

The Living Church.

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

VOL. V. No. 2.

CHICAGO, SATURDAY, NOVEMBER 11, 1882.

WHOLE No. 210.

Bishop Smith's Fifty Years.

Correspondence of the Living Church.

The fiftieth anniversary of the consecration of the venerable Presiding Bishop, which has been looked forward to with very keen and widely extended interest, took place last week in New York. The event commemorated as well the consecration of the three other Bishops: Charles Pettit McIlvaine, Bishop of Ohio, John Henry Hopkins, Bishop of Vermont, and subsequently Presiding Bishop, and George Washington Doane, Bishop of New Jersey, father of the present Bishop of Albany.

The first service of the anniversary took place on the morning of the Twenty-first Sunday after Trinity, October 29th, in St. Paul's Chapel, where the consecration itself had been enacted. In the chancel were the Bishops of New York and Albany, the Rev. John Henry Hopkins, D. D., son of the late Bishop of Vermont, the Rev. Morgan Dix, D. D., rector of Trinity parish, and the Rev. James Mulcahey, D. D., and the Rev. G. L. Thompson, of St. Paul's Chapel. The Assistant Bishop of Kentucky, Bishop Smith's coadjutor, entered late, after the singing of the Litany. The Bishop of New York celebrated the Holy Communion. The Bishop of Albany in his sermon reviewed some of the results derived from the event of October 31st, 1832. Of the four men who knelt that day, he said, to receive the Holy Ghost for the work of Bishops in the Church of God, one only lives on earth in the serene and silvered dignity of honorable age.

The pastoral staff, the keys of heaven, To wield awhile in gray-haired might, The others, to use again John Keble's words, Have followed Jesus out of sight.

At that ceremony Bishop Onderdonk, of New York, and Bishop Ives, of North Carolina, assisted. The Rev. Drs. Wyatt and Wilson read the Morning Prayer, and the Bishop of Pennsylvania preached the sermon. As it occurred during a General Convention all of the Bishops except two, were present.

Bishop Doane considered it an essential element of Christian work, that it made a man both a giver and a gift. His life entered into and made a part of what he did. "Nothing is now more marked, in contrast with a half century ago, than what may be called the increased Churchliness in the Church; the hold upon the distinctive doctrines of the Creeds, and of the offices of the Book of Common Prayer; the Catholicity, in its best sense, of teaching, worship and practice. There was great strife then in the American Church about the first principles of 'Evangelical truth and Apostolic order,' as the great Bishop Hobart, of this diocese, phrased the watchword of fifty years ago. How deeply set and widely built upon they are to-day, the Church is witness everywhere. What fire is left in them serves now to warm our common love and devotion. The four Bishops consecrated here, had strongly, widely varying views. It is a comfort for those who come after them to feel that evangelicalism had become more Catholic, and Catholicity more evangelical; and the power of the Church in England and America is in this fact. The salient points that tell what fifty years have wrought in doctrine and worship are such as these; far greater reverence and care in the administration of the Holy Sacraments, and greater importance attached to them; frequency and fervency of Holy Communion; multiplied services of every sort; feasts and fasts observed; the far more careful training of candidates for Confirmation, and the deeper solemnity of that ordinance; the bolder and simpler teaching of doctrine; hymns and hymn-singing, chanting and choral service."

The Bishop then dwelt upon the importance of Sunday School work, and claimed that it had not accomplished all that it might. The Church, he said, would not be perfect until it devoted itself to teaching, training and indoctrinating its youth. A great need was parochial schools to teach all that was taught in secular schools. He referred to the feud of 1837, and said, to fire the gray ashes of penitential memories, even in a spirit of love, would be mistaken zeal, and a violated charity. The development of charitable and missionary work during the past fifty years was something to take account of. His closing words were, that God would turn the lives of the men who consecrated themselves to Christian work into mile stones to mark the progress of the Church.

In the evening, the Rev. Dr. John Henry Hopkins preached in the same place, from the text Exodus xxv:10. He dwelt at the outset upon the character of the unusual occurrence which they were commemorating. It was, he said, a beginning of new things for the Church. The colonial and Revolution experiences of the Church had very nearly killed it. The revival of life was slow. The consecration of Bishops Hobart and Griswold in 1811 was the turning point of the tide. Just before the consecration of the four Bishops, in 1832, there were eleven bishops in all. At the present time there were sixty-five bishops. If the number went on increasing in the same proportion there would be in another half century 427. Still, the episcopate had fallen behind the growth of population, and much behind the growth of the

Church. There was one bishop to 758,000 souls in 1800, while at the present time there was only one bishop to 850,000. Of the clergy in 1832 there were 592, or one to 21,000 of the population. Now the number of the clergy was 3,355, or one to each 14,000. The proportion of communicants to the population in 1832 was one to 415; in 1880, one to 145. We had stood much in our own way, or the increase would have been greater. We had much in our favor, in the religious condition of the country. The principles of the Church were coming to be better understood, and even gaining in popularity; there was a distinct disintegration going on among the sects. The Evangelical Alliance had proved that sects were needless, and that union was not only possible, but longed for. The Young Men's Christian Association pointed in the same direction. There was a new soil being prepared. The tendency toward the Church was becoming noteworthy. How might we meet this, and promote organic unity? The essential law of the Church must be kept intact, with the Apostolic Succession, Confirmation at the hands of a Bishop, and valid forms of the Sacraments. We might bring the cosmopolitan population of the country largely into the Church, if we would, and without injury to a single essential. Taking a wider outlook, the preacher called attention to the movements going on in the Eastern Church. The good work was everywhere advancing, as the Pan-Methodist, Pan-Presbyterian, and Pan-Anglican reunions bare witness. More progress had been made in twenty years than in the thousand years since the great schism between East and West. All Israel was astir. Mohammedanism was crumbling to ruins. Let us lift up our heads and rejoice.

On Tuesday morning, the exact day of the consecration, there was service at 11 o'clock. Long before the hour arrived, the chapel was crowded. The seats at the head of the centre aisle were reserved for the clergy, who were present in great numbers. Within the chancel were the Bishops of New York, Rhode Island, Central Pennsylvania, Louisiana, and the Assistant Bishop of Kentucky, the Rev. Drs. Morgan Dix, Henry C. Potter, James Mulcahey, and Wilbur F. Watkins, and the Rev. William White Montgomery who acted as chaplain to the Presiding Bishop. Precisely at the hour appointed, the aged and bowed form of Bishop Smith appeared, escorted to the chancel by a committee of the clergy.

The Rev. Dr. Dix read an address from the Bishop and clergy of New York, engrossed on vellum and magnificently illuminated, some of the capital letters having memorial designs relating to the consecration, and to the Bishop's life. This address, remarkable in many respects, was as follows:

"Right Rev. Father in God—The undersigned, the Bishop, and Presbyters of the Church in New York, not only in their own names but in behalf of their brethren, the great body of the clergy and laity, hereby tender their respectful and affectionate greeting on this, the fiftieth anniversary of your consecration to the Episcopate."

An eventful half century has passed away since the 31st day of October, A. D. 1832, when you, Right Reverend Sir, together with three other distinguished Presbyters, the Rev. Drs. Hopkins, McIlvaine, and Doane, in St. Paul's Chapel, Trinity parish, New York, and in the presence of seven of the nine Bishops who, with him, then comprised the entire college of the American Episcopate, and with their concurrence, were consecrated to the work and office of a Bishop in the Church of God, by the then venerable Presiding Bishop, William White, D. D., Bishop of Pennsylvania; this memorable event occurring forty-six years from the time Bishop White had himself left New York to receive his own consecration at the hands of the primate of his Mother Church in England. Thus two Episcopates cover the entire history of the completely organized branch of the Church Catholic in America, of which you stand today the venerable senior prelate.

Turning to the State, your life is found to extend over nearly the entire period comprehended in the constitutional life of the American Government from the time of Washington to the present day; and throughout the greatest part of our national history you have been a thoughtful and enlightened observer of public events, and of the advancement of constitutional liberty. We can, therefore, but think of you on this anniversary, as forming a link between the past and the present; reflecting at the same time, upon the wonderful changes and improvements that you have witnessed, not only in this country, but in the world at large. You have witnessed the extraordinary progress of science, discovery, invention, and civilization, and the irrepressible secular enterprise which has opened new pathways for the extension of Christianity in all parts of the globe. You have seen the Church in this country rising from feebleness to power, steadfastly asserting her Catholic Creed and Apostolic Constitution, and becoming a great factor in American society. You have witnessed the change that has taken place in public feeling respecting the Episcopal Office, once the subject of distrust, and supposed to be inimical to popular liberty, though now seen to be one of the acknowledged supports of republican order; while you have contributed to the growth of the present high degree of respect entertained for the Episcopal Office by the meekness and humility with which you have borne its honors, and by the patience and courage with which you have endured its labors and its toils.

Nor can we forget the part you have taken in the general advancement of the Church and its fostering of the missionary spirit. We recognize most thankfully your long devotion to all the great interests of the Church, and your deep sense of responsibilities with which the Church is charged; beginning long before the time when you took your solitary way to your Western Diocese, then lying upon the verge of American civilization, and being practically further from the Atlantic seaboard than California to-day. We desire also to recognize the value of your episcopal councils, and call to remembrance the moderation, the toleration, the comprehensiveness, and catholicity which have ever been your

manifest characteristics, and which you have exhibited in connection with an unwavering devotion to the principles of the Gospel, and the Church.

Permit us, therefore, Right Reverend Father, on this anniversary, so deeply interesting and important to the entire Church, whose sentiments we desire to represent, most thankfully to recognize the great value of the long service rendered by you to the Church, at the same time, also, expressing our gratitude for the lengthened continuance of your laborious life, and cherishing the hope, that the richest blessings and consolations of heaven may attend upon the portion yet remaining before you shall be called to the full reward of the better life on high."

The address was then handed to the Presiding Bishop, and a commemorative gift was presented to him, in the shape of a massive and richly ornamented chalice and paten of gold.

The Rev. Dr. Potter, as Secretary of the House of Bishops, read a testimonial from the American episcopate. A letter of congratulation, partly in Latin and partly in Greek, from Bishop Wordsworth, of Lincoln, was presented, of which the following is a translation:

"To the Most Reverend Prelate, Benjamin Bosworth Smith, D. D., the patriarch of Bishops, on the Jubilee of his episcopate, the Eve of the Festival of All Saints, Christopher, Bishop of Lincoln sends greetings, with all due veneration. Thee, the leader of the leaders of the Church, the Father of Fathers and Shepherd of Shepherds, we, the Bishops of England venerate; And we pray to God with one voice, May this fiftieth year lead thee, After the storms of this ephemeral life, Toward the calm of everlasting Sabbath, At the glorious general assembly of all saints."

Bishop Dudley read a paper of congratulations from the diocese of Kentucky. The Rev. Dr. W. F. Watkins presented a Minute from the Church Temperance Society, stating that Bishop Smith was its first President, and tendering him congratulations. The Rev. Dr. Potter, and Mr. William Scott presented an address from the Board of Missions in which occurred the following words:

"On the 31st day of October, 1832, you were consecrated, together with three other honored brethren to the sacred office of a Bishop in the Church of God. Your associates who received at the same time that solemn trust, the venerable fathers whose hands were then placed upon your head, and many others who have since been called to share the same arduous duties, have gone from their earthly labors and trials to the rest which remaineth for the people of God. Your days have been prolonged by Him who begetteth our souls and life, and we still joy in the benefits of your matured experience and wisdom, if not more active exertions. You have been permitted to witness the marvellous growth and expansion of the Church which at your entrance upon its ministry was a body comparatively so small and depressed. Though not nominally a missionary Bishop you became such in reality when you entered upon your assigned work, you have fully known the hardships, difficulties and discouragements of pioneer work, and look back upon a path in many places rough and toilsome. The Church gratefully remembers your self-denying labors. Your brethren—Bishops, Clergy and laity—unite in loving congratulations and devoutly thank our Heavenly Father for your lengthened term of usefulness and joy for the measure of health and ability still vouchsafed, cheered by the assurance of their affection and sympathy, sustained by the grace of Him Who has never failed to help in your time of need, may you finish your course with joy and find at evening-time that there is light."

At the end of the address the aged Bishop made a brief reply. He said he was exceedingly gratified with the reception which had been accorded him. He feelingly referred to his weight of years and his inability to express himself as he would desire, saying that his little strength was rapidly failing, and that his words were necessarily few. The *Gloria in Excelsis* was then sung, and the congregation was dismissed with the venerable prelate's blessing.

Immediately after the service a considerable number of those who had been present hurried to the Vestry to intercept Bishop Smith and offer personal congratulations. They were courteously told by the Rev. Dr. Dix, that the Bishop was too weak to receive them, but that his residence in Lexington Ave., would be open to all who might call during the remainder of the week. It will be of interest to the readers of the LIVING CHURCH to know, that on the day of this service, Tuesday, many floral tributes of great beauty were sent to the Bishop's house, with congratulatory messages, and letters from all parts of the world.

The following letter was received on the 31st of October, but not in time to be read at the Services in St. Paul's Chapel:

To the Right Reverend Benjamin Bosworth Smith, D. D. LL. D., Lord Bishop of Kentucky, Presiding Bishop of the Protestant Episcopal Church in the United States of America.

My dear Lord and Brother in Christ: The Bishops of the Episcopal Church in Scotland send through their Primate, their hearty and affectionate congratulations to your Lordship, on your attaining the Fiftieth Year of your consecration to the Episcopate in the Church of God.

And on an occasion such as this, they cannot refrain from congratulating you also on the marvellous things which God has wrought, in your day, for the Church, over which you have for so many years presided. Born only ten years after the consecration of its first Bishop, the noble hearted Seabury, the course of your life has run parallel with that of American Episcopacy for nearly a century. During that long period you have been permitted to see the seed sown by your first Bishop multiplied more than sixty fold; and to witness a growth and expansion of your Church which has scarcely a parallel in the History of Christianity. The grain of mustard seed has, in your day, become a great tree and has already shot out into Branches far and wide into the world.

To have had a share however humble in the accomplishment of so great a work must be to you a cause of deep and heartfelt thankfulness, and of deeper yet to know and feel, that, when God, in His own good time shall call you to your Eternal Rest you will be leaving the Church you have loved so well, and served so long, in a happy state of activity, prosperity and peace.

I have the honor to subscribe myself, my dear Lord Bishop, with the highest respect and regard, your affectionate Brother in Christ, Bishop of Moray, Ross and Kaitness, Primate of Episcopal Church of Scotland, ROBERT, Eden Court, Inverness, Oct. 19, 1882.

Bishop Hopkins' Memorial.

At St. Paul's Church, in Burlington, Vt., October 31st, was celebrated the fiftieth anniversary of the organization of the Diocese of Vermont and of the consecration of the first Bishop, the late Rt. Rev. John Henry Hopkins, D. D., LL. D. The church was handsomely decorated. The chancel windows and tablets, the altar rail and reading desks, were ornamented with evergreen, while the reredos was decked with white flowers and green. The font was surrounded with sheaves of wheat and ripened ears of corn, a mass of green surrounding the whole. The windows, too, were decorated with evergreen.

There were present, Bishops Bissell and Niles, and the Lord Bishop of Quebec. Many of the clergy of the Diocese were present. The sermon was by the Rev. Albert H. Bailey, D. D., of Sheldon, who took for his text that verse of the Psalms, "The Lord is my Light and my Salvation; whom then shall I fear?" In the afternoon the clergy, delegates and visiting friends paid a respectful call on Mrs. Hopkins, the widow of the late Bishop, at Rock Point. The parlors of the American House were filled in the evening with a gathering of about one hundred, who after a short time spent in a social manner, adjourned to the dining-room below. Bishop Bissell congratulated all concerned on the success of the very pleasant anniversary. He then introduced Bishop Williams of Quebec, Bishop Niles of New Hampshire, Rev. Dr. Hopkins of Williamsport, Penn., Rev. F. W. Smith of Woodstock, Vt., and Hon. E. T. Phelps of Burlington, who all made interesting speeches.

The Colored Clergy.

To the Editor of the Living Church:

In the communication of the Rev. C. B. Perry, with the above heading in the LIVING CHURCH of this date, I find his list a little inaccurate so far as the Diocese of Tennessee is concerned. The colored congregations in Tennessee are as follows:

Immanuel Church—Memphis—40 communicants, Rev. Isaac Edgar Black, Presbyter; Rector. St. Paul's Church—Mason—200 communicants, Rev. Henderson Maclin, Deacon.

Raenescroft—Tipton County—30 communicants, Rev. Ossian Alston, Deacon.

St. Philip's Church—Bolivar—20 communicants, Rev. William Cheshire, Deacon.

St. Mark's Church—Sewanee—25 communicants, served by the clergy resident of Sewanee.

Mission of St. James—Cumberland Furnace—Served by Anderson, Lay Reader, who is a candidate for Holy Orders.

Mission at Nashville—in charge of the Rev. Wm C. Gray, D. D. C. T. QUINTARD, Bishop of Tennessee.

Sewanee, Tenn., Oct. 28, 1882.

The Missionary Conference in Brooklyn opened on Sunday with religious services and missionary sermons. In the morning the Bishop of Long Island preached and celebrated Holy Communion in St. Barnabas' Church, and in the evening the Rev. Dr. Currie, Rector of St. Luke's, Philadelphia, preached in the Church of the Redeemer. On Monday a special service with Holy Communion, was held in St. Peter's Church, an address being delivered by Bishop Littlejohn. An informal social gathering of the clergy took place in St. Peter's Chapel in the afternoon, and in the evening the first general missionary meeting was held, with addresses by Archdeacon Kirkby the Rev. W. W. Newton, and the Rev. W. S. Langford.

An important meeting of the Joint Committee on the Book of Common Prayer, more commonly known as the "Committee on Liturgical Enrichment," was held last month in New York. The session covered four days, beginning Oct. 17. There were present the Bishops of Connecticut, Eastern Pennsylvania, Florida, Albany, and Central New York, Drs. Goodwin, Dix, Harwood, Garrison, Harison, and Huntington, and Messrs. Coppée, Wilder, Andrews, Smith and Burguin. Bishop Cox, Gov. Fish and Judge Sheffey, the only members absent, were kept away by urgent cause. Reports from the three sub-committees were received and acted upon; and the general character of the Report to be made to the General Convention determined. It is understood that the deliberations were marked by singular unanimity.

The new building of the Philadelphia Divinity School was formally opened and dedicated on Monday, October 30th. There were present, besides the Diocesan, the Bishops of Delaware and Iowa, and about fifty visiting clergy. A full report of the proceedings by our special correspondent has miscarried, and we can make only this brief mention, at present.

The telegraph brings news of the death of the Rev. Alex. G. Mercer, D. D., of Newport R. I.

The Mother of our Lord.

Written for the Living Church.

(Concluded.)

In the most beautiful and glorious productions of Medieval art which human skill has bequeathed to us, is seen the portraiture of the highest type of feminine excellence. Each artist strove to depict a face which should combine humility with fortitude, gentleness with power, and purity with intellectual ability; and this being who was the impersonation of all loveliness, and whose perfect likeness they endeavored to portray was the Mother of our Lord.

Ancient traditions say that St. Luke left to the Christian world a portrait of St. Mary, but there is no good authority for this belief. St. Augustine declares that in his time there was no picture of the Blessed Virgin which could be considered as authentic. When the first ideal representation was made is of course a mere matter of conjecture. After the Council at Ephesus (431) where Nestorius was condemned for his heretical assertion that there were two separate natures in Christ, the representation of the Madonna and child became a symbol of the orthodox Faith with the Monophysites. They either embroidered the symbol on their garments or hung pictures of it in their houses. It was shortly after this, tradition tells us, that the Empress Eudocia while travelling in the Holy Land found a picture of the Madonna and presented it to Pulcheria, her sister, who gave it to the Church at Constantinople. It was regarded with great reverence by the people and carried before the Emperor when he went forth to battle. This relic, according to some authorities, was destroyed in the fifteenth century by the Turks; according to others it was carried to Venice and preserved in St. Mark's Church.

The life of the Blessed Virgin has been treated of in many ways in art. Sometimes painters executed a number of pictures to represent the different legends concerning her; or to illustrate the Seven Joys and the Seven Sorrows of Mary; or to explain the fifteen Mysteries of the Rosary, which consisted of the five Joyful, the five Dolorous or Sorrowful, and the five Glorious Mysteries. Other paintings symbolized some of her many titles of honor, for they were numerous: "Star of the Sea," "Mother of Pity," "Refuge of Sinners," "Our Lady of the Rose," and others which, as Archbishop Trench says, "Not merely had no sanction in Scripture, but had no analogy in anything else."

It will be possible only to refer to a few of the pictures of the Madonna. Perhaps there is none so widely known and so often copied as Raphael's *Madonna di San Sisto*. The Dresden Gallery is most favored in having such a picture in its possession. Says an eminent connoisseur of art in reference to it: "I cannot here talk the language of critics, and speak of this picture merely as a picture, for to me it was a revelation." Had Raphael painted nothing else, this alone would have made his name immortal. Guido is especially noted for the loveliness of his Madonnas; he claimed to have had a vision of the Virgin which revealed to him such grace and beauty that he was inspired to execute his work perfectly. It is said that while engaged on this picture he prayed every Saturday for aid before one of the ancient Greek paintings called the *Madonna della Guardia*.

Of the many beautiful Madonnas by Murillo, no two are alike in the style of the representation or in the size. Where he paints her with dark hair and eyes, he has chosen his daughter for a model. The number of attendant angels varies in his pictures; sometimes only one or two are present and again from twenty to thirty. Pictures of the Holy Family are represented often with only three figures; the Mother and child with the little St. John, or with the addition of St. Joseph. There is a celebrated painting by Rembrandt upon this subject. St. Mary is seated with the open Bible on her knees, but turns to lift the coverlid of a cradle where lies the infant Christ; St. Joseph is seen at his work in the distance, and guardian angels are hovering over the group.

It is said that Coleridge found in a country inn some where in Germany, a print belonging to a series in the life of Christ, where He is sleeping; two angels rock the cradle and His Mother sits near, sewing. Underneath was this beautiful stanza:

"Dormi Jesu, mater ridet,
Quae tam dulcem somnum videt,
Dormi Jesu, blandule!
Si non dormis mater plorat,
Inter fila cantans orat,
Blande, veni, somnule!"

He translated it as follows:
Sleep, sweet babe! my cares beguiling
Mother sits beside thee, smiling;
Sleep, my darling, tenderly!
If thou sleep not, mother mourneth,
Singing as her wheel she turneth;
"Come soft slumber, balmily!"

The Cultus of the Blessed Virgin, which inspired men of artistic genius to portray their thoughts in glowing colors upon the canvas, was equally potent in obtaining from those of great intellectual attainments some of the sweetest poems ever yet written. They are to be criticised not from a doctrinal but from an aesthetic standpoint, and admired for their beauty, as are the des addressed to Venus or Minerva, regardless

of any idolatrous sentiments that may be expressed. All lovers of Dante are familiar with his exquisite description of the homage paid to St. Mary by the angels:

"Now raise thy view
Unto the visage most resembling Christ:
For, in her splendor only, shalt thou win
The power to look on Him. Forthwith I saw
Such floods of gladness on her face showered
From holy spirits, winging that profound,
That, whatsoever I had yet beheld,
Had not so much suspended me with wonder,
Or shown me such similitude of God.
And he, who had to her descended, once,
O earth, now hail'd in heaven; and on poised wing,
'Ave, Maria, Gratia plena,' sang:
To whose sweet anthem all the blissful court,
From all parts answering rang: that holier joy
Brooded the deep serene."

Another very beautiful passage from the same author is the one in which St. Bernard entreats the Blessed Virgin to permit Dante to see the Supreme Vision:

"Here thou to us, of charity and love
Art as the noonday torch; and art beneath,
To mortal men, of hope a living spring.
So mirthily art thou, lady, and so great,
That he who grace denieth, and comes not
To thee for aidance, fain would have desire
Fly without wings. Not only him who asks,
Thy bounty succurs; but doth freely oft
Fore-run the asking. Whatso'er may be
Of excellence in creature, piteously mild,
Relenting mercy, large munificence,
Are all combined in thee."

Dante's writings had a wonderful influence on the art of the fourteenth century. He embodied the theological dogmas of his time in his poem and yet threw around them a mystic and poetic glory which the artists of the Gothic school eagerly sought to represent in their productions. Chaucer, in the Second Nonnes Tales, expresses himself in these quaint and beautiful words as a prayer or hymn to the Virgin:

"Thou maide and mother daughter of thy son,
Thou wel of mercy, sinful soules cure,
In whom that God of bountie cheer to won;
Thou humble and high over every creature,
Thou noblested so far forth our nature,
That no d. s. daine the maker had of kinde
His son in blood and flesh to clothe and winde."

There is something singularly beautiful in the hour of twilight, and especially impressive is a Vesper Service just as the sun goes down. Lord Byron's lines on hearing the sound of the Angelus bell, which summons to prayer just at sunset, are very sweet; they breathe an air of silence and tranquillity which is exceedingly touching:

"Ave Maria! blessed be the hour!
The time, the clime, the spot; where I so oft
Have felt that moment in its fullest power
Sink o'er the earth so beautiful and soft,
While swung the deep bell in the distant tower,
Or the faint dying day-hymn stole aloft,
And not a breath crept through the rosy air
And yet the forest leaves seem'd stirred with prayer."

The beauty of Scott's prayer to the Virgin in "The Lady of the Lake," depends in a measure upon the circumstances of the story—where it was sung—by whom and for whom the prayer was offered—all lend an added charm of their own; still there is a depth of pathos, and a delicacy of expression which makes the hymn possessed of great attraction, even if one were unaware of its connexion with the whole poem:

"Ave Maria! maiden mild!
Listen to a maiden's prayer!
Thou canst hear though from the wild,
Thou canst save amid despair.
Safe may we sleep beneath thy care,
Though banished, outcast, and reviled—
Maiden hear a maiden's prayer!
Mother, list a suppliant child."

Of all the beautiful hymns written by the gifted John Keble, many of which have met with universal admiration, none can equal the one upon the Annunciation. It is couched in the choicest language; and for the delicacy of the symbols used, and for the euphonious grouping of the thoughts expressed, it far exceeds, in my estimation, any hymn on the Mother of our Lord. It seems almost a profanation to omit any stanza, but the three following can be separated from the whole without marred their beauty:

"Ave Maria! blessed maid!
Life of Eden's fragrant shade,
Who can express the love
That nurtured thee so pure and sweet,
Making thy heart a shelter meet
For Jesus' holy Dove?
Ave Maria! Mother blest,
To whom carressing and caressed,
Clings the Eternal Child;
Favored beyond archangel's dream,
When first on thee with tenderest gleam
Thy new born Saviour smiled:—
Ave Maria! thou whose name
All adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine."

History, poetry, and art have all combined to throw around the life of St. Mary, a halo of glory, which has revealed her to us in all her loveliness; and though mortal like ourselves, yet she is the Mother of a Divine Son, and as such should claim the love, reverence, and grateful homage of the whole Christian world.

CAROLINE F. LITTLE.

We affectionately urge that there be no loud conversation in the Church or Chapel near the time of public worship. There are always some who wish to use the few moments before service in devout meditation, and in preparing their hearts for worship. It is not charitable to disturb the devotions of these brethren, even if we may not ourselves feel the need of such preparation.—Grace Church Register.

A man who sent his servant with a letter to post told him to enquire if one stamp was sufficient. The postal clerk said the letter was overweight, and must have another stamp. "But," said the fellow, "to put another stamp on it will only make it heavier.—Le Figaro.

A certain clergyman who left a notice in his pulpit to be read by the preacher who exchanged with him, neglected to denote carefully a private postscript, and the congregation were astonished to hear the stranger wind up by saying, "You will please come to dine with me at the parsonage."

Calendar.

November, 1882

Table with 3 columns: Day, Name, Color. 1. All Saints. White. 5. 23d Sunday after Trinity. Green. 12. 23d Sunday after Trinity. Green. 19. 21th Sunday after Trinity. Green. 26. Sunday next before Advent. Green. 30. St. Andrew's Day. Red.

"BE QUIET."

"When He giveth quietness, who then can make trouble?"—Job xxxiv:29.

Written for the Living Church.

O Lord! at midnight's lonely hour,
My prayerful soul to Thee I raise,
Sustained by Thy Almighty Power,
All peaceful glide my happy days.
Happy—to call Thee Father! Lord!
Peaceful—because Thy Hand hath led;
Happy—because in sweet accord
My Even-song to Thee has sped.

Am I alone, when Thou dost hear
The faintest sigh my heart can tell?
Dear Lord! I feel Thee very near;
I rest, and know that all is well.

In quiet do I feel Thy power,
Thy quiet now rules all my heart;
I thank Thee for this 'midnight hour
With Thee, from all the world apart.

Oh! calm my life, dear suffering Lamb!
May strife and I forever part;
Lord! teach me of that holy calm,
Enfold me in Thy quiet heart.

Teach me to suffer, Christ, with Thee:
Oh! lay Thy sufferings on my breast,
When 'tis Thy will to see my face,
Lord, give to me Thy quiet rest.

CLARA F. MCCOY.

Smethport, Pa.

Twenty-third Sunday After Trinity.

Written for the Living Church.

O God, our refuge and strength, who art the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

Deus, refugium nostrum et virtus; adesto piis ecclesie tue precibus, auctor pietatis, et presta; ut quod fideliter petimus, efficaciter consequamur. Per Dominum. (Sac. of St. Gregory, and Sarum and Roman Missals.)

It will be seen that, excepting that in its English dress, it exemplifies by contrast the superior terseness and strength of our great ecclesiastical language, our Collect is simply a translation of the Latin Oratio. And yet, a close examination fails to reveal a single word which could be well spared. Taken, also, in its subject-matter, its grouping of thoughts, its order and balance of parts, the dignity of its language, and the richness of its rhythm, it is almost faultless. Only it might have been improved by changing the collocation of the last two words, placing them after their respective adverbs, an order which, curiously enough, has been observed in the same petition, in the close of the last of the Collects appended to the Communion Office. Had it read thus, "And grant that those things which we faithfully ask, we may effectually obtain, through Jesus Christ our Lord," it would have been perfect. As it is, the Collect is one of the finest in our Liturgy; prayer's "apples of gold" in worship's "pictures of silver."

"Compared with this, extempore phrase is tame,
And modern arts of prayer are blin and lame."
The opening of the Collect, both in manner and matter, is suggestive of an origin in times of peril and distress. There is in it the anxious cry to God as the supreme power, and the re-assuring thought that He is the express refuge and strength of His imperilled and over-taxed people. The language is a close following of the Psalms: "I will say unto God Most High;" "The rock of my strength, and my refuge is in God." In this respect, the Collect is somewhat peculiar, others referring to the one divine trait or the other, but not uniting and presenting them after the ancient Jewish mode.

The union of these two providential functions of God, as here presented, is both apt and necessary. A force unable to cope with the enemy in the open field, intrenches itself; or, if such be at hand, betakes itself to some fortified stronghold. Either is a refuge, inasmuch as it saves the weaker belligerent from overthrow. It is his strength, for the fortifications are a new strength both in themselves and in the renewed confidence which they inspire. So he who betakes himself to God as his refuge, is sheltered from the assaults of his foes. Moreover, both in the power of faith in God, to revive his courage, and God's personal co-operation with him, there is an actual communication of spiritual or providential strength to him. Indeed, the very thought of the Infinite God, as thus a refuge and strength for weak and defenceless men, is an inspiration and strength. Perhaps, however, with this qualification, that it is made only to those whose extremity has prepared them to think it, feel it, and avail themselves of it. How far we can do this, is greatly made a question, by our securing exemption from pressing need. "In my prosperity," said one of old, "I shall never be moved." Alas, for us, this would seem to be the feeling of our times; only that in our unexampled immunity from outward religious perils, we do not so formulate our self-confidence; we take our security as a matter of course. Herein is peril imminent and pre-eminent.

Passing from this, the Collect adds its worshipful ascription of divine attributes to God, His efficient relations to all goodness and godliness in His creatures. He is its author or creator. All natural goodness is but the outworking of qualities which He planned and preserves and stimulates in us. All true godliness He quickens in us in the new birth of Holy Baptism; He nourishes in us by His Sacramental Grace; He directs, rules and defends in us, by His Holy Spirit. His divine power "hath given us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue."

But there is a deeper aim than this, in this part of the Collect. We need to be impressed with a sense of the intrinsic excellence and the absolute necessity of this godliness. As God's supreme work in us, it is our supreme "glory and virtue." But unless we feel this, we shall not faithfully seek, nor effectually obtain it. So also, as God's gracious presence and protection can only be vouchsafed to those who are accepted in the Beloved, godliness is conditional to our refuge and strength in God. Faith may be the root of godliness; but godliness is the ground of divine acceptance. "The Lord hath chosen the man that is godly, for Himself." To such He grants the light of His countenance and the covert of His wings. Such, and such only, may exclaim, "O Lord of Hosts, blessed is the man that trusteth in Thee."

The Collect now proceeds to the petitions. In the first one, however, it indirectly recognizes another of those gracious divine attributes, which are a ground of hope for those who pray. In the petition, "Be ready to hear the devout prayers of Thy Church," it is taken for granted, that God is the Hearer of Prayer, the request being, not that He will hear our prayer, but that, as it is an established function of His to hear prayer, He will, both from knowing our necessity and from being pleased to relieve it, be in instant readiness to hear us. We look to Him as a God at hand and not afar off, and our cry is: Hear us when we call upon Thee; or, When we call answer Thou speedily—a promptness on His part all the more necessary, from the fact that we are so prone to be dangerously dilatory in making known our requests unto Him.

Noticeably also, the prayers for which we invoke a hearing are not those of individuals nor indeed of ourselves alone, who may at the instant be collectively worshipping before the Altar; but rather those of all, the whole Church, all the Faithful living and departed, as alike offering and embraced in prayer. They are, also, not formal prayers, nor even prayers of a common worshipfulness, but "devout prayers"—prayers springing from a true devotedness to the Service of God, and marked by a true devoutness of spirit and manner. Such prayers, and such only may be offered in true faith, and in their behalf the ready and gracious hearing of God may be heartily invoked.

The Collect now brings us to the main petition, in which we evidently contemplate an answer, a gracious giving of those things sought by the Church for herself and us, or asked by us for ourselves and the Church. In this it will be noted, that no question is raised, no doubt even hinted as to the possibility of such an answer, or the reasonableness of expecting it. This is partly because the Church understands Prayer to be a fixed element in the divine system, a something rooted in the necessary relation of our finite being to the Infinite Sovereignty. But prayer to God involves a prayer-hearing and prayer-answering God. The other reason is distinctly set forth in the conditions expressed in the Collect. To be effectually obtained, the things needed must be faithfully asked, that is, they must be sought both in the faithful use of the appointed prayers of the Church, and in the exercise of a true and living faith. "He that cometh to God must believe that He is, and that He is the Rewarder of them that diligently seek Him." And to all this, that godliness of which God is the Author in us, is necessary, for it is only the effectual fervent prayer of the righteous man that availeth much. Well, then, in view of our much unanswered prayer, may we exclaim, "Lord, increase our faith; Lord, teach us how to pray."

Dr. Dix, in a recent number of the American Church Review, said, in speaking of the Daily Service, that he used the words, "Dearly beloved brethren" 730 times per annum, until, like Job, he was ready to cry, "My soul is weary of my life." This remark reminds us of an amusing passage that occurs in a clever little brochure published in England several years ago, in which the ghost of a deacon attached to the Church of the Holy Cross, at Jerusalem, in the days of St. Cyril, Bishop of that city, is supposed to revisit the earth, and finds himself in London. He has just attended Morning Prayer in one of the city churches, in company with Boodle, a citizen of the metropolis.

"As we left the holy precincts, I said to him: 'Have the majority of the Faithful in that church never been within the sacred walls before?'"

"Why should you think so?"
"Because, in the opening address, such great pains were taken to explain to those present what they had come for. It began, if I remember right, 'Dearly Beloved!'"

"Ha! ha! ha!" said Boodle, "that has been going on for no end of time. Whenever, wherever you go to church, even if you go twice every day of your life, week-days and Sundays, you will never be allowed to say your prayers until you have heard an explanation of why you came, and what you came for. For the last 300 years, that has been going on with unintermitting perseverance."

"And the poor things have not learnt it yet? What a long time it takes to drive an idea into an Englishman's head! We certainly were not so long about it, in my day. In fact, we should not have gone to church at all, until we were quite certain why we went."

Some one was one day rallying Congressman Lefevre on his eccentric chirography. "I ought to write better, that's a fact," he replied. "Why, some time ago I wrote to a man thanking him for a clipping out from a newspaper about me, and asking the name and date of the paper; and he replied: 'I am much obliged for your advice, and will follow it, believing that my claim will go through and I will at last get my pension.'"

The Comprehensiveness of the Church.

BY REV. J. WAINWRIGHT RAY.

Written for the Living Church.

In whatever particular faith of the Denominations any Christian may have been brought up, THE CHURCH has a Home for them all, and a true doctrine—they themselves being judges:

Are they "Christians?" So are we, in faith and practice; and the Cross is our glory.

Are they United Brethren? So are we—"the Communion of Saints," in one Creed, and one Church never divided.

Are they Presbyterians? So are we, having a Presbytery, and the laying on of its hands being required in every ordination.

Are they Congregationalists? So are we, giving the largest liberty, under law, and having many a prayer for the "Congregation," and giving to each congregation the management of its local affairs.

Are they Unitarians? So are we, in believing in but one God. The Nicene Creed begins with this statement.

Are they Baptists? We more, insisting on the baptism of Adults, not only, but of Infants, as well, and performing it by Immersion, if it is so desired.

Are they Methodists? So are we—having given the Wesleys (John and Charles) Coke and Asbury (and Whitfield withal) to the Church, and having had a Method in our ways and service, so strict, that many have not been able to bear them. From us, the Methodists derived their doctrine and Liturgy, but not their Orders.

Are they Universalists? We, too, say that Christ died for all, and that He made "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

Are they Spiritualists? So are we—believing in the existence of the soul after death, and that every one should be as spiritually minded as possible. We also think the dead are some where this side of heaven or hell in the Intermediate State.

Are they Quakers? We too believe in a religion of silent prayer, in a meek and quiet spirit, the Spirit of God moving us, in works of mercy and charity, we favor plain dress, and plain speech in the place of worship. With the Quakers too, we have no "Sabbath" superstition, but call it "the Lord's Day."

Are they "Reformed" Churches? So are we—and our church in this land is the only one with the word "Protestant" in its name, as against Rome.

Do they believe in Conversion? So do we, and we keep Whit-sun-day in honor of the day when 3,000 were converted; and our Prayer Book has the collect, "Create and make in us, new and contrite hearts."

Do they believe in Temperance? So do we and illustrate it by being temperate in drinking, eating and in speech. We also have a Church Temperance Society here and in England.

Have they Bishops and a Liturgy? So have we—an unbroken line from the Apostles, which has never been overtopped by a Pope, nor travestied into mere Superintendents. As for our Liturgy, all the denominations are copying it—one of them proposing to take nearly our whole Liturgy.

Have they much to say of the Bible? We read it ten times in our two Sunday Services, we translated it, and have furnished almost every martyr who has witnessed to its truth in English speech. The man who said, "The Bible and the Bible alone, the Religion of Protestants," was a Churchman.

Have they now, Gothic Churches? We had them in abbeys, minsters, chapels, and cathedrals, crowned with the cross, from the days when the memory of man runneth not to the contrary; and their ruins, sleeping in glory, have drawn thousands to study them in wonder, and to say "there must have been giants in those days."

Have they organs? We have had them back to the days when "Merrie England" caught the strains that echoed from the organs of David. In this country, we fought the battle for them, against the holy nasal twang, and the puritanical pitch-pipe.

Have they Sunday-schools? So have we—one of our clergy, Thomas Steok, originating them in 1780, and calling in Robert Raikes, a churchman as his assistant.

In a word, the Anglican Church, like the Common Law, the basis of all good statutes, has all and every greatly good thing of Christendom. From her has sprung all there is of valued and enduring among all the denominations of Christians.

The difference is, we hold them by a prescriptive right, without taxing others a "Royalty." We hold them in their integrity and entirety, with each point in its true place, as each and every point of the compass, guiding the ship into the haven where it would be.

No one religious Body has, like ours, had the full circle of Christian doctrines, to fill and round, to incite and lift up the hearts and minds of their members, and to hold them to the faith and practice. Our "Old Ship Zion" sails around the world, with a chart made by the Apostles. Every traveller records it gratefully, that whether in Europe, Asia, Africa, or the Isles of the Sea, if he finds one of our Churches he finds there "the faith once delivered to the saints." This faith, we hold in its true place and importance, without letting any one doctrine crowd out some relative one of equal significance. We hold every great truth in its healthful roundness, not pressing it to swell into a tumor that needs the theological knife, nor is there one truth left to shrivel up, and die out of our creed and practice.

This proves it to be the Church Universal "the whole body fitly joined together." Into this "Holy Catholic Church" every one should come. Rochester, N. Y.

The Household.

To render shoes waterproof, warm a little beeswax and mutton suet until it is liquid, and rub some of it slightly over the edges of the sole, where the stitches are.

If you dip your broom in clean, hot suds once a week, then shake it until it is almost dry, and then hang it up, or stand it with the handle down, it will last twice as long as it would without this operation.

Green bell peppers make a delicate relish if eaten with salt. Cut the pepper in narrow strips, after removing the seeds and rinsing them in cold water; dip the strips in salt, as you do celery. Serve on a plate or in a shallow glass.

Preserves kept best in a dry store-room. They will do well if only tied up, but it is a good plan to seal all kinds of fruit made into any kind of jelly or preserves, with flour paste. Every jar should have its appropriate label.

Coffee-grounds make a highly successful filling for a pin-cushion. They must be dried perfectly before using. Put them in a bag and hang them behind the kitchen stove until you have enough that are dry to fill the cushion. They do not gather moisture and consequently do not rust the needle.

Potato balls are very nice for breakfast. Boil the potatoes, and while still warm mash until there are no lumps left, then mix butter, pepper, salt, a little chopped parsley, and one or more raw eggs; beat these thoroughly together, then mould in balls, dip in beaten eggs, and then in flour, and fry in butter.

To protect the ironing board from dust, take two paper four-sacks, cut the bottom off from one, and paste this one to the top of the other to make the required length; when done slip this over the board. The outer covering of the board need not be taken off after using, if this care is taken, and much time is saved.

Quinces baked with the skins on are delicious when served warm; put one on a saucer at each plate. If mashed with a knife, the core is easily removed; and then put on a little butter and plenty of sugar. In the process of baking the quince loses the strong taste which is disagreeable to many, and retains a delicate flavor that is excellent.

To stain lace, use coarsely ground coffee, and boil it for an hour; carefully strain it, and when quite cold, mix the coffee with water until you get the shade of color peculiar to old lace, which can be ascertained by dipping small bits of lace into the solution and letting them dry. If the fluid is found to be of the desired tint, place the lace in it, let it remain for half an hour, and partly dry, stretch and either press or iron it on the wrong side. Better put a piece of cambric or tissue paper between the lace and the iron.

How TO COOK RICE.—Rice is becoming a more popular article of food than heretofore. It is frequently substituted for potatoes at the chief meal of the day, being more nutritious and much more readily digested. At its present cost, it is relatively cheaper than potatoes, oatmeal, or grain-grits of any kind. In preparing it only just enough cold water should be poured on to prevent the rice from burning to the bottom of the pot, which should have a close-fitting cover, and with a moderate fire the rice is steamed rather than boiled until it is nearly done; then the cover is taken off, the surplus steam and moisture allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the usual soggy mass, as a fine mealy potato is superior to the water-soaked article.

HOUSEHOLD HINTS.—Do not let coffee and tea stand in tin. Never wash marble slabs with suds; this will in time destroy polish. They should be dusted; the spots taken off with a nice oiled cloth, and then rubbed dry with soft flannel. Keep your salt spoons out of the salt, and clean them often.

Lard requires no other care than to be kept in a dry, cool place. Sald your wooden ware often, and keep the tin ware perfectly dry.

Keep your castors covered with blotting paper and green flannel. Cream of tartar rubbed upon soiled white kid gloves cleans them very much. Bread crumbs will also do the same.

Do not let knives be dropped into hot water. It is a good plan to have a large tin pot to wash them in, high enough to wash the blades without wetting the handles.

In scouring tin ware, zinc or copper vessels, use a little kerosens or bath brick pulverized, and lime. Wash the vessel in hot water and polish with common whiting.

FANCY WORK.—The curious Mosaic embroidery is becoming universal; thus cloth is taken for a ground work and patterns out of shaded plush are sewed on with any stitch approved of. The more colors used the more beautiful the work will be, and for piano covers, mantel lambrequins, and screens, nothing can be more effective. The materials most in vogue for the present fancy work are moccasin-cloth, linen, crash, canvas, and pongee silk; the latter is light and elegant for silk embroidered work and washes beautifully. A beautiful imitation of Indian work can be produced by obtaining a piece of eoru alpaca, say for a small table cloth. Cut nondescript figures from velvet, silk, cloth, or any scraps you have, place them on at even distances to form a border and sew them lightly over with silk; the result is a Mosaic pattern rich and rare; gold thread to sew on with improves the caprice. Many ladies are now painting borders on silk and satin table covers. It is a good plan to make the centre of your cover of cloth, and paint the border on wide satin ribbon, which you can lay on and stitch down with the machine. All work of this kind helps to made home beautiful, and we are glad the taste for it is increasing.

It is indeed true that "mother" ought to mean more to children than it usually does; but this will never be, so long as mothers of wealth, devoting their time to the pleasures of fashionable society, give up their children entirely to the care of illiterate servants; so long as the mothers of poverty work for their scanty food to the sustains their children, or the mothers of the middle class, unheeding the mental and moral nakedness of their children, spend their time in making clothing which, in its elaborateness is intended to rival that of the children of wealthy parents. * * * * * Mothers should make themselves interesting to their children, and answer their questions, instead of repelling them. If the questions are puzzling—as many of them are—the problems, if reasonable, should be solved, though days of earnest research be necessary to do it. Any mother of intelligence and ambition, with the means now within the reach of every one, can acquire a knowledge of botany, geology, zoology, and astronomy, which will render a walk with her children by day or by night, a perfect delight to her and to them. These things will quicken their observation and make them more intelligent men and women, also happier, because, no matter where their lot is cast, the wonders of nature will be before their eyes, an everlasting source of enjoyment.—Lillian Mayne.

A Word to the Thoughtless Daughter.

I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. I hope it has not been brought there by any act of yours. Still, it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes, and expresses her surprise, go right up to her, and kiss her. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back when you were a little girl she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through these years of sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands, whenever injured in those first skirmishes with this rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned above your restless pillow, have all been on interest these long years. Possibly she is not quite so pretty and kissable as you are; but if you had done her share of work during the last ten years, the contrast would not be so much marked. Her face has more wrinkles than yours, far more; and yet there are no scowls there. If you were sick that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort; and every one of these wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those dear, hard hands, that have done so many unnecessary things for you, will be crossed upon her lifeless breast; those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late.—Christian at Work.

Musical Taste in Animals.

A remarkable instance of a toad's enjoyment of music came under my notice some years since. I was on a visit with my husband and one of my daughters to my father, who lived in the south of England. He had a very pretty garden and lawn; and it was his delight in the evening to sit at his drawing-room window while I played on the piano and sang to him. One evening he said to me; "My dear, here is a little toad under the window. It has been here a long time without moving. I believe it is listening to your singing."

When I ceased playing, the toad slowly crept away; but every evening when I sang, the creature came, and took its place under the window, and there remained. One evening, at my father's request, I suddenly stopped the music, and in a few minutes it went away. We watched it until it reached the path; when commencing another song, it stopped, listened, and then slowly returned to its place under the window. When I left and went home, there was no more music. The toad was never again seen.

Some years previous to my marriage, my father lived in an old hall in the neighborhood of one of our large towns. The grounds were extensive. It was his delight to have a sort of model farm, which gave me many opportunities of studying the different characters of the various animals upon it. Then I saw the influence of music upon many of them. There was a beautiful horse, the pride and delight of us all; and like many others, he had an unconquerable dislike to be caught. My father had so trained him to obedience that he gave very little trouble; a whistle and a wave of the hand, and Robert would come quietly to be saddled. But left to our old gardener Willy, he would lead him a chase, generally ending in defeat. One very hot summer day I was sitting at work in the garden, when Willy appeared streaming with perspiration.

"What is the matter, Willy?" "Matter—enough, Miss. There's that Robert, the uncanny beast; he won't be caught, all I can do or say. I've give him corn, and one of the best pears off the tree; but he's too deep for me—he snatched the pear, kicked up his heels, and off he is, laughing at me at the bottom of the meadow."

I was very sorry for the old man, but I did not clearly see how to catch the delinquent. I could well believe he was laughing at our old friend, for he was a curious animal.

"Well, Willy, what can I do? He won't let me catch him, you know." "Ay but Miss, if you will only just go in and begin a toon on the peanner; cook says he will come up to the fence and hearken to you, for he is always a-doing that, and maybe I can slip behind and catch him."

I went in at once, not expecting my stratagem to succeed. But in a few minutes the saucy creature was standing quietly listening while I played "Scots wha ha'e wi' Wallace bled." The halter was soon round his neck; and he went away to be harnessed quite happy and contented.

There was a great peculiarity about his taste for music. He never would stay to listen to a plaintive song. I soon observed this. If I played "Scots wha ha'e," he

would listen well pleased. If I changed the measure and expression, playing the same measure plaintively, as for instance in the "Land o' the Leal," he would toss his head and walk away, as if to say: "That is not my sort of music," changing to something martial, he would return and listen to me.

In this respect he differed entirely from a beautiful cow we had. She had an awful temper. Old Willy used to say: "She is the most contrariest beast under the sun." If she were in one of her ill-humors, it was with the greatest difficulty she could be milked. She never would go with the other cows at milking-time. Nancy be milked with them—that was a thing not to be thought of. She liked the cook; and when not too busy, cook could manage Miss Nancy. But if she were not very careful, up would go Nancy's foot, and over would go the milk-can and its precious contents. When the cook milked her, it was always close to the fence, near the drawing-room. If I were playing, she would stand perfectly still, yielding her milk without any trouble, and would remain until I ceased. As long as I played plaintive music—"The Land o' the Leal," "Home, Sweet Home," "Robin Adair," any sweet, tender air—she seemed entranced. I have tried her, and changed to martial music, whereupon she invariably walked away.

I could give many instances of a love for music in animals. I will give another. I was sitting in the drawing-room one evening singing to mamma. It was a double room with folding-doors. She was in one where there was a light. In my room, which was unlighted, the window was open, and close to the window was a stand for music. When I ceased playing I heard a peculiar sound, and was conscious there was something in the room. I called for a light. There, sitting on the stand, was a large white owl. He looked far less surprised than we did, in a minute or two he stepped quietly out of the window, and flew away. After this we did not leave the lower sash of the window open; but the owl still came, and sat upon the stone outside, listening.—Chambers' Journal.

Wonderful Escape.

On Friday morning, July 21, 1882, four little children living at Allouez mine, started out with pails and baskets to pick berries. They wandered along the highway for about a quarter of a mile, and then turned on a new road, which leads through the thick woods to the new mine called the Wolverine. All went well until the youngest, a mite of a girl, and very small of her age, being but seven years old, complained of being tired and wanted to go home. Then for the first time, in their efforts to retrace their steps, they discovered that they had strayed from the path and were lost in the thick woods, where in many places the trees are but a foot apart, and the underbush grows as high as five feet. Vainly they sought the right path till nightfall closed around them—then, bruised and scratched by the bushes with head, face, and limbs bitten and badly swollen by the nip of the wicked black fly, the two older children (belonging to the Finn settlement beyond the Allouez proper), tired and frightened, lay down and cried themselves to sleep, and were found by anxious searchers the following day in a woeful condition. When these children were asked for their little companions, they replied: "We begged them to stay with us, but the boy said he would go and find the way to the road, and then come back for us, but his little sister would not stay without him," and they pointed the way they had gone. In that direction a party of men searched all day, aided by the half-crazed Norwegian father and Finn mother of the lost little ones, and all day the whistles of the Allouez and Wolverine mines blew at intervals to guide them to the settlements.

Saturday night came and no children found. The weary mother must return to her babe, but the father with a few men spent the night in fruitless search. Sunday we found the road full of Swedes, Norwegians and Finns, while large parties were in the woods, and the whistles blew all day. Monday came and the Calumet and Hecla joined in the search, sending out about four hundred men. Toward night a little footprint was discovered, and a piece of the little girl's dress. Tuesday more men were sent out and success was thought to be certain, but alas! no children were found. At evening the sky was full of dense clouds. The thunder was awful—never before do I remember such a rainfall and tempest as raged for a few hours, while the rest of the night and succeeding day was sultry with drizzling rain, and Wednesday night another tempest. Still the search continued. Every day the shouts of six hundred men or more were making the woods alive. Friday morning—one week from the children's disappearance—came, and the Calumet and Hecla mine was closed and the whole force together with the Allouez men were stationed along the road front, five feet apart, with orders to break through the woods in that line as best as they could, to search every hollow stump, to remove underbrush, to examine holes and make sure of leaving no spot unexplored, and yet night brought nearly every man back with no traces of the children. Some stayed all night at

their almost hopeless task, and some, a party of four Swedes, were themselves lost, and here is their wonderful story.

"At 3 o'clock Friday afternoon we sat down by a brook to rest. We were tired and bewildered and shouted loudly for our companions to come to us, when from a heap of bushes came a boy saying: 'Where are you? Who is it?' We, thinking he belonged to some party of searchers, asked, 'Who are you with?' His answer came, 'My sister.' Up we sprang to our feet, and knew, even in our amazement, that the lost children were found, and alive, and in their right senses, although they had been alone in the wood, amid lightning and tempest, for eight days, with nothing to eat but berries. And the boy of but nine years had built huts of brush to cover them at night, had gathered and loaded both himself and sister with great bunches of blueberries where they were to be found, and was trying to follow the tortuous course of the brook, which, he remembered, emptied into Torch lake. He was still brave. We gave them small pieces of bread at intervals during the afternoon and night, as we walked in or by the sides of the streams as best we could with our joyful burden, or lay down for a little needed rest, each two men with a child between them to give warmth to the little chilled frame.

Saturday morning some one in the street shouted to me: "They are found! they are found!" I threw up the sash, and a party of men were right in front of the house. They had the children with them. They refused food and drink, saying they had just fed them and did not dare to give them any more. Both children's eyes looked wild and rolled restlessly, as they clung tightly to the necks of their rescuers; their bodies seemed covered with bruises and their little feet were badly blistered; they were being taken to the hospital for examination. Dr. D., the assistant superintendent of the mine, rode with headlong speed to tell the parents. The mother wildly clung to him and fainted away, while the father, who had spent every day and part of every night in the woods, was nearly overcome.—Boston Post.

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FOR THE WHISKERS. Will change the beard to a natural brown, or black, as desired. It produces a permanent color that will not wash away. Consisting of a single preparation, it is adapted to all troubles. PREPARED BY R. P. HALL & CO., Nashua, N. H. Sold by all Dealers in Medicines.

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and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Blisters, Ringworm, Tumors, Carbuncles, Boils and Eruptions of the skin, are the direct result of an impure state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition. AYER'S SASSAPARILLA has for over forty years been recognized by eminent medical authorities as the most powerful blood purifier in existence. It frees the system from all four humors, enriches and strengthens the blood, removes all traces of mercurial treatment, and gives itself a complete master of all scrofulous diseases.

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ST. AGNES' SCHOOL, 717 W. Monroe St., Chicago, O. Will commence its seventh year, Wednesday, Sept. 13th, 1882. St. Agnes School has been so fortunate as to secure as assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this City. Arrangements will also be made to accommodate many more pupils than formerly. The Primary department will still be under the care of Miss Shipman. 189-52.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 13, 1882. Instrumental music under charge of J. Baier, Jr., a private pupil of Plaidy, of Leipzig Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.

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MISS J. F. WREAKS, 52 E. 77th St., N. Y., French and English Boarding and Day School for Young Ladies and Children, will commence Sept. 27. Careful training and thorough instruction in every department. Kindergarten Class commences Oct. 10. 182-18

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The Living Church.

November 11, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter.
Subscription, \$2.50 a Year.
To the Clergy, \$2.00
Advertising Rates, per agate line, 15 cts.
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A Clergyman of good business abilities, who desires to spend a year or more as correspondent and canvasser for the LIVING CHURCH, can have an engagement at stated salary and expenses. Address the Publisher, Chicago.

The Mexican Question Again.

La Verdad, of Mexico, "the organ of the Mexican Branch of the Catholic Church of our Lord Jesus Christ," very seldom gives us any information; we find, however, in two numbers which have just reached us, intelligence of considerable importance. From the number of Sept. 2, 1882, we translate the following:

I have the honor to inform the worthy Permanent Commission of the General Synod, that, in conformity with Article VIII., of the General Regulations of the Mexican Church of Jesus, the Diocesan Synod of the Diocese of the City of Mexico met on the 26th of this month, and Bishop Henry C. Riley having resigned before this Body, the charge of the Diocese in this city, in order to comply with the request of the congregation of the Diocese of the Valley of Mexico, it proceeded to the election of a new Bishop, in conformity with Article XXII., of the aforesaid Regulations, and with all formality was elected as Bishop of the Diocese of the City of Mexico, the Presbyter, Jose Maria Gonzalez.

With the assurance of my high esteem and consideration, I remain, etc.,
ALBERT E. MACKINTOSH, Sec'y.

August 29, 1882.

There seems, however, to have been serious doubt on the part of many, as to whether "the Diocesan Synod of the City of Mexico" was a legally constituted body. Article VIII. of the *Reglamento General* says: There shall be a Synod in each Diocese, composed of two representatives of each congregation, elected by its Parochial Board, one minister and one layman.

For some reason not explained, and which we find it hard to imagine, the two congregations of the Diocese of the City of Mexico, did not see fit to elect Parochial Boards. Whereupon, Bishop Riley appointed certain persons in each of these congregations to be a Parochial Board, and these Boards, so appointed, elected the four persons, who, with the Bishop, made up the Diocesan Synod. Bishop Riley thereupon wrote the following letter, which we find in the *La Verdad* for Oct. 1.

To the Faithful of the Mexican Branch of the Catholic Church of our Lord Jesus Christ in this Capital:

It has been denied that the Canon put forth by the General Synod, Feb. 22nd, 1881, has had the approbation of the Council of Bishops, and this in view of the fact that the Bishops of our Church were present in the said General Synod, and there gave their assent to it. Notwithstanding this, in order that for no motive or pretext there may be raised the slightest doubt, the Council of Bishops, a majority of the same being met the 20th of this month, approved in due form, and ordered promulgated, the Canon in question, which reads as follows:

When, in any congregation, the prescription of Article IV. of our General Regulations (directing the election each year of a Parochial Board, or Vestry, by the communicants of each congregation) has not been complied with, the Bishop to whom such congregation belongs, is authorized to name the Parochial Board at his pleasure.

In virtue of this, this Canon holds the force of law, according to Article XIX. of our Constitution. In consequence, to put beyond all question to legality of the election of the Presbyter, Jose Maria Gonzalez, to be Bishop of our Church in this Capital, by the authority given me by the Canon of the 22nd of February, 1881, I have named, anew, Parochial Boards for the two congregations of this Diocese, as follows: For our Cathedral, Senors Vincente Balza, Emeterio Ramirez Arellano, Apolinar Rediguer, and Jesus Rinza; and for the congregation of San Jose de Gracia: Senors Jacinto Mendoza, Brigido Coma Bonifacio Silva, Manuel Perez, and Mariano Roldan.

These two Parochial Boards will proceed without delay, to elect their ministers and their representatives to the Diocesan Synod, and this latter to renew the election of its Bishop, in order that he may be able to enter upon the full exercise of his Episcopal functions, in accordance with what is required, viz.: that the matter would be beyond question. Moreover, in order that it may not, for any reason, be supposed that the persons named to be the Parochial Boards do not fulfil the requisites demanded by Article V. of the *Reglamento General*, or that they do not deserve the approbation of those members of these congregations who have voice and vote, I call on these to show if they approve the persons named.
HENRY C. RILEY.
Mexico, Sept. 25, 1882.

The same number of *Verdad* also contains the following:

A Manifesto of the Faithful of the Mexican Branch of the Catholic Church of our Lord Jesus Christ.

We, whose names are hereunto subscribed, members of the Church of Jesus, hereby state: That we repudiate, as anti-Christian in substance and in form, the protest that, under date of the 4th of this month, has been signed by certain ministers of our Communion, and that, as amend for the outrages which in that scandalous production have been lavished upon Bishop Henry C. Riley, D. D., to whom we owe so much, we protest our adherence to him, our obedience and fidelity to the Church and to its legitimate authorities.

Mexico, Sept. 8, 1882.

Signed by 145 persons, of whom 45 appear to be females.

Who these ministers are who signed a scandalous document, lavishing outrages upon Bishop Riley is not stated. But we do not find the names of the following ministers signed to the Manifesto: The Rev. Prudencio G. Hernandez, Bishop-elect of Cuernavaca; the Rev. Tomas Valdespino, late Bishop-elect for the City of Mexico; the Rev. Jacinto Hernandez; the Rev. Joaquin Hernandez; the Rev. T. Linares; the Rev. Luis Canal; the Rev. Carlos M. Butler.

Some of those may have been out of the city on the 8th of September, but, had they so desired, they could certainly have given in their adherence to the Manifesto before October 1st, when the *Verdad* was published.

We have seen that the Parochial Board, or Vestries, of the two parishes in the City of Mexico were, for some reason, not chosen by the people but appointed by the Bishop; that these vestries, in turn, designated the members of the Diocesan Synod, of the City of Mexico. The Diocesan Synod, of which we may well suppose that of the City of Mexico to be the most important, chose the members of the General Synod.

It is quite conceivable that there may be members of the Church of Jesus, clerical and lay, who may not consider those Synods fairly representative bodies, and yet, they may feel that there is very little freedom of opinion accorded therein, for Canon 18, passed Sept. 30th, 1882, declares:

"Non-recognition of the authority which resides in the Council of Bishops, or in the General Synod, or in any Diocesan Synod of this Church, is a case of unfaithfulness to the Church. Every functionary of this Church who, in any Diocese or Mission of this Mexican Branch of the Catholic Church of our Lord Jesus Christ, falls into such error, refusing to declare his obedience when any one of these authorities demand it, loses *ipso facto*, his right to exercise the Holy Ministry, and this disability will last until he begs for, and obtains, his rehabilitation. In consequence, when such is the case, the salary which he enjoys in this Church will be withdrawn."

The LIVING CHURCH believes in subdivision of Dioceses, to a reasonable extent. But are not the Reformed Mexicans outdoing the "Reformed Episcopalians" in this matter of Bishops? The Annual Report of our Committee for Foreign Mission, just received, states that here are in Mexico one Bishop, one Bishop-elect, 12 other Presbyters, and, if we understand aright, three deacons. But there have just been elected two other Bishops. Jose M. Gonzalez is alone mentioned, for the City of Mexico, and Antonio Carrion for the new Diocese of Hidalgo. So that, now, the Mexican clergy list would show the names of one Bishop, three Bishops-elect, ten other Presbyters, and three deacons. They would have four Bishops for ten Priests!

It is believed that the amount of money received from abroad for the "Church of Jesus," in Mexico, is not generally known. The Treasurer of our Committee for Foreign Missions, last year reported that there had been paid out, in the year ending Sept. 1, 1881: For the Mexican Church, \$27,761.96; special and for building, \$3,263.06; total, \$31,025.02. He reports as paid out for the year ending Sept. 1, 1882, for the Mexican Church, \$31,466.71; for specials, etc., \$3,549.00; total, \$35,015.71; making, \$66,040.73 received from this Church in the two years ending Sept. 1, 1882. "The Spanish, Portuguese, and Mexican Church Aid Society," of the Church of England, reports sending to Bishop Riley, for the year ending March 31, 1881: £3,091.4s. 2d.; 1882, £1,659.3s. 4d.; total, £4,750.7s. 6d.; about \$23,000; all together, amounting to nearly \$90,000 in two years, a considerable amount, it would seem, for a Church with one Bishop and not over sixteen other clergy; especially when, as is understood,

the Bishop and one of the Presbyters are supported by other sources.

In this connection, several questions will arise in the minds of American Churchmen. What does Bishop Riley mean by "the Council of Bishops? Does one Bishop make a Council? If so, he is evidently in a majority when he votes!

It seems that this "Council" has the power of a Star Chamber court, and that a "non-recognition of the authority which resides in the Council of Bishops" suspends the offender, *ipso facto*, without trial, and deprives him of his living. Of the doctrine and worship of the "Mexican Branch" we know nothing, except by rumor. The Mexican Commission confess that they know nothing. Concerning its discipline we are now unhappily informed. It is a monstrous despotism, a petty tyranny that would not be tolerated, that never has been tolerated, in the Anglican Communion. To sustain this we are paying thirty-five thousand dollars a year!

It is not certain, however, that Bishop Riley considers himself the entire "Council of Bishops." In Mexico, a Bishop-elect seems for all purposes of administration to be a Bishop. Bishop Riley, surely, ought to know what constitutes a Bishop in the Church of God. But Bishop Riley officially directs the Diocesan Synod "to renew the election of its Bishop, in order that he may be able to enter upon the full exercise of his Episcopal functions." He also speaks of the "Bishops" and the "majority of the Bishops" of "our Church."

One of the serious charges perpetually hurled at the Roman system is its degradation of the clergy to the papal power. Is there any more liberty in the Church of Mexico than in the Church of Rome? Some sort and show of trial has every Roman priest under censure. But what has a priest in the Anglican-Mexican Church? Suspension, *ipso facto*, for non-recognition of the Bishop's authority.

In view of all that has transpired during the last three or four years, it does not seem presumptuous to ask: Has the organization known as "The Church of Jesus in Mexico," any more substantial existence there than had the Empire of Maximilian, which, like it, was upheld by foreign intervention, and fell so soon as outside help was withdrawn? Would not a title of the \$90,000 which has been lavished in Mexico the past two years, have been more wisely spent in cheering the hearts and upholding the hands of Bishops Reinkens and Herzog, the character of whose work may be "known and read of all men?" In the opinion of the LIVING CHURCH, ten thousand dollars to Bishop Vail for his hospital in Topeka, would be productive of more good than ten millions to Mexico.

The Corporation of the Church of the Advent, Boston, have by a two-thirds vote, adjusted to their satisfaction the difficulties that have existed in the parish.

By adopting the report of their "Committee of Investigation," they have agreed, 1st. That there is no reason why F. Grafton should not have their confidence, and that they ought to retain him as their Rector.

2nd. That F. Hall may take the old church building on Bowdoin street, to which F. Benson has a legal claim by purchase, and use it as he may see fit, as soon as the parish vacates it for their new church on Brimmer street. This second part was adopted on condition that the building on Bowdoin street (and whatever work may be done in connection with it) be in the future entirely separated from the parish of the Advent; and on the further condition that F. Hall, as soon as he returns to Boston, resigns all connection with the parish of the Advent.

We are pleased to greet our contemporary, the *Episcopal Register*, as it issues in recent numbers from the hands of its new managers. The entire control of its columns has been lately undertaken by the Rev. C. G. Currie, D. D., Rector of St. Luke's, and the Rev. S. D. McConnell, Rector of St. Stephen's Church, Philadelphia. Under the charge of these two well-known and able men it comes to us with fresh interest and a new life.

We desire to explain that the letter written by the Hon. S. Corning Judd, which appeared in our last issue, was published solely at the request of parties in the South who are interested in the matter under discussion.

Church Temperance Society.

Correspondence of the Living Church.

The first Annual Convention of the Church Temperance Society was recently held in New York. On Sunday (the twenty-first after Trinity), sermons on Temperance were delivered in eighty-seven churches in the city and vicinity. On Monday and Tuesday, Oct. 30th and 31st, public sessions of the Society were held in Chickering Hall.

At the first session on Monday morning, at which there was a somewhat scanty attendance, the Rev. Dr. Henry C. Potter, of Grace Church, New York, took the chair, made a brief opening address, and then having other engagements, handed the conduct of the session over to the Rev. Walter W. Williams, D. D., of Christ Church, Baltimore. The annual report of the Executive Committee was read by the General Secretary, Mr. Robert Graham. It stated that during the year past the Secretary had visited twenty dioceses and thirty-one cities. He had advocated the cause of temperance reform in 102 churches and 30 workshops. There had been 71 public meetings in the interest of temperance organization, with an aggregate attendance of 60,150. The report stated the principles of the society to be, the promotion of temperance, the reformation of the intemperate, and the removal of the causes which lead to intemperance. The question of temperance in politics was touched upon in the following language:

"That the fundamental basis of our society, recognizing a 'legitimate use' as well as the 'present abuse,' logically our official position must be 'limitation' and 'restriction' rather than 'prohibition,' but the aim of the Society would not be reached if it did not afford a platform broad enough to give room for harmonious co-operation between men whose opinions diverge upon these questions."

The report of the Treasurer, Mr. R. Fulton Cutting, showed the income for the year to have been \$7,000.

The Rev. Dr. DeCosta, presented a resolution, to the effect, that a monthly journal should be established in the interest of the Society. There could be 5,000 copies printed monthly, he thought, for \$2,000 a year. The Rev. Dr. Matlack, strongly supported the motion. Several gentlemen opposed the plan, and advocated the use by the Society of the Church press already existing. It was finally referred to the Executive Committee.

The Rev. William R. Huntington, D. D., read a paper on "Prohibitory and Licensing Law in the United States." He claimed that whatever laws might be made, the State could not control the appetite for liquor, and that just at this point the Church came in to do by persuasion what the law would always fail to do by force. Only one State in the Union—Nevada—had no legislation on the subject of the liquor traffic. Restrictive was wiser than prohibitive legislation. Organized societies similar to these for prevention of cruelty to animals and children were needed to aid in the enforcement of restrictive laws.

Dr. Howard Crosby, the Presbyterian minister who has become noted for his temperance effort in recent years, then addressed the assemblage, on "Non-observance of the Liquor Laws, in New York City." He said, he heartily endorsed the principles of the Church Temperance Society. Five years and a half ago, it had been decided by the Supreme Court of New York, that only hotels under the law of 1857, were entitled to sell liquor at retail. As President of the Society for the Prevention of Vice, he had tried to enforce the law on this subject in September, 1877, and as a result, 1,790 gin-shops in the city had been closed. But two Excise Commissioners, whose names should be most ignominiously remembered, Richard J. Morrison and Dr. Philip Merkle, wishing to aid the liquor interest, though holding positions of trust to regulate it according to the laws, suggested the putting up of the sign "Hotel" over the dram-shops, and 1,200 gin-shops were at once started up in this manner. While five years ago all the liquor shops in the city were wide open on Sunday, the work of his Society had accomplished this at least, that all were now closed to outward appearances. That work had encouraged good officers to do their duty, and had frightened bad ones into doing theirs to a considerable extent. Many illicit liquor sellers had been sent to jail. The reason why the laws were not enforced was that some of the police justices and city officials were themselves liquor sellers, while many Aldermen had been fined for violating the liquor law. Large numbers of the police received regular remuneration from the liquor dealers.

The Rev. William H. Geer, of Christ Church, Oyster Bay, L. I., gave an account of the good work done in his town by a committee of law and order. The attorney who had been employed by that committee also made a few remarks. Mr. Aaron Powell, of the National Temperance Society, though proclaiming himself an outsider, desired, he said, to commend the objects of the Church Temperance Society.

In the evening, Henry E. Fellow, Esq., of New York, presided, and made a short introductory address on coffee houses. He was followed by J. L. Bailey, Esq., of Philadelphia, who read a paper on "My Model Coffee House in Philadelphia." Mr. Erving Winslow, of Boston, also read a paper on coffee houses, and Mr. R. Graham brought the sessions of the day to a close, with an address on "Coffee-houses and Mission-rooms in England."

Tuesday morning being the time chosen for the Services at St. Paul's Chapel commemorating the fiftieth anniversary of the consecration of Bishop Smith, the temperance convention held no session till 3 o'clock in the afternoon, when the Rev. Dr. Randolph H. McKim, of Holy Trinity, (Harlem) New York, presided. In his opening address Dr. McKim spoke of the importance of the formation of parochial temperance societies, and the need of their establishment in every parish of the Church.

The Rev. William H. Vibbert, of St. Luke's, Germantown, Philadelphia, Pa., read a paper on "The Formation and Management of Parochial Temperance Societies." He pointed to the fact that intemperate habits were largely brought about by the force of association, and by the evil custom of "treating." The Church should in turn use the force of association to convert from and resist intemperance. The work of parish organizations should be the visitation of the inebriate in order to reform him; the employment of women as well as men in the work. Coffee-houses and reading-rooms should be established.

The Rev. E. W. Osborne, of the Church of the Advent, Boston, followed with a witty address on "Juvenile Societies," in which, with many home thrusts, and much sound advice, he drew attention to the value of reaching the children. The officers of the last year were re-elected.

In the evening the session was made attractive with music. An organ voluntary by Mr. John White was followed by a trio and chorus from Mendelssohn's oratorio of "Christus," rendered by the boy choir of St. John's Chapel. Other selections from Mendelssohn and Gounod were given, and were apparently much appreciated.

The Bishop of Louisiana took the chair. Very hearty applause greeted his remarks. The Bishop in closing said, that the Society aimed to prevent the fires of genius from being quenched in an endless night, and to insure that little children might find the pathway to heaven through pure and happy homes.

The Rev. Dr. Henry C. Potter presented the following resolution:

"Resolved, That owing to the evils springing from intemperance, economically, socially, morally and religiously, it is the duty of all Christian bodies to support some well-considered scheme of temperance reform."

Not many years ago, he had sat with the Bishop of Durham at a table in Cambridge, and found that the Bishop never touched wine, because he found that he could do his work better without it. In this country, while Churchmen had been holding back, others had already taken radical ground. He narrated an anecdote of a person who belonged to a very ancient family, and took great pride in constantly contemplating his genealogy. When a friend was asked what he was doing at a certain time, the reply was, "Oh! he is sitting up with the family tombstones!" And that, said the speaker, was what the American Church had been doing—sitting up with the family tombstones. There was a proverb, that there was "a skeleton in every house," but the evil they had come there to smite, was plainly visible. Genius, beauty, honor, wealth were all dragged down into the mire by intemperance. Now the Church had made a beginning on a platform which was broad enough for all. One great aim was to teach the children the principles of temperance, and thus provide for the future. There was a field before the Church for a grand work.

The resolution was seconded by the Rev. Dr. McKim, who claimed it was not only the duty of all Christian bodies, but of every citizen to forward the temperance advance, and that all excuse was taken away from those who were holding back. What was wanted was help, and not merely commendation.

The Bishop of Rhode Island presented the following resolution:

"Resolved, That the broad, tolerant, and Scriptural methods of the Church Temperance Society commend themselves to, and have the cordial approval of this meeting."

He said it was possible to over-estimate the ruin of drink, but it was less easy to designate the remedy. Gentleness was better than force, persuasion, than stronger means, in reclaiming the drunkard. He knew no cause which had suffered more from the intolerance of its would-be promoters, than the cause of temperance. The cause could best be advanced by liberal methods. He was glad to learn that it was proposed securing some large public hall in New York for Sunday evening temperance meetings.

Bishop Dudley, of Kentucky, in seconding the resolution, said that although he himself had formerly felt a decided prejudice against temperance societies, considering the Church herself God's temperance society, yet when he found that their Secretary continued to pile up pamphlets and invitations on his table he was forced to look into the matter. Then he came to understand that the Society did not derogate from the authority of the Church, and therefore it was, that he was present to-night. In Kentucky, there were men who believed that whiskey drinking was the only sin against God, forgetting that excessive drinking of any kind was simple. Intelligent and reasonable ideas on temperance were everywhere much and really needed.

Mr. William E. Dodge, a prominent Presbyterian layman of New York, made a congratulatory speech, saying that in fifty years, during which he had been engaged in the cause of temperance, he had known no movement so important, or which promised so much for the cause as the formation of the Church Temperance Society.

The Convention was then brought to a close, with a benediction by the Bishop of Louisiana. The result of the sessions will be, we think, to strengthen the movement, not only in New York, but throughout the Church. How much is owing to the energetic efforts of Mr. Graham for this successful close of the first years' work of the Society of his own foundation, the readers of the LIVING CHURCH have had ample material for judging. But one man must not be relied upon to do all, and indeed has not done all. The real strength of the work is yet to come from the co-operation of dioceses and parishes in local effort.

The Church Mission to Deaf Mutes. The tenth anniversary of this Society will be held in Christ Church, 5th Avenue and 35 Street, N. Y., on Sunday, Nov. 12th, at 7:30 P. M.

Wisconsin Sunday School Conference.

Correspondence of the Living Church.

On October the 24th, 25th, 26th, the second Sunday School Conference of Wisconsin was held in St. Paul's Church, Watertown, under the leadership of the Rev. C. S. Burford, rector of St. Mark's, Grand Rapids, Mich. On Tuesday evening the choir and clergy assembled at the beautiful residence of Mr. Howells, singing as they moved the inspiring words "Onward Christian Soldiers." The Service was conducted by the Revs. Wm. Bliss Ashley, D. D., H. M. Green, S. B. Cowdrey, and T. M. Riley. The Rev. E. S. Burford preached an eloquent and forcible sermon on the text "Feed my Lambs." Subject, "The Rector's place in the Sunday School. He must be the beginning the middle the end of all Sunday School work. The primary command of the Saviour during those mysterious forty days which followed the resurrection was "Feed my Lambs." He said "Go teach all nations." The nation, the community, the family, the children of that family. It means work, hard work, "Apt to teach," "Ready to communicate," careful to feed the Lambs of Christ's flock, knowing and realizing that it is as much as we do to these little ones we do it unto Christ. No country the equal of our own in education but we may so cultivate the brain and starve the soul that in the end we have but a race of intellectual pagans. We need more nurture, less education; more building up, less intellectual cram. It is our duty as ministers of the Gospel of reconciliation in this wicked world to be "feeding," to be attending Christ's lambs, and only in doing so shall we be thoroughly prepared to do all other work appertaining to the Sacred Ministry. Sunday schools have become what they are simply by the neglect of the clergy to perform their duty. The rector must give the Sunday school his best time and devotion, he is the only man who has a Divine right to be at the head of the Sunday School, it is a misnomer to call any one else Superintendent.

On Wednesday at 7:30 A. M., there was a celebration of the Holy Eucharist by the Bishop, assisted by the rector, the Rev. Horace Yates. The Conference met at 9:30 to consider the need, method, and object of Sunday School Conferences. The Rev. E. S. Burford opened the discussion. The Rev. Mr. Lane noticed that speakers generally dwelt on the defects of the Sunday School rather than on the attainments of the Sunday School, and the perfecting of the recent system. We have the Sunday School and we must make the best of it—we want to hear of and know more of the success of the teachers. We may, if we will, learn some valuable lessons from the denominations as to the use of word-pictures, illustrations, black board. It is true our idea of the Church, and of the Sunday School is not the same as theirs. We train our children as members of Christ, built up in the knowledge and truth of the Gospel, while they are looking forward to the conversion of the scholar, or the entertainment and amusement. We ought so to conduct these conferences, that they shall tend to the perfecting of our present system—by so doing we can make them of inestimable value.

Rev. F. Royce thought that our young ladies are not always properly qualified to teach. Rarely do we find a young man teaching. The Rector as superintendent of the school (and he alone ought to be superintendent), should gather the teachers together once a week and go over the lessons with them.

Three qualifications for a good teacher are requisite for success. 1. Punctuality. 2. Heart in the work. 3. Thorough preparation. Rev. E. S. Burford gave answer to the following questions:

- 1. How are good teachers to be obtained for the Sunday School? By the rector teaching them.
2. Shall Sunday Schools be graded? Yes.
3. Shall unbaptized persons teach? No.
4. Shall one lesson be used by all. Yes, except by infant and Bible class.
5. What shall be done with obstreperous scholars? Plead with them and break their hearts with blows of love.
6. What shall be done with bad teachers? Institute same treatment as for the scholar; if that fails, dismiss.
7. What position shall the rector sustain in the Sunday School? As its superintendent.
8. Who should appoint teachers? The rector.
9. What kind of singing? The Hymnal.
10. Who should instruct teachers? The rector.
11. What kind of Sunday School papers? Church, not "union" papers.
12. The Sunday School library should be merged into the parish library, and books given out during the week, on Wednesdays after Morning Prayer and Litany.

Prof. Riley delivered (without notes) a powerful sermon on the "Chief Perils of the Church's Little Ones and the best safeguards against them."

Nothing but a full report, could do justice to the great earnestness and clearness of the speaker. The preacher in closing, said:

Lastly, as a correction to the spirit of the age, let us bring our children early to the Bishop for the strengthening apostolic rite of confirmation. "Take care that this child be brought." Not wait until he is ready, until his body is defiled by all sin, or until some wonderful change has come over him. It is only when the parent has brought his child to baptism to confirmation that he can say, "Son I have done my duty; you must now act as a regenerate child of God." Parental authority, parental education, good Sunday School teachers, ministers of God feeding the Lambs of the Church, are chief among the safeguards against the perils that threaten our children.

In the afternoon, a paper was read by the Rev. C. M. Pullen, on "The Catechism of the Church's Text-book of Christian Instruction.

The essay was followed by discussion, in which the Bishop of Fond du Lac took part.

An essay and discussion followed, "On the Children's Service." The paper was written by the Rev. Dr. Wright, of Waukesha, but he being absent on account of illness the Rev. Mr. Lane read it. The children's Service must be that of the Church. The writer had for many years rejected all services except those of the Common Prayer. Children ought to attend public worship. Make the Service a joyful one. Let them sing, it is their holy privilege. One Church, one Bible, One Common Prayer, One God and Father of us all.

The Rev. E. S. Burford gave a catechetical exercise, the Conference being the class. At Evening Prayer an eloquent and thoughtful sermon was preached by the Rev. O. S. Prescott, Church of the Advent, Boston.

The Holy Communion was celebrated on Thursday by the Bishop of Fond du Lac assisted by the Bishop of Wisconsin, and was followed by a brief Meditation, by the Rev. O. S. Prescott.

A Bible class exercise was had by Rev. O. S. Prescott. Subject, "The ministrations of angels." There was an essay and discussion on libraries and Sunday papers, by Mr. L. H. Morehouse, editor of the Young Churchmen.

The speaker in a highly instructive and pleasant manner showed the need of a good parish library and the good work done by Sunday school papers. The leader of the Conference humorously said though he took 600 copies of the Young Churchman yet if it were only published in Michigan he would think more of it.

Essay and discussion, "Infant Class Instruction," by the Rev. W. H. Throop, Milwaukee. The paper spoke in favor of adopting and adapting to the Church's use all modern appliances and systems for imparting knowledge. e. g. the kindergarten.

The Rev. M. Lane then read an instructive paper on Sunday School music. It showed on the part of the essayist much labor and research, conclusively proving that Hutchins' Hymnal contains the greatest number of hymns suitable for Sunday school and Church Service. The Rev. E. S. Burford then set forth the qualifications necessary to good and successful teachers in the Sunday school.

In the evening the rector and wife assisted by the good ladies of the parish tendered the Conference a most delightful reception. At the Session of the Conference there were ten minute addresses on the "Sunday School, the Church's Training School, not merely a devotional service, nor place of amusement or entertainment." The Bishop in a happy manner returned the sincere thanks of the Conference to the congregation, especially remembering the choir boys and the presence and assistance of the students from Nasothah who had so kindly assisted in rendering the musical portion of the Service. With the Benediction of peace, the Conference broke up, all realizing that it was indeed good to have been there. H. M. GREEN.

Darlington, Wis. On the eve of All Saints' a sister was "professed" by Bishop Potter in the Chapel of the Holy Cross, connected with the sisterhood of St. John the Baptist; and at another Service later in the day, two novices were received. The altar decorations of pure white lilies and rosebuds, were significant and beautiful.

The Rev. Sidney F. Green, after nearly two years' imprisonment, has been released, his benefice being declared vacant. It is hoped his broken health may speedily be restored.

Bishop Penick, having for reasons of health returned to this country, all communications should be addressed to him at 64 Thirteenth street, Wheeling, West Virginia.

The Rev. William B. Vibbert, D. D., Rector of St. Luke's, Germantown, Pa., has been called to the pastorate of St. James' Church, Chicago.

Obituary. AYRAULT—Entered into rest on Thursday morning Oct. 19th, 1882, at Geneva, N. Y., Rev. Walter Ayrault, D. D., aged 59 years. Requiescat in pace.

Acknowledgements. For more than fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois. C. W. LEFFINGWELL, Rector.

Table with 2 columns: Name, Amount. Subscriptions received thus far: Dr. Charles H. Hale, \$5 00; Dr. R. J. Hornsby, 10 00; Mr. Wm. F. Whitehouse, 25 00; Class of '84, St. Mary's School, 20 00; Mrs. G. T. Dunlap, 25 00; Mrs. Gaylord, 10 00; Mr. H. T. Chase, 5 00; Mr. J. H. Lewis, 50 00; Amount previously acknowledged, 3,820 06; Total, \$3,970 07.

The following sums have been received in answer to the appeal recently published in these columns asking assistance for S. Michael's Mission to colored people in Charlotte, N. C.: From J. J. Jacobs, Windsor, N. C., \$1; Mrs. Thos. Austin, Stratford, Conn., \$5; Mrs. W. T. G. Santa Fe, N. M., \$1; C. D. Jones, Independence, Iowa, \$10. Receipts to date for the Fund for Furnishing St. Luke's (new) Hospital: Oct. 19th—Grace Church, \$1 35; " 23d—Annual Meeting Collection, 106 30; " 24th—G. S. Harris, 15 00; " 25th—F. B. Miles, 10 00; " 25th—H. C. Reed, 2 00; " 30th—A. E. Nee, 25 00; " "—T. F. Elmendorf, 5 00; " "—Cash, 3 00; Nov. 2d—W. M. Tildon, 25 00; Total, \$242 65. Contributions may be sent to Arthur Byerson, Treasurer, 311 North Bulling, Chicago, Nov. 11th, 1882.

Official. PROVINCE OF ILLINOIS. The Federate Council will hold its Annual Session, at the Cathedral of St. Peter and Paul, Chicago, on Tuesday, Nov. 14th. Morning Prayer and the Holy Eucharist at 9 A. M. Business meeting at 10. Evening Prayer and addresses at 7:30. By order, H. H. CANDEE, Sec. To the Clergy and Laity of the Diocese of Illinois: The Sunday next before Advent (Nov. 26), is designated as "Hospital Sunday" for this year, and you

are earnestly invited to contribute in money and other suitable donations, for our St. Luke's, which continues its beneficent work, and for which heaven-born charity pleads with winning tones. Affectionately, your servant in the Lord, WM. E. MCLAREN, Bishop of Illinois. Cathedral, Oct. 30, 1882.

Miscellaneous.

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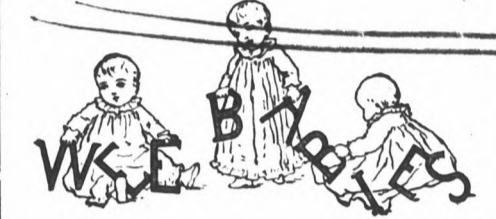
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"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The Third began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2639 Sanson St., Philadelphia, Penn.

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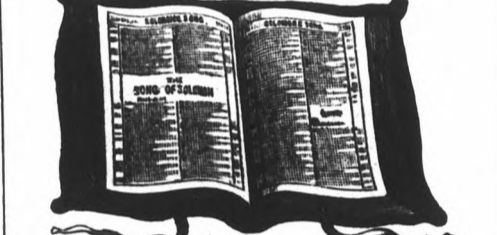
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BOOK REVIEWS.

DEVELOPMENT OF ENGLISH LITERATURE AND LANGUAGE. By Alfred H. Welsh. Chicago: S. C. Griggs & Company.

Another book on English Literature! is the first and natural exclamation upon beholding these two volumes. An impartial examination, however, soon reveals their reason to be. Indeed while other works may cover the same ground, we have found none that gives so full and lucid a presentation of the subject.

Like most authors of works of this class, however, this one fails to understand that the English Church is not an invention of the sixteenth century. Rome he calls her "imperial parent," and tells us that the "new" (?) worship became national on the accession of Elizabeth, and that the English Church retains episcopacy without declaring it to be essential.

American literature is very properly discussed in connection with the English literature of the same period, and the history is brought down to the death of Emerson. Throughout the work the authors are allowed to speak for themselves, and are very happily quoted. Their relation to their respective periods is well shown, and representative authors are grouped. In short, we have met with no work on English Literature which we can more cordially recommend to the student as a real treasure.

HENRY WADSWORTH LONGFELLOW. A Biographical Sketch by Francis H. Underwood. Boston: James B. Osgood & Co. For sale by Jansen, McClurg & Co., Chicago. Price \$1.50.

The author having enjoyed for some years the friendship of Longfellow, and having been so fortunate as to win his commendation for a sketch of Lowell, he began a similar sketch of Longfellow himself. It is intended to be one of a series of which the sketch of Lowell has already appeared, and it is to be followed by biographies of Whittier, Holmes, Emerson, and probably other prominent contributors to the Atlantic Monthly.

Mr. Underwood has had a personal knowledge of these great writers, and has many a time sat with them at the festal board at the famous monthly dinners when editors and contributors met to talk over the last number of the magazine, and—just before the next battle—rest upon their laurels.

In the sketch before us, the story of the poet's life is very pleasantly told, and cannot fail to hold the attention of the reader, as the author unfolds the scenes of a beautiful life, and associates with that life the poems that have made the poet's fame.

THE TALKING LEAVES. By William O. Stoddard. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co.; pp. 336, price, \$1.

This is an entertaining Indian story, "The Talking Leaves" being some magazine left near a spring by some "Blue-coat Cavalry," and found there soon after by two Indian girls belonging to an Apache tribe. One of the supposed Indian girls was a "pale-face" stolen by the tribe when a child of seven. Her father, an old miner, chances upon the same tribe soon after the story opens, gives good council, is accepted as a friend by the "great Chief," soon recognizes his daughter, reads in "The Talking Leaves" found by her that "The English Estate of Cranston Hall, etc., is waiting for an heir," etc.

WEE BABIES. Printed in colors from original designs by Ida Waugh, poetry by Amy E. Blanchard. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price, \$2.

We heartily commend this beautiful children's book to the fathers and mothers of all "wee babies," and babies that are not so very "wee." It is a mother's book par excellence. The delight which its handsome illustrations and life-like child's poetry are calculated to give the little ones will be equalled by its manifold appeals to the fond experiences of their parents. The designs are of the highest excellence in regard to their conception and execution. The artist must have lived much with children, and must love them, for the illustrations are the product of a loving and tender heart. "Wee Babies" will be a favorite with Santa Claus this winter.

Counting up the Sunny Days. A Story for Boys and Girls. By C. A. Jones. New York: E. & J. B. Young & Co. Price \$1.00. The author is known to our readers from his stories on the Catechism which we reprinted some time ago. His writings for the young are worthy of the highest praise and may be trusted for good Churchly influence. The story is well illustrated by outline drawings, and is unobtrusively bound.

Another volume of the interesting series of Diocesan Histories, published by the S. P. C. K., lies upon our table. This time it is the Diocese of Oxford that claims our attention, which has been ably treated by the Rev. Edw.

Marshall, M. A., F. S. A., formerly Fellow of Corpus Christi College, Oxford. The history of the Diocese is traced from about the year 634, down to the present time. The see-city, however, originally, was Dorchester, the "Durocina" of the Romans, now called Dorchester, situated near the junction of the Thames and the Thames. From there the Bishop's seat was transferred to Lincoln, in the eleventh century; and it was not until the middle of the sixteenth century, that the see of Oxford came into existence. It is unnecessary to say that this, like all the volumes of the series, that have yet been issued, teems with interest for the general reader, as well as for the student of Ecclesiastical History.

For sale by E. & J. B. Young & Co., New York. Price 75 cents. A handsome illustrated book entitled Edens of Italy, is to be published early in November by Thomas W. Whitaker, New York. The author, the Rev. Joseph Cross, D. D. LL. D., is a writer of pure, captivating English, and his book will be embellished with over one hundred fine wood cuts. The publisher has wisely added those useful features of all works of the kind, a simple index and a good map.

So great has been the sale of the admirable Trinity Church Catechism that Messrs. E. & J. B. Young & Co., the publishers, have found it necessary to publish a fifth edition, making the twenty-fifth thousand.

What Do You Believe?

NO. II. Written for the Living Church.

The incident given you a few weeks ago occurred in the early life of one of the Church's most devoted children. There are many others connected with her conversion (turning) from Methodism, and anchoring in the safe harbor of the Church, that might well be placed with "Divinely Led," the history of the escape of another soul from the bondage of unbelief. After appealing to her mother to be "taught what she believed," she was trained in the truth held by the Methodists, as far as they thought it necessary to instruct a child.

Being of a devout and earnest nature she sought to press forward, and was early received into their "classes," and admitted to their communion. The subject of Baptism, was never mentioned to her, much less its obligations pressed upon her. Personal experience was the one thing dwelt upon, and its publication in their assemblies, the exercise of her daily life.

Quick to learn and ready of speech, she was soon a prodigy in her circle, and constantly sought for, and brought before the public, in the meetings of a large society in New York. Happily for her, and Provisionally, in the kind care of our Heavenly Father, she found a Prayer Book, in the house of an aged relative, coverless and unattractive in appearance, but to her thirsting soul, filled with the waters of life, she carried it to her room, and in such quiet moments as she could command, stole to this fountain for help and refreshment. It proved, as it always must, to earnest and faithful seekers, what her soul needed. Her busy life had now begun, and in the Sunday School, and the Prayer Meeting, she was depended upon, though yet in her teens, as a leader and guide.

Her mother was known as "Sister S.," she in distinction was called "Daughter S.," and it was a common occurrence in the Prayer meetings of their society in New York, to hear, "Daughter S. will now lead in Prayer!" Growing in grace, and in the knowledge of the Prayer Book as well, she could not continue this life, without at times the question arising, "Am I in the right position?" A careless repetition by a friend, as they walked upon the ice, of the apostolic admonition "Let him that thinketh he standeth, take heed lest he fall" was the means under God of her awakening. At the communion table, where if ever mortal man should disappear from any personal interference in the awful mystery of ministering spiritual food to the souls of humble worshippers, it was not unusual to hear the familiar announcement, "Daughter S. will lead us in Prayer!"

Dwelling upon the thought suggested by the words, "to him that thinketh he standeth" this warning came home to her heart, with overwhelming power. In all humility she hastened to her minister, and told her fears, and that she could no longer be called upon in this way. He at once said, "your humility is but proof of your fitness," and only pressed her forward.

Instructed by the good influences of the Holy Spirit upon her heart, and living upon the devout prayers of the Book, now so dear to her, she felt she must withdraw from the communion in which she once delighted, and where she was considered "a burning and a shining light." For months she attended only the Sunday morning exercises, and by absenting herself from Prayer and class meetings, escaped that prominence so painful to her, and so unfit for a young girl in the morning of her Christian experience. Occasionally, with a younger brother, she sought the services of the Church, and was strengthened and refreshed in her more quiet and more humble life. Soon after, leaving New York, she was able to join constantly in these services, and in time met a clergyman, by whom she was instructed in Church doctrine, and was received as a candidate for Confirmation, and for Baptism, though having long been a communicant of the Methodist Society.

Baptism was administered by Bishop Odenheimer (at the request of her Rector), and Confirmation on the same day; and now feeling that in all her ways she was "divinely led," out of the unsatisfying mazes of Methodism, into the fold of the Church, she rejoices, and with a heart filled with thankfulness says, "I believe in one Baptism for the remission of sins; I believe in one Catholic and Apostolic Church."

M. W. R.

ALL AROUND THE WORLD.

Canada's first snow fell north of Quebec October 7th.

The cotton crop will reach nearly 7,000,000 bales. A heavy crop.

The wife of Wagner, the great composer, is a daughter of Abbe Liszt.

Georgia will harvest 14,000,000 bushels of sweet potatoes this season.

"Garfield" is now the name of at least twenty-one post-office towns in the United States.

The Shah of Persia is expected to visit the Russian Court at St Petersburg, in January.

Ohio raised 87,000,000 bushels of corn this year. A more profitable crop than politics.

Illinois is said to stand next to Pennsylvania as a coal-producing State. In 1882 she has produced 9,000,000 tons.

The *Moniteur* is a new Roman newspaper edited by a Frenchman and regarded by everybody as the Pope's organ.

A new play, by Tennyson, is to be brought out in London this month. It is expected to prove more popular than Queen Mary.

The Prussian Liberals have gained many seats from the Conservatives in the late election. No party will have a majority in the next House.

Two vessels, one of the Danish and the other of the Dutch Arctic exploring expeditions, are said to be in dangerous positions in the Arctic Sea.

The Sultan of Morocco, in consideration of the ruling high prices of cereals in that country, has reduced the import on grain from ten to five per cent.

Kosuth, the Hungarian patriot, recently celebrated his eighty-first birthday and the thirty-first anniversary of his condemnation to death as a traitor.

As a packer of tomatoes, New Jersey takes the front rank. About 500,000 cases are annually packed in that State. Maryland is second in rank with 300,000.

Of the eleven thousand grain-mills in Holland, ten thousand are driven by wind. The bulk of wheat meal is consumed by the public without passing through any flour dressing machine.

The steamer "City of Antwerp" and the ship "Constantia" were sunk off Eddystone, on the English coast, last week. The crew of the "Constantia" and four of the crew of the steamer were saved.

Rosa Bonheur lives in a quiet, retired fashion at her chateau near Fontainebleau, which was once the hunting lodge of Marie de Medicis. She does little work in her studio now, on account of impaired health.

It is reported that when Mr. Stanley completes the railroad along the Congo River, in Africa, it will be sold to an English company. A French company is building a railroad between the Niger and Senegal Rivers.

The French police discovered a dynamite factory in the suburbs of Lyons. The citizens are panic-stricken at the revelations in regard to the conspiracy, and a mob gathered and threatened the banks and public buildings.

There are at present no fewer than ten establishments in France devoted to the propagation of bait for the use of anglers, and one of these breeders sells from thirty to forty millions of worms per annum, deriving a handsome income from the business.

Sir J. Lawes, the eminent English scientific agriculturist, says that while the English wheat crop of 1882 cannot be considered an average crop the other crops are, taking them all round, very good, and the prospects of agriculture are more favorable than for several years.

The government of Japan have resolved on the establishment of 53,760 primary schools. The whole Empire is divided into eight collegiate departments, with one college to each department. Even children under six years of age will be compelled to attend the primary school.

The total output of coal for the State of Iowa from July 1, 1881, to July 1, 1882, 3,127,700 tons; average price per ton for mining, 90 cents, making the total earnings of 74,000 miners \$284,330, or \$31.66 per month per man. The wages range all the way from 3 to 5 cents per bushel.

Pilgrimages to Lourdes this Summer have been very large. About twelve thousand pilgrims are reported as now at the famous shrine; but the number of miraculous cures are not large, so it is reported, but then there are rival establishments, and hotel-keepers are interested.

The Royal artillerymen who were killed in the Zulu and Afghan wars are to be commemorated by a monument at Woolwich. Bronze spears, assegais, shields, etc., will aid the decoration, and to the erection fund the men of the Royal artillery everywhere can contribute to the extent of one day's pay.

Miss Uni (Anglice, Apriotti) Isuda, the Japanese ward of Mr. and Mrs. Charles Lanman, of Washington, has returned to her native land. She came to this country at the age of 5 years, and has been a member of the Lanman household eleven years. In that time she has, of course, acquired an excellent English education, but has contrived to forget all the little she ever knew of the Japanese tongue.

The government of Russia is about to issue and send to the civic authorities, in places in the empire where there is any Jewish population, a circular asking them to furnish for the use of the government their views upon the best method of solving the vexed question of harmonizing the Jewish and Russian populations. It is supposed the answers to these circulars will have a very considerable influence in shaping the policy of the government toward the Jews.

The inauguration of the University of Lund, Sweden, was celebrated on Sept. 28th, with great pomp. After the consecration by the Bishop of the diocese, King Oscar delivered a highly poetical and powerful address. In the historical festive procession, which followed, 480 students took part, half of them being on horseback. The pageant, much of which represented the period of Gustavus Adolphus, was a great success and was witnessed by thousands of spectators.

A naive remark was recently made by a London magistrate. On Mr. Oxley's wedding night, Peter Ferguson collected a mob of several hundred persons before Mr. Oxley's house, and crying "Arabi to the front!" stormed the premises to the wild music of tin pots, smashed all the windows with stones, and otherwise made an Alexandrian atrocity of himself. In passing sentence on Peter, the magistrate made the profound observation that "there was no excuse for wrecking a man's house in this way on his wedding night."

In ancient Canterbury exists a free library, for which has just been printed a new catalogue that speaks ill for the compiler's familiarity with modern literature. Under "H. Esmond," as author, he has entered one of Thackeray's novels,

and under "A. Pendennis," also as author, he has entered another. "Robinson Crusoe" he classes with biographies, and Harrison Ainsworth's "Tower of London" with guide-books. Under a system like this he would no doubt class Miss Austen's "Pride and Prejudice" among psychological treatises, and, of course, the famous work on Irish bulls would go again into "Agriculture."

The electric light has found a novel employment in the hands of some ingenious Frenchmen, who have lately, by permission of their Government, been experimenting with it as a lure for fish. The lamp was contained in an airtight globe, and was lowered at night into the sea, with the result that thousands of fish of all sizes were attracted to its brilliant light. Boats furnished with nets gradually closed in upon the living mass, and made a great haul of fish.

Are you aware that a simple Cough often terminates in Consumption? Why not be wise in time and use Allen's Lung Balsam, which will stop the disease and prevent the fatal consequences. For sale by Medicine Dealers.

A young man in a dark frock making fun of a lady's hat to an elderly gentleman in the seat with him. "Yes," said his seat-mate, "that's my wife, and I told her if she wore that bonnet some fool would make fun of it."

As a purifier, Ayer's Sarsaparilla acts directly and promptly. A single bottle will prove its merits. Many thousands of people are yearly saved from dangerous fevers by the exercise of a little timely care in properly cleansing the system by the use of this remedy.

At a corner of a street in Paris a wooden bench, on which was placed a hat, attracted the attention of passers, for a placard contained this announcement: "To charitable ladies and gentlemen: Do not forget the poor blind man, who has gone to breakfast."

"BECAME SOUND AND WELL." Fletcher's Station, Ga., March 27, 1876.

It. V. Pierce, M. D.: Dear Sir—My wife, who had been ill for over two years, and had tried many other medicines, became sound and well by using your "Favorite Prescription." My niece was also cured by it after several physicians had failed to do her any good. Yours truly, Thos. J. Merritt.

It does upon the landlord of a hotel to have a guest say: "Landlord, I think it would be an improvement to it if this shoe-brush had another hair in it."

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Proud mamma: "Don't you think dear baby is the image of his papa?" Well-meaning, but dull friend: "Well, yes, perhaps he is, but I dare say he'll out-grow it, in time."

Young men, and middle-aged ones, suffering from nervous debility and kindred weaknesses, send three stamps for Part VII of Dime Series Books. Add Rev. World's Dispensary Medical Association, Buffalo, New York.

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 for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and is a wind-cure. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

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Correspondence of the Living Church.

St. Luke's Day, Oct. 18th, at 7:30 p. m., Services were held at St. Paul's, St. John's, and Cross and Crown churches which formed a most suitable introduction to the exercises of the occasion, as several clergymen were at each church and took part in the prayers and preaching.

Sunday morning, after an early Celebration of the Holy Communion in St. Paul's, of which a commendable number partook, a short space of time intervening, the Convocation was opened for business in the adjoining chapel. Morning Prayer in the church followed, many priests being present in surplices; and the Bishop preached an instructive sermon from St. Luke iv:16-19, in which he set forth clearly how the offices of Prophet, Priest, and King were fulfilled not only by Christ, but also by the faithful members of the "ministry and of the laity who appreciated the privileges of their position as members of the body of Christ. At 2:30 p. m., in the chapel, essays were read by nearly all of the clerical members, upon the subject "How to make our Convocations more interesting." Various suggestions were made as to subjects, methods of conducting retreats, and the Sacramental System of the Church was discussed in a manner that was most edifying, by the Rev. Messrs. Yewens, Wood and Carstensen, and the exercises of the afternoon proved that it was possible to make Convocation exercises interesting, and caused an almost universal desire that in some way the "Retreat" might be connected with the quarterly sessions. After Evening Prayer in St. Paul's, the Rev. H. L. Yewens, of Franklin, preached upon the lessons to be learned by all from the fact that St. Paul was called by the head of the Church to suffer for His Name's sake. The instruction of this thoughtful and persuasive sermon was still further impressed upon the congregation in a stirring and excellent address by the Rev. Y. P. Morgan, of Trinity Church, Cleveland, Ohio.

At 10:30 a. m., on Friday, began the Services preceding the Institution of the Rev. G. A. Carstensen as priest and rector of St. Paul's. The enjoyment of this occasion was heightened by the number of the clergy in attendance, twenty—all but two in vestments. Among those officiating were Rev. J. W. Brown, D. D., of St. Paul's Cathedral, Buffalo, Rev. Messrs. Y. P. Morgan, of Trinity Church, and G. W. Hinkle, of Grace Church, Cleveland, and Chas. W. Hayes, of St. Peter's, Westfield, N. Y. Other visitors were Rev. Messrs. F. W. Baikes, of St. John's, Dunkirk, N. Y., and S. A. Holbrook, of St. Paul's, Bellevue, Ohio. The part taken by Rev. J. D. Herron, of Newcastle, in the musical rendering of the special Psalms and intoning of the Litany, added much to the devotional character of the ceremony.

The sermon by the Rev. Dr. Brown on II. Cor. 5:20, was an able argument for the ministry of Apostolic Succession as being the true ambassadors of Jesus Christ, possessing that authority thereby, which was needed rightly to exercise the priestly office. A personal application to pastor and people of the subject considered in its relation to the office of Institution, concluded this clearly analyzed and forcibly delivered discourse. The Rev. Mr. Carstensen was then instituted by the bishop of the Diocese, according to the prescribed form, and celebrated the Holy Communion assisted by the Rev. Dr. Brown, many of the large congregation remaining to participate.

The discussion on Diocesan Missions in the afternoon, elicited various opinions as to the division of the Diocese into Convocations, as to where the lines of separation should be drawn, and how many convocations there should be. Renewed interest was excited for the diocesan paper of which Rev. Mr. Carstensen had been constituted editor, and pledges of various amounts were guaranteed towards its support. During the Convocation there were present of the clergy belonging to the two deaneries: Rev. Henry Purdon, D. D., Dean of Erie, Rev. Messrs. H. G. Wood, H. L. Yewens, E. D. Irvine, L. C. Rogers, G. A. Carstensen, Josephus Traght, J. H. Burton, J. M. Benedict, Joseph D. Herron, D. F. Hutchinson, W. H. Lewis, J. L. Taylor, and D. B. Willson. Lay delegates attended from some of the parishes. Rev. Samuel Maxwell, of St. John's, Youngstown, was among the visiting clergy.

Resolutions were passed expressive of regard for the late Rev. Jas. F. Franklin, recently a member of the Convocation and rector of St. Paul's, and for the former Dean of Warren, Rev. Henry S. Getz, who had removed to the Diocese of Pennsylvania.

The Bishop presided at every meeting and his presence and counsel contributed materially to the harmony and satisfaction constantly manifest. The concluding Services in St. Paul's consisted of Evening Prayer at 5 p. m., and after a brief interval, a short missionary service with an address from the Venerable Archdeacon Kirby, who had already spoken to the ladies of the church in the afternoon. Introduced by the Bishop, he completed the introduction by transporting in thought his hearers to the scene of his arduous labors. At the same time that he revealed the self-sacrifice endured by himself he also exhibited the rich blessing descending from God upon faithful and constant missionary effort. His familiar yet dignified style of speaking kept the closest attention of all for more than an hour. At the conclusion a collection was taken for missions.

The exercises of the day and of the Convocation were fittingly ended by a reception at the residence of the rector.

The Bishop of Northern Texas was present at the meeting of the Scottish Church Council in Glasgow. He was introduced by the Lord Primus,

and made a short speech which was received with hearty applause. He said:

It gave him great satisfaction to stand in that assembly. He and his brethren had not forgotten, nor were they likely ever to forget, the unspeakable benefit and benediction which the Church of Scotland had bestowed upon America—a boon unspeakable in its benefits, and the effects of which would not only last for all time, but throughout eternity. Encompassed as they were by difficulties in consequence of political changes, they were able to sympathize with their Scottish brethren under similar bondage, and having shaken off their shackles, the American Church thankful to receive from them a boon which they could not otherwise, and no other where, obtain. It was a matter for which they might be forever grateful, that Providence had preserved in this corner of the earth a Church that was able to proclaim itself free, unfettered, and unshackled, holding itself severed from all State control and glorying in the freedom of its spiritual integrity. To be the children of such a mother, to have inherited from such ancestry their noble possessions, would add, if that were possible, to the possession itself, a privilege and a grandeur unequalled in past history. He was there that day only in his free private capacity, but still, nevertheless, inseparable from the whole body of the Episcopacy, to speak these few words of thankfulness and gratitude, which he knew would be most heartily endorsed by every member of the American Church whosoever he might have his residence. He would not detain them further, but would only express his thanks and gratitude for the hearty and glorious reception the Council had been so considerate as to bestow upon him.

St. Clement's, Philadelphia.

Correspondence of the Living Church.

A gentleman who fifty years ago was a communicant of St. Peter's Church, and remembers well the important changes during that time tells me that when the cross was erected on the spire of that church in about 1842, it created an excitement throughout the length and breadth of the diocese equal to that caused by the most advanced "Ritualistic innovation" of the present time, and was quite as generally denounced as "Popish." Before 1870, such a thing as a cross on an altar was unheard of and the very word "altar" was rarely used, except to express contempt for "Romish superstitions." In 1855, St. Clement's Church was incorporated, and the Rev. Henry S. Spackman elected its first rector, although as yet no lot had been purchased on which to erect a church. And it was thought by some persons, that the organization itself was chiefly in the interest of the owners of unimproved real estate. However that may be, it was agreed during the same year to purchase on credit, the lot of land at the S. W. corner of Twentieth and Cherry streets, one of the most forlorn and out of the way sections in the extreme western part of the city. This accomplished, some cash was collected in various ways, and the church edifice erected, which was opened for service, the latter part of 1858 loaded with debt. The parish struggled on with indifferent success until the early part of 1863, when the rector retired, and was succeeded by the Rev. Tredwell Walden who for five years labored earnestly and faithfully in the cause of Christ and His Church, as well as for the spiritual interest of the parish, until becoming disheartened by the difficulties surrounding him, chiefly of a temporal character, he tendered his resignation in March, 1868. The vestry finding themselves now without a rector, and a very small congregation, with financial difficulties daily increasing, "Resolved" that they must conduct the services at less expense, and so reduced the salary of rector to \$1,000 per annum (it had been \$3,500), and in Feb., 1869, elected the Rev. H. G. Batterson, D. D., rector, and the Rev. W. H. N. Stewart, LL. D., assistant minister.

The coming of these men was the advent of a new order of things in the parish, and a revelation to the earnest Churchmen of the diocese. The Services were at once conducted in a very reverent manner. Holy Communion was more frequently celebrated, and the people were very plainly taught that they should come to church to worship and not merely to hear a sermon. During the year a "boy choir" was organized, and at Advent marched into church vested in caesocks and surplices, singing "Lo He comes with clouds descending"—the first vested choir ever seen in our church in Philadelphia.

This was the signal for a general outbreak. The daily papers were filled with the most elaborate and ridiculous descriptions of the "carrying on at St. Clement's," while the most earnest and faithful of the laity trembled for the result. However, the clergy continued on amid much opposition, faithful to the best interests of the parish, and unflinchingly faithful to the work they had started to do. The following Easter, the little altar appeared modestly vested in white, and surmounted by a small floral cross, the first ever erected on an altar of our Church in Philadelphia. In the fall of the following year the Rev. Father Prescott preached a sort of mission, or, as it was modestly called at the time, "a week of prayer," at which time the doctrine of Confession was earnestly advocated, and considerably practiced. This caused such bitter opposition on the part of the vestry that the rector was requested to resign, or return to the old order of things. Declining to accede to these requests he was summarily dismissed with his assistant minister, but appealing to the Civil Courts he obtained an injunction restraining the vestry from interfering with his rights as rector, until the questions at issue could be lawfully settled. Meantime, the Easter election of 1872 was held, and resulted in the election of a new vestry favorable to the rector, and representing the wishes of the congregation.

Shortly after this, Dr. Batterson, in consequence of ill health, was obliged to retire from the work he had begun, and was succeeded by the Rev. Theo. M. Riley (now Prof. Riley of Nashotah) as rector, who commenced his duties on Advent Sunday, 1872. Mr. Riley at once established daily early Celebrations of the Holy

Communion, with a second (choral) Celebration on all Sundays and Chief Festivals, with rich eucharistic vestments, the altar elevated and properly vested, and lights on the same at every service, all of which caused the most bitter opposition on the part of the diocesan authorities. In the fall of 1874, the rector invited the Rev. Luke Rivington and the Rev. C. C. Grafton, of the Society of St. John the Evangelist, to preach a "mission," which lasted for two weeks and was a great success, but chiefly in the fact that the few earnest souls of the parish were now more fully instructed, and what before had been simply a thought, now became a living reality. But in consequence of the intense opposition on the part of the authorities of the diocese—and the financial difficulties of the parish, chiefly resulting from the debt of over \$80,000, together with ill health, Mr. Riley retired from the rectorship in the fall of 1875, much to the regret of his parishioners by whom he was greatly beloved. The vestry now found themselves confronted with manifold difficulties—without a rector, dependent on the assistant ministers to carry on the Services, with a small and half-frightened congregation, and debts pressing on every hand, the church building needing many repairs, in bad odor with the ecclesiastical authorities of the diocese and clergy of other parishes, but still firmly persuaded that in all important matters of dispute the right was on their side, they almost despairingly looked about them not knowing what to do next, until the evening of St. Clement's Day, November 23d, 1875, they elected Rev. O. S. Prescott, one of the "Cowley Fathers," as rector, with the express understanding that he was to have entire control of the services and spiritual concerns of the parish, and the appointment of the officials under him. And so began another era in the life of the parish, under the administration of the "Cowley Fathers," the result of whose six years' labors I may speak of in another letter. "Oz."

The Colored People of the South.

Correspondence of the Living Church.

The work among the colored people of the South is one that should interest all people. It was my pleasant task for the past summer; and I was so pleased and interested that I cannot refrain from giving your readers an account of it. To be sure, it was for a short time only, but during that time I had an insight to the Colored Man's life and religion that I never had before, although I was raised in the "Old Dominion." The place of my work was in the Green Mountain neighborhood, lying between Charlottesville and Scottsville. It would be impossible for me to go into details, so I will write briefly. In this neighborhood, about five miles square, there are five colored churches. Each church has under its charge about three hundred souls. Every one is separate and distinct, governing itself. The congregation elects its minister; he assumes his very responsible position, in most cases, without being able to read, and is not more intelligent than his flock.

They call themselves "Baptists." I suppose for the reason that they immerse, but, as to their connection with the Baptist Sect proper, I believe they have none. The congregation and Minister together govern their church and set forth their rules. I can't tell you the articles of their belief, I believe they have no prescribed ones. The several churches only come together when they hold their "Big Meeting," which is the same as the Camp Meeting. I asked one of the church members, who was also a preacher, for any member can preach, what the minister proper taught them. He said he instructed them all he could, but he was not prepared to instruct much. Yet they are very anxious to learn; several asked me for books. All that is necessary, they think, is to get "religion." I dare say some may not know what this means. I could never see any more in it than this: that they raise themselves up to a great height of excitement; in this they say they see all they wish to make them entirely happy. They see the angels around the throne, and so on. After they have been through this, they are baptized, and then become church members. A greater part of them think, after they have once gotten "religion," they can sin no more; for this very reason, I believe, many of them are worse than before.

They are entirely emotional. They never preach to any one but the sinner. At him they hurl all the terrors of damnation. I was particularly struck at a Big Meeting of theirs, last Summer. I was invited to address them. I went, delighted to have an opportunity of addressing so many. A colored brother got up and exhorted all "converted from the error of their way" to come to the mourners' bench. But because the bench was not so full as it might be, the colored brother cried out to the people: "Brethren, 'tain't no more sinners in dis house?" Whereupon one from the congregation said, "Dar's two more back here." Then with redoubled vigor they sang another of their hymns. They were very much gratified that I took so much interest in them as to speak to them. No one, they told me, had ever offered to do so before. They were enchanted with our Service. They are passionately fond of music, and I know would be irresistibly carried away with our chants. It was very gratifying to me to have the old darkeys I have been raised up with come to me, and shaking my hand, thank God that He had sent me to them.

I think we may have all these loving souls, if our laborers are sent among them. They are ripe for our pure doctrine; one told me he loved the Church that set forth our Creed.

I would like above all things to speak of the poor whites, they are so sadly deprived of all Christian influences, but I have not space here. R. C.

Church Work.
Its Progress and Its Needs as Seen by our Correspondents.

Connecticut.—The parishioners of Christ Church, West Haven, are very sad at the loss of their rector, the Rev. Edward Worthington, a son-in-law of the Rev. Dr. Lobbell, of St. Andrew's, Harlem. When Dr. Lobbell left New Haven, the Rev. Edwin S. Lines, of West Haven, became his successor at St. Paul's, and Mr. Lines was succeeded in Christ Church by Mr. Worthington, who has there greatly endeared himself to his people. There is much of historic interest associated with Christ Church, which was the first parish organized in New Haven, when, previous to 1822, that township comprised within its limits the present town of West Haven. It is said, though without positive proof, that Christ Church parish had an organization as early as 1723. With this parish are associated some of the most interesting characters in the history of the Church in Connecticut when it was struggling for existence.

Dr. Samuel Johnson, the first president of King's College, was a graduate of Yale, and began his ministerial labors when 23 years of age, among the Congregationalists of West Haven. He afterward, in 1722, declared for Episcopacy in company with Cutler the President of Yale College, and five associates, seven in all, which "filled the Trustees of the College with unspeakable amazement, and caused Congregationalism throughout New England to be shaken like an earthquake." Dr. Johnson became successor to the English Missionary Pigot, with the pastoral care of the scattered Church families in West Haven and four other neighboring towns.

His younger son, the Rev. William Johnson, a man of great promise, assisted his father in Christ Church parish, until he went to England for Ordination, and whose death from smallpox soon after caused such wide spread sorrow.

His elder brother, the distinguished President of Columbia College, often acted for his father as lay reader, and it is very likely that he also performed that duty occasionally in this same parish. Later on came Dr. Bela Hubbard, the intimate, life-long friend of Bishop Jarvis with whom he went to England for Holy Orders. At the time of his death he was rector of Trinity Church which had not been erected when he entered on his duties in West Haven. "Parson Hubbard" was long remembered in the more remote families in his care, for his questions on the Catechism with which he was wont, in a uniquely abrupt manner to greet the child who opened the door to admit him on his pastoral visitations. Other prominent names might be mentioned. The pretty stone church in West Haven is the oldest in the State, and it stands in the village on that very spot where the piety of the early Churchmen placed it, surrounded by their graves and the graves of their children's children unto the third and fourth generation.

Western New York.—St. Andrew's Parish, Rochester, has purchased from H. L. Roosevelt, the well known organ builder of New York, an instrument which will be the largest and most complete two-manual organ in the city, and is now organizing a Chorus Choir. The style of music will be such as is used in most of the English Cathedrals and Churches, such as St. Paul's Cathedral and St. Andrew's Church, London, and Trinity Church, New York; only, that ornate and very difficult selections will be excluded, and, as well, anthems of great length. The organist and choir-master is Mr. H. B. Ellwanger.

Vermont.—A solemn memorial Service on the 50th anniversary of the separate organization of the diocese and of the consecration of its first Bishop, the Rt. Rev. John Henry Hopkins, D. D., LL. D., was held in St. Paul's Church, Burlington, on Tuesday, October 31st. Morning Prayer was said and the Holy Communion celebrated at 10:30 a. m., and Evening Prayer at 5 p. m. There were present about 300 laity and the following clergy in their robes: Bishops Niles, of New Hampshire, and Williams, of Quebec, Drs. John Henry Hopkins, of Central Pennsylvania, and Malcolm Douglass, of Massachusetts, and from the Diocese, the Bishop, Drs. Bailey and Swett, and Messrs. Bartlett, Burgess, Dawson, the pastor of the parish, Denslow, Hill, Hopkins, Lee, Smith, Stickney, Tilley, Westover and White. The morning Service was read by the Rev. Drs. Douglass, Hopkins and Swett, Bishop Niles reading the Epistle, and Bishop Williams the Gospel; and the Evening Prayer was read by Rev. Messrs. Denslow, Smith and Stickney. An able and comprehensive sermon was preached by Rev. Dr. A. H. Bailey, of Sheldon, the Historiographer of the diocese, from Psalm xxviii:1. "The Lord is my light and my salvation whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

The music was rendered by a chorus choir of 30 voices from this and other parishes, the organist of the parish being John Henry Hopkins, a grandson of the Bishop. The overtures were all of Bishop Hopkins' own composition, the hymns were taken from the Prayer Book collection, and the music was entirely such as might naturally have been used at the consecration 50 years ago.

Prayers were offered for the recovery of Rev. Dr. Tving, Secretary of the Board of Missions. In the afternoon, a large delegation of clergy and laity visited Rook Point, where is located the Vermont Episcopal Institute, founded by Bishop Hopkins, and called upon his venerable widow, who is still in good health. In the evening a reception was given at the American Hotel by the ladies of St. Paul's parish.

A truly great man, Bishop Hopkins has left the undying stamp of his Apostolic labors upon this diocese, and the Churchmen of Vermont delight to keep his memory green.

The new chancel of Trinity Church, Poughkeepsie, was opened with an appropriate Service by the Bishop, on Sunday, October 28th. Confirmation was administered at this time in this parish, and at St. Paul's, Wells, a mission station 9 miles distant.

The Rev. H. F. Hill of Christ Church, Montpelier has sufficiently recovered from his illness of last summer to resume all his duties. He is also Chaplain of the Lower House of the Legislature, now in session at the Capitol.

A working organization, called St. Andrew's Guild, has been formed among the communicants of Trinity Church, Rutland, under the Rectorship of Rev. H. M. Denslow. Its first meeting was held on the evening of All Saints' Day, the meetings of the guild to be held quarterly, and those of its committees monthly, with an annual Service of the Holy Eucharist on St. Andrew's Day. The names of the principal subdivisions, the Chancel, District and Relief Committees, sufficiently indicate the work of the Guild. The Rector has adopted the plan, recommended by the Bishop in his Convention Address, of a Sunday-school session in connection with the Sunday Evening Service of the Church. After a short instruction in the chapel the teachers and scholars come into the church with a processional, (and retire later in the same manner), this being the only second Service for the day, except on Communion Sundays. The simple Evening Prayer is used, with a brief address by the Rector to the children and adults,

of which latter there is already an increased attendance over the old system. St. Paul's, Burlington has also adopted this plan, with good results. There can be no doubt that this is the Church's way of instructing her children in those things which a Christian ought to know and believe to his soul's health.

Michigan.—On St. Luke's Day at St. Paul's Church, Detroit, Bishop Harris ordained to the priesthood the Rev. A. W. Ryan, and to the diaconate Messrs. Joseph St. John and W. Warne Wilson. The sermon by the Rev. C. B. Brewster, was on the text St. Matthew xxiii, 8, "One is your Master, even Christ." The young Rector of Christ Church is fast winning reputation as a preacher, and his sermon was a powerful and appropriate discourse on the relations of the holy ministry to the Church. The Rev. Mr. Ryan was presented by the Rev. W. Hall, D. D., of Ann Arbor. The Rev. S. W. Frisbee presented Mr. St. John, and the Rev. G. Mott Williams presented Mr. Wilson. In the ordination to the priesthood, these gentlemen, with the Rev. Messrs. Flower, of Marine City, Ramsay of Windsor, Ont., Charles, Clark, Dotten, Robert, Brewster, and Ziegler, of Detroit, united with the Bishop in the imposition of hands.

Mr. Ryan is successfully at work in charge of the important missions of Howell and Brighton: Mr. St. John has been a congregational minister, and has been assigned to the charge of the Church at Clinton. Mr. Wilson will continue in secular employment as Grand Recorder of the A. C. U. W., for the State of Michigan, but will have abundant employment in the ministry under the rector of St. John's Church, Detroit, where he already serves as Sunday school superintendent.

The Annual service in the Trowbridge Memorial Chapel at St. Luke's Hospital, Detroit, on the afternoon of St. Luke's Day, was well attended, and in his address the Bishop took occasion to allude to a recent change in the corporate name of that institution, which is now St. Luke's Hospital, Orphanage, and Church Home. The hospital and home departments are fairly organized, but the Orphanage is still only a name. It was time for the Churchmen of Detroit to organize and equip the new department. The Bishop's suggestions have generally been timely, and we may expect soon to see the earnest and enterprising Churchmen of Detroit at work on this new enterprise.

Eastern Oregon.—Very commendable zeal and activity has been shown by members of the Church at Weston, Umatilla Co., during the past few weeks; zeal which we trust will prove neither spasmodic, nor ill-timed. The interior of the church building has been vastly improved in appearance by being oiled and varnished, and by carpeting the chancel floor; while the exterior has been re-covered with planed lumber and very neatly painted. Various other improvements have been made about the belfry, so that the building is now an ornament to the town. The Ladies Guild thoroughly alive, and of great assistance in parish work, has appropriated sufficient money to repair the rectory in the same manner, and to fit up the interior very tastefully. As soon as the individual members can be brought to feel the importance, and the duty of putting out in all directions throughout the town and its vicinity, personal influence for good, and by word, deed and example aid the clergyman in extending the bounds of Christ's Kingdom, so soon will Weston become an important centre in the work of the Church in Eastern Oregon. Let the people remember that the clergyman is, after all, but a man, whose hands must be strongly and steadily upheld by other hands in whatever is undertaken for good.

Minnesota.—The Eastern Deanery will meet in Convocation on Wednesday and Thursday, November 22nd and 23rd, in the Church of St. John the Evangelist, St. Paul. The meeting will be opened by a Celebration of Holy Communion and an address by the Rev. O. S. Prescott, who will also deliver the sermon on the first evening. The subjects for discussion are: Infidelity, what kind and how to meet it; the Holy Communion, its place as an act of Worship in the Services of the Church; helps in Parochial Work; Missionary Work in the Deanery and City.

Central Pennsylvania.—The Rev. C. Kinlock Nelson, late rector of St. John the Baptist's Church, Germantown, was instituted into the rectorship of the Church of the Nativity, South Bethlehem, Pa., by the Bishop of the Diocese, on the 18th Sunday after Trinity, Oct. 8, 1882.

Utah.—The Head Master of St. Mark's Grammar School, Salt Lake City, writes that Bishop Tuttle's schools are in a very flourishing condition. Kind friends at the East supply scholars, ships for the expense, and Mormon children are being gathered in. This work has been going on for years and has been widely influential. The Mormon leaders are fulminating more violently than usual against it, but the only result is to bring more applications from Mormon families for the education of their children. These ignorant people see the value of education and dare encounter the wrath of their leaders rather than see their children deprived of it.

Indiana.—At a meeting of the Standing Committee of the Diocese, the Rt. Rev. the Bishop gave notice that owing to his continued ill health preventing him from performing his episcopal functions, he should apply to the house of bishops to be relieved from his ministerial duties. At the same time he resigned the management of the diocese into the hands of the Standing Committee until such time as the bishops could pass upon the request and take steps looking to the selection of a successor. The choice of the latter falls upon the diocese. Notice will immediately be forwarded to Bishop Smith, of Kentucky, presiding Bishop, and called a meeting of the house of bishops will be had at an early date to pass upon Bishop Talbot's proposed retirement. Until this is done the diocese of Indiana can take no steps looking to a choice of a successor. Bishop Talbot has been incapacitated from service for several months, and he now realizes that there is little hope or no probability of recovery sufficient to again take up the active duties of his office. He is very infirm.

This announcement will occasion great sorrow among Bishop Talbot's many friends who had hoped that he might sufficiently recover from his disease, which is paralysis, to enable him to resume his duties in part.

Illinois.—For several years the parish of the Redeemer, Elgin, has labored under many disadvantages. Without a church, and often without a Rector, compelled to worship in an "upper room" in "the third loft," the congregation was scattered, the Sunday-school attended by a mere handful and much interest lost. But by the exertion of a few the Church was kept alive. Faithful effort always meets its reward. Through the generosity of Mr. H. Lee Borden, a desirable lot was presented, and through the enterprising work of communicants and others a beautiful little church has been erected, paid for and consecrated, a full account of which has appeared in the LIVING CHURCH.

The Rev. S. H. Greene, son of the Bishop of Mississippi has recently accepted the Rectorship of this Parish. The Church people are coming together again, and with many others, who,

though not members of the Church are regular attendants upon her Services, almost all the house of God on every Sunday both morning and evening.

On every Lord's Day the Holy Communion is celebrated. On every Wednesday, Evening Prayer is said, followed by a "familiar talk" upon the Prayer Book, and every Holy Day is observed. An offering is made at both Services on Sunday and an alms chest at the door receives the offerings made at other times. The Sunday-school is prospering. The children have just added one hundred carefully selected volumes to others already in the library. A crimson Dossal has been hung behind the altar, at the top of which is the sacred monogram and the sentence "I know that my Redeemer liveth."

Within the past month a set of green cloths for Altar, Lectern, Fald Stool and Stall have been presented, made of the richest material and adorned with beautiful embroidery. A pair of brass vases have been placed on the "retable" on which an inscription is engraved showing them to be memorials. Convenient furniture has been provided for the vestry room.

A choir of men and boys is being organized under a competent leader and will take their places in the chancel in surplices on the 1st Sunday in Advent. The ladies have a flourishing sewing society known as St. Martha's Guild which meets once in every week. The building of a porch at the entrance of the church is contemplated. The interest manifested in the "Harvest Home Festival," held on the evening of September 27th (the first festival ever held in Elgin) and in all the Services of the Church, is a hopeful evidence of increasing spiritual life.

On the twentieth Sunday after Trinity, the Bishop of the Diocese visited the parishes of St. James, Dundee, and St. John's Algonquin, both in charge of the Rev. Edward Ritchie. The Service at Dundee was in the morning, and at Algonquin in the afternoon. The Bishop preached at each Service and confirmed ten persons at Algonquin. The church building at Dundee, which is of brick, has been recently much improved by being painted, and surrounded by a neat fence.

On All Saints' Day the corner stone of the noble pile of buildings which is being erected for St. Luke's Hospital, Chicago, was laid by Bishop McLaren in the presence of a very large number of clergy and laity. At 3 P. M., the procession issued from the old Hospital, and marched to the corner stone. First came the Cathedral Choir, led by Canon Knowles, singing the "Church's One Foundation," then the cross bearer, preceding the clergy, the procession closing with Dr. Locke, President of the Hospital, and the Bishop. The service used was one set forth by the Bishop expressly for this occasion and was a very beautiful one indeed. The corner stone bore the inscription, "All Saints, 1882," and a Greek cross, and under the cross, the words, "Ye have done it unto Me." Addresses were made by the Bishop, the Rev. Frederic Courtney, of St. Paul's, Boston, and the Rev. Clinton Locke. All present congratulated Dr. Locke heartily on the bright prospect of the work which has occupied him for so many years, and promised him their earnest cooperation in the completion of this great charity. The buildings will be pushed rapidly on. When finished they will probably cost about \$150,000.

Wisconsin.—On Sunday Oct. 8th, the Harvest Home Festival was duly celebrated in Trinity Church, Platteville. Mainly through the efforts of the girls of three of the classes in Sunday school a beautiful new carpet had been put down in the chancel and aisles. The ladies of the parish have had the church thoroughly cleaned and renovated, and the walls newly tinted. A fine new chandelier has been presented to the parish by the Senior Warden.

Alabama.—Last evening, Nov. 3, witnessed one of the gala events of St. John's Church, Montgomery, in its annual Harvest Home Festival. Our summer has not been nipped in the bud yet, and the church therefore looked exceedingly beautiful decorated with flowers and evergreens, which were everywhere intertwined with fruit of different kinds. In the front was a huge pile of the substantial, such as flour, meal, hams, etc., which is kept as a storehouse, to be drawn on, as the necessities of the poor demand it during the year, and which is distributed to all who may apply irrespective of creed or denomination. Dr. Stringfellow, the Rector, and his noble wife, are surely good workers in the vineyard of the Lord, and many are the blessings showered upon them by the poor, who took to them, through this annual thanksgiving, for their sustenance and support. I forgot to mention that our generous cotton merchants donated four or five bales of cotton for the cause. There was a large congregation present, to praise the good Lord for his bountiful goodness, and return thanks for the fine harvest yielded. The Rector's son, Rev. James Stringfellow, who had recently come from Baltimore and made Tuscaloosa in our state his home, came to participate, and preached the sermon, which was a scholarly production, and specially appropriate for the occasion. The offertory was devoted to our home mission and quite a handsome sum realized in that direction, which will go far towards supporting the clergy in the country towns of our immediate vicinity, and thereby spreading the Gospel. Special music was given by the choir boys, assisted by the organ and two cornets, and was splendidly rendered.

Springfield.—On the 21st Sunday after Trinity, the corner stone of St. George's Church, Belleville, was laid by the Bishop. There had been a hard storm on Saturday, but the morning sunshine of God's day, gave promise of the brightness to come. At 8:30 A. M., the Bishop confirmed privately two adult candidates presented by the rector, and afterwards gave his blessing to one recently of the Roman faith. At 10:45 the Holy Eucharist was celebrated, the Bishop preaching one of his most eloquent sermons. The Services for the laying of the corner stone were held at 3 P. M., the Bishop and clergy preceded by a surpliced choir of nineteen boys singing the "Church's One Foundation," marched from a private residence adjoining, to the beautiful lot where the Bishop, in the name of the Trine God, laid the corner stone. The Bishop's address was listened to by at least 500 people, of all denominations and of none. After the Blessing "O Mother Dear Jerusalem" was sung for a recessional, and thus ended one of the brightest days in the history of the Church in Belleville. This young parish is in a very flourishing condition and is under the watchful, loving care of the Rev. Frank M. Clendenin. During the two years that he has been in charge the communicants have more than doubled in numbers, and there has been organized and trained the largest boy choir in the diocese. The rector is now in New York in the interest of St. George's, and will not return until Advent. During his absence, Services will be held each Sunday by his most faithful and efficient Senior Warden.

New Jersey.—The Office for the Burial of the Dead was said for the late Rev. Dr. William S. Walker, in St. Mary's Church, Burlington, on Saturday last, at 12 o'clock. The body was met at the gate by vested chorists and nine clergymen, including Bishop Scarborough. As the procession wended its way up the main aisle

Dr. Weld repeated the opening sentences. The burial anthem was sung by the choir, and then No. 485, the favorite hymn of the deceased. The Rev. Mr. Pettit read the lesson. As the body was being carried from the church to the grave the choir preceded it, singing Hymn 187. The Bishop of the Diocese read the Committal and Dr. Hills closed the Office. The chimes concluded the Service by playing, "Lead Kindly Light." At a meeting of the clergy, held in the vestry-room, the Bishop taking the chair, Dr. Hills spoke briefly of the estimable qualities of the deceased. Others followed in remarks of eulogy, and a Committee was appointed to draft a Minute on the occasion.

New York.—The Festival of All Saints' in New York, was unusually bright and beautiful. October glided very gently into November, but many stirring events occurred in social and religious circles. The ordinary Services in the different churches, always on this day full of tender associations, were well attended, and there were receptions, and meetings connected with woman's work in the parishes, and the annual meeting of one of the prominent auxiliaries; but of more interest than all, was the day in the General Theological Seminary when the students matriculate. There were present in the chapel of the Seminary, three Bishops and many of the clergy. The Matriculation sermon was preached by Bishop Starkey of Northern New Jersey, from St. Mark x:38. "Can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with?" It is pronounced one of the finest sermons ever preached in this Seminary on such an occasion. The students, 32 in number, matriculated at the close of the sermon, when the Holy Communion was celebrated by Bishop Potter assisted by Bishops Lyman and Starkey and the Dean, after which, Dean Hoffman gave a delightful entertainment to the matriculating students at his own residence in 23d Street, with the Professors and their families and others of the clergy. This present Junior class is prominent on account of its size, and because it counts among its members the sons of many of the most eminent men in Church and State, in the University and at the Bar. Its cause will be watched with deep interest.

W. Michigan.—At St. Paul's, Muskegon, on the Festival of St. Simon and Jude, the Rev. W. Wilkinson was admitted to his first Communion by the Rector, the Rev. W. T. Whitmarsh. Mr. W. is an Englishman who came to America in the early part of the year, and who has labored for several years as a Congregational minister. Soon after his arrival he accepted a pastorate in that denomination, but soon found that he was required to submit to Ordination as a condition of retaining it. He instantly resigned, as he had always recognized the lack of authority to ordain outside the Romish (and possibly the Anglican) Communion. Content to work without Ordination, as Mr. Spurgeon and many other Baptist and Congregational ministers in England do, he was unable to accept Ordination even as the condition of being permitted to work. Seeking for a time other means of support, he sought out the Rector of St. Paul's as a brother Englishman, asked counsel of him, and took up a course of reading, which resulted in his full conviction of the validity of Anglican Orders and the authority of the Church. He applied for admission into the Church, was received, and is now applying for Holy Orders. Mr. W. is an energetic earnest worker, and if ordained, will prove it is hoped a useful and successful parish priest.

Minnesota.—All Saints' Day was kept at Northfield with more than usual ceremony, the church and parish being named from this day. An entertainment for the Sunday-school children was given on Allhallow'een. On the morning of All Saints' Day the usual Service was held and at 5 P. M. a children's Service, the Rector, the Rev. E. Jay Cooke, delivered a short address to the children and afterwards catechised them; in the evening a social was held at the rectory.

Connecticut.—St. Paul's Church, Wallingford, has been severely afflicted in the death of a young lady, Miss Simpson, the daughter of one of the Wardens of the parish, with which she had from early years been prominently connected. She was a devoted Sunday-school teacher, and was interested in all the parochial organizations for the benefit of the Church or of charity or of missions.

The Diocese has recently been deprived of one of the most efficient of her clergy, the Rev. Henry Olmstead, D. D., of Trinity Church, Branford, who died suddenly of disease of the heart. Besides filling offices of responsibility and trust, he was the honored Archdeacon of New Haven County. He was born in Bridgeport in 1819, and was a graduate of Trinity College, Hartford, which conferred upon him his degree of D. D.

The Rt. Rev. John Adams Paddock, D. D., of Washington Territory, gave a most interesting address in St. Paul's Church, New Haven, on Sunday evening, before a large and appreciative congregation.

The Service in Christ Church, Norwich, the Rev. Dr. Giesey, Rector, on All Saints' day, possessed unusual interest from the fact that the memorial pieces, presented by the Rev. F. L. Norton of Albany, N. Y., but formerly of this city, were used in their proper offices for the first time. The pieces consist of a brass pulpit, brass eagle lectern and black walnut prayer desks. The pulpit is a magnificent piece of work and bears on the face of the reading desk the inscription: "From Faith to Fruition. Timothy P. Norton. Entered into rest Dec. 3d, 1877."

The lectern consists of a circular standard, ornamented with beveled mouldings, surmounted by an eagle on whose outspread wings rests the Bible. This piece is also of mirror-like brass. Encircling the base is the inscription: "In loving memory of Mrs. Harriet Tyley Brewer, 1880. Thou shalt love thy neighbor as thyself." The prayer desks stand on either side of the chancel in front of the sedilia with which they correspond in length. They are of black walnut, solid and substantial, and ornamented in ecclesiastical style. On the front of each is inscribed "Jane Denison Norton. Entered the paradise of God, May 30th, 1855." Besides being ornamental they supply a felt want in the chancel. The lectern and prayer desks came from J. & B. Lamb's establishment, New York. The Rev. Dr. S. H. Giesey, in his sermon paid beautiful tributes to those whose memory these gifts were made.

"THERE'S MUSIC IN THE AIR."—At a recent meeting of a women's missionary society in this city, which was addressed by distinguished ladies from New York City and Colorado, one of the speakers made the remark that Troy was famous for its bells, adding, "you may spell this word as you choose." Surely this was not an unmerited compliment to the ladies of our city as well as to one of our leading business specialties. The other speaker showed her feeling in respect to bells by calling at the Clinton H. Meneely foundry and selecting a bell for a mission church in Colorado. This week a Bishop in the West sent his fourth order for bells for Indian churches. The inscription reads, "Oyate owasin nahonpi ga upi nunwe." Some of our readers possibly do not understand the Sioux

language, so we give the translation: "Let him that heareth take heed." With others, three bells are just going to the city of Mexico, three to Nova Scotia, a chime of largest size, the gift of a prominent statesman, to a church in the Northwest, and a bell to the Garfield memorial chapel, Utah, as the gift of several ladies of our own city. But the missionary spirit is not wholly exerted away from home. Troy, ever kind to its benighted neighbor, is about to send a large bell to a church in Albany. This bell has been cast at the above-named foundry, weighs three thousand pounds, and is valued at one thousand dollars. Other churches, right at home, in Stockport and West Troy, have set up bells this week from the same foundry. Thus the church bell rings out far and near. Its melody is heard alike upon the Hudson and the Nile. In the words of the Indian bell motto, "Let him that heareth take heed."—Troy Times.

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