. L. Dungsion, the Treasurer of the Diocese, resigned his office on account of ill health, and Mr. P. R. Stetson, of Reading, was elected.

Hon. Frederick Watts, lay deputy, from Carlisle, moved and it was so resolved, after a prolonged and somewhat excited discussion, "that it is not the desire of the people of this Diocese that an election of an Assistant Bishop be made by this adjourned convention." The vote on Judge Watts' resolution was as follows: Clergymen—aye 42, nays 17. Laity—aye 22, nays 21.

It was soon found that a change had passed over the minds of many churchmen in the Diocese as to the truest and best means of affording relief in Episcopal duty to the Bishop, and that a number of them favored some plan for the division of Central Pennsylvania into two dioceses. The mover of the original resolution for the division of the Diocese had sought for the erection of three new Sees out of the existing jurisdiction, which should be coterminous with the bounds of the present convocations of Williamsport, Harrisburg and the Northeast. At Mauch Chunk in June last this agitation was crushed by the resolution of the convention, expressed unanimously, with the dissent of Dr. John H. Hopkins, that the Bishop should be given an assistant. The partial re-action yesterday was really in the nature of a compromise—two dioceses in Central Pennsylvania, with the Bishop's consent (on the canonical requirements being met) in lieu of the four which had been sought through the movement begun five years ago by the rector of Christ Church, Williamsport, and those who sympathized with him.

In the afternoon session, with much good feeling, and an air of relief from a long-tried and often vexing question, it was on motion of Mr. J. H. Reynolds, of Lancaster, amended in part by the Rev. Dr. Gilliat, resolved "that four clergymen and four laymen from each convocation be a committee with the Bishop as chairman, *ex officio*, to report three lines of division upon one of which the Diocese of Central Pennsylvania may be divided into two separate Episcopal jurisdictions, and report the same to the next annual convention for notice and adoption; provided that before action shall be taken upon the question of said lines, we recommend that the convention then assembled shall pass upon the question 'shall the diocese of Central Pennsylvania be divided?'"

After commending the Diocesan School for boys at Reading to the attention of those seeking a high standard of physical, intellectual, and moral training for their youths, the convention adjourned to meet on the 12th of June next, in Christ Cathedral, this city.

In the evening the Bishop and Mrs. Howe received the members of the convention at their residence, "The Gables," on Centre Avenue, where the visiting clergy and laity were pleasantly entertained.

The closing sentence of the Rev. Newman Smyth's first sermon as pastor of New Haven was the Scripture passage, "Arise, let us go hence." The reporter of one of the local papers, whose religious education seems to have been neglected, rendered the words, "Amen, let us go home."

Mr. Henry Ward Beecher has created another sensation, by withdrawing from membership in the association of Congregational Churches. His reason for this step is to be found in the fact, he announces, that he considers the doctrine of original sin as "barbaric."

## BRIEF MENTION.

Bishop Seymour and other gentlemen of Springfield, Ill., have bought a tract of land on the eastern shore of Green Bay, Mich., known as Red Banks, which they will beautify and use as a summer resort.—It is announced that the Rev. Mr. Holland, Rector of Trinity Church, Chicago, will deliver four lectures in the next session of the Concord School of Philosophy.

—From the Belgian Academy comes an offer of 3,000 francs for the best essay "on the destruction of fishes by the pollution of rivers." Would it not be better to offer the prize for an essay on the preservation of the fish?—Cardinal Newman, when Vicar of St. Mary's Oxford, speaking of the non-attendance upon the Services of the Church, said very beautifully: "I only lament your absence from religious Ordinances, I do not complain of it. But perhaps, while one is busy with his farm, and another with his merchandise, and therefore cannot come, the vacant aisles are filled with beautiful an els, and the discouraged pastor may, with the spiritual eye of faith, be conscious of their presence, and see the waving of the skirts of those whose faces see God."—The Supreme Court of Connecticut has decided that women may be admitted to practice law in that State. That is as it should be, but it does not follow that women should generally enter upon the practice of law. As a rule, they will not find it profitable to compete with men in public life, and they will not, in many cases, attempt it. They should have the legal right to do what they are capable of doing.—"Ideal Hylozoism" is the latest gem from the agnostic mine. An apostle of the new faith says: "Every man and woman who embraces this beautifully simple doctrine of hylozoism in conjunction with the self-evident truth, the incontrovertible affirmation of philosophy that all man's knowledge is relative, will at once find themselves independent of all forms of theologism and religion." To which we would add that every one will find themselves independent of all forms of grammar.—"What do you think of my train of thought?" asked a preacher of a friend. "I thought it lacked only one thing," replied the supposed friend. "Ah! what was that?" "A sleeping car," was the answer.—Bishop Tuttle is in great need of \$3,000 to build a rectory at Ogden. There is room on the church lot for the building. The Bishop says that wherever he goes he is taken for a Scotchman, and he is not displeased. The fact is, he is a New Yorker. He would be a credit to Scotland, but we can't give him up.—There is said to be a church in Michigan which has been struck by lightning several times, and now, whenever the preacher shows signs of getting long-winded and passing from his "seventhly" to his "eighthly," the organist slyly imitates the sound of approaching thunder on the pedals. The way that preacher dives into the "conclusion" and rushes through it and starts the doxology is a caution. The congregation would not part with that organist for a million of dollars.—Dr. Henry W. Boone, Medical Professor in our St. Luke's Hospital, Shanghai, China, appeals for funds for the building of a medical school and clinical hospital. He is doing a grand work and ought to be sustained.—Bishop Vail's college of the Sisters of Bethany has opened more prosperously than ever. It is full to its utmost. It deserves success.—The New York Tribune calls upon the women of America who "saved Mount Vernon," to unite in a movement to save Niagara and keep it free from the vulgar desecration from which it is now suffering. It says: "If neither Congress nor the State of New York will move in the matter, why do not the women of America?" We venture to suggest that the women of America, failing to influence Congress and the State of New York, are not likely to have much effect upon Niagara. As the most of them will probably never come within a hundred miles of Niagara, they are not likely to think much about it. Mount Vernon as the homestead of the Washington family, is quite another matter. Niagara is not so easily "saved."—While the secular and sectarian press have bestowed the highest encomiums upon the character and career of the late Dr. Pusey, this is the conclusion of a notice given him by a Church contemporary, the *Standard of the Cross*: "In all charity it may be hoped that the memory of Dr. Pusey as a venerable Hebraist and a Commentator upon Prophecy, will outlive his fame in ecclesiastical controversy."—We read in the papers a good deal about "faith cures." Some good people believe that they have been healed by believing that they would be healed. If physicians could have this kind of patients they might appear to work miracles every day. This "faith cure" school is a mixture of humbug and credulity, a travesty of religion, and a disgrace to its name.

—The clergy of Charleston, have passed the following resolutions: "WHEREAS, The Burial Service prescribed by our church is, in our judgment, a full and complete committal of the body of the deceased to the dust out of which it was formed; therefore, Resolved That we will officiate at no funeral at which any subsequent religious Service shall be contemplated."—The baccalaureate address delivered before the

last graduating class of Seabury Hall, Fairbault, by the Rev. Dr. Fulton, has been published by request and has attracted much attention. It was on the Chalcedonian Decree, showing that the simple and primitive definitions of the Faith are the true basis of unity.—In the psalms for the day on which thanksgiving was offered in all the churches of England for the victory in Egypt, occurred this passage: "Thou hast subdued Egypt and destroyed it, Thou hast scattered Thine enemies abroad with Thy mighty arm."—We are surprised to read in a dignified exchange, an account of the Rev. Mr. —'s "Assumption!" (It was the assumption of a Rectorship).—It will be noticed that we have changed somewhat the make up of our paper, placing the family and children's departments on pages two and three, and the correspondence and the Church Work on pages six and seven. This is done for the greater convenience of continuing Church Work on page seven, thus giving the latest Church news on the form that goes last to press.—Some queer expressions are occasionally found in obituary notices. A dignified contemporary last month, in the same issue gave us the following: "Entered into rest, of congestive fever;" "The founder and mainly the builder, under God, with clerical and lay help."

Great preparations are making for the celebration of the first anniversary of the Church Temperance Society, which is appointed to take place on Monday and Tuesday, Oct. 30th and 31st, in Chickering Hall, New York. Papers and practical topics relating to temperance, will be presented by several distinguished speakers. A movement will be made to raise a sustentation fund of \$10,000 a year from private subscriptions, and to extend the formation of diocesan and parochial auxiliaries of the general Society. Besides the Secretary, Mr. Robert Graham, the Rev. Drs. Henry C. Potter, William R. Huntington, R. H. McKim, W. H. Vibbert, and Bishop Clark are announced to take part in the proceedings. There will also be several prominent laymen amongst the speakers, and Dr. Howard Crosby's name is mentioned, as a representative of the sects.

The fiftieth anniversary of the consecration of the Rt. Rev. B. B. Smith, D. D., Bishop of Kentucky, and at present our venerable presiding Bishop, will occur on the last day of October. A commemorative Service will be held on the preceding Sunday, Oct. 29th, in St. Paul's Chapel, New York, at which sons of the Bishops who were at the same time consecrated, will officiate. Those were Bishops McIlvaine, Hopkins, and Doane (of New Jersey). The Bishop of New York assembled some of the clergy at Trinity Chapel, Oct. 6th, to take appropriate action, and a committee consisting of the Rev. Dr. Morgan, of St. Thomas' and the Rev. Dr. Shipman, of Christ Church, was appointed to draw up an address to be presented to Bishop Smith on Oct. 31st, together with a memorial gift from the clergy of New York. If health will allow, Bishop Smith will hold a public reception on the occasion.

The project of buying the piece of land across which Longfellow for so many years enjoyed from his window a view of Charles river, and of laying it out as a public garden for Cambridge, to be maintained as a memorial of the poet, will be carried out by the Longfellow Memorial association. Mr. John Bartlett, the well-known editor of "Familiar Quotations," acts as treasurer of the association, and asks for contributions of 10 cents from children. A contribution of \$1 or more will entitle the contributor to an honorary membership of the association.

The following bit of pleasantries is too good to go without credit, but it is anonymous:

A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper which carries the sleeper while he sleeps runs. Therefore while the sleeper sleeps in the sleeper the sleeper carries the sleeper over the sleeper under the sleeper until the sleeper which carries the sleeper jumps off the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper, and there is no sleeper in the sleeper on the sleeper.

The foundation-stone of a memorial of the late Rev. C. F. Lowder, the vicar of St. Peter's, London Docks, has been laid by Earl Nelson. The site of the memorial is immediately in front of the church, on a piece of ground in old Gravel-lane. On this spot it is intended to erect a house for the use of the mission clergy of the district.

The corner-stone of the new St. Luke's Hospital, Chicago, will (D. V.) be laid at 3 P. M. on All Saints' Day (Wednesday Nov. 1st). A general attendance of the clergy is cordially invited. They will please take their surplices, etc., and meet at the Hospital Chapel, fifteen minutes before the hour for the Service.

The late Sir Henry Bulwer said: "When the Turk does anything, consider what is the reasonable, straightforward interpretation to place on that act. Then eliminate absolutely that conclusion. Any other may be possible; but that certainly will not be."

## The Death of Dr. Pusey.

On the Seventeenth Sunday after Trinity, Dr. Fulton delivered a Sermon in St. George's Church, St. Louis, Commemorative of Dr. Pusey.

The texts chosen were the following: 2 Sam. iii. 38. Know ye not that there is a prince and a great man fallen this day in Israel? Rev. xiv. 13. I heard a voice from heaven saying unto me Write: From henceforth blessed are the dead who die in the Lord. Even so saith the Spirit, for they rest from their labours.

The first part of the discourse completed the sermon of the previous Sunday, and connected with it the subject of the day as a striking illustration of the theme which had been previously discussed. Passing to the main subject the preacher continued in the following words:

"Only a few days ago a great man passed away who has exercised an influence over the mind and thought of all English-speaking Christians, which has been, and is destined yet to be, far greater than the world has recognized. Edward Bouverie Pusey was born in the first year of the present century, at a time when the Church of England had risen in alarm from her long sleep, and was quivering with life under the awakening appeals of men like Simeon, Venn, Henry Martyn and the rest of the noble band of evangelicals who did so much good to the Church and to the world both then and since. Pusey was of good birth, and he was always marked by that reserve of character for which Englishmen used at one time to be noted even more than now. Hence it was impossible that he should ever be or become a popular man; and nothing was further from his thoughts than to become the leader of a great movement, or indeed a leader of other men in anything. His natural reserve of character was further increased and perhaps exaggerated by his habits as a student. Most men study, because they intend, by means of study, to be something more or other than students. Pusey was a student first and last; his whole life was a student's life; and whatever strenuous work came out of him, was the effect of study. He was in no sense a practical man, a man of the world. He did not live much among men; what he knew of men he learned chiefly from books. To the thought of the age, as it exists in living brains, he was not even intelligent; he seemed unable to understand it until it had been written down in black and white, so that he could ponder it abstractly like a proposition in Euclid. Naturally enough, when he wrote, he wrote for men who could think dispassionately, logically, abstractly, like himself. He forgot, or rather he never knew and never could conceive, that men in general are merely incapable of thinking in any such fashion. In the process of thought most men are controlled, far more than they are aware, by the force of their habits and emotions, rather than by their reason. The nerves, in all but thoroughly trained men, and even in them, more than they know, have full as much to do with our reasoning as our brains have; and the author who forgets this fact will probably have sorrowful reason, as Pusey had, to observe these two things: first, that he will be perfectly unintelligible to the great body of people who profess to have read and to understand his writings; and second, that when other men pretend to translate his meaning into a form more suited to the common apprehension, they are sure to caricature his opinions in every possible way, by ascribing to him things that he never thought, by suppressing other things which he considered to be of prime importance, and by distorting everything else. No one ever suffered more in these ways than Dr. Pusey; and in illustration of the assertion, will mention just these circumstances:

1. It is commonly supposed that Dr. Pusey was in perfect sympathy and accord with the noisy school of aggressive ritualists who have disturbed the Church both in England and America, always claiming the approbation of Dr. Pusey for their queer vagaries. Now, the fact is, that nothing could be more untrue. Dr. Pusey never, in his whole life, indulged in any single one of what are called ritualistic practices in public worship; never encouraged others to do so; often complained earnestly and almost bitterly of the bad taste, the bad spirit, and the positive bad conduct of the noisy people who misused his great name.

2. Again, people have been prone to think that the staunch orthodoxy and High Churchmanship of Dr. Pusey was in many things identical with the atrocious cruelties of popular theology, touching the state of the dead. That, too, is a serious mistake. Not many years ago, my predecessor in this parish, when shaking off the fetters of the system in which he had been reared, startled and shocked the public mind by his terrible denunciation of the cruel theories of future punishment which he had ceased to believe. Never were the flash of the lightning and the crash of the thunder nearer together than in those wonderful discourses; and it is nowise wonderful that their manner startled the people almost as much as the matter made them think. It was high time that something should startle them out of the God-dishonoring theories which they only fancied they believed. But the curious thing to which I call your attention now is this: that, of all the eminent men who have



handled the same subject since that time, none has so utterly demolished and swept away the supposed scriptural and ecclesiastical authority of the falsehoods which Mr. Holland denounced, as Dr. Pusey.

3. If I might be allowed to speak of myself, I should like to say this. I believe I am not considered a very narrow-minded or illiberal person; and yet I think that I may boldly assert that I have never given occasion to any man to suppose that the large breadth of view and the sincere spirit of tolerance which it is my aim to foster in myself and others, is in any the least degree occasioned by a consciousness of wavering faith in Christ or in His Church. I know the fact to be precisely the reverse; I know now, after observing the operation of my own mind for more than a quarter of a century, that just in proportion as my faith in Christ and in His Church is firm and strong, in that proportion is my hope high and my charity for all the world increased; and I believe that if this temper has grown with my intellectual growth and strengthened with the lengthening tale of years, it is because I adopted early in life, certain root principles of belief from the Tractarian writers, of whom Dr. Pusey was by far the greatest. Those principles, which I have never cast aside, have made it impossible for me ever to be a partisan within the Church, or ever to look with the hostile eye of a sectarian on our baptized brethren who are not in visible communion with us. True, there is another thing to say, and I trust you will not misunderstand me when I do say that while I can never be sufficiently thankful for the truths which the old Tractarians taught me to believe, it is precisely because I believe those truths that I have quite outgrown the possibility of believing some of their opinions. For example, just because I hold to the truth that in Holy Baptism a man enters into an indefeasible covenant for the remission of his sins whenever he shall sincerely renew the vow of his Baptism, therefore I cannot for a moment sanction the mechanical system of habitual auricular confessions and private absolution of which the discipline of the primitive Church affords not one single suggestion. In like manner, just because I believe that the undivided Church of Christ was divinely guided to declare all necessary truth in the Creeds of Christendom, and because I know it never did adopt one single definition concerning the doctrine of the Lord's Supper, therefore I cannot believe either that it is wise in men to rationalize on the subject of Christ's Presence in the Eucharist, or that any rationalistic opinions on that great mystery are even likely to be right. Strike out these two things which represent the tractarian reaction from the cold system of evangelicism into which the fervor of the old evangelism had cooled, and you will find very few things in all their teachings, however laughed at or denounced forty or fifty years ago, which are not now merely commonplace in the minds of all well-instructed Churchmen. Even those two things it would be hardly worth while to strike out in any practicable way among ourselves; for you may take my word for it that the confessional will never flourish in our churches anywhere; and as to the advanced rationalistic doctrine of the Real Presence in the Eucharist, not one in fifty of those who profess to believe it, have any real understanding of the doctrine they profess to believe. Press them to tell you what it is, and they will tell you that they do believe in the real presence but that they don't believe in transubstantiation. More than that, in any intelligible shape, you will fail to get out of them. In other words they believe just what we all believe; the rest of what they fancy they believe is purely nebulous; and hence I have not the least fear that any large number of persons will adopt their views until it shall be possible to find out just what those views are. But now take all the other teachings of the great man who has gone to his rest, and they amount mainly to this, that the assertions of the Creed of Christendom are not merely expositions of a good working theological hypothesis, but that they are declarations of eternal facts; that this world is truly God's world which he has always sustained and never forsaken; that the incarnation of the divine Word in the man Jesus was not the raising up of a mere individual man, but the bringing of God into humanity; that Christ came to establish a Church and Kingdom through which he might be represented in to the world; that this Kingdom was to be visible and permanent, and that therefore its visible constitution must be of permanent divine authority and obligation; that in a very true sense the Church of Christ was to be His Body, not figuratively nor sentimentally, but by the real and actual indwelling of the promised spirit of Christ; hence that the lawful acts of Christ's Church done in His name and by His authority, are the acts of Christ Himself; and hence also that the sacraments of the Church are not mere forms nor simply badges and tokens of a Christian man's profession, but rather effectual signs of grace, that is to say signs that God's grace is then and there effectually given and received by means of them, unless it is inwardly rejected and refused by the impenitence or unbelief of the receiver. These were the root principles of the old tractarians, for which they were denounced and persecuted and driven out of the Church of England fifty years ago. Who denies them now? Not a single Bishop I sincerely trust, and not a single province of our Church in the whole world, I venture positively to assert, would now deny the least of them. At this time it appears incredible that they should ever have aroused antagonism. The fact that they aroused so desperate a conflict shows how much of God's truth had grown strange through long forgetfulness one short half century ago. Men had recited the creed Sunday after Sunday, and yet when its familiar words were translated into other forms, it startled them as if it were the promulgation of a new faith. It took a

courage such as few men have to stand up in all that hue and cry and tell the world in God's Name that these old forgotten truths were merely the first principles of a reasonable Christianity.

Dr. Pusey was never a popular man; outside of a very small circle he could never be called a man greatly beloved. Perhaps there has been no Englishman this century of whom the world has talked so much and known so little. I never heard one anecdote about his private life such as one hears of other men. He has been for fifty years a great figure in English and American Church History; but the figure seems to us to be shadowy, ghostly, personally featureless. To the Church and the world he was a voice rather than a person; yet the tones and utterances of the voice were such as to give evidence of noble manliness, true godliness, and unmistakable saintliness. Verily a prince and a great man is this day fallen in Israel. When we thank God for the good example of this his servant, let us remember the man's faithfulness; for no man was ever truer to conviction than Edward Bouverie Pusey. Likewise his courage; no man liker to the glorious Athanasius has adorned the present age. Likewise his steadfastness; when Newman, and Manning, and some two hundred others, were carried off their feet by the raging of the multitude without and by the troubles of their hearts within, this man kept his own soul strong in faith and unmoved in its steadfastness. Let us remember his long life of never ceasing labor, none of it for self, but all of it for Christ and the Church; his patience and forbearance under injury; his meekness under insult; his unflinching charity. He was a man who knew not how to make the great mass of his fellows love him, yet commanded their unflinching respect; who was assailed, as no man of our Church has been assailed this century, with all the violence that partisan rancor and sectarian malice can inspire, until his very name was made a nickname, yet outlived it all, and died esteemed and venerated by thousands who once bitterly assailed him; who has gone to his grave honored by all great men of every church in Christendom; who is now confessed by all to have been one of the greatest theologians of any age in the world's history; who will be regarded, more and more, as time rolls on, as one of those extraordinary men whose lives have been a blessing to all English-speaking people, and whose labors make our Mother Church to be an endless blessing even to our baptized brethren who are separated from her. May the good Lord, whose servant he was, and whose world-worn child he is, multiply unto him, the rest, the peace, the blessed light and joy of paradise, and make him to be numbered with the saints in glory everlasting. Amen.

Looking into Tornadoes.

A special dispatch to the Cincinnati Gazette, from Washington, says: Gen. Hazen, the Chief Signal Officer, is paying much attention to the subject of tornadoes, with a view to obtaining so clear a knowledge of this class of storms that some of their evils may be mitigated. All who live in regions that are liable to be often visited by these destructive winds will be interested to know that already Sergeant Finley is about to start out to investigate the track of the storm which swept over Michigan, Iowa, and Illinois on June 6th. Sergeant Finley has done some very valuable work on this subject. Last year the Signal Service issued, as one of its professional papers, a very important monograph on the character of the storms of May 29th and June 30th, 1879. The paper was very elaborate, and there is now in press another professional paper by the same writer, which contains a tabulated statement of 600 tornadoes and some generalizations from their facts, with some suggestions as to the methods which ought to be pursued in the investigation of the storms. The 600 storms cover a period of eighty-seven years, and the whole country. Their examination leads to the conclusion that tornadoes occur most frequently in summer and in the month of June. They have occurred, however, more frequently in April than in July, and in May and September than in August. Kansas is the State that has been most afflicted, and that notwithstanding the fact that the period during which tornadoes have visited it has been comparatively short. The State has had sixty-two tornadoes from 1859 to 1881. Illinois has had fifty-four from 1854 to 1881. Missouri has had forty-four from 1814 to 1881. New York has had thirty-five from 1831 to 1881. Georgia, thirty-three from 1804 to 1881; Iowa, thirty-one from 1854 to 1881; Ohio, twenty-eight from 1823 to 1881; Indiana, twenty-seven from 1852 to 1880. The States and Territories that have only had one each from 1794 to 1881, are Colorado, California, Indian Territory, Nevada, New Mexico, Montana, Rhode Island, West Virginia and Wyoming. The storms occur most frequently from 5 to 6 in the afternoon, though there is no hour of the day that has been entirely free from them.

The average width of the path of destruction is 1085 feet, and the storm cloud runs with a velocity of from twelve to sixty miles. The wind within the vortex sometimes attains a velocity of 800 miles an hour, the average velocity being 392 miles.—Daily Picayune.

At twenty a man is sure he knows everything; at thirty he begins to have grave doubts; at forty he knows there are some things he don't know; at fifty he is certain that he will never again know as much as he once knew.

Our Tom is six years old. One day he went with the man to ride on a load of wood. Just before reaching the house they drove very briskly down a steep hill. When Tom entered the house, his mother said: "Tommy, my dear, were you not frightened when the horses went so rapidly down the hill?" "Yes mother a little; but I asked the Lord to help me, and hung on like a beaver!"

Calendar.

October, 1882.

- 1. 17th Sunday after Trinity. Green.
8. 18th Sunday after Trinity. Green.
15. 19th Sunday after Trinity. Green.
18. St. Luke's, Evangelist. Red.
22. 20th Sunday after Trinity. Green.
28. St. Simon and St. Jude. Red.
29. 21st Sunday after Trinity. Green.

Twentieth Sunday after Trinity.

Written for the Living Church.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. Amen.

The original collect appears in the old Sacramentaries and missals, and is, therefore, like those we have been considering, both Roman and ancient. Ours differs somewhat from both that in the Roman Missal, and the form in the English Prayer Book, though only in phrasology. Thus in place of the classic sonorosity of the clause, "may cheerfully accomplish those things which Thou commandest," the English has the rougher Saxon form, "may cheerfully accomplish those things that thou wouldst have done. Except, perhaps, as it betrays a subtle leaning toward the magnificence of the "language not understood by the people," ours is certainly the better form. The Latin form is more terse and compact than either of its English versions. "Omnipotens et misericors Deus, universa nobis adversantia propitiatus excludit; ut mente et corpore pariter expediti, quae tua sunt, liberis mentibus exsequamur. Per Dominum." Here, one phrase, "of thy bountiful goodness," is represented by the single word "propitiatus"—having been propitiated—which also contains a deeper meaning. "Equally ready in mind and body," we have changed to "Ready both in body and soul." The last clause, "May, with free (or unhindered) minds, follow those things which are Thine," we have not only drawn out in form, but in the case of the expression, "Cheerfully accomplish," have radically changed in sense, and by no means for the better.

But to pass from the critical to the spiritual; we return in this Collect to the amplified form of reverential address, recognizing the almighty-ness, all-mercifulness, and all-bountifulness of the God of Whom we beseech the desired blessings. Among those blessings, we place, first, one which anciently stood out before the mind of the Church, with a value and power, that, in our times of peace, prosperity and plenty, we fail to realize; one which, in substance, is almost a staple in the Collects, in that for the Eighth Sunday, appearing almost in the present form—"Keep us from all things that may hurt us."

An apt and earnest petition this is, for the true soul enlightened by the Holy Spirit, to see its sin and weakness, and the besetting wickedness of the world around; most earnest and pressing if the soul, under that light, has been striving to make true progress in the Divine life, has been fighting a true fight with the world, the flesh and the devil; and has thus learned its dangerous exposure to surprises, slips, downfalls and defeats; and so realizes that the things which may hurt us oftenest and worst, are those which lurk unseen under temporal security and abundance. But to those, whose only idea of harm to be deprecated, is reverse of fortune, or deprivation of luxuries, or disappointment as to some worldly pleasure, or accident, or sickness, or loss of life or limb, or fatal bereavement—to these the prayer can have only a casual meaning and importance, if it has any at all. It were, hence, well for them to use it, in our solemn Eucharistic worship, with grave consideration and caution. It were well for all to remember, that of the things which may hurt us, the worst may be a formal and false prayer, being as it is an attempted masking of our own guilt, and a virtual mocking of the Most High.

But that the Collect contemplates only its own purest and holiest use, is apparent from the absence of all selfish or low concern, indicated in the condition produced by being graciously kept from all hurtful things. This immunity is sought, not for the sake of our own safety, ease, or delight, but "That we being ready both in body and soul," may be the more free, and the better prepared, for higher obedience and nobler service. The superior desire of the soul, is the fulfillment of the holy mind and will of God; the undertaking, and—if through His favoring grace it may be—the accomplishing, of the things He commands; and this is sought in the closing petition. But "these things which are God's" can be successfully and joyfully accomplished—for this seems here to be the sense of "cheerfully"—only as the soul is kept free from those evils which pervert its disposition, distract its energies, or dampen its courage. Hence, the necessary condition of both body and soul, has to be sought through the first petition, before its proper use and sequence can be employed in the second.

But what a revelation in religious life would be produced if only this one Collect in its spirit and its prayer could become the law and the life of the Church. To be graciously freed from every evil thing which hinders our highest readiness to do our Master's will, and to be in such a state of holy preparation and readiness as will secure our prompt and persistent following of that will to its blessed accomplishment; this is Christianity, and the Christian life. Is not this the life that, for our own good, for the glory of God, and for the salvation of men, we need to see more commonly exemplified in the Church? Who, then, will before the Altar, in the coming Eucharist, earnestly present this prayer with his aims and obligations, and plead the Blessed Sacrament in behalf of its answer, to the Faithful; seeking this and every other blessing only "Through Jesus Christ our Lord."

The whole subject of the formation of metals and crystals strikingly typifies the ennobling processes of grace, by which the Spirit of God changes the corruption of our nature into the bright and beautiful simplicity of a heavenly life. As the rude lump of ooze may be crystallized into the exquisite light-refracting diamond, and as the common clay of the soil casts off its unattractive dress, and appears as the brilliant silver-like aluminium, so the sinner sunk lowest in the fearful pit and miry clay may be transformed in the renewing of his mind, and become a new creature in Christ Jesus. Each stone is a medal of creation, and bears the image and superscription of the Lord of all. The mineral kingdom is one string of the great harp of creation, that harmoniously shows forth His praise. As St. Augustine says, "Dicite lapides astimare negotiatores regni calorum." To no one department of nature is the task of imaging spiritual truth confined. The whole system of things around us was constituted from the beginning with a view to Redemption. Not in the good gold, the bdellium and onyx stone of the earthly Eden, do we realize the whole idea of God as symbolized by the mineral kingdom; but in the jasper walls, and golden streets, and foundations garnished with all manner of precious stones, of the new Jerusalem; matter in its highest, purest and least perishable form constituting the home of redeemed man in his noblest condition, transformed into the likeness of the Redeemer—the creation that groaned and travailed with pain exalted in the redemption of men, for which it waited so long.—Hugh Macmillan.

Was the Wine used at the Passover Fermented and Intoxicating?

Canon Bright having consulted Dr. Edersheim (the author of a well known work on "The Temple at the Time of Jesus Christ," and of other works on Jewish history and antiquities) on the above subject, he very kindly replied at once, and authorized Dr. Bright to send his reply for insertion in the London Guardian. It is as follows:

"Loders Vicarage, Bridport, Sept. 15, 1882. "Dear Dr. Bright—. . . The wine used at the Paschal Supper was undoubtedly fermented and intoxicating. In point of fact it did intoxicate. A number of instances are related in Jer. Pes. p. 37c, &c., in which certain Rabbis (who are named) suffered in consequence.

"In that part of the Talmud we have exact data about the amount of wine in the four cups; its kinds, color, and mixture, and even about the size of the cups.

"Again, in Jer. Pesach, 37d, line 23 from bottom, the direction of the Mishnah (Pes. x. 6) to the effect that it was lawful to drink between the first and second, but not between the third and fourth Paschal cups, is explained, 'This for fear of becoming drunken;' it being added that such was not to be apprehended in regard to drinking between the first and second cup, since the wine which was drunk while people ate rarely intoxicated, but it was otherwise with wine drunk after food.

"Similarly, in the passage previously referred to (p. 37, col. c), it is stated that the cup need not be emptied at one draught, as this might more easily intoxicate; and that, to avoid it, each cup might be emptied in several draughts. In fact, to avoid intoxication, the Paschal wine was almost always 'mixed' (as was the common custom in drinking wine), the ordinary proportion being two parts of water to one of wine. . . . But this does not seem to have been the uniform proportion; and strong wine was mixed in that of three parts water to one of wine. This mixing was called mesiga, and the mixed wine maseg. In the Jer. Talmud (Pesach, 37c) this mixture is repeatedly referred to in connection with the Paschal cups. And finally, to prove this practice, in the Mishnah (Pes. vii. 13), it is directed that if two companies eat (the Paschal Supper) in the same place, the one turns its face to the one side, the other to the other, 'and the kettle' (for mixing the wine with water) 'stands between them.'

"Still further, to show that the natural fermentation of wine could not possibly be ranked with leaven, the principle is distinctly laid down in the Talmud (Pes. 40a, line 8 from top) that 'the juice of fruit does not produce leavening.' In the Mishnah (Pes. iii. 1), among the things by which the Paschal regulations are infringed is mentioned chometz haedomi, 'edomite vinegar,' which seems to have been a kind of wine in which fermentation was produced (or increased) by putting it in barley; and this seems at one time to have been done with some sorts of wine in Judea (see Pes. 42b, line 7, &c., from top); and such wine, but not that by natural fermentation, would, of course, be interdicted. Mr. Caine quotes from a Mr. Frey. All I can say is that the words which he italicises are a specimen of the usual mode of covering an inaccuracy by boldness of assertion.

"The quotation of Mr. Caine from Mr. Herschel is by no means inconsistent with what I have stated. It refers to 'beer and spirituous liquors distilled from corn'; but has nothing to do with wine fermented in the natural process.

"I hope I have sufficiently established that the wine used at the Paschal Supper and during the week was the ordinary fermented and intoxicating wine.

"May I venture to add that, in view of the many and gross misstatements connected with Biblical antiquities and Jewish law, especially in their bearing on the Gospel narration and the history of our Lord, it would seem to me of the greatest importance that some means were devised to give to theological students accurate information on what so generally affects the proper understanding, not only of the Old, but also of the New Testament? Believe me, dear Dr. Bright, yours very sincerely,

"ALFRED EDERSHEIM."

"Rev. Canon Bright, D. D."

The Household.

To clean white silk lace sew it over small, clean slips of wood (covered) to keep it evenly spread out; lay it over night in warm milk to which a little soap has been added; rinse in fresh water; lay it for the same length of time in warm soap-lye, and finally rinse without rubbing.

Sometimes the mackerel intended for breakfast is not fresh enough in the morning to be eatable; it is then a good time to serve boiled mackerel. Wrap the fish in a cloth securely, so that you can lift it from the kettle when it is tender without breaking it. If you change the water two or three times, it will freshen in a very few minutes; do not change from boiling water to cold, but pour from the teakettle each time.

Neat and pretty bureau covers are made of white moccie cloth. Trim the edge with antique lace of such quality and width as your purse allows. This cloth will be found to be very serviceable, as it looks well after it is washed, and it needs no lining. Scrym also makes pretty covers; these should be trimmed with torchon, and they may be lined with bright-colored silesia. Pink the edge of the silesia, and let it come to the scallop of the torchon.

For tea, in place of sauce, prepare some pears in this way: wipe, but do not peel them; then steam them until they are tender; take them from the steamer, put them in a pudding-dish, add enough water to almost but not quite cover them, and a cupful of sugar to a quart of pears. Set them in the oven for from fifteen to twenty minutes. Quinces are also nice served in this way, only they should be peeled and cut in halves.

GERMAN TOAST.—Beat one egg, add to it one pint of milk, one tablespoonful of sugar, and one of cinnamon. Dip into this, slices of fresh bread, baker's bread is better, as it absorbs the milk more readily, letting them be any length of time that may be convenient. Fry in butter and serve immediately. Handle the slices carefully so they will not break, and serve with sweetened cream. They make a quickly prepared desert when necessary, though they are nicer to stand some time before cooking. Are also an agreeable adjunct to the breakfast table.

Very pretty comforters for children's beds are made of thin cotton cheese cloth; tack them and bind them with bright colors. For use in the crib, an edge of worsted crocheted around it makes it look attractive. Crochet two or three rows in shell-stitch, with a scallop to finish it. The ends of white spreads are improved by being worked with white cotton in buttonhole stitch. This is particularly the case where the spread has been in use a good while and the hem is worn and the edge frayed. All you need to do is to trim off the threads so they will not ravel and buttonhole the edge.

A pretty tidy is made of pale blue Java canvass; choose that which is all wool, as it will not fade, and will wear well. Fringe it out around the edge to the depth of two inches. In the centre apply a round fan cut from cream-colored felt. Catch it to the canvass with fine stitches, and ornament in any style you please, using a good deal of scarlet embroidery silk to brighten it. In each corner apply smaller fans of a different shape. Make stitches in lines upon them so that they will appear to be half or wholly spread. For anything so simple, and requiring so little time and skill to make, this is very effective.

To prevent scarlet flannel or worsted goods of any description of this color from fading when washed, take this precaution: "Mix half a cupful of flour with a quart of cold water, let it boil for ten or fifteen minutes, then mix with the warm suds in which the article is to be washed; squeeze and rinse up and down repeatedly instead of rubbing on a rubbing-board. If very much soiled, wash in two or three waters, always taking care to have them of the same temperature if possible, and just cool enough to put your hands in comfortably. Make the suds before putting the garment in, and avoid if you can rubbing soap on it.

Now is the time to put the winter bedding in order; the mattresses should all be sunned and thoroughly aired; if soiled, rip the ticking off—this is not at all difficult to do; have it washed, and it should be starched a little; while it is undergoing this operation the hair, or wool, or cotton which composes the filling can be aired by placing it carefully on a large sheet and laying it where the sunlight can shine on it; if it has been used for several years, it will cost but little, and will well repay the expense, to have it picked and sorted over before being upholstered. Blankets ought also to be thoroughly cleaned. If, to make them, less burdensome and difficult to handle, you cut the long double ones in two, overcast the ends with worsted or yarn of scarlet or blue to match the stripes in the blanket. Do this with button-hole stitch; it takes a few minutes only to do this, and it is nearer than a hem; and is really a pretty addition to the blanket.

Temporarily hard water can be made soft by more means than boiling alone. If a tubful of it at night be stirred up with a little "slaked" lime and allowed to settle, in the morning there will be a white deposit at the bottom of the tub, and the water will be found to be quite "soft," because the lime added will combine with the free carbonic-acid gas in the water, and the whole of the carbonates will become deposited, in virtue of their insolubility in water without this gas.

For drinking purposes, rain-water, after being passed through a charcoal filter, to remove the organic matter in contains, is the most wholesome for adults. The general objection is the tastelessness. A pinch of salt will remedy this. For the young, however, solid matter in the water, of the right kind, such as lime and magnesia, is good, as these go to build up the bony structures of the child.—Chamber's Journal.

QUERY.—Will not some of your contributors to the "Household" send directions for making ladies' leggings?

ANSWER.—We have succeeded in finding directions for children's leggings, which we think can be easily enlarged by any lady who understands something about ordinary knitting. The materials needed are two bone needles and one ounce and a half of single zephyr or German-town. Cast on 56 stitches.

First row.—Knit two together, over knit one, over, knit one, slip one, knit two together, draw slipped stitch over, knit one, over, knit one, over, knit one, slip one, knit two together, draw slipped stitch over. Repeat to the end of the row. The last stitch remaining on this and every other row should always be preceded by one over.

Turn back on the second row and on all other even rows. This makes the top of the legging, and consists altogether of 16 rows.

Begin at the seventeenth row and knit ten ribs for the leg, narrowing at each end of every alternate rib, until there are 45 stitches on the needle. Then divide these stitches, fifteen for the instep, and fifteen each side of the ankle, taking the last thirty off on bits of wool. Knit two ribs for the instep and cast off. Then take up the stitches at the side. Cast on eleven for the toe and narrow at the toe, and heel after knitting two ribs on the side of the foot. Sew up the legging. We will try to send other directions later.



Al Araish.

He Ascended into Heaven.

BY REV. J. M. NEALE, D. D.

[Concluded.]

And now if we would again take to ourselves the wings of that little bird, and soar high up into the air, what a different scene, indeed, would the vast plain of Al-cacer Quibir present. As we look southward, the blue Atlantic speckled by the sails of the Portuguese fleet, to our right, between us and that, a vast poisonous lagoon, "Miry places and marshes, which cannot be healed, but are given to salt;" to the left, here and there among the sand hills, a black spot—now a ruin where the beautiful, but most deadly, horned serpent suns himself, and where the lizard, a living mass of gold and green and diamonds, peep out of the crevices—once a church of the time of S. Augustine or S. Fulgentius. But to the front, as far as eye can reach, the huge crescent of the Moorish forces, stretching a mile and a half from tip to tip, and containing, they say, a hundred and fifty thousand men; each of whom believes in his heart of hearts that to fall in the coming battle is to pass the great and terrible bridge, the bridge with its sharp edge like a razor that unites time to eternity, in safety—and to have entrance into the sixth heaven, whence all but they who die for the faith are excluded. That litter which is borne along from line to line, contains the dying Emperor, Muley Moluc; he has offered the wisest physicians in his broad realms untold treasures if they will but assure him of life for three hours; and as he is carried backwards and forwards, he commands weakness and pain, while with a cheerful voice he speaks to his soldiers of assured victory, of measureless booty, of everlasting renown. Almost immediately below us, and arranged in three bodies, is the Portuguese army. The royal standard with its Quinas and Castles floats over the left wing, for there Dom Sebastian commands in person; the right wing is led by the Duke of Aveiro; and the central division—further back—consists of the reserve, on this occasion, by a strange misarrangement, the very refuse of the troops. Still, as all along, it has been the same story; infatuation, blind infatuation, on the part of all the leaders. Only yesterday they took the resolution to advance from their impregnable position by the side of the great lagoon; and now without one single advantage of ground, under the copper sky, and on the heated plain, the eighteen thousand Christians are drawn up against that innumerable host of infidels, three thousand horse, against the forty thousand Arab calvary.

The Archbishop of Braga has said Mass in the presence of the Court. There knelt the Portuguese nobility, nobility I call it, for the days of chivalry were gone; corrupt, pleasure-seeking, effeminate—as unlike those stern old crusaders whose cross-legged monuments may be seen in our country churches, as the silks and brocade of Alemejo or Algarve, are to the chain or plate of the times of Coeur de Lion or S. Louis. Father Thomas had also said his mass, but in a poor, mean, remote tent; where a few of the lowest soldiers, whom he knew well, and cared for during that burning march, had been collected together. I wonder which of the two congregations sent the greater number at the close of that fearful day to the Marriage Supper of the Lamb.

Two hours later, and the good Father with the other ecclesiastics was standing outside a tent, pitched on a little eminence close to the reserved body. Here they could see, although they could not comprehend, the whole battle. They had marked the onset of the Portuguese which seemed to sweep everything before it; the victory of the right wing, its pursuit of the infidels, the whole crescent shattering and reeling, the day all but Sebastian's. But now, on every side, the Moors seem to regain courage; here and there detached parties of the Portuguese were manifestly flying in confusion, or cut to pieces where they stood. The signal of recall had long been made for the Duke of Aveiro, but he appeared not. The great standard of Portugal still floated in the heart of the battle, but it had been swept at least a quarter of a mile back from the spot which it had once gained; everything showed, even to the inexperienced eye of the priests, that the day was going hard with the Christians.

"What do you think now," inquired the Archbishop of Braga, of an officer of the reserve who stood near him, "what do you think now of the day?"

"As badly as I can," replied the captain; he had served in the wars of Dom Manoel. "If the Duke does not return before many minutes are over, all is up with us. Look, my lord, look!"

And, as he spoke, the great standard was driven still further backward, and trembled and wavered like a tree in the storm.

Yes; another half hour, and the Christian army had ceased to exist. Half of its numbers were prisoners; the other half lost in the lagoon, or stretched on the field of battle. The ecclesiastics, with some of the principal officers, were under safe guard; the rumor ran that Sebastian himself was dead, and even then the field was being searched for his body. The Portuguese army was annihilated; the Portu-

guese people had fallen from its rank among the nations of the earth, never again to arise; never did the Crescent win so fearful a victory over the Cross as on the field of Al-cacer Quibir; never did such countless Christian prisoners, and such camel loads of Christian spoil, return to Morocco.

There was wailing and lamentation over Portugal from Cape Lagos to Braganca. The king had fallen or was in captivity; not one noble house but had some member to mourn among the captives or the dead; not a vessel arrived in the southern harbors without some fresh tale of woe and disaster; many and many a family was ruining itself to raise the ransom demanded for the brother or the son; the poor old Cardinal-king who succeeded his nephew, but at present took the title of Regent, in the vain hope of that nephew's return, was bowed down to the ground by misery and responsibility. He was very aged; he was a Bishop; besides himself, there was no native heir to the Portuguese throne; and if he died without children, the sceptre would pass to the hated Spanish monarch. In every church, collections were made for the captives; every religious order exerted itself up to its power and beyond its power; the great houses of Alcobaca and Thomar and Batalha melted down their plate, pawned their chalices, changed their silver and gold crosses for crucifixes of brass; and the Trinitarians, whose order was founded for the redemption of Christian captives, spread themselves over the whole kingdom, and went into its island dependencies, praying for alms, and telling doleful tales of the fate of those who were in slavery in Tetuan or Morocco. At the end of September, the first treasure trip—after all due precautions had been made—sailed for Barbary; it bore the ransoms of most of the nobility, of all the ecclesiastics, and of many of the sons of the richer families, who, it had been ascertained, had survived the battle.

While this ship was on her southward voyage, let us look into one of the dungeons in which the prisoners were confined. It is a chamber in the common prison, principally below the ground, but with a low oven-like dome, rising above it. In the very summit of the dome, is one small circular window, the only aperture; and stretched unasily on the mud floor in every posture of misery and fatigue, lie the twenty or thirty prisoners there confined, just returned from the work of that forenoon. Hardship and disease had already made fearful havoc among their numbers. Many a ransom now collecting in Portugal is collecting in vain; the iron, which they wore round either leg, the iron had indeed entered into their souls.

One of their number alone stands upright; it is Father Thomas. For two brief hours in the day the sun stands so high up in the heavens that his light visits even the sad recesses of that dungeon; they are the two hours of the noon-day rest; at other times all is one grey dull twilight. That is the opportunity of the good priest; with ink, made of soot and water, and with nothing better than a wooden pen, he employs that season in writing the work which will be an everlasting heritage to the Church. "The Labors of Jesus." Night by night, he delivers from memory to his little congregation what he has composed for them in the day. And now, while they take such rest as they can, and while one of their number, a boy of some thirteen or fourteen, whose father fell in the battle, and who has himself been at the very door of death from the fever, is enjoying a little uneasy sleep, Father Thomas is meditating and writing on the fifth labor of our Lord, the Tears which He shed in His Infancy. I think the sentence which he was writing was this:

"All tears find, in this Lord, a singular sympathy; those of sorrow remind Him of the days of His own sorrows; those of love awaken His own love; those of longing calls to His remembrance His promises; every tear, let it be of what kind it may, so it be but holy, extends its arms to Him and embraces Him."

The huge lock of the dungeon creaked and groaned; the door opened heavily; and, accompanied by three or four Moorish officials, a Trinitarian friar—the red cross on his breast, whence our own English name of Crutched Friars—entered. The prisoners started to their feet; they knew what was the holy man's errand; and hope, however unlikely, however impossible, whispered to each, that he might be one among the number to be set free. In the short moment between the friar's entrance and his first words, many a home vision passed before the eyes of the heart-sick captives! One thought of his quaint, rough cottage on the wind-swept promontory of S. Vincent; one of his father's farm, the old familiar vineyards and olives, the old familiar barn and oxen, in beautiful Minho; one with not less fond affection of the lonely tower on one of the wild heights on Tras-os-Montes, where his wife and his little Dolores must be watching for him in vain.

"God's blessing on you, good Father, and on you, my children," said the Trinitarian. "I hope, if it be His will, to come on a happier errand, ere long, but at present, it grieves me to say, my business is with but one of you. Good Father, I have here, from your house of Santa Cruz at

Coimbra, forty moidores for your ransom; I have already negotiated the matter with the authorities, and you are free."

"I am beholden to them and to you," answered Father Thomas; "but it shall never be said that, while one of my companions was in misery here, I would return to freedom in Portugal. Good brother, we have not so learned Christ. If I refuse the ransom for myself, I may doubtless name one in my place."

"Assuredly you may," said the friar; "but bethink you well what you are doing. You have seen these miseries with your own eyes; your eloquence is known everywhere; and by returning you will be able more effectually to advantage your fellow-captives, than by remaining with them in bondage here."

"I will send my prayers," replied Father Thomas, "to the court of Heaven, and they will be more effectual than if I plead to the court of Lisbon. Ignacio! Ignacio Martinz!"

The poor boy half roused himself up, and said something indistinctly and brokenly about being too late.

"He thinks," said Father Thomas, "that he has to go out to his work" but I have better news for him. Ignacio, would you like to see your mother and your dear Ignatz again?"

The boy sat upright, and looked around him as if bewildered.

"You have good reason to thank God," said Father Thomas. "Your ransom has been sent, and—"

"But, good Father," interrupted the Trinitarian.

"Let me tell my own story," said Father Thomas with a smile. "Your ransom has been sent, Ignacio, and we are going to lose you, but I am sure you will not forget us when you are in Portugal." It was well that a violent burst of tears came to the poor child's relief. He threw himself into the good Father's arms; protested over and over and over again that he would never, never forget him or any of his companions; that he would do everything he could—and who knows, though I am so young, but that I may be able to do something, to persuade others to send ransoms?" And so, with the congratulations of those who were unselfish enough to rejoice in his happiness, notwithstanding their own disappointment, the poor child departed.

Again and again that Trinitarian friar returned to Barbary; again and again he had the satisfaction of restoring husbands and fathers and brothers to their homes; again and again the Augustinian house of Santa Cruz contributed the ransom of Father Thomas; but, as perseveringly as they remembered him, he persisted in redeeming some unhappy prisoner by his own lengthened captivity. At length by the special intervention of Francisco de Cotta, then ambassador to the Emperor of Morocco, he was, against his will, set at liberty. While in the prison, he had finished his work of the Labors of Jesus. Twenty-five in His early life, twenty-five in His Passion. His preface is dated from his dungeon, on New Year's Day, 1582; and on the title-page, he says that he was in the fiftieth year of his exile from the heavenly country. When set at liberty early in the same year, he went to Sagena, which was then the principal depot for the Portuguese slaves. Among them he labored till the end of Lent, when he was seized with a malignant fever. And on Low Sunday, April 17th, 1582, with the Name of Jesus on his lips, he entered into the joy of his Lord.

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## The Living Church.

October 21, A. D. 1882.

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### The Mission of St. Augustine.

Attention is being called to the bearing of the mission of St. Augustine to Britain, on the origin of the Anglican Church, and on the Succession in her Episcopate. The subject is one of such deep interest, that we can not but think, that the tendency in some quarters, to take a narrow and disparaging view of both St. Augustine and his work, is most unfortunate. What is worse, charges are freely brought against him, which—we are sorry to say—seem to us, neither historically correct, nor, in a Christian way, charitable. For example, either directly, or by insinuation, he is charged with lack of courage in undertaking his mission; with practically obtruding his Christianity upon people already Christians; with being imperious and intolerant in his course; with having, by an uncatholic and wicked intrusion, forced a foreign jurisdiction upon the Anglican Church; with having effected little of permanent value; and with even using unchristian threats of vengeance by war and bloodshed, upon the British ecclesiastics, for refusing to co-operate with him in laboring to evangelize the Saxons. Take it once for all, and St. Augustine would seem to have occupied the unenviable position, of being the one man in the early history of the English Church, who should have been slain by some Saxon Pilate, or crushed by some Celtic tower of Siloam. And yet every one of these charges seems to us to be susceptible, either of a fair answer, or of a reasonable extenuation. Our limits, however, confine us at the present time, to the consideration of the two only, which turn upon the condition of the Teutonic tribes in South Britain, and the state of the British Church throughout.

At the time of the landing of St. Augustine in Kent, in the year 597, a triple conflict of a most persistent and sanguinary character, had for a long time been raging in Britain. The Saxons, Jutes, and Angles, who had, for a hundred and fifty years, been gradually rooting themselves in the Island, had, from their first victory in the slaughter at Aylesford, in the year 449, pressed steadily on with the work, not only of dispossessing, but even of exterminating the ancient Britons. Indeed, its bloody completion seems only to have been prevented by the victory of the latter over the West Saxons, at Mount Badon, in the year 520. The Teutonic tribes were, meanwhile, with hardly less fierceness and persistency, engaged in conflict among themselves. Each, as it was stronger, or as it fell under the leadership of some chief of greater capacity or ambition, struggled to win the Overlordship of its weaker neighbors, the grand aim being supremacy over the whole. This terrible strife, after numberless fluctuations and infinite bloodshed, only came to an end in the year 827; when Egberht, the West Saxon, having beaten down Briton and Teuton alike, became sole Overlord; and the Saxon Heptarchy; created an England proper, and declared himself "The King of the English."

The results of all this conflict, at the time of St. Augustine's landing, were various but decisive. With British nationality—if it can be called such—Christianity and the British Church had, along the whole line from Wessex to Bernicia, been

driven from the southern and eastern portions of the Island, into the wild regions of West Wales, North Wales, and Strathclyde; the last two Bishops in the conquered territory—those of London and York—had in the year 586, abandoned their See cities, and taken refuge in Wales; and as a result of it all, so bitter a hatred of their conquerors, had been engendered in the hearts of the British Christians, that they would not entertain the thought of seconding the efforts of St. Augustine to secure their conversion. Still further, nationally, the victory of the West Saxons at Deorham, in the year 593, had separated the Britons of the south and west, so that there was not now even a one British nation. As for the Saxons, the union of Deira and Bernicia under Aethelfrith, as the new kingdom of Northumbria; and the extension of the Overlordship of Aethelberht of Kent, over Essex, Middlesex, and East Anglia, had practically divided the Heptarchy into two Overlordships or kingdoms. Thus Britain was further than ever from being a nation of any kind, much less an England. So far as religion was concerned, not only were the great body of the people pagans, particularly those of Wessex and the Southern Overlordship, but they had also come to identify Christianity with British hostility to themselves. They might be accessible—as in Northumbria—to the Scoto-Irish monks; or—as in Kent—to the Benedictines of Canterbury; but not to missionaries from Wales.

It must be clear, then, that the mission of St. Augustine to the Saxons, Jutes, and Angles, of South Britain, was perfectly legitimate. It was a mission to a people dominantly, if not wholly, pagan; what Christianity had preceded their occupancy, or tremblingly for a while, lingered among them, had been driven out; and the people who professed it, were now their natural and implacable foes. It is true, that in Kent, Bertha, the queen—with probably her personal attendants—was a Frank convert; had a Frank Bishop for her chaplain, and worshipped according to Catholic use in the little, ancient British Church of St. Martin—facts in themselves presumptive proof, that the British Church was there a thing of the past. But that was neither king, court, nor people. The former was not converted and baptized, until the Whitsunday following St. Augustine's arrival—some say, Whitsunday of the year following—and the latter did not follow his example in any considerable body, until the memorable baptism of the ten thousand in the Swale, on the subsequent Christmas.

As for the charge that St. Augustine was guilty of a "wicked intrusion" on the English Church, in planting Christianity, the Church, and the Sees of Canterbury, London, and Rochester in the Overlordship of Kent—Sees which Bishop Wordsworth grants, he either founded or restored—it seems little less than absurd. There could be no intrusion, except as there was an existing National Church to be intruded upon. But there was, as yet, no Church of England; for there was not yet, and was not to be, until after the lapse of two hundred and thirty years of tribal separation and conflict, a proper English Nation. As for a National British Church, it was, with its people and its prelates, dispossessed and fugitive among the Welsh mountains. There was as yet also no approach to a national Saxon Church in the Overlordship of Kent; and the Scoto-Irish Church in Northumbria, was substantially in a foreign kingdom. If anything more were needed for St. Augustine's defence; it would seem to be enough of itself, that, in his famous conferences with the British ecclesiastics, on the banks of the Severn—the very place is suggestive of the then foreign location of the British Church—those ecclesiastics, with Celtic jealousy of Saxon power, refused to recognize the Patriarchate of Canterbury; and, with race-hatred of their Saxon foes, spurned the thought of co-operating with St. Augustine in laboring for their conversion; but they made no complaint of intrusion.

As for the alleged failure of St. Augustine to effect permanent results; he who studies the history of the fierce conflicts which attended the pagan re-action, particularly as inspired by the zeal, and sustained by the prowess of that implacable foe of Christianity, Penda, the Mercian Overlord, will only wonder that his work

was not, like that of the Britons before him, wholly swept away. As a pioneer among a people so fierce and barbarous, it was glory enough for the first Archbishop of Canterbury, to have founded that great See, and to have preserved and handed it, and its institutions, down as a rich legacy to more hopeful times. As for his alleged failure to transmit the Succession through his own hands—an objection mainly pressed in the interest of exclusive Anglicanism as opposed to Roman claims—it is not without its answer. What is claimed for the Anglican Church, is a valid Succession through St. Augustine and his successors in the See of Canterbury, not through a catenary of consecrations traceable in unbroken line to his own. The Succession from a single Prelate, especially in times like those, when there was such freedom of inter-relation between the National Churches of the West, might easily run out. Only a Succession through some great Patriarchal See, could be assured and perennial. Besides, even if it should be shown that the Succession through St. Augustine himself, expired with his immediate successors, nothing would be gained as against Rome. Such was the intimate connection of Western Christendom in the Middle Ages, with the Roman See, that sooner or later its line of Succession was to be found flowing into almost every other. Thus, as St. Augustine was consecrated at Arles, St. Wilfred, at Paris, and St. Theodore, at Rome, the Anglican Succession, which has in it, we know not how much of the older but ruder flow of the British and Scoto-Irish lines, gathers new influx of vigor from the Episcopate of ancient Gaul, and at length, through its first real "Primate of all England," St. Theodore of Canterbury, adds a new stream to its apostolic life and power, from the venerable Patriarchate of Rome. And it is no more the worse for that, than is the Anglican Liturgy, for its rich infusion of the hallowed wealth of Roman piety and devotion. Ecclesiastically, no less than in other things, that is not the better stock which jealously guards and reproduces itself, but rather that which, with Catholic breadth and freedom, extends and enriches its own vitality, by generously adding the best gifts of other sources of life and power.

The Anglican religious world will turn with the greatest interest to the October number of *Macmillan's Magazine*, which contains a short article on Mozley's Reminiscences from the pen of the Archbishop of Canterbury. The paper is marked by all the sobriety of thought and fairness of mind which have always characterized the Primate's public utterances, and is interesting not only on account of the present position of its author, but because it contains the impressions of one who was himself a distinguished young Oxford man through the years when the "Oxford Movement" was in full activity. Born in 1811, Mr. Tait was passing through the Schools and taking his place at the Fellows' table at the very time when the tracts and the sermons of Dr. Newman were agitating the whole mind of England. He was not intimate with the great leaders of the new school, but was close friends with many of their followers; and to the memory of two of them, Canon Oakeley and Dr. Ward, he now pays the tribute of a warm affection.

The Archbishop endeavors, not unsuccessfully, to do equal justice to all parties, but one fact stares the reader of the article in the face, and that is that His Grace does not like any of the parties. Still he evinces some sympathy with the Tractarian movement, although he condemns its theological outcome. He sees in the "eccentric over-priestly guise in which the Oxford theology of to day has enveloped not a few of its votaries" one strong cause of the want of a large number of "independent, manly students" as candidates for Orders. He finds a cause for the Oxford scepticism of which he complains, in the endeavor of the Tractarians to "stiffen the great National Church after an alien and antiquated model." The movement must, however, be accepted as a successful one, and the Archbishop readily admits that it has made the parish church far more attractive and useful than it was before.

Altogether the article is an important and valuable contribution to the religious thought of the day, and interest in it must

be heightened by the fact that its author even now lies prostrate with a sickness, that until very lately seemed mortal. That he may soon be restored, with fresh vigor, to his high position is the earnest prayer of every devout member of the great Anglican Communion.

Speaking of lack of organized work and delegated responsibility for our laity, it occurs to the writer to suggest that rectors very often err in their habit of taking the personal oversight and charge of everything connected with parochial work. It is true that the rector is generally most competent to direct in these matters, and that sometimes a thing will not be done at all unless he does it. It is also true that the secret of successful management of affairs is in utilizing the work of others to the greatest possible extent. It is a good rule for a superintendent never to do himself what he can get fairly done by others. By this means he not only holds his own force in reserve, but at the same time he awakens the interest and enlists the energy of the apathetic, and so secures for future enterprises willing and trained helpers. It is not so much the success of any particular plan, as the awakening of zeal and training of helpers, that a pastor should seek.

If it were not so solemn it would be very amusing to read the "confessions of faith" which certain pastors and professors of one denomination and another have lately put forth. They have a queer way of getting at a man's "orthodoxy" among the sects. They call a meeting and work up the thing to a very fine point. The victim has to read a lengthy and minute account of his faith and opinions, and he is cross-questioned by anyone who thinks himself posted on theology. Having occupied the anxious bench several hours he is at last voted on, and an immense amount of imaginary theology is spouted by the inquisitors to explain their position on the great question before them. Having had an opportunity of exhibiting themselves they vote the pastor all right and he goes his way rejoicing in the assurance that he is "orthodox."

The *Christian at Work* says of one of the greatest scholars, one of the holiest men that England has produced, the late Dr. Pusey, that his "chief literary labors consisted in the adaptation to the use of the Church of England of Roman Catholic books of devotion. He was a thorough Roman Catholic, though remaining in the Church of England." In striking contrast with this was an excellent article in the *Northwestern Christian Advocate* (Methodist). Other denominational papers have spoken of the great man and his work in terms of the highest praise, and the great majority of secular papers of prominence, remarkably the *Brooklyn Eagle*, and the *New York Times*, have done full justice to his character and career. Some of our Church papers have come far behind these secular papers in the fairness of their estimate of Dr. Pusey.

The *Church Times* not long ago had an excellent article on "Minor Church Offices." One element of the success of dissent in a certain stratum of society was shown to be its distribution of offices and responsibilities among the members. There is a natural craving for distinction and influence in the management of affairs, and it is a healthy pride that should not be discouraged. The only thing that we have to offer to an energetic, ambitious lay-worker is a position on the vestry, or a post as Sunday School teacher. A few, of exceptional qualifications become lay readers, but that position is not as dignified as it ought to be, and the lay-reader has no part, *ex officio*, in the councils or control of the Church. Could not something be done to make even this office more honored? The organization of guilds may be made of service to remedy the defect indicated above.

A correspondent complains that the programme of writers and speakers at the coming Church Congress in Virginia is exceedingly broad in a sense which makes it really narrow. He raises also the question, "By whom are the Church Congress programmes made up? Are they arranged by a committee representing all schools? If not, the Congress is likely to become a Party Propagation Society."

### Poor Parishes.

Do you not think it dreadful that the poor parishes have to be deprived, for months at a time, and sometimes years, of all the Church Services, because no married minister will accept the calls, on account of the small salary offered; and if a single one accepts he soon gets married, and then of course the salary is too small, and the poor parishes are left for months to struggle for life the best they can. I think it is a sin, as I know there are as good, earnest, working Christians in these poor parishes as can be found in any of the richer ones, and those who long for the spread of the Church, and earnestly grieve over this state of things.

We clip the above from the correspondence of the *Southern Churchman*. There is some truth and reason in it, and the situation is one that Churchmen should consider. What we can do about it is a question which cannot be decided here. The canonical right of a clergyman, deacon or priest, to marry, is unquestioned. But cannot the Church in this country secure the services of single men for at least a short term of years, to provide for such cases? We are not prepared to say that it would be wise, but venture to suggest that aid to candidates might be conditioned upon their giving several years, at least the period of their diaconate, to the ministry, before taking a wife. We do not advocate celibacy of the clergy, but we think the Church has some claim to sacrifice on the part of those whom she has trained at her own expense. We think, too, that the young clergy who receives such aid should esteem it a privilege to repay it by a short term of service at half pay. It would increase their self-respect, and enable them to have a consciousness of doing a work of especial value and need to the Church, a work that cannot be done by any other agency than themselves.

While all this must be conceded, we must say that the correspondent quoted presses the claim of the poor parishes, too far. She demands, as a right, that they shall be served for a pittance, because they are "good, earnest," etc.; that it is a sin that no one comes to minister to them at a salary which does not provide the necessities of life. They who preach the Gospel must live of the Gospel. Churchmen have no "right" to services for which they are unable or unwilling to pay. They may desire them and plead for them, but ought not to demand them. In proportion as they help themselves they should be helped by their brethren. In many small parishes self-help is notably feeble. The people do not submit to great sacrifices, themselves. They know little of the demands of general Church work made upon larger parishes, and do nothing for it. They should not be expected to do much; but their home work is not sustained with generosity. They expect others to sacrifice for them while they do very little for themselves. They look for liberal grants of missionary money, the offerings of those who have their own parishes to sustain, besides contributing to educational, missionary, and church-building funds, and to the support of the Episcopate; and think it is "a sin" because a clergyman will not deny himself the blessing of a home, and books, and respectable clothes, to come and live among them, when in some other place he could live decently with his family, and serve ten times as many parishioners, all of whom are as much in need of him as they of the poor parish.

Not all "poor parishes" are of this kind, however; and Churchmen, both clerical and lay, should consider how they may bear each other's burdens and thus fulfill the law of Christ. The clergy, on their part, may perform this duty by not marrying in the first few years of their ministry.

We regret to announce that the venerable Bishop of Indiana lies in a very critical condition. He was seized with another stroke of paralysis last week, which has rendered his right side helpless. We tender the expression of our sincerest sympathy to himself and to his afflicted Diocese.

"An Outsider" in the *Rector's Assistant*, [Morristown, N. J., has the following sensible observation on the use of the Prayer Book:

If it should be urged that praying with a book tends to formalism, it should also be remembered that there has been a great deal of formalism in worship without any book at all, and probably there will be for ages to come. Extemporaneous prayer has its advantages no doubt; but if we were to put into a book a thousandth part of the unedifying public prayers of an extempore sort which have tortured cultured ears, what a huge volume we should have! Certainly no ritual ever composed by man is in such harmony with good taste, and so comprehensively expressive of the whole globe of human want, as that of the Protestant Episcopal Church.







Metropolitan Church News.

Correspondence of the Living Church.

The Autumn session of St. Catherine's Hall, the Diocesan girls' school in Brooklyn, L. I. opened recently with public exercises of some interest.

The Parish of St. George's, Brooklyn, has been systematically reducing its church debt at the rate of two or three thousand dollars annually.

Another Church which will emerge free from debt for the Centennial year, is St. Paul's in the upper part of New York City, in what was during Colonial days, the Manor of Morrisania.

The new, or comparatively new parish of the Holy Spirit, which has recently been erecting a Church edifice at Madison Ave. and Sixty-six St., has just purchased an additional lot on Madison Ave., adjoining the church, for the purpose of providing against future enlargements of the building.

The Board of Managers of the Church Society for promoting Christianity amongst the Jews, met at the Bible House, New York, a fortnight ago for the first time since the Summer months.

Receipts were reported since the opening of the fiscal year in May last, at over \$20,000, part of which had been derived from legacies. For a Society which is barely four years old, and which for its first year had an income of but \$3,000, this is certainly very encouraging growth.

Reports of work were received from missionaries in New York, Chicago, Cleveland, Louisville, St. Louis, New Orleans, and San Francisco. Two new missionary schools began operations this Autumn. A Mission House has just been rented in New Orleans, and one purchased in an Eastern city.

The Church's Boys.

Written for the Living Church.

As the Church's festivals draw near, we see not only the ladies working with increased zeal, but also the girls of the Sunday School. If the latter are not organized in a society, they then band together to show, in some way, their love and devotion to the Church on her days of gladness, particularly Christmas and Easter.

Boys cannot, it is true, sew, crochet, or do the many little things by which girls make their money. Surely, though, there must be something they could do, if they were truly in earnest. What is that something? The children are started aright, for they learn, girls and boys alike, the Church Catechism, but with the latter it is too often neglected in practice.

The people of Victoria, B. C., loyally decorated their shops and homes to honor the visit of the Princess Louise and her husband, and several elaborate arches of welcome spanned the streets.

A Washington pension agent was almost paralyzed with astonishment the other day when he found a veteran of the late war who had sustained a permanent injury while in the army, and had not applied for a pension.

The Bridgeton (Me.) News calmly says: "The types last week made us say that 'the showers were not sufficient to meet the wants of milkmen,' etc., instead of 'milkmen.'"

True Temperance.

A synopsis of a sermon preached in St. James' Church, Chicago, on Sunday the 8th inst., by the Lord Bishop of Rochester, from 1 Cor. ix:1 and 1 Peter I. 16:

He said the question is St. Paul's and the reply St. Peter's, and question and reply characteristically supplement each other; if the question in its full development, covers the entire area of personal liberty, the reply, in its appeal to conscience, advances the real principle of moral obligation; and while the one, in its essence, is a suitable claim for just liberty, the other is a plea of charity for the opportunity of grace.

There are five peers in the House of Lords over 80—Lord Shadbrooke, who is 88; Lord Eversley, 88; Lord Mostyn, 87; Lord Wemyss, 86, and Lord ... 83. It is the fashion to picture the House of Lords as a body of feeble old men. The great majority are under 60, with a contingent under 30.

The unfortunate steamer Scioto, on the upper Ohio river, is to be called the Regular when it is ready to resume its trips, after receiving the proper papers from the Government inspectors.

This is a story told of the quick growth of a Texas town. On the 10th of September, 1872, one man took another to a lone tree out in the prairie and said: "How will this do for the centre of Main street?"

Mr. P. T. Barnum has given three burial lots in Mountain Grove cemetery, Bridgeport, Conn., to the freemen and the Grand Army of the Republic of that city.

The London Figaro says that Adelina Patti is reported to have accepted an engagement for South America during the season of 1884 at so high a rate that should she economize her salary during her 1882-83 season in the United States, and her South America fees, her fortune will be large enough to enable her to "reject with scorn the paltry few hundred guineas a night she is likely to be promised elsewhere."

King Milan created great surprise among the people at Isebi by going about very much like any other mortal, and neither using his sceptre for a walking stick, nor his crown for a travelling cap.

The Suez canal is thus described by the author of "A Strange Journey." "A great gleaming plain spread out on either hand, and in the brilliant yet misty morning light it was impossible to tell sand from water. The sky was intensely blue and quite cloudless. Everything was perfectly still, and the ship glided on with a scarcely perceptible movement, and the only other token of life to be seen was a long line of flamingoes on the wing, alternately dark and silver against the sky."

The proposal to cut a canal through the Isthmus of Malacca seems to be making headway with the French. A careful survey of the country through which the canal would be cut has been made by Dr. Harmand, the French consul at Siam, and M. Deloncle, the originator of the project, who have received every facility from the king of Siam.

ALL AROUND THE WORLD.

Amite county, Mississippi, has neither paupers nor prisoners.

The present population of Montana is estimated at 55,000.

The total valuation of property in Texas is now put at \$400,000,000, in round numbers.

Frederick Douglass says that he barely manages to keep on his feet, so infirm is his health.

We have forty-six rear admirals under pay. The rear of the navy seems to be well protected.

The rail birds are in the marshes near Denton, Md., in vast numbers, and some sportsmen have bagged from a 125 to 180 on a single tide.

The cattle-plague is carrying off much stock in Brooks county, West Virginia, and the cattle owners are taking steps to prevent its further spread.

A movement is afoot in Brazil and Portugal for the erection of a monument to Pedro Alvarez Cabral, the discoverer of the former country.

A brother of President Garfield has lived for many years in northern Michigan on a small and sterile farm.

Miss Elizabeth Stuart Phelps as she was walking on the beach one day was asked if she were not afraid of the terrific storm then raging.

A Maine schoolboy has gone insane. The calamity was occasioned by his sitting up nights searching geographies and atlases to find the streams mentioned in the River and Harbor Bill.

A Boston clergyman's wife being overcharged by a Buffalo hackman for the trip between two railroad stations had him arrested, appeared against him, saw him fined \$12.50, and got back in time to take her train.

The Mechanical Engineer thinks that the conservatism of the English in their persistent use of the compartment railway carriages is no more absurd than our obstinate refusal to abandon the use of the locomotive whistle.

The pedestal of Gladstone's statue at Bow will bear the inscription: "A great leader, whose gigantic intellect seemed beyond comprehension—a man whose marvellous eloquence had astonished the civilized world."

Mr. Werdermann, has patented in Germany a new incandescent lamp, the peculiarity of which consists in the fact that the vacuum, indispensable in all other such lamps, is dispensed with.

There are five peers in the House of Lords over 80—Lord Shadbrooke, who is 88; Lord Eversley, 88; Lord Mostyn, 87; Lord Wemyss, 86, and Lord ... 83.

Chinese have captured the chief Korean rebel and assassin, the king's father, and carried him to Tien-Tsin. It is declared by one of the Chinese party that the only purpose was to rescue him from the dangers that threatened him, and by another, that the intent was still to maintain the theory of sovereign control over Korea's rulers, which Li Hung Chang has been straining for throughout.

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The khedive's palace, a lofty, two-storied building at Ismailia, makes an excellent hospital. Had it been built for the purpose it could not have done better.

A London manufacturer of German sausages was, Sept. 22, fined £20 for making use of horse flesh in his business. What aggravated the offense was that the carcasses in some cases were of animals that had died of disease.

The virtue-loving gallery gods at a Paris theatre not long ago hissed a play in which vice was the conqueror, their indignation knowing no bounds when the rascally and rich old villain married the virtuous, poor, young maiden.

It is understood at Ottawa that two new provinces are to be erected in the Northwest, one to be called Appelle, with Regina as its capital, and Mr. Dewdney as its Lieutenant-governor, and the other Saskatchewan, the capital for which has not yet been decided upon.

The colossal statue of Lord Beaconsfield, which is to be set up in Parliament square, London, this winter, will represent the deceased statesman at that period of his career when he returned triumphant from the congress of Berlin.

On Aug. 21 the King of Sweden, presiding at the annual festival of the order of St. Olaf, in his palace, canceled the knighthood of Baran Hoffmann, of Vienna, discreditedly implicated in certain financial undertakings at Vienna.

The rebellion of the Arabs in the Hedjaz is spreading and Turkish reinforcements are on their way to Jeddah. The sultan has ordered the construction of a railway from Jeddah to Mecca.

Two hounds were employed in the Renaissance theatre, Paris, to draw Mlle. Granier's milk-cart on the stage. When the theatre closed, ten weeks ago, one of the hounds disappeared, and was given up as lost. When the house was opened, a fortnight since, as the actors came out for rehearsal the dog entered the theatre. He had been taking a holiday in the country, like the rest of the company, and had returned to resume his engagement.

An Elephant's Portrait.

About six weeks ago, dining out at a bachelor's party given by Colonel—, I was asked by my host if I would make a sketch of an elephant's head for him. Of course there was but one answer, "Yes," though I added, feeling uncertain as to the result, "It may be a failure—but I will do my best. So on the first morning that I had time to spare, I set off to the great temple, with the intention of sketching one of the elephants. You know that at all important temples there are elephants; they are much prized as possessions, and take part in most of the religious ceremonies and processions. Some of them are employed to carry the water and flowers which are brought in daily for the gods and goddesses, for which purpose they start off early in the morning, accompanied by a few of the temple dignitaries, and to music too, if a fearful noise like some half-dozen tin-kettles beaten out of time can be so called. On arriving at the temple I looked to see which would make the best sketch, and decided that the largest, a huge brute (whose tusks had been sawn off because he had once killed a keeper), chained up in a separate court of the temple, would decidedly be the one. Seating myself on a stone which was lying in the shade of the outer wall of the temple, and being protected from the sun by a cocoa-nut tree and an umbrella, the last held by one of my servants, and, further, being armed with paper and pencil, I set to work to make my sketch. It always takes me some time to decide upon which view to take and when that is settled which part of the view shall be commenced first. In this instance I was prepared to begin with a side view of the great brute chained up before me; but in this I reckoned without my host, for, objecting to being looked at, he turned himself round so as to bring one of his little twinkling eyes to bear upon me. I commenced my sketch, taking a good look first, and then trying to produce the result on paper. As I progressed I observed that the eye next me twinkled from side to side. I tried to make the best of it, and went on with my sketch. When looking up to take fresh observations, I was just in time to stoop down and so avoid a brick which flew over my head and was smashed against the wall at the back. The whole thing was so ludicrous that I and my servants laughed heartily. The determined opposition to my presence you can understand, but I cannot describe the merry twinkle in the eye, nor the wonderful accuracy of the aims. From that moment, sticks, stones, and pieces of brick were thrown at me, and would have inevitably made acquaintance with my head had not my servant caught them as they arrived. I could not, however, get on with the sketch. So as the elephant yawned, I did the same; and then I left, much amused by the morning's entertainment. The colonel was disappointed at not having the promised drawing; but then, as I told him, "You see the elephant did not understand the matter, and decidedly objected to my presence."—Leisure Hour.

Dis eased lungs are greatly on the increase in this country. It is estimated that 100,000 die yearly with consumption. Many fall victims through their own imprudence. A better remedy than Allen's Lung Balm for effecting a perfect cure, cannot be found. Physicians are recommending it.

People learn wisdom by experience. A man never wakes up his second baby to see it laugh.

TO CONSUMPTIVES.

"Golden Medical Discovery" is a concentrated, potent alternative, or blood-cleansing remedy, that wins golden opinions from all who use it for any humor, from the common pimples, blotch or eruption, to the formidable scrofulous swelling, or ulcer. Internal fever, soreness and ulceration, yield to its benign influences. Consumption, which is but a scrofulous affection of the lungs, may, in its early stages, be cured by a free use of this God-given remedy. See article on consumption and its treatment in Part III. of the World's Dispensary Dime Series of pamphlets, costs two stamps, post-paid. Address World's Dispensary Medical Association, Buffalo, New York.

"I am a broken man," said the poet. "Well," said his friend, "I inferred that from your pieces."

WHAT'S SAVED IS GAINED.

Workmen will economize by employing Dr. Piero's Medicines. His "Pleasant Purgative Pellets" and "Golden Medical Discovery" cleanse the blood and system, thus preventing fevers and other serious diseases, and curing all scrofulous and other humors. Sold by druggists.

Every man is fond of striking the nail on the head; but when it happens to be the finger-nail, his enthusiasm becomes wild and incoherent.

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers with their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

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.

MENEELY BELL FOUNDRY.

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MENEELY & CO., WEST-TROY, N. Y.

PERRY DAVIS' PAIN KILLER. Every Merchant, Farmer, Miner, Mechanic, and Housekeeper should keep a bottle always near at hand, for internal and external uses.

For Bowel Complaints, For Bruises, Cuts, and Burns, For Rheumatism & Neuralgia. It is a remedy unsurpassed for efficacy and rapidity of action.

ALLENS LUNG BALSAM. Remedy for Curing Consumption, Coughs, Colds, ASTHMA, GHOUP, All diseases of the Throat, Lungs and Pulmonary Organs. It is harmless to the most delicate child. It contains no opium in any form.

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AUTHORS & PUBLISHERS. Will consult their own interests if they consult the Clarendon Manufacturing Co., CLAREMONT, N. H.

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CHEAPEST BIBLES. Ever Furnished Agents. 2500 Illustrations. 150 Exercises. Both Versions New Testament AGENTS WANTED. FORSHES & McMACKIN, Cincinnati, O.

E. R. P. SHURLY & CO., WATCHMAKERS AND JEWELERS, Removed from 55 S. Clark St., to No. 103 Randolph Street, Chicago. (Round the corner.)

CANCER INSTITUTE. Established in 1873 for the cure of Cancer, Tumors, Ulcers, Scrofula, and Skin Diseases, without the use of knife or loss of blood and little pain. For information, circulars and references, address Dr. F. L. FOND, Aurora, Kane Co., Ill.

D. Langell's Asthma and Catarrh Remedy. Mrs. W. T. Brown, Monroe, Texas, writes: "I suffered with Asthma 30 years. Your Great Remedy completely cured me. I wish all Asthmatic Sufferers to send their address and get a trial package Free of Charge. It relieves instantly so the patient can rest and sleep comfortably. Full size box by mail \$1. Sold by druggists generally. Address D. LANGELL, Wooster, O., Prop.

CLINTON H. MENEELY BELL CO. SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

Earphones. make the deaf hear, send stamp for circular. \$72 A week. \$12 a day at home easily made. Costly outfit free. Add. TRUB & CO., Portland, Me.

Whitman's Fountain Pump. A Lady or Child can use it. Send for large hand-some Illustrated Catalogue. J. A. WHITMAN, PROVIDENCE, R. I.

Mack's Oat Meal and Cracked Wheat. CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.



BOOK REVIEWS.

HOURS WITH THE BIBLE, OR, THE SCRIPTURES IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE; by Cunningham Geikie, D. D. Author of "The Life and Words of Christ," Vol. III. From Rehoboth to Hezekiah with the contemporary prophets. With illustrations. New York: James Pott, publisher, 12 Astor Place, 1882.

Dr. Geikie is doing good service to the Christian world in his Hours with the Bible. Efforts somewhat similar have been made in Dr. Krummacker's lectures upon Elijah and Elisha, in Dr. Thompson's "Land and the Book," and in Dean Stanley's "Jewish Church."

But Dr. Geikie follows the line of biblical interpretation much more closely and fully than any of these authors. He popularizes the Bible in the best sense of that term. Step by step he follows the course of sacred history and brings to bear upon it the ripe results of a wide and cautious criticism, evading no great issue and yet steering clear of the most modern type of destructive research. It is vastly to be preferred to Dr. William Smith's Old Testament History, which as every one knows is dry and brief to an extreme. It possesses the inestimable advantage of bearing throughout the stamp of a single mind. On this account there is an integrity and a warmth about it which make it eminently readable. It differs from Stanley's "Jewish Church" in being much more critical, thus furnishing a reader ampler grounds for a judgment upon difficult or contested passages. Stanley may have given us the more fascinating book, but beyond all reasonable question Dr. Geikie is the better guide.

REMINISCENCES OF MY IRISH JOURNEY IN 1849, by Thomas Carlyle. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. \$1.00

This is a most melancholy book. The lugubrious style of the dyspeptic philosopher of Chelsea never had a subject which seemed better fitted to it than Ireland. Between the wretched land, and the still more wretched people, with their deep, sullen dissatisfaction, the sterile soil, the rags, the beggary, and the incessant rain which attended him during so much of his journey; it is hard to tell which to pity most, the traveller or the country. We are disposed to believe him when he says in his preface, "Ireland really is my problem; the breaking point of the huge supposition which all British and all European society now is." The first sentence indicates too faithfully what the reader may expect. "After endless agonies of preparation, natural to a poor stationary, sedentary, biliary, and otherwise much-bewildered mortal, about eight in the morning I got on board the Chelsea steamer, at the Cadogan Pier; left my poor wife gazing sorrowfully after me, and in a close, damp sunny morning was wafted swiftly down the river." To a distressing degree the book agrees with this beginning. The sad spirit of the great man projected itself upon every object, rendering the shadow still deeper that already rested upon that unhappy island. Now and then the general gloom is relieved by such a flash of light as only the pen of Carlyle could delineate. So the reader goes through the book. Long stretches of monotonous misery alternate with bright visions of thorough cultivation and of genuine Irish hospitality. Here is a specimen: "At the head of this Lough-na-Cung comes the prettiest patch of improvement I have ever in my travels beheld. Bright as sapphire, both grass and woods, all beautifully laid out in garden-walks, shrubbery-walks, etc., and all shrunk for us to a tidy fairy-garden; fine trim little house in it too, with incipient farms and square fields adjoining; to our eye and imaginations drowned in black desolation for fifteen miles back, nothing could be lovelier." It is too painfully evident that even then, in 1849, Ireland was getting ready for the still darker, deeper experience of these recent years.

THE POLITICAL HISTORY OF RECENT TIMES, 1816-1875, with special reference to Germany. By Wilhelm Muller. Translated with an appendix covering the period from 1876 to 1881, by the Rev. John P. Peters, Ph. D. New York: Harper & Bros.

Prof. Muller is very well known as what may be called an historical-philosopher; and this, his latest work, which has been admirably translated by Dr. Peters, will add much to his reputation. While the Professor lacks that calm impartiality which makes the charm of Hallam, he well knows how to clothe his own views and ideas in the clearest language, and to support them with the most plausible arguments. While we must often dissent from his conclusions, we cannot but admire the skill with which he leads up to them. The book, while not without value to those who gather from it their first acquaintance with the work, progress and events of the nineteenth century, will be of the greatest value to the eclectic student who seeks not so much for facts as for new lights, and for fresh opinions.

THE BODLEY GRAND CHILDREN and their journey in Holland. By Horace E. Scudder. Boston: Houghton, Mifflin & Co. Price, \$1.50.

Mr. Scudder gained quite a reputation for himself by his first series of the Bodley Books, which young people all over the country devoured with such interest and profit.

This is the first book of a new series. It relates in a very interesting way the facts of Dutch history, and makes the connection between that and American history. It is beautifully illustrated, and is in every way suited for a gift book, and for the shelves of a young peoples' library.

The Minister's Son. A Novel. By M. C. Stirling; price, 20 cents.

Fortune's Marriage. A Novel. By Georgiana M. Craik; price, 20 cents.

Egypt under its Khedives; or, The Old House of Bondage under New Masters. By Edwin De Leon; price 20 cents.

Singleheart and Doubleface, etc. A Series of Good Stories, with no Waste of Words. By Charles Reade; illustrated; price, 15 cents.

The Knights of the Horseshoe: a Traditional Tale of the Cooked Hat Gentry in the Old Dominion. By Dr. Wm. A. Caruthers; price, 20 cents.

A Strange Journey: or, Pictures from Egypt and the Soudan. By the Author of "Commonplace," "Poems," etc.; price, 15 cents.

Self-help: with Illustrations of Character, Conduct, and Perseverance. By Samuel Smiles; price, 20 cents.

Kept in the Dark. A Novel; by Anthony Trollope; price, 25 cents.

A Short History of the Kingdom of Ireland. By C. G. Walpole; price, 15 cents.

Weighed and Wanting. A Novel. By George MacDonald; price, 20 cents.

The above are the latest additions to the Messrs. Harpers' admirable Franklin Square Library.

The LIVING CHURCH ANNUAL will appear very soon, but the Catholic Family Annual is ahead of it in time. It is a very handsomely printed little book, containing a great deal of information. New York: The Catholic Publication Society. Price 25 cents.

A Semi-Centennial in Massachusetts. Correspondence of the Living Church.

The Two Hundredth Meeting, being the semi-centennial of the Eastern Convocation of this Diocese was celebrated on the 4th and 5th of October, in the parish of Grace Church, Newton, the Rev. George W. Shinn, Rector. Evening Prayer was said at 4:30 P. M., Oct. 4th, and immediately after the Convocation organized for business, under the presidency of the Vice-Dean, the Rev. E. L. Drown, Rector of St. Paul's, Newburyport.

At 7:00 P. M., a meeting was held at which there were addresses made as follows: Fifty years ago: Reminiscences by the Rev. T. Edson, D. D., Dean of the Convocation and Rector of St. Ann's, Lowell. Twenty five years ago: by the Rev. T. F. Fales, Rector of Christ Church, Waltham. Results: by the Rev. John I. Beers, Diocesan Missionary. These addresses were of the most interesting character and abounded with much useful and encouraging information.

On Oct. 5th, at 10 A. M., there was a Memorial Celebration by the Bishop of the Diocese, assisted by the Bishop of Washington Territory. The clergy of the convocation in their surplices occupied the choir and sanctuary. A memorial sermon was preached by the Vice-Dean, upon the words: "He is not a God of the dead, but of the living, for all live unto him." St. Luke xx:38. The sermon was a most masterly handling of the subject, "The Brethren at Rest," and the faithful portraying of the different characters of the most distinguished members of the convocation during the half century past who have now entered into the rest of Paradise, cannot but prove of interest to the church at large. By a unanimous vote of the convocation the sermon is to be printed in full and may be had of the Rev. Wm. G. Wells, Secretary of Convocation, and Rector of St. John's, Lawrence. This most beautiful and touching service was closed with the collect for All Saints, and the Blessing by the Bishop of the Diocese.

At 3:00 P. M., a business meeting was held, when there was appointed for the next meeting, Essayist, the Rev. George W. Shinn; Exegete, the Rev. C. C. Grafton. The next meeting will be held at St. Thomas' Church, Somerville, the Rev. George W. Durell, Rector. Addresses were then delivered by several of the clergy, and letters were read from former members of the convocation. The Rev. J. P. Tustin, D. D., a former member being present, gave a very interesting address. The meeting then listened with rapt attention to an address by the Bishop of Washington Territory. The field of his labors, and his special needs, together with the object which has brought him to the east at this time, were given with great feeling, and with a missionary spirit which burned with a brilliancy, which the deep trial through which he has just passed, has indeed touched as with "a live coal from off the Altar." The Bishop's address made a deep and abiding impression upon the meeting and to leave it to do its work in the hearts of the brethren, it was decided without further addresses to bring the session to a close.

At 7:00 P. M., the final service of the semi-centennial occurred, being "The Thanksgiving." The music was rendered by the surpliced choir of the Church of the Messiah, Boston. The procession entered the church singing, "The Church's One Foundation." The choir led the way, followed by the clergy of the Convocation, past members, the Vice-Dean, and the Bishops. Evening Prayer was read by Rev. James M. Hillyar, Rev. George S. Bennett reading the Lessons. The sermon was preached by the Bishop of the Diocese, and was a very clear and able setting forth of the origin and place of the parish in the Church, together with its duties and responsibilities. The music was exceedingly fine several anthems being rendered. After the Blessing by the Bishop, a solemn Te Deum was sung as a special thanksgiving for the blessings vouchsafed the Eastern Convocation throughout the fifty years of its existence.

The Rector and parishioners of Grace Church provided for the Convocation in a most hospitable manner, including a reception at the Rectory, where the parishioners and clergy were gathered socially, from 5 P. M. to 7 P. M., on the last day, the occasion being enlivened by vocal and instrumental music, and a most bountiful collation by the ladies of the parish.

A Berks County editor had just finished an able and lengthy editorial on the "Physical Degeneracy of Women," when a robust female entered the office, with a cartwhip in one hand and a copy of his paper in the other. As the editor threw open a window and was about to spring out, the woman modestly said she had "brought the lost whip advertised in yesterday's paper, and she wanted the fifty cents reward offered."

Southern Progress.

[From the London Times.]

The great strides of the Southern States of the American Union during the last decade, as demonstrated by the figures of the census of 1880, have been the subject of approving comment on both sides of the Atlantic. The South which the Civil War had plunged into a veritable Slough of Despond, was found, to the surprise of the entire country, to have made a quiet yet most wonderful progress in recovering from depression. "Only lands and debts," impressively said a Southern delegate at the recent Bankers' Convention at Saratoga, "the South had left at the close of the war." Yet her people ultimately went to work to develop the one and get rid of the other, and after several years of intelligent devotion to these great duties they have achieved results which are as surprising to themselves as to the rest of the world. Thus has the abolition of slavery, with the downfall of the systems of agriculture that it nurtured, been of the greatest advantage to the South. No country on the globe has undergone a more complete yet comparatively peaceful and almost unnoticed revolution in social affairs than the Southern States since 1865. The close of the Civil War found the South stripped of everything but its land, and owing a vast individual indebtedness—besides that of the States—which private debts had mainly been incurred upon the credit based upon the property value of the slaves. In the largest Southern State—Georgia—this value reached \$30,000,000. The abolition of slavery wiped out the security, but left the debts, and the cessation of hostilities found the South exhausted, half-starved, and bankrupt, nationally and individually, with the freedmen practically the masters, and led into all sorts of political excesses by the unscrupulous whites who assumed their leadership.

The war had ended a good while before the planters and owners of the soil realized that they must go to work themselves or lose their land, a brighter future was then foreshadowed for the South, and from that time dates the beginning of her return to prosperity. Either by inheritance or purchase, many of the plantations fell into the hands of younger men, and new blood was thus brought in, being reinforced also by the new system that then came in vogue of white men renting farms. The younger class of planters was found much more able to manage the freedmen in the then disorganized condition of labor than the old slave owners. But the section was still a sufferer from heavy debts and the absence of money, and cotton was the only crop on which loans could be raised. There were few banks, and the business was almost universally conducted by factors at the shipping ports. Neither factor nor bank could loan on any other security than cotton or mules, and then the advance was only made on the pledge of having the handling of the owner's cotton. To secure in anticipation of the crop the necessary provisions, mules, or farming tools and fertilizers, the planter had to pledge his cotton to be delivered at the factor's storehouse in the autumn. Whatever the amount of the advance loan, it had to be paid in full within the year, so that the factor could make new advances for the following season. Cotton being the nearest substitute for money, the planter covered every possible acre with cotton that he could care for, and he raised the smallest amounts of corn and food that he thought he could get on with, having little or no meat, and trusting to the next spring's advances rather than to the farm to supply enough food to carry his household through the next season. This steady cotton-growing soon exhausted the soil, and then, instead of ploughing deeper or extensively fertilizing, the reduced yield was made up by clearing more land and putting it in cotton the second year. The South thus presented the astonishing feature for an agricultural country of being an importer of corn and meat. Vast amounts of food went from the West to the South, and the planters contented themselves practically with raising cotton, tobacco, sugar, and rice and then trading their crops for food and clothing. The factors got all the profit; the planters lived it is true, but their plantations grew gradually poorer, and the section stood almost still, while the remainder of the United States forged along with amazing strides. The typical Southern gentleman was chivalrous and hospitable, but always in debt and without a dollar in his pocket.

During the last decade the planters became gradually convinced that this sort of process would not do to go on indefinitely; that the style of farming was impairing their lands; that the factors and bankers with their high interests, enormous profits, and undisputed control of the crops were reaping all the benefits; and that for want of enough capital to conduct business on a cash basis, they were kept poor and were working their farms at great and increasing disadvantage. This led to changes that have been for the lasting welfare of the South. Plantations are being cut up into smaller farms, and the more intelligent are now working fewer acres, rotating crops, resting the land, adopting a better and deeper system of ploughing, and more extensively using fertilizers. They now get, in many instances, where this better policy has been followed for several years, a bale of cotton to the acre, where it used to require five or six acres to procure a bale of poorer quality. They are also planting more corn and oats, raising more meat for the laborers and more grass and forage of different kinds for the animals. Cotton is still raised as the great crop—a much better yield generally for the surface planted than in years gone by—but cotton is not such an absolute king as heretofore. The South has become self-supporting in almost every part, as to food supplies. The North and West now find that section a rather poor provision and breadstuff market. By going to work upon sensible systems,

the planters are now achieving far better results, having generally cleared off their debts, and are feeling in more improved condition, while the Southern labor is so contented that nothing has been heard from it this summer. This is the great peaceful, social, and industrial revolution that has been going on during the decade, yet so quietly as to cause surprise when the census publications disclosed it. The South-western States have attracted a vastly increased population, and railway construction has developed that section at an equal rate with the most favored parts of the Western frontier of the United States.

The cotton statistics of the South are well known, but so much is not heard of the sugar industry. In the "Louisiana sugar bowl," as was recently testified before the Tariff Commission, the planters sold their last crop for about \$22,000,000, and it had supported a population of 400,000 people at home besides requiring supplies from the North that contributed to the support of half as many more. These planters have \$10,000,000 invested in machinery, and they are enormous consumers of Pittsburg coals, that are floated down the Ohio and Mississippi rivers from the Pennsylvania mines. The South in recent years has also been gradually enlarging its facilities for home manufactures of various kinds of articles—cottons, woollens, and machinery—all this arising from the more enterprising spirit its people have developed. This progress will continue to be steady, and the section will be found to gain impetus hereafter, so that the results of the next census may be even more surprising than the last one.

Southern progress is developed at present probably to a greater degree in the States of the Mississippi Valley and the South-West than in those of the Atlantic seaboard. The great Mississippi floods and overflows last spring were a temporary set-back, but they will produce vast ultimate good in the enrichment of the bottom lands, as well as in directing the attention of the country to the necessity of an intelligentsystem of improvement of the navigation and protection of the banks of the Mississippi and its tributaries. The River and Harbor Bill gives a vote of \$4,923,000 to the Mississippi river, of which \$4,123,000 is to be expended between Cairo, where the Ohio comes in, and the Louisiana jetties at its mouth; while over \$225,000 more is voted for special purposes at New Orleans, Vicksburg, and the mouth of Red River. The expenditure of this money is under the direction of the Mississippi River Commission, of which General Gillmore, of the United States Engineers, is President. The meetings of the Commission were public, and deputations were heard who advocated the claims of various localities, the most urgent appeals being made for the appropriation of sufficient sums to mend the broken levees in the States of Mississippi, Arkansas, and Louisiana. It was decided to begin work on the levees on the east bank of the river some miles above the mouth of the Yazoo, and on the west bank, just above the mouth of Red River, and continue northward. Various local authorities have allotted \$300,000 to be added to the Federal Government's vote for these levees, and the Commission has determined that it shall be applied in such a way as to secure in connection with work done by the Government continuity in the lines of the levees from the lower portions of the river northward. The contemplated work at Plum Point and Lake Providence will be directed to narrowing the stream, so as to increase the rapidity of the current and prevent the formation of sandbars that have a tendency to shift the channels. Another project is to prevent by embankments the flow of too much of the Mississippi waters through the Atchafalaya River, a smaller stream flowing out of the Red River near its mouth and descending by an independent channel to the Gulf of Mexico. In times of flood the Mississippi waters are largely diverted into this river, and well-posted rivermen have viewed of late with some alarm an increasing tendency of the great Father of Waters to shift his channel entirely into the Atchafalaya, a result that would be disastrous to the cities further down the Mississippi. Immediate preparations are also to be made for dredging to prevent the formation of obstructions at the mouth of Red River. The chief work—that of closing the gaps in the levees—is to begin this month. A Committee of Congress, as well as this Commission, are engaged upon the formation of a comprehensive plan for the protection of the banks and the improvement of the navigation of the river, which, when put in operation, will be of lasting importance to the South.

The Detroit Free Press says: "An American woman expresses her pain at seeing in Germany women carrying on their backs great baskets of earth, which men filled with their shovels; and at a Holland women's pulling, by means of a strap across her breast, a canal boat in which two men sat smoking, etc. 'Being a woman,' she says, she exclaimed every hour in Germany, 'Thank God, I was born in America.' Yet in all probability, so far as health creates happiness, and happiness is almost impossible without health, the hardy peasant women of Germany and Holland might not have much occasion to envy their pitying American sister. The chances are that the American woman has scarcely known since she came of age a whole year of healthful, hearty life; that she has some ache, some ail, some weakness, brought on by bad habits of living, imprudent diet, or fashionable clothing; that her hips are loaded down with several pounds weight of skirts; her waist laced so tight she can scarcely breathe; and the heels of her shoes are in the middle of her instep, and bound to produce, if they have not already produced, serious physical complications."

London medical authorities attribute many cases of typhoid fever to the use of aerated or mineral waters, the water being too often impure.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Tennessee.—The Convocation of Memphis, by arrangement with the Bishop, met at the Cathedral Church of St. Mary, Memphis, on Tuesday the 3rd inst., all the clergy of Western Tennessee being present, except the Rev. Chas. F. Collins, of Trenton, who was unavoidably detained at home. The usual daily Celebration took place in the Cathedral at 7 A. M., the Rev. G. W. Dumbell, of Jackson, being Celebrant, and after Matins, said as usual at 9 o'clock, the Bishop called the meeting to order. In accordance with the Canon, the election of a Dean of Convocation was then proceeded with, when the Rev. G. W. Dumbell, Rector of St. Luke's, Jackson, was unanimously nominated to the Bishop, who confirmed the election, making some very kind remarks, and enjoining upon the Convocation thorough loyalty to the presiding officer whom they had chosen. The Rev. W. G. Davenport, of Bolivar, was then elected Secretary, and the Very Rev. W. Klein, Dean of Memphis, Treasurer. The Convocation held two sessions, during which arrangements were made for carrying on an increased amount of Missionary work within the bounds of the Convocation of Memphis which comprises all that portion of the state lying westward of the Tennessee River. The Convocation then adjourned to meet again at Trenton, on the 17th inst., being the eve of St. Luke the Evangelist; when Services, with mission sermons will continue for three days.

Iowa.—At Evening Prayer in Christ Church, Burlington, on the 8th inst., a surprised choir of twenty-one men and boys, led by the rector, the Rev. Dr. Johnson, rendered the Choral Service in an effective manner. The Rev. D. C. Garrett preached an excellent sermon. There was a large attendance. The Service, by request, will be repeated on the 22d.

Rhode Island.—Grace Church and St. James', Providence, have both been beautified during the summer. The work on the former is very elaborate and costly. St. James has erected as an altar-piece, a superb copy of Raphael's Transfiguration, the gift of the gentleman who built the church, and who paid for all the decorations of this summer. St. Gabriel's is also about to undergo a complete renovation. The clergy are all back from their vacations, and the congregations in all the churches are very large.

Massachusetts.—The Parish of St. John, Haverhill, of which the Rev. John Wingate is the Rector, celebrated its Harvest Home on Sept. 30th. The Church was very beautifully decorated, and a large congregation testified to the Faith of the people. The Rev. E. L. Drown preached the Sermon. At the conclusion of the Services a social picnic was held.

Virginia.—The Rev. Green Shackelford, writing to the Southern Churchman about Mrs. Buford's work and its relation to the Church, says:

"Is she willing to deed her chapel to the Episcopal Church of Virginia? She is not; for she has refused to do so. Is she willing to put her work under the control of the Bishop of Virginia? She is not; for she has refused to do so. Is she willing to work on with the counsel and co-operation of the Rector of the parish? She is not. She and Rev. Robb White did not agree, and my urgent invitation and advice to let her candidates be confirmed at St. Andrews Church, Lawrenceville, but two miles from her private chapel, was refused, and but two out of a rotable fifty could make up their minds to come against her wishes. A work in Brunswick county, independent of our Bishop and his clergy, managed and controlled by herself, is the conclusion that I have been forced to reach as the object desired by Mrs. Buford. She is a most excellent lady, of high social standing, and I sincerely regret that she has gone so far on the wrong track. Her school does much good. Her work of distribution helps some needy ones, and her hospital will, I trust, turn out to be of immense benefit to the colored people of the county."

Dakota.—The Harvest Home Festival which was held at Calvary Church, Sioux Falls, on Sunday, Oct. 1st, was in every way worthy of mention; the interior was beautifully decorated with numerous products of field and garden. The rector, the Rev. J. M. McBride, preached a sermon of great beauty and eloquence, taken from Acts xiv:17. Altogether the Service was something never to be forgotten by those present. During the summer the church was removed from its old location to a more beautiful site. The sale of the old lots gave the Parish funds to enlarge and beautify the building. New stained glass windows have been ordered, and when in, the people will have a church to be proud of. There are a goodly number of very energetic workers and the look-out for the future is very encouraging.

The following are the resolutions adopted at the recent meeting of the Convocation, at Yankton:

WHEREAS, At a meeting of the clergy and laity of the Territory of Dakota, held in the city of Yankton, in the month of Sept., A. D. 1880, it was unanimously voted to organize as a Diocese, under the name and title of the Diocese of Dakota, embracing all that portion of the Territory of Dakota not included in the Missionary Jurisdiction of Niobrara, and

WHEREAS, The said Diocese on application was not admitted into union with the General Convocation of the Protestant Episcopal Church in the United States of America, and

WHEREAS, Since the time of said organization, the immigration into the Territory both North and South has been so immense, and so many towns of importance have sprung into being, that no one Bishop can perform the imperiously demanded work; and

WHEREAS, The present Territory must soon be divided into at least two divisions: Therefore, be it resolved,

1. That our present Diocesan organization be given up and disbanded.

2. That the Bishop be requested to call a meeting of the clergy and laity of that portion of the territory South of parallel 46 (or such other boundary line that shall be adopted politically) not included in the Missionary Jurisdiction of Niobrara; also a meeting of the clergy and laity of the portion of the Territory North of parallel 46 not included in the Missionary Jurisdiction of Niobrara, to consider the expediency of organizing as a diocese, and if deemed advisable to organize, said meeting in each diocese to be held not later than the last day of June, A. D. 1883, at such time and place as the Bishop may designate.

3. That a committee consisting of one Bishop, one Clergyman and one Layman from each division, be appointed by the Bishop to draft a constitution, canons and by-laws and submit the same to their respective divisions.

4. That the clergy of each division be requested to ascertain from each parish and mission station how much can be given for the support of the Episcopate.

5. That the Bishop and the delegates to the general Convention of 1883, be a committee to apply to the Board of Missions for an appropriation towards the support of the Episcopate for a given number of years.



Quincy.—St. George's Mission, Macomb, has sent one of its most faithful and efficient residents to be a Missionary in China. Miss Sarah B. Lawson, accepted by the Foreign Committee, has gone out to join the workers of Bishop Schereschewsky, at Shanghai. A farewell service was held at the Mission on the eve of St. Matthew's Day. Addresses were made by the Priest in charge, the Rev. Mr. Davidson, and by the Bishop of the Diocese. The people with encouragement, yet with deep sense of loss to the Church in this new mission, then bade the Missionary God speed.

On St. Matthew's Day, the Bishop addressed the people of Christ Church, Robin's Nest, at their Harvest Home. The chapel of the College was decorated with grain, fruits, and flowers. Stalks of corn, a seventeen and a half feet in height, stood in the chancel.

On Friday, Sept. 22nd, the Bishop preached in Zion Church, Brimfield. The church has been closed for several years. Lately it has been renovated and services are held on every Lord's Day, by the Rev. George Moore, Rector at Jubilee. The work of the first Bishop of Illinois is thus again taken up. The Lord has shown that He will prosper it.

On the Sixteenth Sunday after Trinity, Sept. 24th, the Bishop consecrated Grace Church, Aledo. There were present of the clergy, the Rev. Messrs. Allen, Moore, Farrar, Shimpson, Sparling, Elliott, and Newman. The last is Rector of the parish. The Church people are mostly farmers, and the church stands upon the prairie, away from every village or collection of houses. A lot of land, adjoining the church, has been purchased for a cemetery. It is not yet ready for consecration. A parsonage and glebe are also promised. Too much praise cannot readily be given to the people who have taken of the best of their wealth to cast into the offerings to be Lord. At Evening Prayer, fourteen persons, eleven of whom were males, were confirmed.

The members of Trinity Mission, Molmouthe, have purchased a lot for the erection of a church, and hope soon to have a house ready for consecration to the worship of God.

The Bishop preached on the Seventeenth Sunday after Trinity, at St. James' Church, Chicago.

The Rev. William Bardens, Deacon, is assisting at the Cathedral. The Rev. Charles C. Hahn, Deacon, has been attached to the Cathedral since 1st of July. The Rev. Robert C. Wall, for several years past a very efficient Priest in Missouri, has just moved into the Diocese and will probably take charge of the churches at Tiskilwa and Princeton. The Rev. George C. W. Eastman, D. D., at Plymouth, has accepted Mission work.

Pennsylvania.—On the eighteenth Sunday after Trinity, at Trinity Church Oxford, the Bishop of the diocese ordained to the Priesthood, the Rev. R. B. Shepherd, Deacon, who has had charge of that parish for the last year. The sermon was an exposition of the Office of the Holy Ghost, in the Church of God. The Bishop made clear that fundamental truth, that the Priesthood received its power and its fulness from the Holy Ghost, through the indissoluble links of the Apostolic Succession; and, quoting from Chrysostom, he spoke of its being a *celestial order*—an order beyond the orders of the angels. A Church without the Holy Ghost is not so much like the Church of Laodicea, lukewarm, as it is like the Church of Sardis, dead. In closing, the Bishop spoke feelingly of the retirement of the Rev. Dr. Buchanan from the active work of the parish, over which he had presided for so many years; and of the official entrance of the new rector upon those duties. Dr. Buchanan presented the Candidate, who was questioned, according to form, from the Episcopal chair. The Rev. Dr. Robins, Head Master of the City Academy, recited the Litany, and joined with the Presenter and the Rev. Dr. Yarnell, of St. Mary's, West Philadelphia, in the laying on of hands. The Celebration which followed, was largely attended by the faithful of the parish.

Kentucky.—The corner stone of the new Trinity Church, Louisville, was laid on the 4th inst., by Bishop Dudley. The Rev. R. S. Barret, of Henderson, made an instructive address upon the practice of laying corner stones with a certain solemnity, tracing it from the time of King David to our own.

Wisconsin.—St. John's Church, Portage, was re-opened on Sunday last, after having been closed for two or three weeks for repairs. The entrance has been enlarged, and the central aisle widened; a very handsome carpet has also been laid down. The most noticeable improvement is a very handsome memorial window, which has been put in just above the Altar. A Harvest Home festival was held in the evening.

The Second Sunday School Conference will be held in St. Paul's Church, Watertown, on October 24th, 25th, and 26th. It will be conducted by the Rev. E. S. Burford, Rector of St. Mark's, Grand Rapids, Mich. Besides Mr. Burford, the Bishop, the Revs. Prof. Riley C. M. Pullen, Dr. Wright, O. S. Prescott, W. H. Throop, Fayette Royce and C. Holmes, and Mr. L. H. Morehouse will take part in the proceedings.

His many friends will learn with deep regret that the Rev. William H. Throop has resigned the rectorship of St. James Parish, Milwaukee. He has had seven years of continuous work, and feels the need of rest. Mr. Throop's address will still be Milwaukee, for some time.

Illinois.—St. Stephen's Guild, Chicago, gave a literary and dramatic entertainment on the evening of Oct. 6th. The play, "The Last Leaf," was very creditably produced. Before the play, several amateurs rendered vocal and elocutionary gems in a manner that seemed to delight the assembly.

Minnesota.—For nearly a year All Saints Church, Northfield, had been without a Rector, when the Rev. E. Jay Cooke of Warsaw, N. Y., accepted a call to the rectorate; entering upon his duties on the first of last August. Notwithstanding that the church had been ably and conscientiously supplied, during the time that it was without a resident clergyman, first by the Rev. George A. Mueller, and afterwards, by the Rev. Mr. Ryan of the Divinity Hall at Fairbault, a falling interest was manifest in the small attendance at service and in the Sunday school. In this respect there has been a great improvement since the arrival of Mr. Cooke. The Sunday school has especially improved in interest and attendance. The Rector seems to recognize the necessity of educating the young to a knowledge and love of the Church.

A reception was given at the Rectory on the evening of October 5th which was largely attended not only by church people but by those of other Christian organizations. The occasion was most enjoyable; and it could not well have been otherwise for the Rector and his wife spared no pains in making their guests welcome. The Church has done well under the Rectorship of Mr. Cooke and it is hoped that it may continue in well doing. There has seldom, if ever, been a time when there existed such perfect harmony among the people, and when there was so manifest a desire to work in concert with the Rector, who seems to be an earnest and efficient worker.

Central Pennsylvania.—We clip the following from the New York Herald of September 24th: "The Rev. W. B. Morrow, who has won an enviable name for his noble self-sacrifice in going to South Bethlehem, Pa., during the small-pox epidemic some months ago, finding that the press was giving him all the credit, had addressed a letter to the Reading Times in which he says so far as the Roman Catholics were concerned, while 'they gladly received our ministrations to their bodily necessities, I never presumed to offer spiritual service to a people who were so happily and abundantly cared for already in the concerns of the soul by their own loving and courageous priests.' Mr. Morrow then pays a glowing tribute to the work of the Rev. Fathers Philip McEnroe, McGovern, and Badde, closing his letter as follows: 'This may seem to be a small matter. I can only say that having been enlisted in the same kind of service with themselves, and knowing full well the quality and abundance of their labors, I am jealous with a great jealousy for the due honor of those noble priests, for whom I cherish an enduring love and admiration.' The Catholic Standard, in republishing this letter says: 'It is refreshing to meet a Protestant minister of true generosity and willingness to do justice to the Catholic religion and clergy, and in turn pays exalted tribute to the noble manliness of the Episcopalian minister, who is Secretary to the Rt. Rev. M. DeWolfe Howe, Episcopalian Bishop of Central Pennsylvania.'

Connecticut.—The New Haven Branch of the Woman's Auxiliary held their first meeting of the season, on Tuesday, October 3d, at Trinity Chapel rooms. There was a large attendance, and much interest was manifested, indicating good results from the work of the fall and the coming winter.

Pittsburgh.—The new Rector of the Church of the Ascension, Bradford, the Rev. David B. Willson, was formally instituted on the 8th inst., by Bishop Whitehead. This is the first time the Bishop has been called upon to use this Office. His sermon from the text, "Behold a sower went forth to sow," was a matchless presentation of the prophetic, priestly, and regal character and function of the ambassador of Christ—it was very felicitous in expression, and just and clear in setting forth the relation of pastor and people and the responsibilities of each.

Long Island.—The parish of St. Peter's, State street, Brooklyn, N. Y., under the Rectorship of the Rev. Charles A. Tibbals, has begun the weekly celebration of the Holy Communion. During the summer months several members of the Guild of the parish have been actively at work for the Nursery, the Orphanage, and for St. Peter's Mission.

The parish of St. Paul's, South Brooklyn, the Rector of which, the Rev. Warren C. Hubbard, recently returned from a summer tour in Europe, has begun a semi-monthly celebration of the Communion, with weekly celebrations during Advent and Lent. Week-day Services are held twice every week, and all Holy days are observed. The Sunday School, of which the Rector himself is Superintendent, reopened on the Seventeenth Sunday after Trinity. There are two assistant clerks in this parish.

New York.—St. Thomas' House (Flower Memorial) connected with the parish of St. Thomas, N. Y., is nearly completed and will be a new and important centre of mission work. The building has already been described in the LIVING CHURCH. It is hoped by the Rector, some day to have a St. Thomas' House of Rest in the country to provide for the growing charity of the Fresh Air Fund of this parish, which during the last summer has sent 180 mothers and children out of the city for rest and fresh air. The aim has been to give rather longer vacations than has been the custom with some similar charities. A less number of persons will be benefited, but those who are benefited will be more really and permanently so. A house is much needed for the object sought. The work upon the great organ in the parish church has been completed. The congregation is now fairly back again from summer rambles. Services have been maintained all summer, however. The Mission Chapel, under the Rev. R. Lowry, has had regular Services in German, as well as in English.

The labor of putting in the new flooring in very solid cement, in the new Furnace Cottage, of the Sheltering Arms Nursery, New York, is finally over, and the building ready for its boy tenants. The labor will much appreciate the advantage of their rainy-weather play room, which will now endure any amount of hard romping. Through the liberality of the *New York World*, a party of twenty-five girls of the Sheltering Arms, enjoyed the benefit of a second excursion visit and sojourn of a week at Rockaway Beach, L. I., before beginning autumn studies.

Springfield.—The regular quarterly Chapter of the Bloomington Deanery, was held in Trinity Church, Jacksonville, beginning Tuesday evening, Oct. 10th. The clergy robed at the rooms of the Rector, Rev. J. D. Easter, D. D., Ph. D., and went in procession to the Church near by. After Evening Prayer, the Bishop delivered a stirring address upon "The Tenth Beatitude," "Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"

Wednesday morning there was a Celebration of the Holy Eucharist at 6:45 and Morning Prayer at 9 o'clock, after which the Deanery proceeded to business, the Rev. Dean Easter in the chair. After routine business, the Bishop announced that the clergy in the Deanery had increased in number sufficiently to render it expedient to divide the Deanery into two jurisdictions, and that the Western counties of the Eastern Division would be McLean, De Witt and Macon, through which passes the main line of the Ill. Central Rail Road. At the same time the Bishop announced that in accordance with the Canon concerning Archdeacons, he had constituted the Venerable John D. Easter, D. D., Ph. D., Archdeacon of the Northern Archdeaconry known as that of Springfield.

Upon the recommendation of the Bishop, the clergy resident in each of the new Deaneries separated for the purpose of organization. Those belonging to the Eastern division, repaired to the vestry room of the Church, where they organized by electing as Dean, the Rev. S. P. Simpson, Rector of St. Matthew's Church, Bloomington, and as Secretary, the Rev. A. Q. Davis, of Champlain. They adopted as the name of the new Deanery, "The Deanery of Bloomington."

The clergy of the Western division organized by electing as Dean, the Rev. J. B. Draper, Rector of Petersburg, and as Secretary, the Rev. G. W. West, Rector of Pekin. The Deanery will be known as that of Pekin. The clergy of both Deaneries then resumed their session as one body, in order to finish the business of the former undivided Deanery.

Interesting Missionary reports followed from the Rev. Messrs. Draper, West, Tomlins, Davis, Moore, Larabee, Taylor, and Simpson. In the afternoon the Deanery finished its business as the undivided Deanery. Each of the new Deaneries held a meeting and made suitable arrangements for its future work and times of meeting. In the evening, after Service, the Rev. G. W. West, Rector of St. Paul's, Pekin, delivered an interesting and instructive sermon, after which the Deanery adjourned *sine die*.

The faithful Rector of Holy Trinity Church, Danville, has completed the fourth year of his pastoral charge of that parish. During that time there has been a gradual and steady growth, the number of communicants having increased from 38 to 72. Moreover, seven persons, lately confirmed, are preparing for their First Communion. In the first year of Mr. Taylor's pastorate, 325 Communion were made; in the second, 628; in the third, 690; and in the course of the last year, 813; being 2,456 in all. During the past four years, 41 infants and 16 adults have been baptized; and 39 souls have been confirmed. The last number of the *Parish Register* records the first death that has occurred among the choir-boys, that of Albert Lewis Norvell. He was one of the most faithful of the little band of singers, and the first cotta that was made was for him. "Now," says the *Register*, "he is the first of the surpliced train to be taken into the blest abodes of Paradise, where we love to think that sweeter songs of praise ascend to our Blessed Saviour than can be framed by human lips in the Church Militant."

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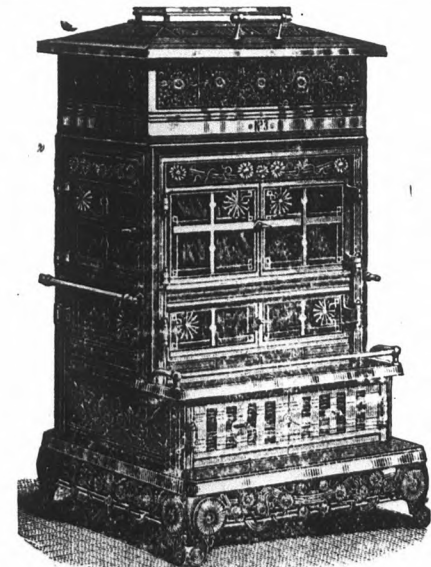
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