

# The Living Church.

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

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## NEWS AND NOTES.

### Foreign.

A PAPAL Nuncio in Washington would be a curious sight, but in spite of some of our contemporaries, we imagine that it is a sight we shall not behold. The office that Leo intends establishing in this country is that of Papal Delegate, a very different sort of thing. A Nuncio is an accredited diplomatic minister, and is always an Italian; a Delegate is a native ecclesiastic on whom extended powers are conferred, so that he may settle the less important of the cases which have, at present, to be referred to Rome.

THE Bishopric of Rangoon, British Burmah, vacant by the resignation of Dr. Titcomb, has been conferred by the Queen of England, in her capacity of Empress of India, upon the Rev. J. M. Strachan, M. D. Dr. Strachan is an alumnus of St. Augustine's College, Canterbury, and is the first of his sons to attain to the episcopate. He has been a missionary in India since 1860, and his appointment is very universally approved.

In reference to the widely-circulated statement that the Greek Church contemplated establishing a hierarchy in England, a statement which we, from the first, characterized as absurd, the Rev. G. C. Curtis, Chaplain of the Crimean Memorial Church at Constantinople, writes to the *Levant Herald*: "I am happy to be enabled to state, upon the best Greek authority, that the Holy Synod of the Orthodox Church, far from contemplating any action like that attributed to it, purposes to send candidates for the sacred ministry to England, that they may profit by such a course of theological and ecclesiastical study as the English Church can afford them, and thus become thoroughly acquainted with English Christianity. This is one of the many wise measures adopted by the Holy Synod, under its present able president, the Ecumenical Patriarch."

THE collapse of the "Union Generale" in Paris still continues to be a great topic of conversation throughout Europe. The chapter of accidents of which the crash has been the cause is long and curious, indeed; and the number of martyrs is so great, and some of their names so illustrious, that to have been a victim of M. Bontoux has almost become a title, not so much to the sympathy, as to the envy of ordinary mortals, who were either poor in purse, or rich in prudence. The completion of the immense church of the Sacred Heart, that is being built on the heights of Montmartre, by subscription of the faithful all over France, will be again retarded. All the reserve funds were deposited in the Union Generale.

M. M. Bontoux and Feder are still in prison, and proceedings are about to be instituted against several, if not all, the directors. The latest news for the shareholders—sad news, in truth—is that the official assignee is going to call in the three quarters of the capital of the Union that has not been paid up, 375¢ per share.

When the Union was founded, under the patronage of the Pope, one of the directors suggested that the motto of the company should be *Honneur a Dieu*. It has been observed that *Adieu, honneur*, would have been more suitable.

ACCORDING to the *Irish Church Directory* for 1882, there are now 1,708 clergy in the Church of Ireland. At the time of the Census of 1861, there were 2,265. In twenty years, therefore, there has been a decrease of 550 clergy. In 1840, the population of Ireland was 8,155,521. In 1881, it had diminished to 5,294,436. During ten of these years, however, there was an increase in the population of the years preceding, so that the total decrease in the forty-one years amounts to 2,828,594.

THE Archbishop of Canterbury has been making efforts for the release of Mr. Green, who has now been nearly a year in prison. His Grace sent for some of the leading members of the Church Association, Mr. Green's persecutors, and suggested that the object of the Church Association might be obtained, and Mr. Green might be released from prison, if sufficient guarantees could be obtained from the Bishop of Manchester or from Mr. Green that the illegal ceremonial should cease at St. John's Church, Miles Platting. The Archbishop considered that the Council might influence the promoters of the suit to take action in the matter accordingly. The Association, however, declined to interfere.

It is now stated that Dean Cowie of Manchester, is likely to be the first Bishop of Newcastle. The Dean is an advanced Churchman, and of course, the thought of his appointment calls forth shrieks of horror from the Rock. That amazing and amusing journal says:

"It is surely not to be supposed that Mr. Gladstone will wantonly kindle further ill-will for himself throughout Northumberland by thrusting upon the new diocese a gentleman of views so extreme as Dean Cowie. As a dean he has been simply nowhere, except, perhaps, in the way of the Bishop of Manchester. As a Ritualistic clergyman his notoriety is great and of old standing, and it is generally supposed that if he had not been promoted to his deanery, he would have shared the experiences of Messrs. Mackenzie, Tooth, Dale, and Green. If Dean Cowie be made the Bishop of Newcastle, men will think of the Premier and recall the ancient proverb, 'Whom the gods wish to destroy they first drive mad.'"

THE British House of Lords, which contains a majority of Tory land owners, has appointed a

committee to inquire into the working of the Irish land act. The House of Commons has virtually censured the Lords by passing a motion deprecating any such inquiry.

BRADLAUGH has been expelled from the House of Commons and his seat declared vacant. He will almost certainly be re-elected, in which case the House will either have to admit him or to disenfranchise Northampton.

### At Home.

Our weekly *resumé* of Home News and Notes must be understood to begin with the Wednesday of the week before, and to close with Tuesday's reports, of the week of issue.

The great storm of the season that raged from the Atlantic to the lower Missouri last week, produced in the Mississippi Valley near the confluence of the three great rivers, a rise of water unprecedented for rapidity. The "father of waters," during some hours, averaged a foot in rise. The total was seventeen feet. St. Louis was cut off from railroad communication, and great damage was done about the lower Ohio.

An appropriation was made by Congress of \$100,000 for the relief of the laboring classes in the overflowed region between Vicksburg and Memphis.

The bill to retire General Grant, with the title of General and \$12,500 a year, has passed the Senate and will doubtless pass the House.

It is pretty well understood that the President and Cabinet have decided to restore Gen. Fitz John Porter to the army. He will be nominated as Colonel of Infantry, to fill the first vacancy, and will probably ask to be retired. The Attorney General is soon to render an opinion on the question of back pay.

A Committee, representing the ex-confederate soldiers of Cincinnati, visited Mrs. Garfield last week, and presented a memorial tribute to the late President, in the form of engrossed resolutions framed in Tennessee marble. The widow and mother of the Chief Magistrate were both deeply affected.

The district overflowed in Mississippi is thirty miles wide by sixty long. The plantations of Governor Alcorn and General Hancock are safe. The Legislature has voted relief for the sufferers, and Governor Lowry has appealed to the people of Memphis for aid.

Mr. Roscoe Conkling has been appointed an Associate Justice of the Supreme Court, and Mr. A. A. Sargent has obtained the German Embassy.

The Special Committee to audit the bills connected with President Garfield's death, recommended \$25,000 for Dr. Bliss, \$15,000 each for Drs. Agnew and Hamilton, \$10,000 each for Drs. Reyburn and Boynton, \$5,000 for Mrs. Edson, and \$3,000 for Steward Crump. It is urged that Surgeon General Barnes be retired as Major General; that his assistant, Major Woodward, be promoted to Lieutenant Colonel, and that Mrs. Garfield be given the remainder of the year's salary. The minority will be heard from on the army promotions.

The House Committee on Elections agreed on Friday by a two-thirds vote to report that Campbell was not elected as Delegate from Utah, that Cannon is not entitled to a seat, and that a vacancy exists in the representation of Utah.

Mayor Harrison, of Chicago, has surprised the public of that wicked city by issuing orders for the closing of the gambling houses. The fact that he has allowed the reporters to say for him that his action is compelled by newspaper attacks upon his primary policy, does not argue that he has any confidence in his present course or that it will be a success. He says that such offences must needs come, but he does not seem to believe that "Woe to him by whom the offence cometh," will effect a reform.

The procession of the Mardi Gras in New Orleans was over two miles in length, and comprised fifty-five cars. The pageant of the Krewe of Comus filled twenty cars, illustrating the religions of the world. Twenty-five thousand invitations to the king's ball were issued. If such festivities are needful for the recreation of the people, it is to be regretted that they are associated with Lent. They cannot be considered a suitable preparation for the solemn season on the eve of which they are held.

A party of 325 Jewish refugees from Russia arrived at Philadelphia by the steamship Illinois, and were taken to the old Pennsylvania depot, and liberally supplied with food and clothing.

A dispatch from St. Louis to the *Chicago Times* says:

"The officers of the City of Helena, which came in to-night talk in this way: 'We didn't see any distress until we got to Pond Lily, a place just around the bend about forty-five miles this side of Cairo. It is on the Missouri shore and everything was covered. Here we found only one house, and that in danger of floating off. It was a little one, set up on blocks, and the floor was about four inches deep with the flood. The owner is A. W. Williams, and his wife and five children were on the top of the building, while he was paddling around in a skiff. On the roof was a lot of chickens, in the kitchen a horse and calf, on the stoop another horse, and in a small boat a couple of pigs and some dogs. He said he had thirty head of cattle that had taken a swim down the stream out of sight. We took the whole crowd off and brought them up to Commerce.'"

THE Garfield memorial services in the national capitol on Monday were very impressive. Every seat in the hall was filled by 10 o'clock. The bereaved family was not represented, but in recognition of his services in securing the relief fund, Cyrus W. Field was given a seat beside President Arthur. Governors Hoyt, Foster, Porter, Hamilton, and Bigelow were present. Generals Sherman, Sheridan, Hancock, Howard and Meigs entered at 11:30. At noon Speaker Keifer called the house to order, and soon afterwards the members of the senate, the supreme court, and the president and cabinet appeared. Mr. Blaine looked pale and worn. He was introduced by Acting Vice President Davis, and at once commenced to read his oration, detailing the career of President Garfield from the cradle to the grave. The oration was a masterly effort, and the whole assembly listened with breathless attention, as the gifted speaker told the story of our dead hero's life. The peroration was peculiarly graceful and touching, and we cannot forbear quoting it:

His terrible fate was upon him in an instant. One moment he stood erect, strong, confident in the years stretching peacefully out before him. The next he lay wounded, bleeding, helpless, doomed to weary weeks of torture, to silence and the grave.

Great in life, he was surpassingly great in death. For no cause, in the very frenzy of wantonness and wickedness, by the red hand of murder, he was thrust from the full tide of this world's interest, from its hopes, its aspirations, its victories, into the visible presence of Death—and he did not quail. Not alone for the one short moment in which, stunned and dazed he could give up life, hardly aware of its relinquishment, but through days of deadly languor, through weeks of agony that was not less agony because silently borne with clear sight and calm courage, he looked into his open grave. What blight and ruin met his anguished eyes, whose lips may tell—what brilliant broken plans, what baffled high ambitions, what sundering of strong warm manhood's friendships, what bitter rending of sweet household ties! Behind him a proud, expectant Nation, a great host of sustaining friends, a cherished and happy mother, wearing the full rich honors of her early toil and tears; the wife of his youth, whose whole life lay in his; the little boys not yet emerged from childhood's day of frolic; the fair, young daughter, the sturdy sons just springing into closest companionship; claiming every day and every day rewarding a father's love and care, and in his heart the eager rejoicing power to meet all demand! Before him desolation and great darkness! And his soul was not shaken. His countrymen were thrilled with instant, profound, and universal sympathy. Masterful in his mortal weakness, he became the centre of a Nation's love, enshrined in the prayers of a world, but all the love and all the sympathy could not share with him his suffering. He trod the wine-press alone. With unflinching front he faced death. With unflinching tenderness he took leave of life. Above the demonic hiss of the assassin's bullet he heard the voice of God. With simple resignation he bowed to the Divine decree.

As the end drew near his early craving for the sea returned. The stately mansion of power had been to him the wearisome hospital of pain, and he begged to be taken from his prison walls, from its oppressive, stifling air, from its hopelessness and its hopelessness. Gently, silently, the love of a great people bore the pale sufferer to the longed-for healing of the sea, to live or to die as God should will, within sight of his heaving billows, within sound of its manifold voices. With warm, fevered face, tenderly lifted to the cooling breeze, he looked out wistfully upon the ocean's changing wonders; on its far sails whitening in the morning light; on its restless waves rolling shoreward to break and die beneath the noonday sun; on the red clouds of evening arching low to the horizon; on the serene and shining pathway of the stars. Let us think that his dying eyes read a mystic meaning which only the rapt and parting soul may know. Let us believe that in the silence of the receding world he heard the great waves breaking on a further shore, and felt already upon his wasted brow the breath of the eternal morning.

As a specimen of "fine writing," we have for some time seen nothing to surpass the following extract from the London correspondence of the *Chicago Tribune*. The accomplished writer has been to a "High Church," and thus graphically and poetically portrays his feelings:

A disagreeable feeling impresses itself, however, in the midst of the banners waving and the picturesque processions which Protestantism inconspicuously borrows from Catholicism. The Church of Rome inherits all its grandeur from the splendid Vatican still gleaming in the Latin sunlight, and throwing over the misery and want of the Eternal City the magnificence of Catholicism. All the surroundings of this religion are harmonious and imposing; and, although we may regard these in the same spirit as we do the luxuries of Paganism, those of the Protestant Churches affect us differently, being modern innovations, rather than the natural reflections of ancient splendor that hold us enthralled in vast cathedrals so imposing in their solemn grandeur, with the Cardinals in their purple, the sombre monks, the veiled nuns, the pageantry of the Papal Court, and the thunders of the Vatican to add to the souvenirs that the name of Catholicism arouses.

The "splendid Vatican still gleaming in the Latin sunlight," is simply delicious, so is the "pageantry" and the "thunders."

The Church hospitals in New York have received the following amounts from the fund resulting from the collection on Hospital Sunday: St. Luke's Hospital, \$5,000; the House of Rest for Consumptives, \$2,000; Home for Incurables, \$2,000; St. Mary's Free Hospital for Children, \$2,000; and the Free Home for Incurables, \$1,500.

## The Convocation of Williamsport.

To the Editor of the *Living Church*:

In your issue of Feb. 25th, the Rev. Dr. Hopkins indulges in some bold criticisms on a report of the proceedings of the Convocation of Williamsport, which, in the month of January, appeared in the *LIVING CHURCH*. He seems to think it strange, that, in the brief report referred to, mention was made only of the fact of his having introduced certain resolutions in relation to a division of the Diocese, together with a statement of the dean's objections to them; while, all that he did in the premises, and all that he successfully carried through, notwithstanding the dean's opposition, are unrecorded facts. The resolutions had already been published by him in the Church papers. Was it necessary that some one else should reproduce them? However, Dr. Hopkins congratulates himself on the opportunity thus afforded him to come before the public, with "a much more extended setting forth of our movement." It must be admitted that he has been active in the direction indicated; he has done much and said more; all the credit that justly belongs to him should be freely given. On that score, it is safe to say, there will be no controversy, nor even competition. He appears to make much of the fact that both memorials presented to the Bishop and Convention, requesting that the Convocation of Williamsport might be formed into a new Diocese, were signed by our present dean—who now says such a course is impracticable. So he said at the very inception of the movement. It was well understood that he signed the first memorial, in order that the question of division, which had been raised, might be brought up, and the sense of the Convention taken as to whether any division might be expedient, and, if so, on what lines. He also signed the second memorial (the question still remaining undecided), on the express condition that it should not be presented to the Convention with his name appended, unless in the meantime a sufficient endowment, say, \$70,000 or \$80,000 should have been secured for a new See. The idea entertained by several others who signed the memorial, was—the erection of two Convocations into a separate Diocese (for instance, Williamsport and Harrisburg); which would have some show of reason and common sense. But as they could not act in their own Convocation for those outside of it, they were willing to take the initiative, by asking that the Williamsport Convocation might be made a new Diocese, with a view to test the question of division, and ascertain what practicable division, if any, could be made. The union of two adjacent Convocations for the purpose named, is a measure which it is believed they would still advocate, in opposition to the visionary scheme of Dr. Hopkins, to set off one Convocation—the weakest of the four—and dignify it with the name of "Diocese."

But what seems to be the chief gravamen of Dr. Hopkins is both curious and characteristic. After noticing the dean's opposition, he says: "And yet, the movement for the new Diocese has made such progress, that the Bishop has fixed \$30,000 as the sum which he will require to be secured as an Episcopal Fund for the new Diocese, before he will give his canonical consent to its erection; and the entire sum has been secured and something over." Thus, by an ingenious arrangement of his facts and fancies, Dr. Hopkins becomes bewildered, and really makes it appear (perhaps contrary to his intention) that the Bishop, acquiescing and moving in the matter, had fixed on a certain sum for endowing the new Diocese of Williamsport, and that his demands in that regard had been fully complied with. It should have been added, that the above sum of \$30,000 includes about \$14,000 of the present Episcopal Fund; all of which it is assumed by Dr. Hopkins, will be available for this purpose. The account of the proceedings of Convocation that did not embrace all this, Dr. Hopkins compares to "the play of Hamlet with the part of Hamlet left out." Now—as Dr. Hopkins admitted on the floor of Convocation—the Bishop, in reply to his letter on the subject, *did not say* that, if an endowment of \$30,000 should be raised, he would consent to the erection of a new Diocese on the lines of the Convocation of Williamsport; but he did say, that he would consent to the erection of *no new Diocese* unless \$30,000 had been secured as an Episcopal Fund, and there should be a reasonable unanimity. This is the part of Hamlet which our critic, by mistake, leaves out; while the part which he supplies takes the hue of his imagination, and will be received for what it is worth.

J. H. BLACK.

### Williamsport, Pa.

#### Church-Matters in Philadelphia.

From our Special Correspondent.

S. Barnabas' Church, Kensington, having been declared free from debt, was consecrated on Quinquagesima Sunday. The Instrument of Donation was read by J. S. Biddle, Esq., after which the Consecration Service was proceeded with. The Sentence of Consecration was read by the Rev. C. E. Betticher, Parish-priest, and laid by the Bishop upon the Altar. Morning Prayer was said by the Rev. Dr. Hare, and the Rev. Dr. Syle. The Rector said the Litany.

There being no Celebration, the Epistle and Gospel of the Office were read by the Bishop, who was also the Preacher. In his sermon, he explained the meaning of the Service, laying emphatic stress upon the fact that the edifice was no longer man's but that it was God's; that it became His, when the Sentence of Consecration was laid upon His Altar; and that it was to remain His for all time.

Some thirty years ago, a Society connected with Christ Church Parish was instrumental in building a church in a desolate portion of the city, its objects being—to meet the spiritual needs of that district, and to erect a lasting memorial to Bishop White, the first occupant of the See. With the last-named object in view, the new church was called Calvary Monumental. The work of this parish has been gradually diminishing, owing to the changing nature of the neighborhood. The railway companies are buying all the property in the vicinity, and transferring the people to other localities; and this has led to a contemplated change of site. The vestry of Christ Church, out of whose hands the temporal management of Calvary Parish has never passed, decided a few months ago, to sell the property, and to invest the money in the name of Calvary Monumental Church, provided the Rector deemed it advisable to continue its work in another locality. A growing section of West Philadelphia was pointed out to him; and a canvass of the neighborhood made it evident that a church was needed there. The Bishop was taken over the field, and his agreement to this opinion was made known. Over one hundred people—residents of this neighborhood—a large proportion of whom are communicants, have asked for the erection of a church building. By a Diocesan Canon, the written consent of the three nearest Rectors must be obtained, before a church-edifice may be erected. In this case, the three nearest churches are separated, by a long interval, from the site selected for the new church. And yet, their Rectors, one and all, refused to give their consent to the request of the Calvary Parish. Meanwhile, the Rector of Calvary, having means at his disposal, began the erection of a church in the designated place; and the building grew under the steady hands of skilled workmen, until its completion, not many days ago. Nothing could be said against this; a Clergyman, as well as any man, having the right to erect a church-building, if he please. The Canon referred to required the matter to be sent to the Standing Committee,—this Committee having the power to overrule the refusal of the three nearest Rectors. The Canon was obeyed, in this particular; but the Standing Committee has postponed the consideration of the matter to future meetings. The question naturally arises: "What is the cause of the active opposition on the part of the three nearest Rectors, and the tacit opposition on the part of the Standing Committee?" The answer is plain. The three nearest Rectors are afraid of this new Parish. The rumor has gone forth that its Services will be "Ritualistic." A dreadful fear that they will attract people from outside the parish limits, has taken hold of them; and this was sufficient to call out the written refusal. It is important to understand the exact relative positions of these three nearest churches, and the new church. As has been said, each of the three is at quite a distance from the new building; each is crowded with worshippers; many of the people who asked for the erection of the church now go to no church, because of the distance of even the nearest to their locality. The children of these people, for want of a Sunday School, either go to no Sunday School, or are taken in by Schismatics. In short, souls are starving, and Food is being refused. The new building is now the property of the Rector of Calvary Parish, who is awaiting the final decision of the Standing Committee. As the majority of this Committee are believed to be in league with the three nearest Rectors, the character of its verdict is not unsuspected. If the refusal of the Rectors should be confirmed, the new building will be sold, and Calvary Monumental Parish will become extinct; for the abandonment of the old site is only a question of time. But, if the refusal be overruled, a valuable work will be set in motion, where it is greatly needed. H.

Philadelphia, Feby. 28, 1882.

The Bishop of Durham, Dr. Lightfoot, stated at a recent temperance meeting in Newcastle, that about six years ago he determined to try what there was in total abstinence, and he was now convinced that it was best for all, young and old. He slept better at night, and worked better through the day, than when he took drink.

### SIMPLE TRUST.

Written for the *Living Church*.

Lord, be with us every hour,  
And defend us with Thy power;  
Free from sin, from passion free,  
Fix our thoughts alone on Thee!  
When, by care and wrong oppress'd,  
Vainly seek we earthly rest;  
Teach us, Lord! Thy way to see,  
And forever trust in Thee.  
When temptations round us roll,  
And would fain assail our soul;  
Grant us grace to shun all fear,  
Feeling Thou art ever near.  
So, with steadfast trust in Thee,  
May Thy will our portion be;  
Guide us through the Lent of strife  
Onward to eternal life!

W. M. D.

The Church at Work.

Reports of Progress in Various Fields, by our Correspondents.

Albany.—The Fourth Regular Meeting of the Frontier Associations was held in Port Henry, Feb. 8th, 9th and 10th. The opening Service (the Celebration of the Holy Eucharist) was held in Christ Church, the Rev. W. R. Woodbridge, rector, being celebrant. The Rev. Irving McElroy was the preacher.

The regular business meeting was held in the Rector's rooms, in the afternoon, when the Rev. Irving McElroy was re-elected Secretary, and two new members were added to the Association. Various Committees were appointed, and the question of the "Settlement of the Canon of the Old Testament Scriptures" was thoroughly discussed.

At 7:30 P. M., Evening Prayer was said, and Rev. J. B. Pitman preached. On Thursday morning there was an early Celebration, Rev. J. B. Pitman being celebrant. The remainder of the morning was spent in spiritual conference and in business. At 2:30, the Office was said, the Rev. W. H. Cook reading an Essay or Meditation on the 23d Psalm.

After the Service, at the business meeting, Au Sabie Forks was designated as the place for the next meeting, and the Rev. H. M. Smyth and Rev. W. B. Woodbridge were designated as essayists. At 7:30, Evening Prayer was said, and Rev. C. A. Bragdon preached. On Friday morning there were the usual early Celebrations. Rev. E. L. Tay was celebrant. A business meeting was held during the morning. At 2:30 Service was held when Rev. E. L. Tay preached; and at 7:30 Evening Prayer was said, the Rev. Irving McElroy being the preacher. In addition to those already named, the Rev. C. E. Cragg was present, and participated.

The work of the Association, so far, has demonstrated its usefulness. Services partaking largely of the nature of Missions have been held in five parishes; and Spiritual Conferences, somewhat in nature like Retreats, have been held at each meeting by the clergy, much to their spiritual advantage. The development of each other's needs, trials, difficulties, and dangers, have been very marked. The actual expense to each member has been very small, averaging only \$2.65 for each meeting; and the outlay has been more than repaid by the increased life of clergy and parishioners.

Colorado.—The Bishop has secured Miss E. W. Brown, late Principal of the Training School of Nurses at New York, as matron of St. Luke's Hospital, Denver. Miss Brown brings two other nurses with her, and this admirable institution is now in good working order.

Connecticut.—The Rev. Dr. Harwood, of Trinity Church, New Haven, sailed on Saturday, the 18th inst., for his journey abroad. During his absence, Prof. Goodrich, of Middletown, is to officiate on Sundays, and the Rev. H. M. Denslow, late of Grace Church, New Haven, will take the Lenten Services. Before Dr. Harwood sailed, the Rev. Canon Knox-Little, of Manchester, England, preached in Trinity Church, before the Berkeley Association of Yale College; and though the weather was most unfavorable, the large and intensely interested congregation, showed how great was their desire to hear this remarkable man, and how highly they esteemed the privilege.

It was one of his best efforts, if, indeed anything spoken by Knox-Little can be called an effort, so involuntarily do the almost inspired words seem to bubble up from the depths of his soul. The beautiful text—"Be thou faithful unto death and I will give thee a crown of life"—was just the one to draw from the lips of this "golden-mouthed" orator, the most eloquent appeals to the followers of Jesus in every condition of life, to be faithful in all their round of daily duties, to their Lord and Saviour—faithful unto death. His words took root in the heart, and linger in the memory beyond the words of any ordinary man. Those whose privilege it was to hear him during his first visit to this country, say that the language of his earnest appeals is with them still, as fresh as when first uttered.

Georgia.—The new St. Philip's Church building, at Atlanta, is rapidly approaching completion. This is hardly the time to describe its style and detail of design. Suffice it to say that it is in the main a brick structure, chastely yet elaborately trimmed with stone. It has a clerestory, and a Gothic trussed roof. The windows are eclectic, and will be adapted for serviceable use in this latitude, while retaining that massive grace belonging to Gothic architecture. The chancel is of suitable dimensions; the chancel-window is memorial, manufactured in England, and after the pattern of those in Westminster Abbey. The sills and divisions are of free-stone; the outer vestibule is an open archway; above this vestibule, a fine cross of Kentucky marble, six feet high, with sculptured ivy clinging to it, is to be placed. Towers and turrets will be suitably ornamented with designs in marble. Just one block away, stands the Roman Catholic Church. On its corner-stone is the legend: "Thou art Peter, on this Rock I will build My Church." Upon the corner-stone of St. Philip's is inscribed: "Built upon the Foundation of the Apostles and Prophets; Jesus Christ Himself being the head Corner-Stone." The structure is worthy of the Secedity and capital of the State.

St. Luke's Cathedral is receiving some improvements upon the lot, a new fence being a part of it. The Rev. Wm. C. Williams, D. D., is Dean, and the Rev. C. N. Beckwith, assistant. The Cathedral clergy serve the Mission of the Redeemer. This mission is, under God, the fruits of the loving labor, for ten years, of the daughter of a priest, now in Paradise. She gathered, and in some instances taught to read and write, and instructed in the Catechism, many a son of toil and heads of families, who, with their wives and little ones clothed and in their right mind, sit at Jesus' feet in Holy Church. A delicate young lady, by holy toil and unswerving faith, has accomplished a work that a priest might be thankful to be permitted to achieve.

Christ Church, Savannah, the oldest in the South, and having a somewhat ancient structure, is repairing the old building. As is usual under such circumstances, these repairs extended much further than was anticipated; in addition to which the summer cyclone ruthlessly increased the necessity for still greater repairs. The site where the church stands, and also that of the old church-yard a short distance away, were conveyed to that parish by Royal Letters Patent.

At Cedar-town.—The Rev. H. K. Rees, Priest-in-charge, the President of large iron-works located at that point, has offered to build, upon grounds to be donated by himself, a stone church that shall cost \$2,500, if \$1,000 more be raised and paid for that purpose. In other words, he proposes to give about two dollars to every one raised for the church-building. Favorable progress has been made in raising the required sum.

The Rev. Geo. Macauley has removed to Dalton, to enable him to minister more readily to St. Mark's, Dalton, and the Mission at Calhoun.

Illinois.—The fourteenth Convocation of the Northern Diocese of the Diocese was held in Emmanuel Church, Rockford, Feb. 7th and 8th, 1882. There were present during the Convocation, the Bishop of the Diocese, Canon Knowles, of the Cathedral, Rev. Messrs. Sweet (Dean) Royce, of Detroit, Heermans, of Amboy, and Snyder, Rector of the Parish.

The first Service was on Tuesday evening. Evening Prayer was said by Rev. Mr. Heermans, of Amboy, and the lesson read by the Rector of the Parish; after which, discussion followed upon the subject of Lay Co-operation in Church work. Mr. Heermans spoke of the importance of the co-operation of children in Church work, and the Rev. Mr. Royce upon the co-operation of men in Church work. The attendance at this Service was very good. The attention of the congregation gave to the speakers seemed to indicate their appreciation of what was said. After a few remarks by the Rector of the

parish, by way of exhortation to the faithful to persevere in good works, the congregation was dismissed.

On Wednesday morning, after the Litany, the Dean read a very interesting paper upon the subject of women's work in the Church. The paper was written by a lady who had large experience in Church work and knows where she speaks. We could heartily have wished that the sacred edifice might have been filled in order to hear this able, Churchly, and interesting exposition of the true mission of women in Church work.

At 3 o'clock there was a business meeting of the Chapter. Reports of missionary work at Warren, Lena, Savanna, Rochelle, DeKalb, Polo, Morrison, Amboy, Lee Centre, and Tonica, were made. Beside the regular work of parish needs, all the above places are supplied by the clergy of this Diocese.

Mr. Snyder reported the gratifying and encouraging results of the Ladies' Aid Society of his parish, of having raised and having on hand now about one thousand dollars toward building a rectory for Emmanuel Church. May they be encouraged more and more to continue the good work thus begun!

There was a goodly number present at Evening Prayer. After a shortened Service, the Bishop delivered an exceedingly able, critical and learned discourse upon the subject of the Church doctrine of Sacrifice. After the Services, the Bishop was heartily congratulated by his clergy for his mastery and learned efforts.

Iowa.—Griswold College pursues the even tenor of its way, as we see by its Annual Catalogue. It is still, however, without sufficient endowments to enable it to meet its present very limited current expenses. It earnestly appeals to its friends and to churchmen in every part of the country for aid.

The following are the most pressing of its needs: To endow two professorships, each \$20,000; to complete the endowment to two professorships, now only partially endowed, each \$10,000; to endow scholarships, each \$3,000 to \$5,000; to erect additional buildings, \$50,000.

Kansas.—The Diocesan organ announces that some of the vacancies which so suddenly occurred some three months ago, are being filled. The Rev. Wm. T. Bowen has accepted an invitation to St. John's Memorial Church, in Parsons, Labette Co. The Rev. R. C. Talbot has returned to the Diocese, and accepted the rectorship of St. Matthew's Church, in Newton, Harvey Co. And the Rev. J. C. Chamberlain, from the Diocese of Quincy, has taken charge of St. John's Church, in Wichita, Sedgewick Co. There are several other points, it is hoped, which will be supplied before long.

Kentucky.—The Convocation of Covington met in the Church of the Nativity, May-ville, Wednesday, Feb. 15th. Besides the Rector (Rev. W. Dudley Powers), there were present the Dean (Rev. Wm. M. Pettis, of St. Paul's, Newport), Rev. S. M. Young, M. A., of Trinity, Covington, and the Rev. Ed. S. Cross, of the Advent, Cynthiana. Divine Services were said Wednesday morning and evening. On Wednesday at 11, the Holy Communion was celebrated, the Rev. W. M. Pettis celebrant. All of the visiting clergy preached during the Convocation. At a business meeting the Dean read an interesting paper entitled, "Some of the Dangers of our Sunday School System." This session of the Convocation produced happy results among the clergy and in the Parish generally.

New Jersey.—St. Andrew's, Mt. Holly, has been greatly improved by the erection of a new chancel, twice the size of the former one. An alcove has also been built at the right of the chancel, to which the organ has been removed from the west gallery. On Monday, Feb. 9th, the chancel was consecrated by the Bishop of the Diocese, who was assisted in the Services of the day by the Rev. Drs. Hill and Weld, Rev. Messrs. C. M. Perkins (rector of the parish), Crawford, Lamb, Lightbrite, McKim, and others. The Bishop preached a very fine discourse from the text, "Reverence thy Sanctuary: I am the Lord." In the course of his remarks, he explained the use and significance of the appointments of the choir and sanctuary.

The Convocation of Burlington, met on Tuesday, Feb. 7th, in the Church of the Ascension, Gloucester (Rev. T. O. F. Milby, Deacon-in-charge). Morning Prayer was said at 9 o'clock; and at 11 A. M., the Holy Eucharist was celebrated, the Bishop of the Diocese being celebrant. He was assisted by Dean Hill, and the Rev. Messrs. Pettit and Murray. The sermon, by Rev. C. W. Duane, dealt with the historic continuity of the Church. None of the congregation (which was quite a large one) withdrew after the Prayer for the Church Militant. Altar-lights are used in this church, and the teaching is Catholic. At 3 P. M., the Convocation assembled for a discussion of the important question: "The best method of conducting Sunday Schools." In the evening, there was Service, followed by missionary addresses. The attendance of clergy was large. The next meeting will be at Cross-ways in March.

New York.—The Rev. Robert Weeks, late of St. Luke's Church, Catskill, is enjoying his sojourn abroad. In a friendly letter recently received, he says: "There is a large English, and a large American colony in Dresden, and each keep pretty much to themselves. You would think the English Church enough for both; but no, they must each have their respective organizations, and separate places of worship. At the suggestion of the English clergyman I called on a blind lady, and what was my astonishment to learn that her husband (now dead) was a brother of Mr. G., of Catskill, and that she knew all about my family who are connections of the G's."

A. has also found a St. Agnes school-mate; but we have made few acquaintances, we are too busy." It will be remembered that the Rev. Clarence Buel, now Assistant in St. Luke's Parish, New York, and a cousin of Dr. Kniecherbockers, of Minneapolis, was for some years in charge of the American Church at Dresden.

Mr. Week's successor, in Catskill, the Rev. William H. Harrison, S. T. D., has entered upon his pastoral duties with great zeal, and has already made himself acquainted with all, or nearly all of his flock. St. Luke's Church was opened on Thursday the 9th of Feb., for the funeral of a former dearly beloved Pastor, the Rev. Louis Legrand Noble, late Rector of St. John's Church, Ionia, Mich. His weary frame, so identified with all that is beautiful in nature and in art, in this lovely region, was laid to rest in the picturesque burial ground which crowns the hill commanding a view of Cole's pleasant home towards the East, and of the entire Catskill range on the West, with the peaceful village between the lovely Hudson and the beautiful Catskill on the South, while around were gathered the sorrowing parishioners of other days, with scholars, artists and divines, men eminent in their professions, and counted among his most genial friends. With all these his influence was great and of the happiest kind. Many of the most celebrated pictures produced in this country, were, while in progress, frequently submitted by the artists to his valued and superior criticism. Sound churchmen, both among the influential laity and the clergy, are indebted, for their correct understanding of the doctrines of the Church Catholic, to the faithful teaching of the late Rev. Louis Legrand Noble.

New Mexico.—A Correspondent, writing from Santa Fe, says: "The climate is lovely, the air being cool and bracing. The 'Old City' is beautifully situated, surrounded as it is by high mountains. The sunrise and sunset afford a gorgeous spectacle. Bishop Dunlap has called on us, and we were much pleased with him. He is a great favorite here with all. The Services of the Church are held in a room of an adobe house; and a good congregation turns out, generally in the morning, and sometimes at night also."

Bishop Dunlop works very earnestly for the interests of the Church, and is trying very hard to raise the balance of what is needed to finish a fine stone structure, which is in course of building for a church edifice. They have spent \$4,000 on it, and have \$1,000 in sight, and require still another \$1,000 to finish it. The Bishop considers the prospect as being excellent; but, as the Mission is in great

straits for the balance needed to complete the church, he asks earnestly for aid."

Northern New Jersey.—The Convocation is the simple title of a little eight-page sheet published at Newark, of which the second number of the second volume (being the issue for February, 1882) has lately reached us. It contains a brief record of the work in the Diocese, and is put forth with the single intention of giving information to those who desire and pray for the extension of the Kingdom of Christ, and of promoting a heartfelt, personal interest in the cause of Missions. In the present number, we find a condensed but very interesting account of eighteen mission stations where the Church is prosecuting her work. In all, the people at these points contribute about \$5,000 per annum towards maintaining the ministrations of the Church.

We are glad to see, also, in this number of the Convocation, a letter from the Rev. J. Sydney Kent, Priest-in-charge of the flourishing Associate Mission, of which we gave some account in a recent number of the LIVING CHURCH. The same number of this mission-sheet gives some interesting particulars with regard to the Diocese of Northern New Jersey. From this account we gather that the Diocese occupies a little more than one-third of the area of the entire State, and more than one-half of its population of 1,131,000 souls. Since its organization in 1871—a period of seven years—its clergy-list has been increased by nine. Four new parishes have been admitted into it on with Convention, and the gain in the number of Communicants has been more than 2,000.

Missouri.—On Wednesday, Feb. 15th, at Christ Church, St. Joseph, Rev. Wm. A. Hatch, Deacon, was advanced to the Priesthood by the Bishop, assisted by the Rev. T. H. Vail, Bishop of Kansas, the Rev. Dean Ellery, of Topeka, and a large number of clergy. The sermon was by the Bishop of Kansas.

In the afternoon of the same day the St. Joseph Convocation assembled at Christ Church Rectory, the Bishop presiding. The Rev. Wm. A. Hatch, of St. Paul's, Maryville, was elected Secretary. Rev. Jas. Runcie, D. D., was nominated to the Bishop for appointment as Dean for the ensuing year.

The evening session at Christ Church commenced at 7:30 P. M. Evening Prayers were said by the Rev. Dean Ellery and Rev. Dr. Runcie, and the discussion of the questions "How can we best meet prevailing forms of unbelief?" and "How may we best develop spiritual life in the Church?" was clearly opened by the Bishop, ably continued by Dean Ellery, and the Rev. Messrs. Reed, Leonard and Smyth, and closed in a masterly manner by the Bishop of Kansas.

In the afternoon session of Thursday, Bishop Vail addressed the clergy on the Principles of Christian Giving, and in the evening at the Chapel of the Holy Trinity, South St. Joseph, he addressed a large audience and administered the Sacramental Rite of Confirmation to two persons.

The next session of this Convocation will be held at Grace Church, Chillicothe.

Mississippi.—The beautiful little church of All Saints, Grenada, in which nearly everything—windows, Font, Pulpit, Lectern and Communion "Service"—is "In Memoriam," has been further benefited by the erect on of a Memorial Altar, the pious offering of Mrs. R. A. Weatherly, a communicant of the Parish. The Altar (made by R. Geissler, N. Y.) is of oak, carved in the best style. The *Trisagion* appears in raised lettering, on the front face of the table—"In Remembrance of Me," in the same style of lettering, forms an ornament frieze to the Altar; while the three panels beneath contain the "Alpha" and "Omega," and "I. H. S.," the Greek monogram of "Jesus." The base bears this inscription:

"To the Glory of God, and in Memory of Joseph Weatherly, M. D., First Senior Warden of this Church. Entered into Rest, December 4th, 1880."

The Altar was solemnly consecrated by the Eucharistic Worship of the Holy Trinity, by the Rector of the Parish, Rev. Wm. C. McCracken, on Septuagesima Sunday. The sermon was from the text, "In Remembrance of Me," and comprehended these lines of thought: 1. The naturalness of memorials for the loved and lost. 2. The Church's fidelity in remembering Christ, by keeping Him constantly before her children, in teaching, in emblems, in symbols, in architecture, and in all her Services and Prayers, which, like lines leading to a common centre, find their "true" meaning and efficacy in the one Service instituted by Jesus Himself, when He uttered the words of the text. 3. Object teaching, which appears to some to be a modern secular discovery, is the time-honored heritage of the "One Holy Catholic and Apostolic Church," by which she has taught Christ and Him crucified for centuries, in storied windows and in varied symbol. The one grand lesson of it all being the sublime Truth that there is a living Christ, who is the Life of His Church on earth (His mystical Body) of which we are members; as He is the Life of all those faithful souls who have "entered into rest," and with whom we have communion, through Him, our mutual Life.

St. Paul's Parish, Woodville, has raised about \$100, and intends repairing and beautifying the church.

Trinity Parish, Natchez, has issued the first number of a Diocesan paper, to be known as the *Church News*. We gladly welcome the new venture to our table.

Pennsylvania.—*Saint Chrysostom* is a very modest little sheet, published at 2907 West Park Avenue, Philadelphia, by the Rev. Chas. S. Daniel, the incumbent of St. Chrysostom's Church, which is situated on 28th Street and Susquehanna Avenue. We gather from the programme that Holy Communion is celebrated every Sunday and on all holy days. The seats are not rented, but are free to all, and the church is open all day for Private Prayer. We are glad to see that Mr. Daniel appears to be encouraged with the prospect before him, although it is evident that he is engaged in an arduous struggle.

Quincy.—At Trinity Church, Geneseo, a series of Services with sermons and addresses was held during the week following Septuagesima Sunday. Large congregations were gathered, and the interest was marked. The Rev. James Newman, rector of Emmanuel at Cambridge, preached on two evenings, and on the other two the people and clergy had the privilege of listening to the Bishop of the Diocese. The Rev. Wm. H. Sparling has been the rector of Geneseo since last October, having charge also of St. John's, Henry. Both parishes are making progress under his leading and care.

The Services above noted were in accordance with the request of the Convention, the like having already been held in Princeton, Galesburg, Henry, and Aledo. May our Lord prosper the Church in this earnest young diocese!

There are to be daily Services during Lent, with weekly Eucharist, at the Cathedral and the Church of the Good Shepherd. In his pastoral the Bishop says:

"Your Lent be with our Lord Jesus Christ. Let it be a hallowed retreat from all worldly occupations and cares, not of positive necessity. Appreciate the character of temptations to which you have yielded. Recognize the fearful and eternal consequences of sins which you have chosen or allowed. Look on the cost of Redemption, and share in His Humiliation, Passion, Cross and Precious Death. Realize what it secures to you, and what gratitude it demands."

Rhode Island.—The "Busy Bees" and "Messenger Corps," two juvenile societies connected with St. Luke's, East Greenwich, are ably assisting the older members of the parish. The Rev. Mr. Ackley, of Warren, is becoming quite popular in the lecture field. The Rector of St. John's Barrington, on a two months' leave of absence, is doing missionary work in Texas. Water that had been brought from the River Jordan, was used in the administration of the Sacrament of Holy Baptism in a parish Church recently.

South Carolina.—At the special request of the Board of Trustees of the University of the South, and at great personal sacrifice to themselves, Bishop Elliott, of Western Texas, and Bishop Galleher, of Louisiana, delivered addresses at Grace Church,

Charleston, on Feb. 14th, touching the needs of the University, and illustrating the simple method by which those needs can be met. They were listened to by a large and appreciative audience, and there is every reason to hope that their appeal will bring forth fruit.

Texas.—On Sexagesima Sunday, the Bishop of the Diocese held an Ordination at Christ Church, Houston, when two young men, Mr. David Sessums, Master of the Grammar School, Sevanee, and Mr. Reginald Collisson, late a Methodist preacher, of Houston, were Ordered Deacons. The Rev. Dr. Patterson preached the sermon, and presented Mr. Sessums; the Rector of the parish, Rev. J. J. Clemens, presented Mr. Collisson. The Service throughout, although long, was very interesting. The surpliced choir sang well, and a large number of the faithful communicant. At night, the new-made Deacon, Mr. Sessums, preached to a good congregation. Both these gentlemen aroused more than ordinary interest in the parish; from the fact that Mr. Sessums is a Houstonite by birth, and the people are justly proud of him. Mr. Collisson was a young Methodist minister, of more than ordinary promise, and had charge of a Methodist congregation here at the time of his conversion to the Church. Both will doubtless do good work for God and the Church. Mr. Collisson has taken charge of Belton; Mr. Sessums is with the Bishop.

Western New York.—Bishop Cox visited the parishes in Geneva, on Sunday, Feb. 19th, confirming eight at St. Peter's, and nineteen at Trinity. The class at St. Peter's was smaller than usual, on account of the late illness of the rector.

It is expected that Trinity Church, Middleport, will be consecrated on the 11th of April.

Bishop Cox will visit the churches in Rochester, on the Sundays in Lent.

Wisconsin.—As announced in our last issue, the third Annual Diocesan Retreat of the Clergy occurred at Nashotah Seminary during the week before Lent. A large proportion of the Rev. clergy of this Diocese were present, under the presidency of the Bishop. The opening Service and Address took place on Tuesday evening, the 14th, in Nashotah Chapel. On the two following days, the order observed was as follows: 7 A. M., Celebration; 9 A. M., Oral Meditation; 10 A. M., Morning Prayer; 11 A. M., Spiritual Reading; 12 M., Office and Intercessory Prayer; 3 P. M., Office and Address; 7:30 P. M., Evening Prayer and Address or Instruction.

The subjects of the Meditations were—on Wednesday—"God, in His Attributes and Necessity to Man's Heart and Life;" from the words: "O God, Thou art my God! Early will I seek Thee;" and on Thursday—"The Fragments that remain;" from the words: "Gather up the fragments that remain, that nothing be lost."

The subjects of Spiritual Reading were—"The Monotony of Piety;" "Wearieness of Well-doing;" "Confidence in God, the only Worship."

The subjects of Instructions and Addresses were—"Difficulties in the World without us;" "Difficulties in the External Life and Circumstances of the Church;" "Difficulties within Ourselves."

The exercises of the Retreat were concluded by the Professor of Ecclesiastical History; and the final Address was by the Bishop of the Diocese.

It seems quite settled, now, that these Pre-Lent assemblies of the Clergy in the Diocese of Wisconsin should become an established Diocesan custom; and the sentiment seems to be universal, that Nashotah House, of all places, the most proper for such a purpose. Its great traditions of faith and piety, its holy seclusion, the enchanting beauty of the spot, the frank hospitality of the President and Professors, the presence of the young Seminarians (who not only devote themselves to the comfort of the visiting clergy, but who are themselves—by observation and experience—trained to do work similar to that of this special character, whenever, in the future, it shall be asked of them—all these are circumstances likely to control, in the future, the determination of Nashotah Seminary, for the Annual Retreat.

An admirable feature of the Wisconsin assemblies, is—that the Rule of Silence is largely observed during the whole period of retirement. It is thoughtfully relaxed by the Bishop, to such an extent as not to become oppressive to those brethren who have not been accustomed to its pressure; but, in the main, the "Good Seed" of the Word sown is not permitted to be snatched away by untimely conversation. During the time passed in the Refectory, Lectures from the Holy Scriptures and from the "Imitation of Christ" are read throughout the first part of all meals.

It only remains to be said, that the old spirit remains at Nashotah; and that she is to-day, as she always has been, almost of the best spiritual impulses and aspirations of the Church. She is the child of the Saints, who as holy example from the hearts of her heroic founders; and the very atmosphere is charged with the feeling of the old ecclesiastical life and spirit. Professors and students look forward to the increase of her influence, and to the extension of her attraction. Her history, her traditions, her spirit, the faithfulness of her teaching, and the absence of distracting influences; all tend to build up, in her young men, the true ecclesiastical spirit, and the right tone of life. In her "quietness and confidence," Nashotah does not take such pains to make herself known, as she well might do. The young Postulants and Candidates for the Sacred Ministry who are looking for just such a Spiritual Home, ought to know her far better than it is to be feared—they commonly do.

Harvard University has had another gift of \$100,000 from a Boston man.

Business firms in Paris are under a great financial strain, and many of them have failed.

A Pittsburgh manufacturer proposes to erect buildings of glass, manufacturing the material the size of a common brick. He says that the cost will not exceed that of a cut granite building, and with the material colored, fine effects can be gotten. Of course, people living in glass houses will remember the old adage about throwing stones.

It is officially announced that three battalions of Austrian infantry encountered 1,000 insurgents, Jan. 27th, on the banks of the Narenta, and the rebels, after losing considerably, retreated.

It costs \$200,000 per year in salaries for the officials who attend to the vast throng of immigrants who land at Castle Garden.

A new system of gold mining has been introduced into Georgia, by which the sand and gravel in the river bottoms, which hold the gold-grains, are taken up and automatically washed. One boat washed out \$200 in gold, in three hours, at an expense of \$12. It is said the rivers of that State flow over golden sands.

During the year just past there were published in England a total of 5,406 new books, of which 1,296 were new editions, books already known to the public. This shows a falling off, as compared with the year 1880, of about 300 books, which is attributed to the rapid development of the periodical press.

The German Government is pushing its amiability with Rome with great zeal. Herr von Schloetzer started as German Minister to the Vatican on Monday, and arrangements have been made for the submission of a batch of new bills, favorable to the Catholics, whose vote Bismarck wants, and whose vote he is willing to buy at any price.

Lemons as well as oranges are becoming an important crop in Florida, and they have an advantage over the other fruit inasmuch as the trees come into bearing at an earlier age—from two to four years instead of from six to ten. They are picked green and colored yellow by sulphur fumes, as on the Mediterranean. Florida lemons are very large and juicy, and stand above all others in market.

Official returns of the French vintage for the last year, present some instructive information concerning the phylloxera. It appears that the total acreage had fallen, through the ravages, to 5,200,000 acres, being a decline of 250,000 from 1880, and of 370,000 since 1874. At this rate America will presently be looked to for a supply of wine.

BOOK REVIEWS.

THE HIDDEN CROSS. THE FOSTER SISTERS. By Lucy Ellen Guernsey. New York: H. M. Whittaker. Chicago: Jansen, McClurg & Co.

These books belong to the large class of publications which convey excellent moral sentiments in the form of stories. Our opinion is, that there are too many such books, and too many of them are read. The result is that few of the present day have intellectual stamina enough to set about reading anything which requires mental exertion. We have come, therefore, to have some scruples about recommending books of this class, even where they possess so much literary merit, and are as pure in tone as the two above-mentioned.

GERMAN PRINCIPALS. Part I. On the plan of Dr. Smith's Latin Principia. New York: Harper & Brothers. Chicago: Jansen, McClurg, & Co.

The German Principia has one shining merit—it uses the Roman characters instead of the "crinkly" Teutonic, thus saving the student's eyes from the strain of distinguishing the long o from an f, the Y from the H, etc. Those who think it desirable to study German as a dead language will find in the Principia the qualities that have made the Latin Principia a favorite text-book.

THE WORDS ON THE CROSS. Seven Sermonettes. By the Rev. Charles M. Parkman, B. D., Rector of St. Peter's, Spotswood, New Jersey. New York: Thomas Whittaker, 2 and 3 Bible House, 1882. Paper, 35c.; cloth, 60c.

We learn from a brief prefatory note, that these short sermons, which are very excellent, have been frequently preached by the author at the Good Friday Service, adopted, and is becoming more extensively adopted, and is known as "The Three Hours Service." The motive of their publication is the hope that they may be helpful to some of the faithful who may desire to spend a portion of the anniversary of our Blessed Lord's Crucifixion, at the foot of His Cross. They can be adapted also as "Readings" during the Lenten Season. The moderate price of this little book brings it within the reach of most of our readers.

A Heart's Problem. A Novel. By Charles Gibson. Price, 10 cents.

God and the Man. A Novel. By Robert Buchanan. Price, 20 cents.

Marriages of the Bonapartes. By the Hon. D. A. Price. Price, 20 cts.

America: A History. I. The United States. II. The Dominion of Canada. III. South America, etc. By Robert Mackenzie. Price, 20 cents.

New England: A History. 1830-1835. Edited by Prince Richard Metcalf. The Papers Classified and Arranged by M. A. De Klunkowstrom. Part V. Translated by Gerard W. Smith. Price, 20 cts.

One May Day. A Novel. By Miss Grant. Price, 20 cts.

The Constitutional History of England from 1760 to 1860. By Charles Duke Yonge. M. A. Price, 25 cts.

The Making of England. By John Richard Green. Price, 60 cts.

Among the Ruins, and other Stories. By Mary Cecil Hay. Price, 15 cents.

The above are the latest issues of the Franklin Square Library. The Messrs. Harper are evidently determined that the American people shall have, in a cheap and handy form, everything worth reading which appears on either side of the Atlantic.

PRAYERS BY THEODORE PARKER. A New Edition, with Preface by Louisa M. Alcott, and a Memoir by F. B. Sanborn. Boston: Roberts Brothers, 1882. 16mo. cloth, pp. 200. Price, \$1.

This little volume is confessedly intended for such New England readers, and others over the land, as count themselves among the friends and not the enemies of Theodore Parker. For such there are doubtless charms here, which will not so quickly dissociate from painful memories of his teaching. The book brings to us, we confess, an indescribable sadness, not lightened by the enthusiastic preface and biographical sketch which introduces it, the aim of which is to save from growing forgetfulness and indifference a name of power in New England thought twenty years ago.

A DREAM OF THE ATONEMENT. With Illustrations. London: Rivingtons. New York: T. Whittaker. Price, \$1.

This is a very attractive little book, presenting an allegory of the relation of faith and works. The illustrations are well drawn and the mechanical work is excellent. The principle of service and duty as a fruit of faith is commended to the sympathy of the reader in the charming description of a dream.

CATECHETICAL INSTRUCTION ON THE CHURCH AND ITS ORDERS. By the Rt. Rev. Henry Cottrell, D. D., Bishop of Edinburgh. Edinburgh: T. & A. B. Clark, the Bishop of Iowa, Davenport, Iowa, 1882.

An immense amount of sound doctrine is embodied in this little tract of less than fifteen pages. It was originally prepared, as Bishop Perry informs us in the Introduction, "in accordance with a Resolution of the Episcopal Synod in Scotland;" and, having received the commendation of that body, it has obtained a wide circulation in the Scottish Church. It is intended to be committed to memory by older catechumens and Sunday School Children, and is commended by the Bishop of Iowa to Church-people generally.

Messrs. E. & J. B. Young & Co. have sent us a little pamphlet written by the Rev. Dr. Batterson, entitled "A Few Thoughts for the Beginning of Lent." The author shows all the benefits of a right observance of Lent Season, and well sums up by saying: "Lent comes to teach us how to pray, how to fast, how to give, how to conquer self! If we make it a reality, and not a sham, our Eastern brethren will be 'The shout of them that triumph,' 'The song of them that feast!'"

The Century Magazine will, in the next and succeeding numbers, be largely occupied with the Jewish question. In March, James Bryce, M. P., the historian, writes about Beaconsfield, and incidentally about the Jews in general. In April, Miss Lazarus will answer the question, "Was Lord Beaconsfield a Representative Jew?" In the same number, Madame Ragozin will describe the present situation in Russia, from a Russian point of view. A reply to Madame Ragozin, by a Jewish writer, will appear in the May number and other papers will appear in which the relation between the Israelites and Christians

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

The Great Wrong.

To the Editor of the Living Church: Enclosed find my check for \$5.00 for that afflicted brother whose library is in danger. Dr. Fulton's "Bowels of Mercies" is just the thing and should be read by the whole Church.

I suppose that I know the other Church paper alluded to. It has already a fine reputation "for business principles" and a keen eye for "the main chance." A short time ago it was accused of carrying on both a theatre and a church on "purely business principles." With such heavy drafts on its purse and business ability, of course it could not find time to pay attention to a poor missionary who was so unbusiness-like as to suppose that he was sent to build churches, and to take some ventures, as business men in the world do; and, what is worse yet, to actually suppose that a pledge given for the Lord's work involved an obligation to pay it,—such a lunatic ought to lose his library.

But there are growing up in the Church, among its wealthier members, very erroneous ideas. One of these is, that, if a man is poor, or unfortunate in business, it is his own fault. He is not so smart and business-like as the Hon. Demas Gradgrind.

The other idea is, that a clergyman can, and must live on less than any body else, and do more.

The way the clergy in many parishes, and in all missionary stations are paid, is a shame and disgrace to the whole Church, many of whose members absolutely "roll in wealth." And even some of the Bishops write disparagingly of their "applying for parishes," and "trying to change," as though they were "men of unrest," and greedy of "filthy lucre." I know a man of good ability who has paid out within ten years \$3,000, for the privilege of preaching the Gospel. He has built several churches, brought into the Holy Ministry a score of good men, brightened hundreds, and spent himself freely in the work. But, of course it was not on "purely business principles." If it had been, he would have had the \$3,000 in the bank, or a good farm; and churches would have remained unbuilt, and people unbaptized, until Demas Gradgrind, and the Rev. Dr. Worldwise, got ready to take it in hand. But so goes the world, and so it will go, I suppose, till we shall realize that the Church of God is the continuation of the Incarnation, bound, by solemn obligation, to continue to do and teach what Jesus "began to do and teach." Bound to succor the needy; to sympathize with distress, even when it does not exist "on purely business principles;" and to make the first purpose of life the growth and spirit of the Kingdom of Christ. S.

Religious Orders.

To the Editor of the Living Church: In your issue of the 18th of February, 1882, there are two communications, under the above caption, in which the Society of St. John the Evangelist, and the parish of St. Clement's, Philadelphia, are particularly referred to and criticized.

That parish, some five or six years ago, in the exercise of a power, which equally belongs to every other parish in our communion, that is, the power of choice in selecting a priest, elected a member of the Society of St. John the Evangelist as its Rector. He entered upon his duties as such Rector, subject to the charter and the by-laws of the corporation, and amenable to the laws and Canons of our Church, precisely the same as would any other priest.

Undoubtedly, the Vestry and the Congregation understood, that, if the Superior of that Society, whenever he should think their Rector might be more usefully employed in another field of labor, or for any other reason, should request him to resign the Rectorship, he would be bound under the agreement and rules of that Society, to do so.

That is a risk which the parish assumed, that is, a risk of losing a Rector whom the parish might desire to retain. But the risk was not greater than it would have been, if the Rector had been a secular priest, instead of one belonging to a religious Order. In the former case, the wishes of his wife, or the interests of his children, or the temptations of a higher salary, might perhaps withdraw him from the parish, and at a time too when his services were most earnestly desired.

To say, therefore, as your correspondent "X" does, that St. Clement's "is practically in the hands of a Religious Society whose members render obedience to a foreign Superior," is contrary to the fact, and of course, contrary to the truth. St. Clement's is, theoretically, legally, and practically, in the hands of the corporate authorities of the parish, and the clergy of the parish hold the same relations to it, and are bound by the same obligations to it, and to the Bishop of the Diocese, as are the clergy of any other parish in this or any other American Diocese. Their relations to the Superior of their Society, in no wise affect their duties or obligations as priests of St. Clement's.

The evident purpose of your correspondent, to create a distrust of the clergy of that Church because they happen to be English priests, and members of an English Society, is, it seems to me, ungenerous and unmanly. That it is unchristian is obvious. Is the Kingdom of God on earth a mere question of boundary lines; and its ministers to be held in honor on one side of the line, and treated with contempt on the other? Is Christianity a local affair, and are its professors coming from another country, to be regarded in the Church, as strangers and aliens?

But the Rector of St. Clement's "owes such obedience to the English Superior as an American priest could not lawfully render!" Mere idle assertion. But indeed! and did not the late Rector, an American priest, owe the same

obedience, and did "X" discover that he was doing this unlawful thing during the five years he held the Rectorship, or was it only when his friend was, "as it were, compelled to resign," that the scales fell from his eyes?

The late Rector resigned, because it seemed to the Vestry of St. Clement's that the welfare of the parish would be promoted by his resignation. That his assistants would resign, if he remained, was undoubtedly a prevailing reason why the Vestry asked his resignation. It would have been equally a reason whether the assistants had been American priests or English priests, secular or religious. If, in any parish, the Vestry and congregation are, upon due consideration, of opinion, that its temporal and spiritual interests would be better served by the assistant than by the Rector, and one or the other must go, then, however worthy the latter may be, I do not hesitate to say, that it is his duty, in deference to that opinion, when authoritatively expressed, to resign. And this is what occurred at St. Clement's. In the labored attempt of "X" to make out a case against English priests, belonging to the Society of St. John the Evangelist, and to awaken distrust and suspicion against them, he ventures upon statements wholly improbable on the face of them, and which I feel warranted wholly to deny.

He says, "a number, at least, of the parishioners of St. Clement's, are so led astray, that they distinctly profess that the care of their souls belongs neither to their Rector nor even directly to their Bishop, but to the regular priests of the Society of St. John; that they have placed themselves in the hands of that Society, and that their Rector has charge of them only in the character of a member and representative of that Order."

I dare say, that some factious parishioners of St. Clement's, finding that "X" was an ultra protestant in the disguise of a Catholic Christian, and dancing in the wind, under the spur of his prejudices, about "foreign intrusion" and "foreign interference," may have practised on his credulity; but they really deserve reproof, if they carried the joke so far, as the above extract would seem to indicate. Y.

A Lenten Experiment.

To the Editor of the Living Church: My cure is in a place where the Church has been established less than three years. The people are from all parts of the world, having been attracted by the wealth of the rich oil field of which this town is the centre. In the Church we have representatives of every School of thought. Last year we occupied for the first time the Church-building during Lent, it being the first Lent in the history of the parish which could be properly observed by frequent public Services. My decided preference was for the Daily Prayer, but the question was put whether it was wise to arrange for so many Services in a parish just organized, and in which Lent had virtually never before been kept.

To reach a satisfactory solution of the problem, I addressed a circular note to my parishioners, setting forth the object of the Season, and the manner in which it should be observed; and asking them to pledge themselves to try to attend all the week-day Services. I enclosed a card with printed form of promise, and in due time forty of them were returned to me duly signed. With this nucleus of worshippers, I felt fully justified in appointing the daily Service, with Service both morning and evening in Holy Week. The attendance was excellent. Until very heavy snow storms and extremely cold weather interfered, it was far beyond my expectation. The interest was sustained throughout the entire Fast. This year I have again sent out the "promises," and already the number returned with signatures exceeds that of last year by one-third, while it will without doubt receive further additions. The plan has succeeded so well in this parish, that I am willing to commend it to brethren who have charge of young parishes and missions in which the people are not established in Churchly ways. The advantages of the plan will probably suggest themselves to your readers, but the fact that people have some definite aim before them, and place on record their determination to accomplish it, may lead them to unusual exertion. A. B. PUTNAM. Bradford, Pa., Feb. 20, 1882.

The Saratoga of the West.

To the Editor of the Living Church: When I first came to this locality, in May, 1880, I found that Church Services were held every Sunday afternoon in the school house, as they had been for some years. A young Canadian Deacon, who was here for his health, had charge. A lot, in the very centre of the village, had been given to the Church, and during the following summer the foundation of a small stone church-building was laid. It was then thought best to build a wooden chapel that could be paid for with the funds on hand, rather than incur an indebtedness by proceeding with the stone building. A decision, this, for which I am very thankful; for, though the little chapel is very plain, there is a satisfaction in knowing that it is paid for, which we should not have had for years, in the stone building. That may come some day; but, for a long time yet, the little chapel will answer every purpose. It cost thirteen hundred dollars. I believe there is not a dollar of indebtedness on a single church-building within this Jurisdiction; a pretty good showing, I think, for Colorado. The Congregationalists have a small stone building. There are the only Services held here, except ours. The Church-people are but few—about twenty Communicants, I believe; and almost without exception, they are persons of very moderate means. Since April, Mr. George L. Neide, of Albany, a candidate for Holy Orders, has been in charge. He will be ordained Deacon in the spring. The Rev. G. T. Le Boutillier, of Colorado Springs, six miles distant, has general supervision of the Mission, and administers the

Holy Communion once a month; and Mr. Neide pursues his studies with him.

Now, you will be surprised, perhaps, when I tell you that, although we are happily out of debt, we need pecuniary help; and if you ask me why it is so, I will tell you. Our need arises from the single fact that the few Church-people cannot unaided support a missionary, and the Bishop has threatened to withdraw him. That must not be, for there are too many reasons why Manitou must have a clergyman. It is bound to be—in fact, is, already—the Saratoga of the West. Nothing could surpass the loveliness of the place, nor the perfection of the climate. For my part, though so far from home, it possesses for me such a fascination, that I cannot bear the thought of ever leaving it. It is an exquisite little world of itself. It consists of a few houses and stores (the resident population is only three hundred), four large hotels, and a few streets, all shut out from the rest of the world by high mountain peaks (now crested with snow), and by foot-hills. The village itself is nothing; but the surroundings are grand and ever-changing in the varying lights and shadows. And it is living, to merely breathe the cool, pure, bright air, and to be free from the malaria, with its headache and languor, of lower altitudes. Such bright air, such blue sky—intensely so even in moonlight—and such moonlight, with its color-effects on mountains, rocks, and village in the valley, are simply indescribable. You doubtless smile, but it is an impossibility to help raving over this wonderful, wonderful little spot of creation. Not a drop of rain falls during the winter, and little snow. It is the land of sunshine. The nights are cold; but it is a dry, crisp cold. When the sun is high, we open doors and windows to let the warm air in, and heavy clothing is burdensome. I have seen people carrying sun umbrellas in mid-winter; and yet, one would freeze quickly at night. We do not feel the sudden changes as we should in a moister atmosphere. The mountains, whose southern side is toward us, are bare most of the time; while those toward the north are white throughout the winter. The little town is dull and sleepy enough through the winter; it is in a state of rest and preparation for the busy summer. Two of the hotels, however, are kept open; and quite a number of tourists find the winter quite as enjoyable as the summer. From June to October, they come by thousands from all parts of this country, and even from Europe; and then the little place is gay enough. Every year the number increases. The hotels and boarding houses are crowded to the utmost, and many camp in tents on the surrounding hills. Some Scotch people are wintering here, who have crossed the Atlantic eighteen times and travelled over Europe and the Holy Land, and they say they have seen no place to compare with this spot.

There are beautiful walks and drives, most wild and picturesque; and hundreds ascend Pike's Peak each summer. There are ten mineral springs; some in the very centre of the town, and all within a mile's distance. Some are strongly impregnated with iron; others with soda or sulphur; and one is a fine Seltzer water. The Navajo Indians used to bring their sick to bathe in and drink the water of one of the soda springs (which now bears their name), believing that the constant bubbling of the water was caused by the breathing of the "Great Spirit." The medicinal properties of these springs, and the adaptability of the climate to the cure of many diseases (especially asthma and consumption), draw many invalids. Hardly a family, but has come on account of some invalid member; and the hotels are thronged with them. A sad feature of life here is the sight of the many suffering sick, and the sound of the consumptive cough. Often they come only to die; not a few, to die alone, among strangers. For them, and for pleasure tourists, it is of great importance that we have a priest, and all the various ministrations of the Church. We like to make the Services attractive, for people frequently attend for the first time; and sometimes a good first impression will bring about a desire for a further acquaintance. Among the village people, the Church is doing a good work, particularly among the young men; some of whom had not attended any religious Service for years, but now come regularly and take a great interest.

For a week before Christmas, they worked with remarkable enthusiasm—brought loads of evergreens from the sides of the mountains, and worked day and night in arranging decorations for the chapel; on one occasion, three of them actually worked through the entire night. Tourists from cities say they have not seen more tasteful decorations. They sing with the choir, and are interested in becoming acquainted with the Services. This is mainly due to Mr. Neide's popularity among them. He is very enthusiastic, and seems to inspire others with enthusiasm I hope he will be allowed to remain. We have a Sunday School of thirty children, in which I teach. Their Christmas tree was the most finely decorated of any ever seen in this part of the country. The Christmas festival is considered a great affair. Last week, a Font was received, the gift of the Chapel of St. Chrysostom, New York. The "Ladies' Aid Society" is working to raise money to carpet the chapel. Articles are made to sell to guests at the hotels in the summer. We need a new organ. The one now used did service for "Union Meetings" for years, is very small and worn out. And we greatly need a Communion Service. The pews are yet to come, rude benches serving as yet; and the walls ought to be frescoed. We mean to work as hard as possible for them ourselves; but there are few to work, and we are not a people of leisure. It will take a long time for us, unaided, to furnish our little House of Prayer; so if any kind friends, interested in the spread of the Church will give us their aid, the money will come where it is needed, and to a place worth working for. S. F. H. Manitou, Col., Feb., 1882.

Tobacco Poisoning.

To the Editor of the Living Church:

It has occurred to me that a few scientific observations, upon a practice far too common among both clergymen and laymen might not be out of place in your valuable journal. I refer to the habitual use of tobacco. It seems to me that were only the physical evils of the habitual use of the drug appreciated, no one, surely none of the reverend Clergy, would for a moment indulge in the baneful habit.

Tobacco contains a deadly poison called Nicotina or Nicotia, which stands next to prussic acid in the rapidity and energy of its poisonous action. It poisons all animals. On man, the essential effects of tobacco are best illustrated by the action of nicotia. "Employed experimentally in doses of 1-32 to 1-16 of a grain, it produces a burning sensation in the tongue, a hot acrid feeling in the fauce, and a sense of rawness throughout the oesophagus. Small doses produce a sense of heat in the stomach, chest and head, and even in the fingers, with some excitement of the nervous system; larger ones cause heaviness, giddiness, torpor, sleepiness, indistinct vision, with sensitiveness of the eye to light, imperfect hearing, laborious and oppressed breathing, and dryness of the throat. In forty minutes after the larger dose, a sense of great debility is perceived, the head droops, the pulse-rate falls, the face grows pale, the features are relaxed, the coldness advances gradually toward the trunk, and faintness ends in loss of consciousness. The nervous system, after the debilitating influence of the poison has developed itself, shows its condition by muscular spasms, which begins with tremulousness of the extremities, and gradually involves the whole muscular system including the respiratory muscles, so that breathing is oppressed, gasping, and incomplete," and asphyxia is very liable to follow. These are some of the effects of nicotia. But "dried tobacco leaves contain from 2 to 8, and occasionally as high as 11 per cent of nicotia."

A detailed account of the evil effects of the habitual use of tobacco by smoking, snuffing, or chewing, would occupy more space than we should be permitted to use in this communication; but a condensed statement of the principal ones may not be omitted. "It lessens the natural appetite, more or less impairs digestion, and induces constipation; while it irritates the mouth and throat, rendering them habitually congested, and destroying the purity of the voice. It induces an habitual sense of uneasiness and nervousness, with epigastric sinking or tension, palpitation, hypochondriasis, and neuralgia. It renders the vision weak and uncertain, causing objects to appear nebulous, or creates muscæ volitantes (motes dancing before the eyes), and similar subjective perceptions. In numerous instances, it has produced amaurosis. Similar derangements of hearing occur, with buzzing, ringing, etc., in the ears, and even hallucinations of this sense. Often there is a feeling of a rush of blood to the head, with vertigo, and impairment of attention so as to prevent continuous mental effort; the mind is also apt to be filled with crude and groundless fancies, leading to self-distrust and melancholy. The sleep is frequently restless, and disturbed by distressing dreams. It impairs muscular power and co-ordination, probably both by interfering with nutrition, and by exhausting nervous force, and usually keeps down the growth of muscle and the deposit of fat."

This is no fancy sketch, nor is it the mere private opinion of one man, but is from the best authority known to the medical profession. (See National Dispensary, Edition of 1880 page 1404 Art. Tabacum.) "Doubtless there are many persons who use tobacco in one or more forms who experience few or none of these evils, and whose constitutions seem proof against its mischievous effects; but such persons are usually laboring men who are much of the time in the open air, and perspiring freely. Persons of sedentary habits seldom possess sufficient strength of constitution to withstand the influence of the powerful drug. Clergymen, from the sedentary nature of their pursuits, are, therefore, more liable to the pernicious influence of this narcotic than others, and in very many cases their valuable lives are shortened by its use. So far, the physical effects of tobacco may be clearly traced. Its moral effects are still more deplorable. But we have not space in this article to enlarge upon that head, except to inquire, how are we to keep our boys pure and free from evil habits, when those to whom they are accustomed to look "to point to Heaven and lead the way," indulge in such filthy and unnecessary practices.

Permit me to suggest a remedy. It is now the season of Lent. Let each one who knows he is in slavery to the bad habit sacrifice it during this Holy Season. By Easter he will have so far obtained control of himself, as to enable him to continue on in the same good course the remainder of his life. L. R. JEROM, M. D. La Grange, Feb. 22, 1882.

Latest advices from Peru indicate the final success of the Chillans.

The average life of an English gold sovereign is about eighteen years—that is, the coin loses three-quarters of a grain in weight in about that length of time. It then ceases to be a legal tender. It is said that of the 100,000,000 pounds of British gold coinage, 40 per cent, is worn down below the legal weight.

The Atlantic has been unusually rough and stormy this winter. A steamship, the William Burbit, arrived last Sunday after a voyage of nineteen days from Newcastle. The Captain was twenty days in sailing from Amsterdam. It took the Joliet eighteen days to come over from Dundee. A number of steamers are now overdue.

It is reported that in the last eleven months the Panama Canal Company has lost 69 officers, engineers and other rs, by yellow fever. Laborers who die of the disease are hardly counted, and until recently the company refused to furnish them with coffins. One American contractor who started out in the morning with 45 men had nine stop before noon, attacked by the dreadful disease.

Farmers living along the pipe line in Sussex County, N. J., say their milk is flavored with kerosene oil. They think there is a leakage from the pipes into the pond from which the cows drink.

General Grant, when asked the other evening where was the sword which he wore at Lee's surrender, answered: "I didn't have any on. I seldom wore a sword. I did wear one at the battle of Shiloh, and it saved my life. A ball struck it and broke the scabbard, which dropped on the field. I believe Mrs. Grant has the blade. She is better at saving things than I am."

A new Ministry has been formed in Brazil, Martinho Campos assuming the Premiership and the portfolio of Finance.

Berthold Auerbach, the Jewish novelist, well known from his successful "On the Heights," died the other day. He was seventy years old.

Thirty New York milkmen paid \$1,000 apiece, the other day, for the privilege of putting water in their milk.

Florida has 50,000,000 oranges this season, and calls it a short crop. It is but a few years since orange-raising, except as a kind of fancy farming, was unknown there, but the business is growing so fast that five years hence the production is expected to be 250,000,000.

Boston does not like the movement to establish elevated railroads in that city. Vigorous efforts are making to prevent their construction. It is understood it is not the prospect of something elevating that the "Hub" does not like, but rather the possibility of a fall from its lofty heights.

Arresting the Progress of Consumption.

The action of "Compound Oxygen" in arresting the progress of pulmonary consumption has been so marked and constant in our administration of this new Treatment, that we are warranted in saying that, if taken in the early stages, eight out of every ten persons affected with this disease might be cured. In this disease, as every one is aware, the only hope of the patient lies in the establishment of a higher vital condition. Now Compound Oxygen is an agent that gives directly this new and higher vitality. But we cannot too earnestly urge the necessity of using this Treatment in the very commencement of pulmonary trouble, and before the disease has made any serious inroads upon the system and reduced its power to contend with so dangerous an enemy. Too many of the cases which come to us are of long standing, and the chances for a radical and permanent cure just so far remote. That Compound Oxygen benefits, or cures, so large a proportion of these cases, is much a surprise to ourselves as to our patients. Our Treatise on Compound Oxygen, with large reports of cases and full information, sent free. Drs. STARBUCK & PALLEN, 1109 and 1111, Girard street, Philadelphia, Pa.

Curran was one day engaged in a case in which he had for a colleague a remarkably tall and slender gentleman, who had originally intended to take orders. The judge observed that the case under discussion involved a question of ecclesiastical law, Curran interposed with, "I can refer your lordship to a high authority behind me, who was once indicted for the church, though in my opinion he is fitter for the pulpit."

How is it this for a three-year-old? An old man was passing the house Sunday, taking exceedingly short steps. The little one looked at him for several minutes and then cried out: "Mamma, don't he walk stung?"

Mothers who have children, who are subject to Croup, read this. Allen's Lung Balm should always be kept in your house, and be given immediately when the first symptoms appear, which will remove the mucus collected in the throat, and save the life of your dear child.

A New Haven minister of the gospel told one of his deacons that he was cured of a very distressing sound, which kept him awake nights. Since using Dr. Benson's Celery and Chamomile Pills, his hearing has become normal, and his nerves are steady and true.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility, relieved by taking Menston's Peptonized Beef Tonic, the only preparation of beef containing its entire nutritious properties. It is not a mere stimulant, like the extracts of beef, but contains blood-making, force-generating, and life-sustaining properties; it is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork, or acute disease; particularly if resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, New York.

An advertisement reads: "Wanted—A young man to be partly out-door and partly behind the counter;" and the Cleveland Leader asks: "What will be the result when the door slams?"

Itching Piles—Symptoms and Cure.

The symptoms are moisture, like perspiration, itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected, if allowed to continue, very serious results may follow. "Dr. Swayne's All-Healing Ointment is a pleasant sure cure for Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch Blisters, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. J. C. Swayne, 816 North Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists.

To the intelligent it is needless to observe that homeopathic treatment offers the most safe, speedy and perfect results in all cases involving the important organs of speech and respiration. Our leading public speakers and singers have long recognized this important fact and fully appreciate its benefits. Dr. Peiro is the only homeopath in Chicago who devotes entire attention to this class of diseases, and of his success the highest reference will attest. He offers no "Home treatment" or other illusions, but to those who are in need of thorough, careful and effective medical service, derived from wide observation and long experience, he will gladly confer, at his office, 88 Madison St., Chicago (opposite McVicker's theatre). Hours 9 to 4 except on Sundays.

A GOOD FAMILY REMEDY! STRICTLY PURE, Harmless to the most Delicate!

By its faithful use CONSUMPTION HAS BEEN CURED when other Remedies and Physicians have failed to effect a cure.

Jeremiah Wright, of Marion County, W. Va., writes us that his wife had Pulmonary Consumption, and was pronounced incurable by their physician, when the use of Allen's Lung Balm entirely cured her. He writes that he and his neighbors think it the best medicine in the world.

Wm. C. Digges, Merchant of Bowling Green, Va., writes, April 4th, 1881, that he wants us to know that the Lung Balm has cured his mother of consumption, after the physician had given her up as incurable. He says, others knowing her case have taken the Balm and been cured; he thinks all so afflicted should give it a trial.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balm after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume his practice.

Wm. A. Graham and Co., Wholesale Druggists, Zanesville, Ohio, writes us of the cure of Mathias Freeman, a well-known citizen, who had been afflicted with bronchitis in its worst form for twelve years. The Lung Balm cured him, as it has many others of Bronchitis.

AS ALSO CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, All Diseases of the THROAT, LUNGS and PULMONARY ORGANS.

C. S. Martin, Druggist at Oakley, Ky., writes that the ladies think there is no remedy equal to Lung Balm for Croup and Whooping Cough.

Mothers will find it a safe and sure remedy to give their children when afflicted with Croup.

It is harmless to the most delicate child! It contains no Opium in any form.

Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It Never Fails to Bring Relief.

Call for Allen's Lung Balm, and shun the use of all remedies without merit and an established reputation. As an Expectorant it has no Equal! Sold by all Medical Dealers.

The Living Church.

March 4, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter. Subscription, \$2.00 a Year. To the Clergy, 1.50. Advertising Rates, per agate line, 15 cts.

C. W. LEFFINGWELL, D. D. CHICAGO. 162 Washington Street. NEW YORK. No. 6 Cooper Union.

The New York office of this Journal is removed from 40 Bible House to 6 Cooper Union.

Notices of renewal, discontinuance, change of address, etc., should be forwarded to the Chicago office.

The Publisher must again call the attention of persons remitting money, to the fact that there is a loss of twenty-five cents for exchange on checks or drafts on banks outside of New York, Chicago, Boston, Philadelphia, and Baltimore.

"A Great Wrong."

Dr. Fulton's appeal, which under the heading, "A great wrong," appeared in the LIVING CHURCH of January 28th, is meeting with ready response. Still the sum required, \$500, is far from having been raised. The subscribers of our paper will aid us, to save our brother's library.

The facts have only to be stated to touch all hearts. A priest, noted for his scholarly attainments and for his missionary zeal,—having been promised a donation from an influential quarter—signed a note for \$500, and thus was enabled to finish a much needed church, and to have it consecrated to the service of Almighty God. The promised donation failed, and the only resource of the priest is to sell a library which he has been collecting for thirty years, "and every volume of which marks a period of his intellectual and spiritual life."

These facts came to the knowledge of Dr. Fulton, and he at once wrote the letter which we published. The same letter was sent to a contemporary, which, however, refused to insert it, on the plea that by signing a note which he had not the means of meeting, the priest had acted, "from a business standpoint," in a "wholly indefensible" manner.

The LIVING CHURCH family will not look at the matter from a purely "business standpoint." They will come to the rescue, save our brother's library, and thus add to the treasures laid up in a place where, thank God, "business principles" do not obtain.

If each subscriber will remit FIVE CENTS the object will be more than attained. Over one hundred dollars have been already received. We hope to be able within a very short time to announce that the whole sum has been raised.

We receive, as we go to press, the following letter from Dr. Fulton:

To the Editor of the Living Church: A gentleman who has read the hard case of the missionary of whom I wrote to you recently, authorizes me to say that he will give one-tenth of the \$500 needed to redeem the missionary's library, provided the remaining \$450 are raised by others. JOHN FULTON.

Hindering Others.

The Scribes and the Pharisees were stumbling-blocks in the heavenly path; and they, by their position and authority, held the power of admitting persons into visible union with the Church, or of rejecting them. To-day, there are many who virtually shut up the Kingdom of Heaven against others. There are many, who, not hypocrites, not like the Scribes and Pharisees, not like the declared infidel, but by the powerful silences of things' undone, by the coldness and indifference of thoughts, words, and acts, effectually bar the door of heaven against men.

You are a good moral man. You possess intellect; you are liberal, kind, good, as the world thinks; you are confident in your own power to do right, or to quench the germs of wrong in your own breast. You think that you possess the power and the will to keep within the boundaries of honesty and morality, and that nothing higher, nothing better is needed—at least, not at present. You have little doubt but that your self-governing powers can come to the rescue in time of need, and lift you up out of any misfortune, any affliction—possibly, out of sin. You do not think that repentance and baptism and a Christian life are worth anything now; but still you have no objection if others wish to engage in these spiritual things. Your wife is a communicant, your children are growing up into manhood or womanhood. You do not use physical force in preventing the members of your family from entering the House of God, to worship. You do not tell them, in words, that they shall not worship God. But you tell them that you will take care of yourself, and that they can go to church whenever they like. But stop. You have influence. You have influence not only over the members of your own family, but also over your friends and neighbors. Your son imitates you. He thinks that he can remain at home on the Lord's Day, if you do. It may be that your wife considers it her duty to attend to your bodily wants, rather than to your spiritual needs; and so she is absent from the House of God. Your daughter has so strong a love for you, that she remains away from church, because she desires to be in your company. Soon, your children form a habit of not going to church, just because you have taught it by your example. Your neighbor thinks that you are good enough for him; and, hence, he does not attend the Services of the Church; and, thus, you neither go in yourself, nor suffer them that are entering to go.

The confirmed person, also, hinders others from entering heaven. A headache, or the merest vagary, keeps you back from the worship in God's Temple. The members of your family are at home, because you are. And thus you are the cause of four persons, it may be, being absent from the House of God. Your neighbors are watching you, to see wherein your life differs from theirs. If you do not attend church, they have a plausible reason for not going, especially, since you are a Christian, and they, not. Thus, you bar the gate of heaven against your own children, your friends, and your neighbors. You are wanted in the Church on the Lord's Day. The minister will be there; he has something to do. The baptized and confirmed persons will be there; they have something to do. But you think that the Church and Christ can get along without you. So they can, but only to your detriment. You have confessions and "Amen's" to say, prayers to utter, psalms to read, instruction, absolution, and benediction to receive. A hundred voices are borne to heaven in prayer on angel's wings, but yours is not there. The recording Angel notes your absence in his Book. Thus, you neither go in yourself, nor does your influence allow those that are entering to go in. How much better are you than the Scribes and Pharisees, mentioned in the twenty-third chapter of the Gospel of St. Matthew? How much better, if, by your indifference and passiveness in your soul's welfare, you shut any one out from the Kingdom of Heaven? This sin of omission is one of the worst kind of sins. As Shakespeare puts into the mouth of King Lear: "It is rank, it smells to heaven." This may be your besetting sin. Then pray God to set your feet aright.

Remember Your Pastor.

During Christmas-tide, a very interesting article appeared in the LIVING CHURCH, entitled "After-Christmas Thoughts." In it the writer, very pleasantly, and in good temper, dwelt upon the general lack of thoughtfulness and attention which prevails in parishes in reference to the pastor and his family, in the distribution of Christmas gifts. It seemed to us, at the time, a little over-drawn, or at least, an exceptional case, and we felt disposed to question the justice of the criticism. Several private letters to the editor, however, have convinced us that mutatis mutandis, the description there given, would apply to many parishes and pastors. One letter from the rector of a prominent parish has impressed us deeply, and we believe that our readers will be glad to see portions of it, and that it will serve to stir up their pure minds to remembrance. The lack of attention referred to is not attributed either to ingratitude, or to intentional neglect. It has come, in this case and in most cases, from thoughtlessness. The minister has been regarded as a mere official, whose duty was to look after all the details of the parish; to please everybody, and to show attention to everybody. It is his business. It is expected of him as a matter of course. It does not occur to many that the continual outflow of love and care, on his part, must be replenished by expressions of love and care for him, on the part of those for whom he is laboring. His work is considered as entirely professional and official, whereas, it is the personal and loving care of a father over his children. But here is the letter from which we quote:

"During the reading of the article, our family circle gave continuous expressions of surprise. Our surprise was, that any one but the rector of this parish had known such an experience. With much to encourage me in this field, the one cause of sorrow and disappointment has been, the utter lack of evidences of appreciation from my people. It has been so marked as to depress me at all times, and was once the burden of my delirium in a dangerous illness.

I am now in the twelfth year of a successful service in this parish. A generation of children who formed my Sunday School at first, have grown up to be Communicants. We have had many "good times," planned and carried out by my wife and myself, in which the entire parish, old and young, have enjoyed themselves. Sunday School festivals, with 300 children singing; bright Easter Services, brilliant Christmas Services, with decorations wrought principally by the rector's own hand, and a white-robed choir assisted by eight instruments, without any excess of ritual or complaint on that subject; anniversaries and special occasions of congratulation for everybody and everything—except the rector. A beautiful new chapel has been built by a member of the Church, in grateful recognition of the ministrations of the rector during the illness of the donor. I have presided at every Christmas festival, and with my own hands have taken from the tree—gifts for the scholars, teachers, Superintendent, and sexton; and never an apple, an orange, or bag of candy for the rector's family. The rectory to-day contains not one token of love from the parish—nothing to remind the pastor of the good will and gratitude of his people.

The absence of such expressions is felt more than the lack of money. There are abundant evidences of the thoughtfulness and self-sacrifice of wife and children. I have no need to be reminded that they love me. But I am not so assured of the love of my people. Without some expression from them, some indication of personal regard and affection, especially at times when the interchange of such tokens is common, I am oppressed with the painful sense of being regarded as a mere official, serving for salary, with no place in the hearts and homes of those whom I love in the Lord."

This letter, from which we have quoted, is marked "private," and was not written for the purpose of exciting pity, or of calling out any response in the way of Christmas gifts or other remembrances. We give these extracts by way of suggestion to our readers, and we doubt not they will profit by them. By them they may be reminded that the true pastor is not a mere official, but the head of a Christian family in which they are enrolled. He is related to all his parishioners, by virtue of his office and personal ministrations; not as a hireling, but as a shepherd. He giveth his life for the sheep; and it is due to him that the members of his flock should encourage him by personal expressions of appreciation, as well as by financial aid to the work which he organizes and conducts among them.

A National Scandal.

The secular press informs us of an almost unprecedented rush of office-seekers at Washington. Men and women crowd the capitol, madly eager to secure appointments for themselves or their friends. Public men were never so besieged as now. It is said that the majority of the applicants are represented by women, who plead for brothers, sons, or husbands, as the case may be. Although it is generally known that the honored President of the Senate rarely recommends any one for a place under the government, he does not escape the solicitations and entreaties of the voracious crowd, who go through all sorts of tragical appeals to induce him to interfere in cases where ordinary propriety forbids him to make even a suggestion. To a group who thronged his rooms, Judge Davis addressed himself in a very common sense way: "Why," said he, "do you permit yourselves to be placed in the ignominious position of coming here, begging favors of the government, where there are thousands ready to crowd you to the wall, and fight you for every favor that you ask? You all look intelligent. Why do you not go out and learn to become cooks, housekeepers, chambermaids, if you please, and then you will be certain of a good home and independence. People will then be running after you, instead of you running after them, and the position of a respectable servant in a good family is one infinitely to be preferred to that of hanging to some beggarly office, dependent on the whim or will of some bureaucrat." Whereupon, the unwilling recipients of this piece of good advice flocked out of the room, to badger, no doubt, some other public officer. If all our legislators at Washington should emulate the example of the Vice President, it would put a check upon this desperate evil. Well did James A. Garfield say, in 1877, "it will be a proud day when an Administration Senator or Representative, who is in good standing in his party, can say, as Thomas Hughes said during his recent visit to this country, that, though he was on the most intimate terms with the members of his own Administration, yet it was not in his power to secure the removal of the humblest clerk in the Civil Service of his government."

We must have reform in this matter, or the Republic will come to ruin. The power of patronage must be limited. The principle of "the best man for the place" must be adopted. Competitive examination must take the place of the present iniquitous system. Civil-Service reform has proved a magnificent success in England. We must come to it in America, or suffer consequences which it is impossible to contemplate without a shudder.

"Principles of Individualism."

It is a well-known fact, that the baptism of infants is for the most part given up by Congregationalists of to-day. Their leading organ says: "Congregationalists—under the attrition of Baptist friction on the one side, and the force of their own principles of individualism on the other—have become a good deal demoralized in this particular. They cannot hold, as their fathers did, that Baptism in a large sense placed an infant in the Church, while there is no such consent among them as to its real significance and force, as puts effectual pressure upon their life. Were it generally regarded as a pleasant, profitable and Scriptural act of the public consecration of children to God, it might regain its ancient universality, with possibly more than its recent value."

It is not at all strange that they should abandon this tenet of their fathers. It has with them no proper place or meaning. They are going to feel more and more the logical results of "their own principles of individualism." The Congregationalists have numbered and do yet number among them, strong able, and godly men, but, as it would seem to us, "their own principles of individualism" (to use the very words of their organ) will, more and more, work the ruin of their denomination. This "individualism" is a curse of our day. If it means anything, it means in its outcome—that a man acknowledges no authority, and reverences no dogma. This—"individualism" naturally tends to irreligion. It tends to make him think he is his own—whereas, the whole spirit of the Gospel is "Ye are not your own."

It is with no disposition to fault fellow-Christians, that we say it, but it is our conviction that these "principles of individualism" are anti-Christian, and that their logical results witness that they are. This "individualism" is the dry rot that is eating into the life of American denominationalism. We see its results on every hand. Mr. Emerson, Mr. Miln, Mr. Ingersoll are, each in his way, representative of these "principles of individualism." The first sin was a case of "individualism," and the tempter has never since ceased his endeavors to convince humanity that to be ruled by dogma is degradation, and that men may become as gods, only as every man is a law to himself.

At the very time that the German Parliament are debating a measure to close the Culturkampf, M. Paul Bert lays upon the table of the Chamber of Deputies his Bill "concerning the public exercise of Catholic worship in France," which aims really at the complete suppression of the clergy. The preamble, from beginning to end, breathes that spirit of intolerance and tyranny by which the late Minister of Worship and the other members of the Grand Ministry so distinguished themselves during their brief tenure of power. The Bill itself consists of two classes of enactments. One series of clauses prescribes certain penal provisions for the enforcement of the Concordat and the Organic Article, while another aims at stripping the Catholic clergy of all the rights, privileges, and immunities which even the strictest interpretation of the Concordat would allow them. Of the Penal Clauses, which comprise an entire code, it will be enough to say that they include suspensions of stipend, and

fines and imprisonment. In answer to the question why punishments should be called for which Napoleon Bonaparte would never have dreamt of instituting, M. Paul Bert replies, "Bonaparte had little taste for ideal methods." Among the deprivations decreed by the clauses of the second portion of the Bill are the abolition of free scholarships in the seminaries, the abolition of the salaries of canons, and to come to trifles, the restriction of vicarage gardens to a certain prescribed area, prescriptions and prohibitions relative to donations and legacies, with others too numerous to be mentioned. The abolition of the exemptions of priests from obligation to military service, and further measures against the religious Congregations will, it is announced, form the subjects of a separate Bill. The publication of this Bill has called forth general reprobation, even from pronounced Republican writers and journalists.

The Christian Army.

The Rev. Samuel Fallows, a Methodist minister of varied experience, for a few years past acting as "bishop" in the Cummins sect, has inaugurated a new denomination called the Christian Army, of which he is "General," and others are staff-officers, colonels, majors, captains, naval captains, color-bearers, etc. Its prayer-meetings are termed "knee-drills." Its methods are claimed to be an improvement upon the Salvation Army of England, with less fanaticism and more resolute invasion of the strongholds of sin. Its field of operation is at present confined to the purlieus of vice in the neighborhood of Halsted street on the "West Side" of Chicago. While not being unduly aggressive, the army will resent any indignity, and repel with physical force, if necessary, any mob violence that may be attempted to check its free and unhampered progress when marching through the streets, or engaged in open-air services. The rank and file will wear military caps, and be decorated with a blue ribbon, upon which is printed in gilt a design representing the corner-stone of Solomon's Temple resting upon an open Bible; a shield supported by twelve links which represent the twelve Apostles; and upon the face of the shield the cross of Constantine surrounded by the motto, "The Glory of the Faith." The General-in-Chief wears a white ribbon, and the other officers red ribbons similarly decorated. The different companies of the Army will carry red, white, and blue banners, with a cross in the field. A drum corps is organized, and trained under the direction of an efficient drummer. Among the proposed features of the Army is a temporary home for fallen women. Many will watch the progress of this movement with curious eyes, fearing that results will condemn it; but every one wishing that it may succeed in rescuing souls from the horrible grasp of vice.

"Watchman, what of the night?" So let every man question his soul as the Lenten shadows deepen. Do we realize that it is night, with sin around and within us; or are we deceived by the glitter and the glare of the artificial lights of the world? Do we look for and long for the Sun of Righteousness, or are we content to live amid shadows and to pass through this night of sin to the outer darkness? What of the night? Is it leading on to the morning, or has it no hope, no promise? Amid the obscurities of sin, and under the over-clouded heavens of sorrow, are we drawing nearer to Him Who lighteth every man that cometh into the world? Watchman of the soul! thy gaze should be eastward! The dawn is breaking, and the Sun of Righteousness is arising with healing in His wings. The glory of the Resurrection-morn is on the Eastern hill-tops.

Temptation and sin; redemption, repentance, and restoration—these words epitomize the experience of humanity and the purpose of the revelation of God in Christ. For the contemplation of these great facts, the Lenten Season calls the children of the Church from the business and pleasures of the world, and bids them to pause and think of the realities unseen by the world. Whatever our social or business relations may be, we have other and higher interests. We may be gaining the whole world, or all that may be desirable in the world, but if we are neglecting our souls, what shall it profit us? If we do not repent of sin, return from the far country to the Father's house, and do our duty as redeemed and restored in the family of God, what shall avail all the gains of business or the pleasures of society? All these will be seen to be vanity of vanities by the soul that puts its trust in them.

Suffering is the penalty of sin, and at the same time it is the instrumentality by means of which sin is vanquished. It is a mystery which we cannot fathom. We accept it but we cannot understand it. Suffering is the sign of our separation from God; it is also the signal for our return to Him. We suffer because of sin; we turn from sin because He against Whom we sinned has suffered. By the suffering of the Cross Christ condemned sin. Even by the very fruits of sin He overcame it. Penalty could not prevent sin, with all the suffering that it threatened; but suffering love has subdued it. The sinner is moved by the suffering of Another, though he heeds not the suffering that sin threatens to bring upon himself.

Father Ignatius was about to preach at a well-known church. A popular hymn of Dr. Watts' was sung before the sermon, and when it ended the preacher repeated slowly the last two lines: "Love so amazing, do divine, Demands my soul, my life, my all,"—adding, "Well, I am surprised to hear you sing that. Do you know that altogether you put only fifteen shillings into the bag this morning?"

THE mayor of Philadelphia has been tendered lands in Texas and Florida for Jewish refugees.

The LIVING CHURCH has been criticised for admitting the advertisement of some Sunday School books that were not "Churchy." On the same principle it might be faulted for advertising Order's Concordance. We do not propose, if we know it, to advertise any books that attack the Church or her teachings; but there is a large class of books, magazines, and papers, offered to the American public, that have no relation to the Church one way or another, which we consider as merely merchandise to be judged on their merits, without reference to the Church. These we shall not hesitate to advertise. Such advertisements as the following, from the "Evangelical" Rock, we should decline:

TO SPIRITUALISTS AND INQUIRERS. A NIGHT IN A HAUNTED HOUSE; Sorcery in Science, by Mrs. M. D.; Recognition of Communicating Spirits; Spirit Teaching, &c.

The Chicago Evening Journal of every Saturday has a summary of the editorial pages of the religious papers, which is very admirably done. As a specimen of pithy condensation on the part of the Journal, and to indicate, in the words of an impartial critic, the extent and variety of the editorial contents of a number of the LIVING CHURCH, we give the following from a recent Saturday issue:

The Living Church says that there is no doubt that the preponderance given to physical studies in this age tends to skepticism, as the preponderance given to metaphysical studies and pursuits in medieval times tended to bigotry and intellectual pride; that the church of the past will be the church of the future; that the atheism and infidelity of this age will react into faith and obedience in the next; that the church of the future will use the old creeds, sing the old Psalms, say the old collects, celebrate the old Eucharist, addit itself in general to precisely the same duties and privileges which it has enjoyed for nineteen centuries, lament as the church has ever done, that men can be so foolish as to close their eyes, with suicidal deliberation, and say, "There is no such thing as light," and continue to lead the world in practical philanthropy; that there is a growing conviction among churchmen at the West that there should be a church congress held in that portion of the vineyard, that if the clergy of adjacent dioceses would take greater pains to see each other, and to mingle by such means, it would be to their advantage in many ways; that it is only by lack of courage of one's opinions that all who deny the priestly and emphasize the prophetic function do not become Unitarians; that the catholic creeds are the result of the universal judgment of the whole church of God as an historically continuous body existing in time and space, and never lapsing since its foundation—stones were laid by our Lord, who is its chief corner-stone; that songs and banners, and librettos, and illustrated papers, and the amusing ways by which young teachers draw together and hold the interest of children, all have their value, but these cannot be weighed, a moment, against the solemn impressions made upon childhood by the changes of the Christian year, by the dear old familiar prayers, by the holy reverence for the house of God, by the love of public worship, formed in childhood and growing with the years.

Anti-polygamy meetings have been held in several large cities of the country, expressing the determination of the people to put down the abomination that has its centre at Salt Lake City. At the meeting in Chicago, "Bishop Smith," son of the Mormon prophet, spoke with enthusiasm on the side of morality and law. "The question," he said, "of how we can suppress polygamy without injury to the innocent, is the phase that is giving Congress considerable uneasiness. There is a popular fallacy on this point. It may perhaps astonish you to know that there are not more than two thousand polygamists in Utah. There are hundreds and thousands of Mormons in Utah who will not marry wives, because they do not know where to get wives that have not been contaminated. They do not know what houses have escaped the invasion of lecherous bishops who have robbed hundreds of women of their purity. The men cannot afford to take the risk that marriage means. I am not in favor of a persecution, but there is a great difference between persecution and honest demand for honest obedience to law, and it is that demand that all good people want to see made and enforced in polygamous Utah."

In one of our churches where there is a choir of boys, it is reported that the Rev. Precentor, who has the training and discipline of the urchins, is threatened with legal prosecution for administering corporal punishment to some of the fractious choristers. An irreverent contemporary remarks:

It is very hard upon the "Father" that he should be at the trouble of belaboring a bad boy, and then be threatened, in addition, with a legal prosecution therefor. The Philadelphia Bulletin thinks it too bad, and informs its readers that it understands that choristers' surplises are made short for the very purpose of giving easy access to their lower extremities, as the only remedy for their well known perversity. Probably a heavy ebony crook would be of use in such circumstances; for, if heavily jewelled, like the one now in use in Central Pennsylvania, it might do good execution and yet keep within the requirements of the law. To jerk a boy's leg would certainly be lawful.

From information which has come to hand since the publication, in a recent issue of the LIVING CHURCH, of a letter signed "A Hobart Churchman," it appears that our correspondent was in error in regard to some of his statements, and that a great injustice was done—unintentionally, doubtless—to a most devoted and excellent Christian woman; we refer, of course, to Miss Smiley. We hope to make the amende, more fully, in our next issue.

The daily Services which are being held during this Lent, in the business quarter of Chicago, are very largely attended. Each Service lasts twenty minutes.

We very much regret that the report of the proceedings of the late Sunday School Convention at Detroit failed to reach us in time for the present issue. It is of so interesting a character, however, that, rather than our readers should miss it, we propose to publish it in our next week's paper.

Thoughts for Lent.

As usual, the clergy throughout the land are exerting themselves in every way, that the people entrusted to their pastoral care may derive benefit from this Holy Season.

Let me earnestly entreat you to resolve, on the very threshold of Lent, at its very outset, that you will strive to make the most of it.

There is a word of our Master which says: "Rejoice with them that do rejoice, and weep with them that weep," which we may interpret in this way, that all Christians who care to follow the footsteps of the Lord, should weep and fast now for forty days with Him who fasted, and with all faithful souls who now mourn and weep over their sins, so that when Easter comes, and the Lord of Life and Death gives the world the greatest cause for joy, we, and all Christians, may also rejoice together.

REV. R. C. SEARING, Rector of St. Paul's Free Church, C. Umbria, Pa.

Christ taught his disciples to fast and be as though they fasted not. There must be no vain show about it. Let everything we do be a joy to us, and we shall come into a new and nearer and holier relationship with our Lord than we have had before.

REV. W. A. MASKER, Rector of St. Paul's Church, East Saginaw, Mich.

Lent is not only a time to gather up what has been lost during the year, but it is also intended for permanent progress in the spiritual life.

REV. J. T. WEBSTER, Rector of Christ Church, Dayton, O.

For all of us, my brethren, there are incalculable benefits to our souls in the blessed means of grace now at our disposal, if we but use them faithfully, in humble dependence upon Him Who for our sakes fasted forty days and forty nights, and who calls upon us now by His Church, "to use such abstinence that the flesh being subdued to the spirit, we may ever obey His Godly motions in righteousness and true holiness."

REV. H. C. CHETWOOD, Rector of St. Paul's, Oakland, Cal.

If we give up pleasure and frivolity, it is that we may have more time for the solemn realities; if we humble the body by fasting, it is that we may pray more humbly; if we deny something to self, it is that we may give it to God.

REV. J. J. FAUDE, Rector of St. Thomas' Church, Plymouth, Ind.

The object of the holy season of Lent is a growth in personal holiness. The duties of Lent are Prayer and Fasting. If we are consistent members of the Church, we shall abstain from entertainments, weddings, and all festivities; not because they are wrong, but because they are out of keeping with this season of mourning, and because we shall need more time for devotion and deeds of charity.

REV. W. W. STEEL, Rector of Calvary Church, Batavia, Ill.

Have you not some cause for heart searching and self-condemnation, in your neglect of your duties to God and the Church? You have allowed trivial excuses to keep you from Church, even on Sundays, you have grown careless in your attendance upon the Blessed Sacrament of your attendance upon the Blessed Sacrament of the Altar, slothful in Christian work, cold in prayer and faith.

REV. WALTER H. MOORE, Rector of St. John's Church, Decatur, Ill.

The object to be sought is the deepening of the spiritual life. To this end, the Church prescribes "extraordinary acts and exercises of devotion." (See Prayer Book.) Increase as much as possible the time devoted to private prayer and the devotional reading of Holy Scriptures.

these, especially during Holy Week. "Go your way into His gates with thanksgiving, and into His courts with praise."

REV. J. EASTER, D. D., Rector of Trinity Church, Jacksonville, Ill.

Our Lord tells us to fast and pray. The Church tells us to do it now, in her Lenten season. Why? Because, although we should at all times be engaged fervently in spiritual matters, yet, as we are always prone to become negligent, it is well for us to have one particular season in which these duties shall, for the time, employ our more concentrated and fervent efforts.

REV. M. M. MOORE, Rector of St. Peter's Parish, Oxford, Miss.

By declining all dispensable social engagements, amusements, etc., we gain time for deeper private study of the Bible, Prayer Book, Christian Evidences, Church History, and devotional works, which are too apt to be neglected. Our savings by self-denial, offered at Easter, help to settle our arrears of our home Church support, the diocesan fund, missions, and help the building fund or other Church object.

REV. W. C. HOPKINS, Rector of Emmanuel Church, Champaign, Ill.

The principal ideas and teachings brought to us by the season of Lent, may be summed up thus: "The one leading idea running through it all is penitence, as the great indispensable means and condition on our part for obtaining forgiveness of past sin and of avoiding it in future, and in order to this penitence the first means is self-examination with a view to obtaining a knowledge of the sins committed; then fasting and self-denial generally as a help towards breaking up the sin; then watching against falling into the sin again; then more constant earnest prayer for God's help against it; then, as the special thoughts of passion-tide, a willing self-sacrifice in everything with a crucified Saviour and for His sake Who gave up all for us; then the Suffering Saviour Himself, making atonement for the sins that we have done."

REV. C. J. CURTIS, Editor of the Church Messenger.

Above all things, let us set God before us as a Person to be thought of, to be loved, to be sought, to be found; as that one Person for Whom we are to live, to lose Whom is to lose all, to find Whom is to find all, without the knowledge of Whom, life is nothing but disappointment, sorrow, and misery; with the knowledge of Whom, life is real and true happiness. It may seem as if it could not be necessary to say this, but there are not thousands who simply leave God out of their hearts and lives altogether? Does any one of us know Him, hold to Him as we should? Let this, then, be our first aim in Lent. Determined to know more of God, to see more what He is in Himself, what He has been to us, what we owe to Him, how we can give ourselves more entirely to Him, and how, with ourselves, we can give Him more of our money, our influence, our thoughts, our words, all to be used for Him, and His Honor.

REV. H. G. BATTERSON, Rector of the Church of the Annunciation, Phila.

Personal Mention.

The Rev. J. C. Chamberlain has taken charge of St. John's, Wichita, Kansas.

The Rev. Thomas H. Gordon has resigned the charge of the Church of the Holy Innocents, Oak Hill, Mo., to take effect at Easter.

The Rev. T. G. Williams has resigned the charge of St. Lawrence's Church, Yreka, Cal.

The Rev. R. C. Talbot has accepted the rectorship of St. Matthew's, Newton, Kas.

The Rev. Lucian Holmes has become Rector of St. James', Kittrell, N. C.

The Rev. W. P. Chase has accepted the rectorship of Christ Church, Springfield, Mo.

The Rev. Albert Wells has been elected to the rectorship of St. Mary's, Kansas City, Mo.

The Rev. H. I. Bodley has entered upon his duties as Rector of St. John's Church, North Adams, Mass. Address accordingly.

The Rev. Dr. Hollingworth's address is Park Avenue Hotel, New York.

The Rev. F. B. Ticknor has accepted missionary work in Western Texas. Address San Marcos, Tex.

The Rev. H. T. Widdemer has resigned the rectorship of Christ Church, Ansonia, Conn.

Obituary.

HITCHCOCK.—Died, at the residence of his son-in-law, Jabez B. Bowman, West Troy, New York, Isaac Hitchcock, in the 86th year of his age.

In the blessed hope of a glorious immortality and of glad re-union with those "loved long since and lost awhile," this aged servant of the Lord joyfully obeyed the Master's summons. During a weary illness, the words oftener on his lips were: "O when shall I see Jesus?" His is now the Beatific Vision in Paradise.

"Where loyal hearts true Stand ever in the light, All rapture through and through In God's most holy sight."

MARSDEN.—Calmly fell asleep in Jesus, after a short illness, on Sunday, February 19th, 1882, near York Springs, Pa., Susan Grear, the beloved wife of the Rev. I. H. Marsden, M. D.

Pure and gentle was her life, and its remembrance, like the dew, refreshes the sad hearts of husband and daughter. In the hope of a glorious resurrection, we laid her body to rest, on Cemetery Hill, Gettysburg, beneath the shadow of the National Soldiers' Monument, around which sleep almost 4,000 of the heroes of July, 1863.

CUNLIFFE.—Entered into the rest of Paradise, from the Church in Oxford, Miss., on the evening of Ash-Wednesday, Feb. 22d, 1882, Mrs. Ann H. Cunliffe, in her 74th year. Interment at her former home, near Lexington, Miss.

"Who doth not crave for rest?"

STICKNEY.—At Lewiston, Pa., Feb. 21st, Frank E. Stickney, Esq., aged 36 years. Interred in St. Mark's Church-yard.

Official.

By assignment of the Standing Committee of the Diocese of Indiana, the following appointments have been made by Bishop Seymour for Bishop Talbot, during the months of March and May:

Terre Haute, March 5th, 2d Sunday in Lent.

Worthington, " 7th, Tuesday.

Bloomington, " 8th, Wednesday.

Vincennes, " 10th, Friday.

Evansville, " 12th, 3d Sunday in Lent.

Madison, " 14th, Tuesday.

Aurora, " 15th, Wednesday.

Lawrenceburgh, " 16th, Thursday.

Columbus, " 17th, Friday.

Indianapolis, " 19th, 4th Sunday in Lent.

Connorsville, " 21st, Tuesday.

Muncie, " 22d, Wednesday.

Frankfort, " 23d, Thursday.

Crawfordsville, May 10th, Wednesday.

Covington, " 11th, Thursday.

Attica, " 12th, Friday.

Lafayette, " 14th, 5th Sunday after Easter.

Delphi, " 15th, Monday.

Peru, " 16th, Tuesday.

Logansport, " 17th, Wednesday.

Fort Wayne, " 18th, Ascension.

GEORGE F. SEYMOUR, Bishop of Springfield, Springfield, Ash Wednesday, 1882.

Appeal.

For nearly 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.

Acknowledgments

Table with 2 columns: Name and Amount. Includes Chapel Fund for St. Mary's School, Mrs. Van Nortwick, Batavia, \$5.00, O. L. Campbell, Knoxville, 5.00, F. G. Sanburn, 10.00, etc.

Miscellaneous.

The Burd Orphan Asylum, Philadelphia. The object of this Institution is to maintain and educate the orphan daughters of Clergymen and of respectable Laymen, who have left their families in destitute circumstances.

In addition to a good English education, the pupils are instructed in French, Music, Drawing, Embroidery, Sewing, Housework, and whatever will make them useful and self-helpful women.

Admission is limited to girls between the ages of 4 and 8. They can remain in the Institution until they are 17 or 18 years of age. We are anxious that this Institution should be known throughout the Church, as pupils are admitted from any Diocese; the daughters of deceased Clergymen always having the preference.

There will be several vacancies this year. Address, Rev. G. A. Burton, Burd Orphan Asylum, 63 and Market, Philadelphia, Pa.

A School Partner wanted in a Church Boarding and Day School for Girls, situated in the South, and in a highly prosperous condition. The applicant must be Churchman or Churchwoman, a thorough and experienced teacher and disciplinarian, and with some capital. This is an unusual opportunity. Apply to Church School, care of Robert E. Parke, Macon, Ga.

WANTED.—By two Church women a good locality for a girls' school. Address, School, Milwaukee, Wis.

A clergyman of 20 years experience in educational work wishes to hear of a place which has facilities for establishing a School for Girls. Address F. Box 1667, Boston, Mass.

A Church Clergyman, an A. M., and thirteen years a successful teacher, will receive a limited number of boys to be educated. Location in the country, near an Eastern city. Free from vicious influences. Home care and comfort. Careful instruction. Healthful and mild climate, no malaria. Boys may remain during the summer. Bad boys rigidly excluded. House large, and on an elevation of 400 feet above sea level. Terms, \$360 for school year. Address, Rector, Office LIVING CHURCH.

A lady desiring a situation to assist lady with household duties, needlework included, where she could be made one of the family. References exchanged. Address H. care Carrier 23, Detroit, Mich.

H. B. Bryant and H. D. Stratton were the founders of forty-eight business colleges. Mr. Stratton died in 1881. Mr. Bryant has sold his interest in all but the Chicago College, and is making that the great college of the country.

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REV. ELISHA WHITTELEY, Cor. Sec. HARTFORD, CONN.

In another part of this paper will be found the Twenty-second Annual Report of the Washington Life Insurance Co. of New York. This Company has always enjoyed a reputation for honorable management. Its policies are liberal in their terms, and protected from forfeiture by all dividends standing to the credit of the insured. This valuable provision is peculiar to the Washington.

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TWENTY-SECOND ANNUAL STATEMENT

OF THE WASHINGTON Life Insurance Company, OF NEW YORK.

W. A. BREWER, Jr., President. W. HAXTUN, Vice-Prest. and Sec'y.

Not a Receipts, December 31, 1881. \$5,488,192.34

Receipts During the Year: For Premiums \$1,117,331.03 For Interest, Rents, &c. 320,086.20 1,437,417.33 \$6,925,616.67

DISBURSEMENTS.

Claims by death \$309,850.06 Matured and Discounted Endowments 115,405.54 Surrendered Policies, Cash Dividends and Return Premiums 447,879.95 Annuities 1,968.29 Total paid Policy-holders \$875,103.84

Taxes 11,855.12 Committed Commissions 11,496.73 Profit and Loss 10,622.21 Dividends to Stockholders 8,688.75 Expenses: Rent, Commissions, Salaries, Postage, Advertising, Medical Examinations, &c. 161,167.83 1,068,904.48

Net assets, December 31, 1881. \$5,326,712.19

Policies issued in 1881 2,076 Amount of Insurance \$1,681,460

ASSETS.

U. S. and N. Y. City Stocks, \$1,516,506.30 Bonds and Mortgages, 3,488,873.02 Real Estate, 502,195.15 Cash on hand and in Banks and Trust Co., 255,229.92 Loans on Collaterals, 42,471.88 Agents' Balances, 38,345.92 \$5,826,712.19

Add excess of marked value of Stocks over cost, 231,303.70 Interest accrued and due and unpaid, 36,225.09 Deferred and Unpaid Prem's loss 20 per cent., 135,991.70 Gross Assets, Dec. 31, 1881. \$6,230,233.28

LIABILITIES.

Reserve by Company's valuation, N. Y. standard, \$5,190,188.01 All Other Liabilities, 138,708.27 Surplus, 911,357.00 \$6,230,233.28

Total number of Policies in force, 11,960 Total amount Insured, \$25,095,782

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THOS. R. LYNAS, Asst. Gen. Agt. 148 LaSalle St., CHICAGO.

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NAME THIS PAPER. Address, DAVID C. COOK, 149 Madison St., Chicago.

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LENTEN THOUGHTS: A series of Brief Meditations on the Collects, Epistles and Gospels for the Season of Lent 90

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Calendar.

MARCH, A. D. 1882.

- 1. Ember Day.
2. Ember Day.
3. Ember Day.
4. 2d Sunday in Lent. Violet.
5. 3d Sunday in Lent. Violet.
6. 4th Sunday in Lent. Rose or Violet.
7. Mid-Lent (Refreshment Sunday).
8. Annunciation B. V. M. White.
9. 5th Sunday in Lent.
10. Passion Sunday. Violet.

Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.—II. Samuel xxiv:24.
Do we think to post God off with any, it skills not what fruit? with windfalls, with worm-eaten stuff? Essay's "sour grapes?" Jeremy's "rotten figs?" Hold we Him in so vile account as any is good enough for Him? Malachi tells us otherwise, bids us offer such to our Prince and see if he will take it well. Zachary tells us so likewise. "A goodly price," saith he, "they value Me at." Nay, sure we must have some worth. All the worth is not intrinsic to the thing itself, when all is said that can be said, that which makes all full, the chief part of their worth, lieth in Christ's accounting us worthy. (S. Luke xxi:36.)—Bishop Andraes.

Christ before His Altar standing.
Priest of priests, in His own day
Calls on thee, some fruit demanding
Of the week's heaven-guarded way.
Bring thine all, thy choicest treasure,
Heap it high and hide it deep;
Thou shalt win overflowing measure,
Thou shalt climb where skies are steep.
—John K. ble.

The Prophet of Florence.

Written for the Living Church.

"A Christian's life consists in doing good and suffering evil."
Fair Florence on the Arno witnessed the martyrdom of her prophet, one of the greatest men the Church has ever produced.

Girolamo Savonarola was born at Ferrara, September, 21st, 1452. Little is known of his father's life or profession; but his mother is represented as most lovely in character; and the theory that great men are always the children of remarkable mothers proved true in this case. The influence of the gentle Elena was ever felt by her son even after years of separation; and in times of great trial he turned to her for sympathy. As a child, he was characterized by a deep and serious thoughtfulness, and an unnatural love of solitude. Until the age of ten he was educated by his grandfather, who intended him for the medical profession; after his death Girolamo was placed in a public school, where he made such marked progress that he was regarded as one destined to be great. As he grew older, he took great delight in scientific and theological studies; he eagerly read the works of St. Thomas Aquinas, and they increased the bent of his naturally religious and contemplative mind. For the gaieties of Ferrara he cared nothing; and the splendor of Court-life, to which his family had access, possessed no charms for him. Beneath it all, he saw the hollow, worthless lives of its votaries, and grieved for their deplorable condition. A longing for greater spiritual enlightenment took possession of his mind; and he sought by earnest prayer direction from on High. As yet, he had formed no plan for entering upon the Monastic life. At this time, all that could make his earthly happiness complete seemed within his grasp; but the brightness faded away, leaving him in solitude and darkness. An exile from Florence, of the noble family of the Strozzi, came to Ferrara; and it was on this nobleman's daughter that Savonarola's hopes were centered. Thrown constantly in each other's society, she won his love only to throw it aside; little dreaming of the worth of him whom she trifled with. Deeply her words of haughty refusal sank into the heart of Girolamo:—"Do you imagine that the blood of the great House of Strozzi could form an alliance with that of Savonarola?"

Bitter as was his disappointment, he did not suffer himself to make shipwreck of his life on that Charybdis which has ruined many a noble mind; but, rising above his intense sorrow, he became more tender, more pathetic, and more truly great.
To say that this loss of worldly happiness alone induced him to embrace the Monastic life, would be an injustice to his character; although it was shortly after this that he was roused to a sense of his duty, by the powerful preaching of an Augustinian friar. Having once arrived at this decision, he chose the Dominican Order, having been attracted to it by his love of Thomas Aquinas. It was no easy task to separate himself from his much loved parents, and to cause them such suffering. He tells us that for one year he struggled with the new purpose on the one hand, and with his great love for his family on the other. It seemed to him that his mother read the innermost thoughts of his heart, and saw the fearful struggle through which he was passing. The festival of S. George was approaching, and he knew that he could slip away unobserved. On the eve of that day which would under his worldly ties, he took his lute, and, lightly touching the strings, played for the last time a strain at once so sad and beautiful, that his mother turned to him and said: "My son! this is a sign of parting." By the exercise of great self-control, he refrained from looking into her eyes, and with trembling hands continued to play his farewell to the world. The next day, at the age of twenty-three, he knocked at the convent door in Bologna, and was admitted. No longer did he keep his parents in ignorance of his vocation, but wrote them a letter stating his reasons for the step. It was full of tender solicitude for their welfare, but without any anxiety or regrets for himself.

Savonarola determined to take the lowest place in the Convent, and hoped to be allowed to perform the most menial tasks; but the Prior soon found in him such qualities as fitted him for higher work, and he was appointed Teacher of the Novices. During his seven years at Bologna, he refrained from social intercourse with any one; he spent in prayer every hour that it

was possible; he practised such rigorous asceticism, that he appeared a marvel in the eyes of his companions. The three vows he kept to the very letter; his food was scarcely sufficient to preserve life; his wearing apparel was of the coarsest material; his bed was composed of sticks, on which were placed a pallet of straw and one woollen cover. Much time was devoted to the study of the Scriptures; and he is said to have committed to memory all the Canonical Books. These quiet years of study were a preparation for his great life work. For a short time, he was sent to the Monastery in Ferrara; but he was not sorry when the disturbances between that city and Venice caused the removal of the monks to San Marco's, Florence. He took a last farewell of his parents, whom he was never to see on earth again; and, turning from his native place, he was no longer to be Girolamo Savonarola of Ferrara, but he was to be Fra Savonarola, the Prophet of Florence.

The city lay in the embrace of the most beautiful hills, dotted here and there with peasants' villas, and gardens of olive trees; far off were the snow-capped Apennines. The beautiful Arno wound its way through the very heart of the city; and, spanned by airy bridges, added to the beauty of the picturesque scene. Amid the costly palaces rose the dome of the Duomo, and the rich white marble shaft of the Campanile. With the blue sky above, with the rosy yet clear vapor of an Italian atmosphere, and with the mild rays of the southern sun, the whole city seemed bathed in a light that was transcendent in glory. This was a picture of Florence, when Savonarola entered upon his duties at San Marco's. Can one wonder that he threw his whole soul into his love for the beautiful city? Or can one wonder that he felt the harmony between city and people to be imperfect through the discordant elements of sin and unbelief?

The following year he was appointed to preach the Lenten discourses at San Lorenzo; but he met with signal failure. Few were willing to listen to him, while crowds flocked to Santo Spirito to hear the favorite of the Medici. There were many reasons why Savonarola's early preaching obtained so little hold on the Florentine minds. He had started a campaign against sin, longing to lead the people back to God; and in such a topic they felt no interest. His enunciation was poor; his voice lacked the mellow richness of later years; and, so on fire was he with his subject, that he paid no heed to the elegancies of graceful Rhetoric and Oratory which charmed the people of Florence.

But a great change was to come over him. After his failure as a preacher at Florence, he left San Marco's for four years, travelling from place to place, and holding Missions for the novices, until he was recalled to Florence. Rumors of his preaching (now become powerful) had preceded him; and soon, the Convent-garden could not hold all who came to listen to him, as he lectured beneath his favorite rose-tree. Again he was chosen to deliver the discourses for Lent in the great church. It was with fear and trembling that he rose in the pulpit where he had so signally failed four years before. After some moments of silence, he spoke, then paused—and announced that for eight years he should preach in the same place. His words were fulfilled; for eight years he held the people spell-bound by his powerful preaching and his marvellous prophecies. Then, his mission ended with his martyrdom. Those who had heard his former attempt could scarcely believe that this was the same awkward, stammering monk, who now swayed the crowded assemblies with the most impassioned eloquence.

The Prince, Lorenzo de Medici, felt that a man of such power must be won over to his side; but in vain did he seek by gifts to the Convent, and by princely overtures, to bribe the new Prior to be more lenient in his preaching. Never would Savonarola grant him a private interview, until he, Lorenzo the Magnificent, lay on his death-bed. Then, for sins unrepented of, the Frate justly refused him Absolution.

Now, in great earnest, Fra Savonarola began his crusade against the immoralities of the age; not of his Order alone, nor yet alone of the people of Florence; but his just attacks were aimed at the corrupt lives of the Pope and the Cardinals. Such preaching had never been heard in Florence, and even all Italy was roused into a state of enthusiasm. The festival-days of Florence were celebrated in a way that shocked the pure Girolamo to the finest fibres of his delicate and spiritual organization. The young people paraded the streets, singing such carnival songs as were both blasphemous and immoral; and the Frate felt that nothing could be done till the city was purged of such practices.

He then wrote the first of his "Spiritual Hymns of Praise," which for years were heard throughout Italy. He banded the children together, and taught them to sing of Jesus and His Holy Mother. He was determined to store the minds of the young with sacred songs, as a safe-guard against temptation.

Some one has said, "A hymn is a singing angel, and goes walking through the earth scattering the devils before it. Therefore, he who creates hymns imitates the most excellent and lovely works of our Lord God, Who made the angels." The hymns of Savonarola are characterized by great tenderness and purity, and are written in a spirit of mystical devotion. Some of them are very beautiful. One entitled "Christ's Call to the Soul" is a powerful sermon in itself. It represents Christ as urging the human soul to lay aside sin, and accept of the proffered mercy:

"Fair soul! created in the primal hour, once pure and grand,
And for whose sake I left my throne and power
At God's right hand,
By this sad Heart, pierced through because I love thee,
Let love and mercy to contrition move thee!
Cast off the sins thy holy beauty veiling,
Spirit Divine!

Vain against thee the hosts of hell assailing,
My strength is thine!
Drink from My side the cup of life immortal,
And love will lead thee back to heaven's portal!
I, for thy sake, was pierced with many sorrows,
And love the Cross,
Yet heeded not the galling of the arrows,
The shame and loss.
So faint not thou, what'er the burden be;
But bear it bravely, even to Calvary!"
Savonarola's hymns, written as they were in the soft and musical Italian, lose much of their beauty in the English translations.
CAROLINE F. LITTLE.
To be Continued.

The Pretty Fountain.

Written for the Living Church.

Two little white marble children, a boy and a girl, are standing close together under a bronze umbrella. The water goes up through the umbrella handle, and issuing from the top, falls in a light shower. It seems to me such an appropriate device. There is scarcely anything so pleasant in the heat of summer as spouting or falling water. The very sound seems to make us cooler. A fountain is a very easy thing to make. All that we need is a large water butt, placed behind a wall, or some shelter to prevent its being seen; then a one inch pipe carried underneath the ground, at the depth of two feet, and brought in the basin into which you want the water to flow. The jets can be few or many, and in whatever form one wishes. I had a friend who made a fountain in the stationary basin in her chamber, and adorned it with plants, and moss, and stones. When one has taste one can often create very beautiful things out of the most simple materials.

In the old world there was great fondness for these "jets d'eau." Greece and Italy were both famous for them. In Corinth there was one called Lerna, which was encircled by a beautiful portico where people used to sit and enjoy the cool air from the falling water. In Rome, in the villa Borghese, there is a splendid fountain, of silver, ornamented with superb vases and flowers, and I have heard of one, the device of the famous Michael Angelo, where there is the figure of a sturdy woman wringing a bundle of clothes from whence the water issues. They have splendid structures in France and Spain, and many other lands, but I do not know of anything prettier for a simple management, than my little boy and girl under the umbrella. F. B. S.

Scrap from a Western man's Note Book.

Correspondence of the Living Church.

"We spent a day in Geneva, to visit the noble old Institution which has sent so many sons to honored fields of labor. Hobart College has been greatly built up within the last ten years. An elegant new stone building has been erected for the use of the department of chemistry and natural philosophy. The college is in a perfect financial condition; its magnificent endowments securing to its Faculty eminent Scholarship.

The economy with which students may pursue their studies, combined with its healthful location and its religious and moral influences, has brought to Hobart many whose names are familiar in the field of letters. This is a free school to sons of the clergy who need aid, and are worthy to receive it; and tuition is remitted to those who require assistance and are properly recommended. I shall long remember the walk across the green campus; the visit to the Observatory, Reading-room and Cabinets; and the singing in the beautiful ivy-covered chapel.

Across the street is the old home of the President. And there every boy knows he has a friend in time of illness or trouble; for Dr. Hinsdale is greatly beloved. We also met the lady who has become his wife; she is, I think, one of the contributors to the LIVING CHURCH, and has been for a long time known for her able contributions to our Church literature. President Hinsdale is a man of rare culture, and is also an eloquent preacher, as well as an eminent teacher. Who that has known anything of the almost forgotten lives of students in the great cities, could wish to assist, by every means in his power, in the building up of these Church Schools, where not only scholarship is insured, but where the moral nature is trained and developed.

We spent one day in Syracuse, and there, we were granted a glimpse into the Church-Home, under the charge of the Bishop. There, love and ministrations and skill await such as need help. There, the hands of gentle women soothe pain and point beyond life's clouds. We lingered a moment in the pleasant library, and then knelt awhile in the quiet chapel, kept fair with flowers by the Church-women of the city.

From there we came on to Buffalo, where they speak of being "in the West." We gave an hour to old St. Paul's, and glanced into the face of dear Dr. Shelton, and heard him speak of the work of half a century, and learned something of the Church-Home. From there, we went on to Deveaux College. There, among the founders, I found a son of an old friend, a clergyman long gone to his reward. At this place there is a Home for the Orphans of the Church, and for such as wish to fit themselves for college. Deveaux is a short drive from the Suspension-bridge, with grounds of 360 acres. Here, under the care of Mr. and Mrs. Monroe, the chaplain, teachers, and matron, boys from ten years old and upwards, enjoy a beautiful home life, where they learn not only the love of books but the life of Christian gentlemen.

Hobart College has recently offered free tuition to the graduates of Deveaux. The graduate of Deveaux is prepared to enter Hobart. Dr. Hinsdale has recently visited Deveaux College, and addressed the boys; encouraging them by his presence.

A pioneer of the West, I turned my face to the setting sun, with renewed faith and courage. WANDERER.

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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There was another matter, which threatened the excitement of personal resentments; but it was got over, as happily as the preceding.

When the Bishops met in the vestry-room of Trinity Church, on Wednesday, the 12th of September, it appeared that Bishops Provoost and Madison were dissatisfied with the rule in regard to the presidency, as established in 1789. As the House was divided on the question of repealing the rule, it would have stood. But this might have been construed into an ungenerous advantage of the prior meeting; in which, those now in the negative had voices, and the others had none. The day passed over without any determination, which was not productive of inconvenience; the morning being principally occupied by the religious Service, and the Convention not meeting in the afternoon. The next morning, the author received a message from Bishop Seabury, requesting a meeting in private, before the hour of the Convention. It took place at Dr. Moore's [afterwards Bishop Benj. Moore, a life-long friend of Seabury's], where he lodged. He opened his mind to this effect—that from the course taken by the two other bishops on the preceding day, he was afraid they had in contemplation the debarring him from any hand in the consecration expected to take place during this Convention—that he could not submit to this, without an implied renunciation of his consecration, and contempt cast on the source from which he had received it—and that the apprehended measure, if proposed and persevered in, must be followed by an entire breach with him, and, as he supposed, with the Church under his superintendence.

The author expressed his persuasion, that no such design was entertained, either by Bishop Provoost or by Bishop Madison; and his determination, that if it were, it should not have his concurrence. He believed they wished, as he also did, to have three bishops present under the English consecration, whenever such an occasion as that now expected, should occur. They being united in the act with a bishop who should consecrate through another line, would not weaken the English chain. In regard to the question of presidency, on which Bishop Seabury had intimated that he should not be tenacious, the author told him, that his opinion being the same as in 1789, he could not consistently vote for the reversing of the rule; which, if it were done, he thought had best be by the absence that morning of one of the two now conversing; and that should Bishop Seabury think it proper in this way to waive his right under the rule, the author pledged himself, that in no event would he have a hand in the ensuing consecration, if it were to be accompanied by the rejection of Bishop Seabury's assistance in it; although there was still entertained the persuasion that no such measure would be thought of, as, indeed, proved to be the fact. Hands were given in testimony of mutual consent in this design. He absented himself that morning, and the rule was altered, in the manner related in the Journal; that is, for the presidency to go in rotation, beginning from the north; which made Bishop Provoost the President on the present occasion. \*Ibid, pp. 162, 163.

Bishop White proceeds to tell us that the alterations in the Ordinal were prepared by the bishops and that there was no material difference of opinion except in regard to the words at the Ordination of priests, "Receive ye the Holy Ghost," etc. Bishop Seabury, who alone was tenacious of the form as it stood in the English Office, consented at length with great reluctance to allow the alternative of another form as it now appears. With reference to the Thirty-Nine Articles, the Bishop of Connecticut was of the opinion at first that all necessary doctrine should be comprehended in the liturgy. But on further thought he saw so clearly the inconvenience likely to arise from the lack of an authoritative rule of faith in the hands of the people, and forming part of the authorized Book of Common devotions that he gave in his adhesion to the Articles of the Church of England.

But the end was drawing near. The following letter, now for the first time published from the original MS. in the writer's hands, alludes to home trials as well as general matters, and is of no little interest in its revelation of the untiring energy and persistent zeal of the Apostolic writer. Certainly the time must be near at hand when the publication of these and other unpublished letters, forming the correspondence of this truly great man who never wrote without reason, and whose every word is weighty, will be called for by the earnest longing of the Church which owes so much to him.

BISHOP SEABURY TO BISHOP WHITE.

NEW LONDON, Nov. 1st, 1793.

RT. REV. AND DEAR SIR:—I wrote by Mr. William Green, a young gentleman lately put into Deacon's Orders, and who purposes to set himself down in Maryland. He is a convert from the Presbyterians, and has been rigidly educated in their principles; but, I think, has been actuated by true principles in his conformity to the Church. That I have a good esteem of him, and expect he will make a worthy and exemplary clergyman, will, I know, recommend him to your notice.

The address of the Convention at Philadelphia, respecting the missionaries on the Frontiers, did not come to my hands till the latter part of August—too late to have our collection on the first Sunday in September. That business is, however, I believe, completed; and the collections lodged, or will be soon, with Mr. Elisha Shipman, of New Haven, the Treasurer appointed for that purpose by our State Convention.

Greatly have I been distressed by the undutiful and impetuous conduct of the Rev. Mr. James Sayre, and have been obliged to declare him out of the Unity and Communion of the Church. A copy of that declaration I directed to be sent to you. I do not imagine it will do him any good; but he was eagerly striving to do mischief among our congregations.

I hope, in God, the accounts [are true] which we have lately had, of the abatement of the terrible sickness which hath distressed Philadelphia. May God of His mercy remove every appearance of it. You and your family, I trust, escaped in season from its violence, and that God hath preserved you all in health. God continue it long to you!

With regard to the subject of missionaries, I cannot but think Vermont a proper field for their employment, as well as the Western frontiers. There is this advantage in Vermont, that there is, I believe, in every town, a glebe of 300 acres of land, appropriated to the Church. But the Church people, though there are some in all parts of the State, are so scattered that they gain at present no advantage from these glebes. If they could be a little encouraged, in a few years, they would be able to help themselves, and the Church would probably have a good support among them. If anything should be thought of this matter, and I persuaded myself there will, I would recommend to the Committee, the Rev. Mr. John Cosens Ogden, who is now on the spot, and diligently employed in encouraging the friends of the Church among them; but without some help, poverty, I fear, will oblige him to retire. He is an active, zealous, and sensible man, and in my opinion well calculated for a missionary in those parts.

Requesting my regards to your good Lady, and praying God for your health, I remain your affectionate brother and humble servant,

SAMUEL,

Bishop of Connecticut and Rhode Island.

I had like to have forgot a very material point—a Mr. Walter Gardiner, of Narraganset, hath surreptitiously obtained Deacon's Orders from Bishop Provoost. He is aiming to get hold of a legacy left in lands to the Bishop of Rhode Island. The lands are in possession of the widow, a very old woman. It is said the lands are to be in possession of the Church, until there be a Bishop of Rhode Island (the will was made and the testator died before the late Revolution, and the Society for the Propagation of the Gospel are the trustees of the estate, Narraganset being then one of their missions). Under this notion, Mr. Gardiner and his friends got their Church incorporated, and vested the whole property of the Church in a President, Vice President, etc., six in number, most of them unbaptized. By this means they are in possession of the Glebe, about ninety acres, against the consent of the congregation. With this view they refused to acknowledge the Constitution and Bishop of Rhode Island. And when the Committee of their State declined to recommend Mr. Gardiner, until he acceded to the Constitution of the Church, he went privately to the Standing Committee of Massachusetts, and acceded to their Constitution; whereon, they recommended him to Bishop Provoost, who ordained him. The Convention of Massachusetts has since acknowledged Mr. Gardiner as a member. It is to be noted that not one of that Committee who recommended Mr. Gardiner knew anything of him, but acted on the recommendation of some of his friends at Narraganset and Newport. Nor did they give any notice to the Church at Narraganset, nor to Mr. Smith, the only clergyman then in Rhode Island. On this recommendation, Bishop Provoost acted, and hereby the Church in Narraganset is ruined, and the Church at Newport, through the cabals of Mr. T. Wickham, the father-in-law of Mr. Gardiner, thrown into a violent ferment which threatens very fatal consequences. I have, therefore, to request that, should Mr. Gardiner apply to you for Priest's Orders, it may be postponed till the next Convention shall have determined on the right Mr. Gardiner had, to withhold himself from the Constitution of Rhode Island where he lives, and to give himself, and the congregation of Narraganset, without their knowledge, to the Convention of another State. Secondly, on the right the Standing Committee, of Massachusetts had, to recommend Mr. Gardner in the manner they did. Thirdly, on the right Bishop Provoost had, to ordain him on that recommendation.

S., Bishop of Connecticut, etc.\*

\*From the Bishop White correspondence.

From the Palladium, Knoxville, Ill.

From Her Majesty, the Queen.

Our readers will probably remember in the article on our celebration of the Surrender of Yorktown, in the November number, the singing of the British National Anthem, and the standing of the audience as is the custom in England. Mention was also made of the kind sympathy which the Queen showed toward our country in its late bereavement.

It was suggested that a copy of the PALLADIUM be sent to Her Majesty; therefore, an address was written and beautifully illuminated with a border of bright flowers, and the seals of America and England in two corners, with the crossed flags of the countries in the opposite corners. This was signed by the teachers and scholars, and duly sent to the Queen. The following answer was received:

From Gen., the Rt. Hon. Sir Henry Ponsonby, Privy Councillor and Private Secretary to the Queen.

OSBORNE, January 29, 1882.

I have the honor to acknowledge the receipt of your letter of the 22nd of December, and the accompanying address from the teachers and pupils of Saint Mary's School, in Knoxville, State of Illinois, which I have duly laid before the Queen.

I am commanded by Her Majesty to request that her thanks may be returned to the signers of this address which the Queen has received with much gratification. I have the honor to be, Sir, Your obedient Servant, HENRY F. PONSONBY.

The Household.

SOME VULGARITIES OF "GOOD SOCIETY."—Asking questions, private and personal, is one vulgar habit; and telling your own business, which no one wants to hear, is another.

Unquestionably, much of the wood-work in our houses is injured by having too much time and strength expended upon it in cleaning; careful housewives imagining that the scrubbing-brush and soap are necessary to keep it in the desired state of cleanliness.

A very handsome sofa pillow for the parlor is made of cardinal or ruby satin. The pillow is square, and one corner of the satin cover is left unfastened; it is lined with pale blue silk or satin, and is turned down (on the right side) till the point is at the centre of the cushion; fasten it there with a bow of cardinal lined with blue.

Rooms should be decorated and furnished so as to ensure the greatest possible amount of comfort, repose and pleasure, compatible with the uses for which they are designed; a dining-room should be arranged so that it may appear to advantage in artificial light, and present a warm, solid appearance; while a drawing room may be more lightly and elegantly furnished.

RAILROAD STOCKINGS.—Cast on 96 stitches—knit round and round without increase or decrease until you have a piece 18 inches long. Then knit around one row, dropping every fourth stitch; then knit about 20 rows more and then toe off. No heel is necessary. Put your finger in the stocking against the under-side of a dropped stitch, and ravel it out to the top.

A time and trouble-saving invention is to have a piece of sheet-iron, nearly the size of the bottom of the oven; a trifle smaller, so that it will slide in and out without difficulty; have the edges turned down so that the iron will be slightly raised from the bottom of the oven.

It is a great saving in boots to have three or four pairs and wear them in rotation. Four pairs of boots worn in this way will not only last four times as long as one pair, but possibly eight times as long. It is also much better for the feet.

Most of the pretty plaques of wood so much used to paint on, have no rings on the back, and consequently, cannot be hung on the wall. To remedy this, get a curtain-ring; through this, put a loop of ribbon or thin cloth, and paste or glue this loop to the back of the plaque.

Love, the home, health, happiness, the best education, honorable parents, are all necessary to the perfection of the human being; and if the child lacks these needful things, he is cheated and defrauded out of his rights.

The Conversion of S. Genes. A. D. 304.

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

"And what comedy for to-day, noble Aclius?" inquired a young Roman patrician of his friend, as they sauntered along the *Alta Semita* to the theatre of Balbus.

"By Hercules, good Festus," replied Manius Aclius. "I neither know nor care. The people are weary of these rejoicings, and so am I, too. What is Maximian to us, that we should care whether he has reigned twenty years or twenty months?"

"Medius fidius!" cried Festus, "you are somewhat bold of your words! Blood has been let for less than that, before now."

"Well, well, it matters much less what one says than to whom. But I hear that Dioletian is as weary of the shows as any one, and means to leave the city in a day or two."

"We shall have a dull winter," said Aclius. "By the twelve gods!" he continued, as they turned under the Quirinal Hill, "here is the emperor himself. Look, here comes the slave with fire and incense before him!"

"You must kneel," cried Festus hastily; "the emperor is all the more particular about it, because so much objection was made to the introduction of the custom."

The two friends stood still, till the magnificent litter of Dioletian approached. Then they knelt hastily, and indeed, as if they were ashamed of themselves, for the feeling against the practice was very strong, and it was thought unbecoming a Roman citizen to bow the knee to mortal man.

"Good morrow, Festus," said the emperor, a large, unwieldy man, somewhat bloated by indulgence, and more by disease, but with a firm, decided countenance, and an eagle eye. "Are you for the theatre?"

"We are, an' please your splendor," replied Festus. "In my time, certainly, the shows have never been so costly and magnificent."

"I know not what they have for this morning," said Dioletian. "I ordered that Genes, the buffoon, should be there; he is a rare favorite of the people."

"And most deservedly so, sire. I know none that can raise a heartier laugh."

"He is especially excellent in mimicking the Christians," remarked Aclius; "I marvel where the rogue got his knowledge of their ways."

"He is excellent in that," said the emperor; "I must ask him, one of these days, whether he was bred among them?"

"He will even be worth more than he is at present," said Festus, knowing that the prophecy would please Dioletian, "when that abominable race is swept away from the face of the earth."

"There will be no need for him to wait long for that," replied Dioletian. "The master of the mint brought yesterday the cast of a medal he is preparing; on one side, the heads of the Augusti; on the other, the genius of the Roman Empire trampling on a cross—the motto, 'Superstio debellata' (Superstition crushed)."

"Truly a noble idea," said Aclius. And, as he spoke, the litter stopped at the portico of the theatre of Balbus. There was a shout from the bystanders, who were not very many,—"The gods preserve the Augustus!" and taking but little notice of his subjects, the emperor descended from his litter, and went into the theatre. Large placards were posted round the building, to the effect that *Medea* of Quintus Albinovanus would be there acted at noon precisely; then the *Nervolaria* of Cæcilius Statius, the most excellent comic poet whom the Latins ever had; and then, it was briefly added, Genes would amuse the people.

I am not going to dwell on this dull tragedy, during which the people, in the highest *caeca*, yawned, gossiped, or ate apples; or on the comedy, which kept them better amused. No; and I must not dwell on what followed when Genes came on to the stage. The mob clapped and cheered, even the senators and knights applauded, as the buffoon, ascending the *pulpitum*, began his entertainment.

It is well for you that you cannot have any idea of the fearful abyss of wickedness into which Rome at that time had fallen. Utterly lost was all sense of virtue; things at which savages would have blushed, were encouraged and applauded; no words can express the abominable foulness of the crimes which were there passed as an every-day matter; and in all this wickedness, Genes—he was paid for it—took the lead; his jests, his dialogues with the spectators, his wit, were vile beyond the power of a Christian to think. This much I must say of them, to show you that if any man ever stood far, to all human appearance, from the Kingdom of Heaven, Genes was the man. But the things that are impossible with men, are possible with God.

"By the twelve gods!" said the buffoon, "I feel very ill. I knew Albinovanus would be the death of me, some of these fine days."

"Albinovanus!" cried one of the other jesters. "Aye," said Genes; "I came hot into the theatre, and his tragedy has thrown cold upon my heart."

There was a loud burst of laughter. When it was over, Genes said:

"By Hercules! I have it. I'll turn Christian. They say who ever does that misses Cerberus, and Pluto, and Charon, and the rest of our friends that the poets talk of, and I have no fancy to see them."

"Excellently well said!" cried another, for the whole thing had been got up before. "Shall we send for a priest?"

"Aye, Davus, and pretty quickly, too. Jovius, up there won't see him." And with all the license that his employment allowed, he winked at the emperor.

What followed, showed the deep wisdom of the early Church in suffering—in sitting down

quietly under the worst suspicions—rather than allow the Holy Eucharist to be made known to the heathen. It was most awful that Baptism should be profaned; but how much more fearful had the Mystery of our Lord's Body and Blood been made a laughing-stock in the Roman theatre! It was to prevent this that, many years before, S. Tharsius, a sub-deacon, had laid down his life, and is reckoned among the martyrs.

In a few moments, two men came on the stage, vested, the one to represent the priest, the other an exorcist. Others brought in a tub of water, and set it down. The exorcist went through the form of casting out evil spirits; the priest baptized Genes; and then there was a pause, for the people were in expectation of some fresh wit from the buffoon. The other actors looked at him; and they saw an expression in his face which, till that moment, had never been there. The low jest, the foul oath, were no more to be found written on it; but in their stead came purity, and resolution, and deep, deep calm.

"Admirable," cried Davus. "But the *caeca*!" (the benches that rose one above the other from the stage to the top of the theatre), will not see it. Come, boys, we must carry him before the emperor, to be examined."

"Do so," said Genes, in a voice the sternness of which made his companions start.

Dioletian was seated in the centre of the lowest *caeca*, and not more than five feet above the level of the stage; and over his head hung a canopy of silk, wrought with gold and precious stones. In front of him, then, they sat Genes; and the mob kept the utmost silence, expecting somewhat worth hearing.

"Lord Augustus," said he, in a voice which was heard in every part of the theatre, "wherever, up to this time, I have heard the name of Christ, I have shrunk from it, as from an unclean thing. But, nobles and people of Rome, if ever you have listened to me before, when I sought to beguile you to your ruin, listen to me one moment now, when I am speaking the very truth. At the time the water touched me, a brightness came around me—I saw that angels were by me, I felt that my sins were set before me—I saw a hand that descended from heaven and swept them away. You, my lord Augustus, have, with this people, ridiculed these holy mysteries—I have ridiculed them, also; but, now, I tell you that Jesus Christ is the only Lord, the only Truth, and the only Light, and that from Him alone you can hope for pardon."

Dioletian had at first listened with a broad smile, which gradually grew fainter and fainter, until his face wore a completely puzzled expression. He knew not whether the declaration of Genes was intended in serious earnest, or was a capital piece of acting. But the crowd generally, who only heard the words, and could not see the resolute manner and determined eye, burst forth into a roar of applause.

"Bravo, Genes! Down with the Christians! Cains to the lions! The Bishop of Rome to the torture! More of it, Genes! Bravo! bravo!"

"Bravo, Genes!" cried the emperor at length. "But by the fortune of the empire, I thought you were in earnest."

"As surely as God, Who shall judge us, hears, so surely am I in earnest," said Genes, firmly. "If this be any reason for applause, citizens, applaud. I repent for my past life, and I abhor it; and I call, with all my heart, on Him Whose servant I now am, to forgive it."

"Come, come," said Dioletian angrily; "something too much of this. Give us somewhat else, man; this is a theatre, and not a Christian meeting."

"My lord," persisted Genes, "by all my hopes hereafter, I am in earnest. I deserve to be doubted; but, by God's grace, I am a Christian."

"If it were possible, most miserable wretch," cried Dioletian—and he paused.

"Sire," said the perfect of the city, Calvus Plantianus, who sat next to the emperor, "I believe he means what he says."

"Assuredly as our Lord lives, and I hope to live with Him," said Genes.

"Perfect," cried Dioletian, "send for the *equites* (the instrument of torture, so called), at once. Hold him fast, fellows. Have it on the stage, good Plantianus. Worthy citizens, you have been disappointed of the wretch's jokes; let us see what music his shrieks will make for you."

And a shout of joy echoed from every part of the theatre; for that was a spectacle which the bloodthirsty mob preferred to every other sight. Just as an August sun was setting behind the Janiculum, Caius, Bishop of Rome, was returning from comforting and congratulating a family who had a son among the martyrs. He took the less frequented ways, for he remembered our Lord's saying, and would not expose himself needlessly. Just as he turned round by the Porta Conventalis, a deacon of the Roman Church, by name Damasus, hurried up to him.

"I was seeking you, holy father," he said hastily. "Have you heard the tidings?"

"No, my son," said the pope mournfully, "I have heard tidings of nothing but persecution and sorrow."

"All Rome rings of it," cried Damasus, "you know Genes, the buffoon?"

"I know him, miserable man. God pardon him!"

"God has pardoned him, my father. He has obtained the crown of martyrdom."

And Damasus told the tale from the beginning, and went on to relate how S. Genes, having courageously endured the worst of tortures, had half an hour since, been beheaded, and thus entered into the joy of his Lord.

"The last shall be first, indeed," said Caius. "God, forgive me my want of faith. He that hath thus manifested His victory in the theatre, must truly be King of kings, and Lord of lords!"

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