

The Living Church.

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

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WHOLE No. 184.

YOURS FOREVER.

"Being taken from you for a short time in presence, not in heart."—Thess. II-17.

Written for the Living Church.

Only taken from your earthly vision,
Not parted from your heart.
Are the dear ones, fondly cherished,
Of your very life a part.

In the spirit's wondrous beauty,
They are ever near to you,
Blending earthly love and feeling,
With the love of Heaven so true.

Death removes, but cannot sever
Kindred spirits linked in love;
Yours still in that sweet forever,
They wait to welcome you above.

Golden dawns the day of meeting,
Pearly gates are open wide,
Heavenly joy and peace await you,
Where your loved of earth abide.

Deathless love the star that guides you,
As on earth you sadly roam,
All your sorrows angel-blessings,
Sent to bring you safely home.

CALIEE L. BONNEY.

On the Church and its Name.

From Bishop Seymour's Convention Address.

The Church of God is set over against this evil, naughty world, to enable us to rescue ourselves from its power, and beat it down under our feet. We cannot do this of ourselves. God alone can give us the strength and power to have victory; and He comes to us to help us, so far as revelation makes known to us, only through the Church which is His Body. To lower the Church then by any descriptive epithets other than those which God's Word doth allow as expressed in the Creed, is, to say the least, most unfortunate. It is to put strange habiliments upon her, to disguise her, and to confuse men's minds as to her identity. In only one view of the case have we ever found any comfort in the strange and almost grotesque title, which, by accident, it would seem, became attached to the One Holy Catholic and Apostolic Church in this land; and that is, that it associates us very closely with our Blessed Lord, in His experience while on earth. He was known as Jesus of Nazareth, a name misleading and of ill repute, so that even guileless Nathaniel stumbled at the disguise, and asked "Can any good thing come out of Nazareth?" He came and saw for himself, and was convinced that He Who was commonly known among men as "Jesus of Nazareth," was indeed "Son of God" and "King of Israel." So with us. We are currently reported to be other than we are. We ourselves must perforce for the time accept the designation, but it conceals our true character from view, it leads to misconception. On the one hand it confuses us with a heterogeneous crowd of voluntary religious Societies; and on the other, it allows a foreign Communion, which has no valid claim to jurisdiction beyond its own Italy, to foist itself upon the credulity of common people as the Catholic Church, and to have its pretensions allowed. Meanwhile, we move forward like an army with banners; and the multitude know us not. For, when the blind and the poor ask who we are and what we are, they answer "The Protestant Episcopal Church." But when they enter our sacred assemblies, they hear the truth. The disguise which, in an evil and careless hour, was put upon us, is dropped; and each one, man woman, and child, standing in his place, declares, as he will speak for himself in the dreadful Day of Judgment, "I believe in the One Holy Catholic and Apostolic Church." The world has been left behind, the doors are shut, legal fictions are forgotten, ignorance and prejudice are hushed, for Jesus is standing in the midst; and His Divine Presence, His revelation of the secrets of the heart, His Benediction of Peace, bring all, the doubting Thomas as well as the loyal and devoted Disciple whom the Master loved, to make confession of their faith in Him as their Lord and their God, and in His Body the Church, the instrument through which the Spirit seals the forgiveness of sins from the Eternal Father in the Precious Blood; through which the Son redeems His pledge and promise, "I am the resurrection and the life;" through which the Holy Ghost, "the Author and Giver of life," imparts to every believing soul the final and crowning Gift of God, "the life everlasting."

With the Creed before us, how distressing appear the party badges and names by which men in their ignorance and folly classify themselves; "High Church," "Low Church," as though the level of the Body of Christ was to be affected by men's estimate of her. She is here the universal faith of Christendom places her; and where all who repeat the Creed declare that they believe that she is—notwithstanding their idiotic parties and cries—next to God, the Father, Son, and Holy Ghost, the hand by which the Father blesses, the Cross by which the Son atones for sins, the wind and fire by which the Spirit breathes and cleanses. She is next to man the sinner, the victim of death, the child of wrath, banished forever from the Presence of God, and the glory of His Power, and she brings him forgiveness of sins, resurrection from the dead, and life everlasting. Man cannot think too highly of God and His Church, nor too lowly of himself. Away with party names and narrowness, and strife, from the earth. Thank God! we have them not as yet. Let us beseech Him that we may never be cursed with these foul spirits—

these demons of mischief. Be it ours to go right onward in the path of duty and of love. Our duty here (we have no other reason for being here) is to plant the Church as the Kingdom of God on earth, the antagonist of the evil, naughty world, and destined to overcome the world in the strength of her Divine Head, Who has left us His Word for these very times and this very diocese, "Be of good cheer, I have overcome the world." Would that your leader had the courage and the spirit which animated the heroes of the faith in the days of old. Pray for him, that he may increase his zeal and self-denial, but do not wait for him. If he be slack, push on. Your passionate devotion to your Lord and His work will drag forward the sluggish and faint-hearted. To all you, my brethren, clerical and lay, we say as our parting word: Speak the truth in love. Be sure of both, the truth and the love. "Work while it is called to-day; the night cometh, when no man can work." Pay your tithes and offerings, be not slack to give to God. Wait upon God in prayer and praise, and in attendance upon the Sacrament of His love; and pray for us, that we may, by Divine grace, be made worthy of leading and guiding an ever-increasing flock to victory.

The Woman's Auxiliary in New York.

Correspondence of the Living Church.

The Committee on work for Foreign Missions, held the last meeting of the season in Trinity Chapel Rooms, on May, 1st, at 2:30 P. M. The day was fine and the attendance large. The Rev. Mr. Kimber, who has returned from his journey abroad, in improved health, it is hoped, made some interesting remarks. He considers the great call there is at the present time for more workers in the field, an encouraging sign, for if Christianity were not making progress, additional helpers would not be needed.

Dr. Laning, who is here after an absence of nine years in Japan, was also present, and spoke of the Hospital at Osaka, in which he is specially interested, exhibiting a drawing which showed the different mission buildings at that place; the one of greatest importance being the new Hospital, for the erection of which, special efforts have been made during the past year.

The Central Committee have furnished over \$4,000 for this purpose, which leaves less than \$2,000 yet to be raised. The collections of this Committee during the month of April alone, were nearly \$2,000. A special blessing seems to rest on the Osaka Mission. Here the Rev. Mr. Quinby labored successfully, until called to his rest during a visit to his native land. He was an assistant in the boys' school, under the Rev. Mr. Morris, and at one time was able to say that all of a previous class had been baptized and confirmed, while seventy of them were faithful and earnest teachers in the Sunday School. It was this mission that received a Communion service of pure silver, bought with a diamond ring, which was all the giver had to bestow, and which was then returned by the purchaser, to shine on the sacred vessel, as a perpetual reminder of one who had done what she could, and in so doing had reaped a rich reward.

Another missionary was also present, who spoke at considerable length from notes on the work in Haiti. He was the Rev. Shadrach Kerr (colored), who was received back into the Church of his baptism, by Bishop Holley, after having been for many years a minister among the Baptists. He is a well educated man, and has been in Haiti fifteen years.

Sisterhood of the Good Shepherd.

In connection with their recent anniversary, the Sisters of the Good Shepherd have issued the following circular which explains itself:

The Associates of the Sisterhood of the Good Shepherd, in the Diocese of New York, have long seen that the growth and efficiency of the Sisterhood were greatly hindered by the want of a Sister's house, where all who deserve may be received and trained for work. The Sisterhood can never grow to meet the constant appeals for Sisters, where every applicant for admission must be refused unless there should be a vacancy among the workers in St. Barnabas' House, or in the other houses under their charge. The Sisters have been recently asked to meet a want most deeply felt by many—a comfortable quiet home for gentlemen obliged to earn their own living. It has been ascertained that if a house and furniture be provided, current expenses can be met by their board. A Sister's house would enable the Sisterhood to undertake this and other work. A Committee of the Associates was appointed at a meeting held in St. Ann's Rectory, March 20th, to state these facts to the Church. Are there not those who will be willing to help rent a house, or purchase one for the Sisterhood of the Good Shepherd?

Contributions can be sent to Sister Helen, St. Barnabas' House, 304 Mulberry St., or to the members of the Committee, Mrs. G. M. Miller, 220 Madison Ave., Miss Isabel Schermerhorn, 125 W. 12th St., and Miss E. H. Wisner, 18 W. 12th St. This object is approved by the Bishop of the Diocese.

It may be added that the Sisters of the Good Shepherd are doing a most necessary and very efficient work in connection with the Church City Mission in New York, and are in charge of St. Barnabas' House. They visit the hospitals on Ward's Island, have a sea-side sanitarium at Ashbury Park, N. J., and the care of Christ Church Hospital, Jersey City, and of work in Wilmington, Del. The Rev. Dr. Gallaudet is their Chaplain.

The Springfield Convention.

Reported for the Living Church.

The Fifth Annual Convention of the Diocese of Springfield convened in St. Paul's Church, Springfield, on Tuesday, May 2nd. The first Service was an Early Celebration of the Holy Eucharist at 7 A. M., the Rev. W. H. Moore, Secretary of the Convention being Celebrant, assisted by the Rev. F. W. Taylor. Matins were said at 9:30. At 10:30 took place a choral celebration.

A notable feature of this Service was the presence of the Surpliced Choir from St. Matthew's Church Bloomington, under the charge of the able rector of that parish, the Rev. S. P. Simpson, as a reinforcement to the well-trained choir of St. Paul's, Springfield. The Service was Eyles in E flat, and though somewhat difficult, was admirably rendered by the combined choirs, giving it the character of a Choir Festival, to which result, indeed, this happy union of the choirs will ultimately lead. The Bishop was of course the Celebrant assisted by the Rev. F. W. Taylor and the Rev. W. H. Moore. It was the grandest Convention Service yet held in the Diocese. The Convention Sermon was preached by the Dean of Cairo, Rev. F. P. Davenport, S. T. B., from St. Luke I:4. "That thou mightest know the certainty of those things wherein thou hast been instructed." It was an elaborate and closely constructed argument against the infidelity of the day, and showed how according to the principles accepted by the scientific world and by all conditions of men in common life, Faith, Dogma, and an objective revealed system of Christian belief and morals meets the inmost and deepest needs of all men, and that this end is satisfied by the Holy Catholic Church.

The Convention organized after luncheon, a majority of the clergy and lay delegates being present. The Rev. W. H. Moore was re-elected Secretary, and the Rev. Geo. H. Higgins was appointed his Assistant. After three ballots Mr. Wm. Ollis was elected as Treasurer of the Diocese. The usual routine business incident to organization was accomplished speedily and the various committees for the session were appointed by the Chair. Visiting clergy were by resolution welcomed to seats in the Convention. There were present the Rev. S. C. Thrall D. D., of Cumberland, Md.; the Revs. F. M. S. Taylor, of Indianapolis; G. P. Wade, of W. New York; and J. B. Pedeluppe, of Wisconsin.

The thanks of the Convention were tendered to the choir of St. Matthew's Church, Bloomington, for their efficient services. The Revs. S. P. Simpson, E. A. Larrabee, F. W. Taylor, and F. M. Clendenin were by resolution appointed a committee to consider the expediency of holding a choir festival in connection with the Annual Conventions of the Diocese. A communication from the Secretary of the General Convention was read, concerning the amended ratification to the Book of Common Prayer, and referred to the Committee on Legislation which reported favorably and the amended Ratification was agreed to by the Convention. The Report of the Committee on the Revision of the Constitution and Canons of the old Diocese of Illinois, so as to render them suitable to the condition and needs of the Diocese of Springfield in itself and in its relations to the Province of Illinois, was made the order of the Day for Wednesday A. M. A Resolution of regret for the loss of Mr. R. P. Johnston from the Diocese, by his removal to St. Louis, was unanimously adopted. Mr. Johnston will be very much missed in this Diocese and in the Parish of St. Paul, Springfield. He has been an earnest worker and faithful Churchman, and the instrument of untold benefit to many.

The Convention agreed to the proposed change in the Constitution of the Federate Council in regard to an annual election of Delegates to the Council.

At 7:30 the Convention assembled to hear the Bishop's address. It is impossible to give an adequate summary of its argument and contents. After a beautiful tribute to the life and work of the late Bishop Kerfoot, and a sympathizing notice of the illness of Bishop Talbot, the Bishop gave a brief summary of his official acts, and then passed to the main theme of his Address, which was, "The Church the conqueror of this evil world." It was a grand argument all through, and ended by showing conclusively as a necessary corollary, that "This Church," which is the true and lawful representative of the One Holy Catholic and Apostolic Church in this land, ought to have her rightful name, so as to set forth to all men her Catholic character. (We intend to give the chief portions of this address in the present and following numbers.)

On Wednesday after some routine business the Convention went into the order of the day, the revision of the whole body of the Constitution and Canons of the old Diocese of Illinois, to adapt them to the new needs of the Diocese of Springfield.

It is useless to attempt to give a detailed account of the changes made and the work done; all were in the line of churchof improvement and more thorough organization for practical work. We note the most remarkable of the provisions.

In Article II of the Constitution after the legal title "The P. E. Church" there is inserted

"which is the One Holy Catholic and Apostolic Church in this land."—The name of the Diocesan legislative body is changed from "Convention" to "Synod."—The concurrence of Bishop, clergy and laity is required in all Constitutional and Canonical legislation.—In the Canons provision is made that if a vestry fail to elect and settle a rector within six months after the vacancy occurs, the right of presentation to the rectorship lapses to the Bishop.—The annual parish meeting for the election of Vestry is changed from Easter Monday to the Monday next before the first Sunday in Advent.—Missions are put on the same footing as parishes in regard to representation in the Diocesan Synod.—In the election for Vestrymen all communicants of full age, and all baptized persons who are rate-payers or pew-holders, are entitled to vote. Col. George H. Harlow, who long battled for the right of ladies to vote as here provided, was telegraphed to at the close of the Synod and sent the following reply to Mr. Candee: "Thank God! Now the Church will go on and triumph."—The voters elect from three to ten Vestrymen, and from these the Rector has the right to select one as the Rector's Warden, and the Parish one to be the Parish Warden.—It is provided that no rector shall be settled in a Parish without the consent of the Bishop.—A vacant parish is placed in the Bishop's hands while it is vacant and the vestry is required to pay to the Bishop so much of the regular stipend as will enable him to furnish the vacant parish with a curate in charge.—By Canon three or more Archdeacons are created. The Archdeacon's duty is to look after the temporalities of the parishes and missions in his jurisdiction, see that the legal title to real property is perfect and recorded, the building insured and kept in repair, the plate, vestments, etc., properly cared for, and for these ends he has the power of visitation and interrogation and investigation.—The duties of the Rural Deans are enlarged and made specific.—Communicants who neglect the Sacrament, after being admonished, if they continue in their neglect for the space of one year, may be suspended by the Rector, who reports the action taken, to the Bishop, and the action is binding upon all other clergy in the diocese, and if the person suspended, or excommunicated, receives the Sacrament without his sentence being remitted, he is declared guilty of sacrilege.—A person guilty of great heinousness of life is to be excommunicated, and can only be restored by the Bishop, or if in articulo mortis, by a Priest.

The Synod elected as the Standing Committee of the Diocese, the Revs. J. D. Easter D. D., D. W. Dresser, W. H. Moore, Hon. S. H. Treat, Messrs. A. McKim Du Bois, C. E. Hay.

The same delegates as last year were elected to the Federate Council, with Mr. A. McKim Du Bois in place of Mr. R. P. Johnston.

Trustees of the Diocese, Messrs. Stryker, Hay and Bradford.

The Election of Deputies to the General Convention was postponed till next year.

The Board of Missions, by the revised Canons, will consist of all the Rural Deans and three laymen, the latter elected by the Convention. It is settled that the present Deaneries will be increased to at least five, and in time to six. The Convention adjourned on Wednesday evening, after holding a Missionary meeting. F. W. T.

The Imprisoned Priest.

During the session of the Diocesan Synod at Springfield, Ill., the following letter was circulated among the members, and signed by the Bishop, by a majority of the clergy, and by many of the laity;

To the Rev. Sydney F. Green,

Lancaster, Gaol, England.
Rev. and Dear Sir—We, the undersigned Clergy and Laity of the Holy Catholic Church, in the Diocese of Springfield, Province of Illinois, in the United States of America, mindful of the fact that for over thirteen months you have been an inmate of Lancaster Gaol, confined as a prisoner, because you conscientiously and faithfully refused to admit the unlawful jurisdiction of a Secular Court, in matters spiritual pertaining to the ordering of the doctrine, discipline, worship, and ritual of the Church of England, do desire to express our deep and sincere admiration of your steadfastness and fidelity to the principles, and your noble defence of the liberties, of the Church of England. We desire to express our heartfelt sympathy with you in your many sad and severe trials, both in your own person and in those of the members of your immediate family. We earnestly hope that all these trials may be of avail for the vindication of the liberties of the Church of Christ in England, and the firm establishment of Catholic Truth and Worship. And we earnestly hope that you may speedily be set at liberty, and be restored to your benefice and to your family.

The thirty-eighth anniversary of the Church Missionary Society for Seaman in the city and Port of New York, was held at the Church of the Holy Spirit, New York, on Sunday evening last, the Rev. D. Parker Morgan preaching the anniversary sermon.

Mr. Thomas Whittaker, the well known Church Publisher, No. 2 Bible House, New York, among a large collection of rare books has for sale the libraries gathered by several eminent scholars and theologians of the Church. The most recent acquisitions are from the collections of Bishop Odenheimer, Dr. John Cotton Smith, and Murray Hoffman.

The Athanasian Creed.

III.

It is the "judicious Hooker" who points out the fact that under the four principal heresies which were condemned by the first four General Councils, all errors which touch the Person of Christ may be included, no matter whether these errors be ancient or modern ones. Then, there is another class of heresies which concern the Doctrine of the Ever-blessed Trinity, such as the Sabellian heresy, which taught that God is One, but that he manifested Himself in three different characters (so to speak); and, further, that, in the Unity of the Godhead, there were not three distinct, and co-equal Persons. But it is manifest that heresies which concerned the Person of Jesus Christ must have also involved the Doctrine of the Trinity; so that, when the Church was defending the Faith of the Incarnation, she was taking the most effectual way to preserve in its integrity the Faith concerning the Trinity.

The first of the four principal heresies above alluded to, is the *Arian*, which flatly denies the Divinity of Christ, teaching that He was a creature; and thus, denies both the Incarnation and the Trinity. If you read over the Athanasian Creed, you will see how carefully the Divinity of Christ is stated and guarded. "Our Lord Jesus Christ, the Son of God, is God and Man, God, of the Substance of the Father, begotten before the world;" and again, "Perfect God." As a basis for the statements about the Incarnation, the Creed is full and explicit in its exposition of the Doctrine of the Trinity. It does not attempt to explain the *Mystery*, but to state it clearly at all points. The Unity of Substance in the Godhead, the distinct Personality of Father, Son and Holy Ghost, "distinct without division, united without confusion; distinct enough to be three, united enough to be one; Three Persons, co-eternal and co-equal, and all One God;" this is minutely set down in the Creed, and it may be added that the expressions used there are stereotyped orthodox formulas constantly used by the great Latin Fathers, particularly St. Augustine and St. Ambrose. It is difficult to tell whether they quote from the Creed, or the Creed from them.

In regard to the Incarnation, the expressions in the Creed seem to be principally pointed against the Apollinarian heresy, which denied that Christ had a human soul, and was perfectly Man. The Creed says "Perfect God, and Perfect Man, of a reasonable (i. e. rational) soul and human flesh subsisting." Then the third great heresy was that of Nestorius, who "imagined there were two Sons, the One, the Eternal Word (St. John I, 1), the other, the Child Jesus, with Whom at birth, the Word was intimately joined." He thus made two Persons in Christ, i. e. two Christs, and his error is the fruitful parent of many others. But Jesus Christ "although He be God and Man, yet He is not two, but one Christ." He who was the Son of God took our flesh, our humanity, the seed of Abraham, in the womb of the Blessed Virgin; and the Son of God was born, as regards His Humanity, of the Virgin, of her substance, like unto us in all things except sin, which never tainted His Perfect Humanity; and thus the Son of God joined to Himself *our nature*, but not another and a human, person.

The fourth great heresy was that of Eutyches, who taught that the Humanity of Christ became absorbed in His Divinity, confused with It, or transubstantiated into It, like a drop of wine mingled with the ocean." Against this, the Creed teaches that Christ is One, not by confusion of substance, but by unity of Person;" i. e. His Personality remained One, and the same after His Incarnation that It was before it. In other words, the Incarnation was an event in the personal life and history of the Eternal Son of God, the Godhead not being converted into flesh, nor the manhood confused with Deity, but the two whole and perfect Natures joined together in One Person. The IInd Article of Religion states it plainly enough.

Now, if these heresies were all dead and buried long ago, it might perhaps be well to bury this Creed also; but seeing that they and their numerous progeny are nowhere so numerous as right here, in this country, and in the popular religion of the day, is it well to be unfamiliar with this most potent antidote—the Athanasian Creed? F. W. TAYLOR.

A recent number of the London *Times* gives the full text of the letter of the Rev. Phillips Brooks, D. D., of Boston, representing the subscribers, on this side of the Atlantic, to the fund for erecting an "American window" in Westminster Abbey, in memory of the late Dean Stanley. The amount remitted to England for that purpose is £1,064.9.10. The *Times* adds:

The subscribers number nearly three hundred; and, in addition to the names of Winthrop, Phillips Brooks, Oliver Wendell Holmes, Longfellow, Emerson and Whittier, we may mention, those of Samuel Eliot, Cyrus W. Field, Horatio Potter, Bishop of New York, Cornelius Vanderbilt, Louise Lee Schuyler, Charles C. Tiffany, Charles Scribner, Asa Gray, J. C. Bancroft Davis and Mrs. John A. Griswold. Several of the names are those of Unitarian, Presbyterian and Congregational ministers.

Work for the Church.

Its Progress and Its Needs as Seen by our Correspondents.

[All legitimate Church News, whether diocesan, parochial, or otherwise, without distinction as to section or party in the Church, will be published in these columns when furnished by reliable Correspondents.]

Alabama.—On the 3rd Sunday after Easter, the Bishop of the Diocese advanced to the Priesthood, the Rev. Messrs. McQueen and Taylor, Deacons. Mr. McQueen is an alumnus of the University of the South. Mr. Taylor came to the Church from the Methodists. The Bishop preached the sermon. The Candidates were presented by Rev. Mr. Drysdale. The Bishop's health is much improved.

Central Pennsylvania.—On Easter Day the offerings at St. Luke's, Scranton (Rev. P. B. Pendleton, Rector) amounted to \$10,000. This amount places the church-building out of danger. The Parish is steadily growing. It was visited on the second Sunday after Easter by the Bishop of the Diocese, who confirmed a class of nineteen.

California.—We regret to learn that the Rev. Dr. Beers has severed his connection with our valued contemporary, the Pacific Churchman. The thirty-second annual Convention met in Trinity Church, San Francisco, on Wednesday, May 3d. The sermon was preached by Dr. Beers.

Connecticut.—Twenty clergymen attended the convocation at St. Andrew's Church, Meriden, on Tuesday and Wednesday the 25th and 26th ult. The Rev. Dr. Harwood of Trinity Church, New Haven, preached the convocation sermon from the words, "Be not faithless but believing." The Holy Communion was administered at this Service. In the afternoon an essay was read by the Rev. E. T. Sanford on the system of renting pews in churches, and its influence in keeping people from church. An animated discussion followed bringing in the free church system. The text for Exegesis was then brought up, "The Days of Creation," Genesis, Chap. 1st. Nearly all present took part in the discussion, and differing views were expressed. In the evening addresses were made by the Rev. Drs. Harwood and Beardley, and Rev. Professor Russell.

The closing session was on Wednesday morning. Reports from the feeble parishes and missions in the country were made and the details of the missionary work were considered. Other matters were discussed and appointments made for the next convocation as follows: Preacher, Rev. Dr. Deshon; alternate, Rev. Mr. Rafferty; essayist, Rev. Mr. Randall; alternate, Rev. Mr. Converse; missionary speakers, Rev. Messrs. Gardner, Roberts, Sanford; alternates, Rev. Messrs. Micon, Lusk, and Wildman. The subject for Exegesis next time is "Possession of evil spirits." The Rev. Dr. Bennett presents the first paper. The clergy were at noon, made the recipients of a bountiful lunch by the ladies of St. Andrew's parish. The following clergy were present at this meeting of convocation: Rev. Drs. Beardley, Harwood, Horton, Deshon, Vibbert, and Rev. Messrs. Russell, Scott, Wildman, Converse, Micon, Fitzgerald, Lines, Jacobs, Smith, Sanford, Denslow, Marks, Buck, Babcock and Randall.

At St. Paul's Church, Bridgeport, where for several years, the treasurer has been short two or three hundred dollars, this year under the better system of a free church he has that much in the treasury, and that in spite of the discouragement attending upon two changes in the rectorship within the year.

The new Rector, the Rev. J. O. Drumm has entered upon his duties at St. Paul's, and a local paper notices a great increase in the attendance at the Services since his arrival. This important parish is again springing into life. The Sunday school rooms are to be cleaned and refitted, and some improvements made.

Kentucky.—The fifty-fourth annual council will meet in Christ Church, Lexington, on Wednesday, May 24th.

On St. Mark's Day, in Christ Church, Louisville, the Assistant Bishop admitted Sister Belle to "the Diaconal Community of St. Martha." There was a large congregation present. Bishop Dudley gave an earnest exposition of the nature of the office and work of a Deaconess; showing that the office was Scriptural, certainly existing in the time of St. Paul; historical, having always remained in the Church; and rational, being necessary from the very fact that much of the Church's work could only be well done by women.

Long Island.—The Church of the Redeemer, Brooklyn, is making new progress under the Rectorship of the Rev. Dr. G. Williamson Smith. Of late, earnest efforts have been put forth to lessen the church debt, resulting in an offering for the purpose, of \$4,020 at Easter, of which amount \$1,320 was contributed by the children of the Sunday School. There is a further subscription of \$5,000, made by a single member of the congregation, which will fall due, when the remaining \$16,000 of the debt is subscribed.

Minnesota.—Bishop Whipple has returned home from Florida. He is not well at all, though able to be up and about. It is very evident that years of hard toil, bodily infirmity, and the daily cares of the Church of God in Minnesota, and in fact the North-west country, are making deep impression upon his unusually vigorous constitution. The Bishop needs rest, and he has consented to take it. Bishops Robertson, Welles, and Brown, have already kindly done, or will shortly perform his official acts for him, in visiting the parishes of the Diocese.

Responsibility for, and anxiety in behalf of his work is perhaps the greatest and most wearing trial of a Bishop's life. Bishop Whipple has already planted the Church of Christ firmly in Minnesota, and gathered the scattered children who will be the "future faithful ones," into his nurseries of the Church in the North-west, his schools here in Faribault. He sees and knows so well how great is the necessity to hold our position here, and extend the influence of the Church still further. He is endeavoring so to do, but like every work of God, it must be done by the offerings of those to whom God has entrusted this world's goods.

The new St. Mary's Hall, at Shattuck School need funds to complete it, and "Seabury Divinity School" needs at once endowments for Professorships, several more scholarships, and constant aid towards the fund for daily bread. Perhaps just here is the Bishop's greatest care. These schools are noble monuments to his untiring zeal, and the fidelity of God's people. Mr. John Walter, M. P., proprietor of the London Times, recently visited our country. He was asked what he saw in the West that impressed him the most. He replied: "The Bishop Whipple Schools in Faribault." And well may any true Churchman be impressed by visiting them.

What a grand thing it would be, if now that Bishop Whipple is sick, the people of God should send in their abundance and mites to him for the work of Christ, and show him that God takes care of His Own Work, and when His Chief Servants are stricken, the holy work still goes on.

St Paul's Church, St. Paul, was enlarged last

year by the addition of a nave aisle and a stone porch, but the growth of the Church has been such that a second addition is necessary. It is now proposed to add two transept aisles, an organ room and a new chancel. This will increase the seating capacity of the church one-half.

The communicants of this church in five years have increased from 130 to 500.

The last confirmation class numbered 37. Its charitable offerings have increased each year till it has reached, as we see by the Easter report the magnificent sum of \$7,500. A Brotherhood has been organized in order to utilize about 70 young men connected with the parish, and a Church School for girls of a high grade has been begun under charge of Miss Gill, which has already 30 pupils and promises to meet a long felt want in St. Paul. Rev. Mr. Thomas has engaged the Rev. F. B. Nash, Jr., to assist him till the first of October in order that he may take a long holiday this summer which his impaired though improving health requires.

Rev. George H. Mueller, Tutor of Hebrew in Seabury Hall has been called to the Rectorship of St. Peter's Church, Shakopee. The field is a good one and has been vacant sometime, and it is to be hoped that this call will not be declined.

Mississippi.—An old subscriber writes to say that the statement in a recent issue of the LIVING CHURCH, that "for the first time in the history of St. Paul's Parish, Oxford, daily Services were held through this Lent," is incorrect. Both the Revs. B. M. Duff, and Dr. Ayrault, held daily Services, during their rectorships, which were well attended by the people.

Bishop Wingfield has declined the position of Assistant Bishop, to which he was elected by the recent Convention.

New Jersey.—Trinity Church, Vineland, was formally opened on April 18th. In the evening, the Bishop confirmed a class of eighteen, presented by the Rector, the Rev. John L. Egbert.

New York.—The 13th anniversary of the Good Shepherd was held on Tuesday, April 18th, in the chapel of St. Barnabas, Mulberry St.

The Hon. Geo. Shea, Judge of the Marine Court, recently lectured on "The Nature and Form of the American Government Founded on the Christian Religion." He explained that the Canon law was the outgrowth of traditions and precedents, and was founded on antiquity. He said that no Nation which did not respect antiquity, had ever prospered. He was warmly applauded by appreciative hearers.

A children's Missionary Festival is planned, to take place in the Church of the Holy Trinity, Madison Avenue and 42d Street, on Saturday, May 13th, at 3 P. M. The music of the festival is to be rendered entirely by children; and, in order to give an opportunity for the practicing the hymns and tunes in the different Sunday Schools of the city, on the Sunday preceding the 13th of May, the names of hymns and tunes are both printed and ready for circulation.

In a prominent Confirmation class in New York City, recently, were some adult candidates who had been baptized in infancy by a Swedenborgian minister, and some discussion arose as to the question of allowing the baptism thus administered, to stand, or of using the Church's form, hypothetically. This led to the observation, that 1882 was the one hundredth anniversary of the death of Swedenborg.

On Friday, April 28th, was announced in some of the city churches, at evensong, the decease of Sister Helen Margaret, one of the most dearly loved of the Sisters of St. John the Baptist, who work largely among the German poor on the East side. The Saturday morning papers announced that the funeral services would not take place, as before stated, in St. John the Baptist's House, but in the Transfiguration, at 11 A. M. Accordingly, large numbers of appreciative and loving friends gathered at the church, only to find the door closed, and on it a card stating that the remains had not yet arrived and would not reach the city before Saturday night. The Sister entered into rest, at Aiken, S. C., April 26th, 1882. She was the daughter of the late George and Margaret C. Folsom.

The St. George's Society of New York, composed of resident English subjects, attended Service on St. George's Day, April 23, at the Church of St. John, the Evangelist, where a sermon was preached for them, by the Rector, the Rev. Dr. De Costa. In Brooklyn, the Sons of St. George attended Service at St. Matthew's Church, the sermon being preached by the Rev. Charles W. Turner.

A memorial window to the Rev. Nathaniel Bowen, D. D., third Bishop of South Carolina, has been erected in Grace Church, New York, of which he was Rector from 1809 to 1818, the date of his elevation to the episcopate. The window is very rich in color and design, representing Abraham in one compartment, and St. Peter in the other, with appropriate emblems. We infer that the old dispensation and the new are intended to be typified. In the openings at the top of the window are figures of angels, and an inscription, "The holy Church throughout all the world, doth acknowledge Thee." New windows are to be placed elsewhere in the church at considerable cost. It is said that \$25,000 have been contributed for the purpose, by different individuals.

North Carolina.—The Convention meets on the 13th instant. It has to consider, amongst other important questions, that of the division of the diocese.

Oregon.—The Easter festivities in Portland were unusually grand and impressive. Trinity Church was very handsomely decorated, and the congregations at all the Services were very large. The offerings were over \$286.

St. Paul's, Salem, is to be enlarged, it being at present too small to contain the constantly growing congregation.

Pennsylvania.—A cork model of the old and new Lambeth Palace has lately been presented to Bishop Stevens, by several of the laity of the diocese. This model is to remain in the Episcopal Residence for all the successors of the present Diocesan.

The Church of the Holy Apostles, Philadelphia, was consecrated on St. Mark's Day, April 25th. In 1867, the Rev. P. Brooks, of Trinity Church, Boston, the Rector of the Church of the Holy Trinity, Philadelphia, and the Rev. Dr. S. E. Appleton, Rector of the Church of the Mediator, proposed the formation of a new parish in the southwestern portion of the city, and the enterprise thus started, ultimately became the Church of the Holy Apostles. The edifice was completed at a cost of \$50,000, with a ground rent of \$10,000, remaining, the money for the extinguishment of which has been raised, during the last two months, leaving the church ready for dedication. A large number of visiting clergy were present at the Service, amongst whom was the Rev. A. B. Strider, of St. Martin's Church, Canterbury, England. The Rev. P. Brooks was the Preacher.

A memorial window to Bishop Potter was unveiled, at the Philadelphia Episcopal Academy, on the evening of April 28th, and presented to the Trustees of that Institution, in behalf of the Alumni, by the Rev. J. W. Robins D. D., Head Master, and accepted for the Trustees by the Bishop of the Diocese. The window represents the Madonna and child, and is made of opales-

cent glass, with a rich variety of color. A tribute was paid to the memory of Bishop Potter by his successor, who spoke of him as a man of massive intellect, profound thought, and great sagacity, to whom the Academy was largely indebted for the new life he instilled into it, upon his elevation to the Episcopate in 1845. Addresses were made by the Rev. Dr. Potter, of Grace Church, New York, and Henry Watterson, Esq., of the Louisville Courier-Journal, both graduates of the Academy.

Rhode Island.—St. Michael's Church, Bristol, has given its rector, the Rev. Mr. Locke, sadly afflicted in the death of his wife and mother-in-law, \$1000, and as long a vacation as he desires.

The regular monthly meeting of the clergy of the Diocese was held on May 2nd, at the Bishop's residence. The Rev. Dr. Greer read a very able paper on "Biblical Criticism." An unusually large number of the clergy were present. The next meeting will be held in Lonsdale, with an essay from the Rev. Mr. Carver.

Springfield.—In his Convention address, the Bishop states that during the year he has written 3,000 letters, and travelled 11,000 miles. The clergy of the Diocese have increased from 33 to 44.

Tennessee.—The Bishop held his Visitation of St. Luke's parish, Jackson, on Tuesday, April 25th. The usual daily Morning and Evening Prayer were said at the ordinary hours, viz. 9 A. M. and 5 P. M. At 8 P. M., twenty-four candidates received the grace of Confirmation. After the laying on of hands, the hymn "The Church's One Foundation" was sung, during which the offerings of the people (for domestic Missions) were collected. The Service concluded, as is the custom at St. Luke's, by the singing of the hymn "Sweet Saviour, bless us," and the "Nunc Dimittis," all kneeling.

The church was beautifully decorated. The Rood-Screen, and Massive "Rood" surmounting it, were dressed with white flowers, and the Festival Lights, consisting of sixteen candles, all lighted. On the re-table stood six vases of choice flowers, and lilies and other plants in pots, were placed in the angles of the chancel walls at either end of the altar, which was itself vested in the beautiful white Antependium in use throughout this season. The church was crowded.

St. Luke's is to be forthwith enlarged, to the extent of capacity, for one hundred additional worshippers, and is to have a new open-timbered roof, tower, Bapistry, Vestibules and Porches, from designs by Mr. W. Halsey Wood, of New York and Newark, N. J., who is now preparing the working drawings. The present building, which is of massive brick, is in good condition, and when the additions are made, will be a most complete and Churchly edifice. The parish now numbers two hundred and twenty-five communicants, and about seven hundred baptized members.

Washington Territory.—The Bishop visited Port Townsend on March 30th, and confirmed a class of four, who all received Holy Communion on Palm Sunday. The prospects of the Church in this town are now quite encouraging.

During Holy Week and on Easter Sunday, the Bishop was at Old and New Tacoma. Every communicant of the little parish partook of the Blessed Sacrament on Easter Day. The church was beautifully decorated.

Trinity Church, Seattle, had a bright and joyful Easter. All indebtedness was cleared off, and a small balance left in the treasury.

A beautiful stained glass window has been placed in the chancel of St. Luke's Vancouver, as a memorial to the Bishop's lamented wife. It represents the Annunciation, and bears the inscription: "To the Glory of God and Memory of Fanny C. Faddock, wife of First Bishop of Washington, entered into Paradise April 29, 1881." It cost nearly \$300, most of which was raised by the Sunday School.

Western Michigan.—In St. Paul's, Parish, Elk Rapids, Easter Day was, as everywhere, a day of joy and gladness. The people there have for sometime been without a pastor. Through many years, they have been trying to erect a church building; but foes within, more than foes without, have kept them from success. They have bought a small building, and fitted it up for a chapel, and are now working hard to pay for this. A festival was held for the Sunday School, on the morning of Easter Day. Their Lenten offering at this festival was \$35. It would be well to state that they have eighty scholars out of one hundred and fifty enrolled on the district school list. In the evening, a clergyman, who had come eighteen miles with horse and buggy, gave them an evening Service. The collection amounted to \$19, thus making a total of \$54 for Church and Sunday School. They hope to begin on their church soon, and after they get along far enough, will call a pastor. The people of the parish would gladly welcome a visit from the Bishop, whom they have not had the pleasure of seeing for nearly or quite a year. We pray and hope that they may succeed in all their work.

An old friend of the LIVING CHURCH writes: "Two or three decades ago, three young men entered Bristol College, England. It was the educational headquarters of the Baptists. One by one, though separated in residence, they have come into the Church. Rev. R. G. Moses (as he has been known), who has just been confirmed and admitted a candidate for Orders, in the Diocese of New Jersey, completes the trio.

Mr. Moses is an Englishman, already well trained in Anglican theology, and, though with a family, resigns a flourishing pastorate in Camden, N. J., which he has held for 9 years, to follow conscience and contribute toward the reorganization of Christendom."

A word right here about the Prayer Book and liturgies. If the Presbyterians ever get one—and if they do, its use will be purely optional—for one thing, as Professor Hopkins says, it will not be made from the present Book of Common Prayer. And there could be no greater mistake than to assume what some assert, that "the Book of Common Prayer can not be improved upon." While it contains some of the best prayers ever uttered by the sanctified heart—and John Calvin wrote one of the best—still there are inexhaustible treasures of richness not at all drawn upon. There are the rich offerings of the Breviary and Missal and the wonderful utterances of the various Sacramentaries, and books of devotion from which rich gleanings could be made in the field of the pious literature of the centuries.—Christian at Work.

Dr. Schlemann has now free scope for his explorations. The firman which he lately obtained permits him to search the whole of Troas. He intends to investigate closely the environs of Balli-Dagh, where ancient Troy was situated, according to Le Chevalier's theory.

Have you something to do that you find hard and would prefer not to do? Then listen: Do the hard things first and get over with them.

The Alabama Convention.

Correspondence of the Living Church.

The Semi-Centennial Convention of the Diocese of Alabama met in St. John's Church, Montgomery, on Wednesday, April 25th. It was an occasion of great and absorbing interest to the Church people throughout the Diocese. The opening Services were very largely attended, and were of that reverent character which exhibit at once the beauty of holiness and the growth of Church life. The choral portions of the Service were rendered by one of the best trained surpliced choirs in the United States. The procession of choristers and clergy entered the church singing a hymn, accompanied by organ and cornet. The Rev. Dr. Cobbs preceded the Bishops of Alabama and Tennessee, bearing the Pastoral Staff.

After Morning Prayer was said, the sermon was preached by the Rev. Wallace Carnahan, of Anniston, and the Holy Communion was administered by the Bishop of the Diocese, assisted by the Bishop of Tennessee, who was visiting Montgomery.

Organization was proceeded with immediately after Service, the Rev. R. H. Cobb being re-elected Secretary.

The Bishop of Tennessee made a very interesting address on the attitude of the Church towards the colored people, and on the subject of Church education.

Bishop Wilmer's Annual Address was as usual a valuable and practical one. He alluded particularly to the colored people, and that portion of his address was referred to a special Committee, which made a very able report on the following day. We regret that we are not able to give the report in full; some extracts from it we must offer to our readers.

After eloquently and convincingly proving that the African as a brother is entitled to aid from all, it goes on to ask Why shall this Church worry itself about the present pitiable condition of the African morally and religiously considered? A practical question which it thus answers:

If we are in fact, as we are generally supposed to be, the rich folks set, then we freely grant that this question has no standing room in this assembly. But if we are indeed a branch of the Catholic Church of Christ, then we shirk this duty at the peril of losing the presence of the Spirit of God among us. If these are Christ's lost sheep, and we are the representatives of Christ to do His work, how can we expect blessing from Him whilst neglecting His poor! No Church ever had such an opportunity of demonstrating the truth of its Catholicity as this Church now has, and if it fails, it will justly entitle itself to the scorn of those whom it has practically unchurched by its claim to be a Catholic Church, for two Catholic Churches cannot exist at the same time in the same place.

The report then proceeds to consider the best methods towards applying the Gospel to the solution of the question.

One of the first requisites is to devote ourselves to the intellectual education of the African, for pure moral sentiments can hardly exist in benighted intellect; nor can elevated spiritual experiences spring from debased moral perceptions.

After suggesting that each parish should organize a Sunday School especially for colored children, it goes on to say:

Finally we would suggest that as soon as the necessary amount of money and the proper man can be procured, there shall be established at the most eligible point a parish for the colored people; that it be made as near as possible a model parish with a neat church, school house and rectory, and that thus under the most favorable circumstances, it may be demonstrated what can be done by this Church in the partial settlement of this great and pressing question.

Should the recommendations of the Committee be carried out, a new era would dawn for our colored brethren, and God only knows how many souls would be won.

The Committee on Hamner Hall presented a very encouraging report as to the position of that admirable institution, joined with a cordial eulogy upon Dr. Everhart, the able and energetic rector.

Resolutions were adopted commending the University of the South, and returning thanks to Bishop Quintard for his sermon preached upon the occasion of the celebration of the semi-centennial of the Diocese, and to the rector and wardens of St. John's for their hospitality. The following Standing Committee was then elected: Revs. J. A. Drysdale, J. S. Johnston, and H. Stringfellow, and Messrs. W. G. Jones, F. B. Clark and James Bond.

The Convention adjourned on Saturday evening the 28th ult., to meet at Tuscaloosa on the first Wednesday in May, 1883.

The Services of the Convention were fittingly closed on Sunday night by the Confirmation of thirty-seven candidates. The sermon was preached by the Bishop of Tennessee. The Bishop of the Diocese made a brief and most effective address, after which the vast congregation united in singing that grand old hymn, "The voice of free grace," and so closed a convention which will long be remembered in this Diocese. It ought to be mentioned that as a part of the Semi-Centennial celebration—the history of every parish in the Diocese, prepared by their rector—was placed in the hands of the Registrar of the Diocese for the use of the future historian of the Church in Alabama.

New York Prisons and Hospitals.

Correspondence of the Living Church.

At the last meeting of the Ladies' Mission to the Public Institutions, which was held in the Lecture Room of St. Bartholomew's Church, the Rev. A. Mackay-Smith, Assistant at St. Thomas' Church, delivered an excellent address. His familiarity with Church-work among the poor and afflicted in South Boston, enabled him to appreciate the efforts made by the ladies of the New York Society, in the prisons and hospitals here, and gave additional interest to his words of sympathy and encouragement. He dwelt particularly on the great help afforded by the Church to the visitors in such Institutions;

for, in the order of the Christian Year, she furnishes them with all the words of warning, instruction, and exhortation, of hope and loving kindness, which are needed among those varied classes of sorrowing humanity. A letter was read from the new Rector of Calvary Church, the Rev. A. Y. Satterlee, late of Wappinger's Falls, accepting the appointment of second Vice President of the Society, to fill the vacancy caused by the death of his predecessor, the late Dr. Washburn.

The Tombs Report was an encouraging one, and showed the happy results of faithful, persistent effort on the part of the Visiting Committee to that wretched place, where young boys, arrested for stealing, glory in their profession; and where he is the greatest hero among his companions, who has repeated his offence the greatest number of times. The last meeting of the season will be held on the third Friday in May.

At the Easter visitation of the Guild of St. Elizabeth to the Alms House on Blackwell's Island, after prayers in the chapel, addresses were made by the Rev. Mr. French, in charge at the Alms House and Lunatic Asylum; by the Rev. Mr. Morse, in charge at the Penitentiary; and by the Rev. G. W. Mayer, in charge of Charity Hospital and the adjoining pavilions. Mr. Mayer preaches also to the Germans in the other Institutions, in their native tongue. These three clergymen are appointed by the City Mission Society of our Church, to minister to all in the various Institutions on this Island, who will accept of their offices. Hitherto, but one man has had charge, where these three now serve. After the general distribution in the chapel, of fruits and other delicacies, with Easter cards, to those who consider themselves members of Mr. French's flock, visitations were made to the wards, with special gifts for individuals. In one of the wards for the blind, was a man who has been both blind and deaf for many years. The only way to communicate with him is to write with the finger on the palm of his hand, letter by letter; and, when he calls off, to shew by a pat of approval, if he is right, and by brushing over the hand if he is wrong. A lady belonging to the Hospital Committee, who had not seen him in five years, began to write—"Do you remember me? when, after the first two words, he anticipated the rest, and, calling out the intended question himself, quickly answered it by saying, "Yes, I do! It is Mrs. —, and I saw you in Charity Hospital five years ago." Then followed a recital of all that took place at that interview. Presently, the poor man made the following remark, which answers, as far as he is concerned, a question often asked. "I tell you, lady, it is hard to be blind, but it is a great deal harder to be deaf!"

Woman's Work for Missions.

Correspondence of the Living Church.

The second Annual Meeting of the Connecticut Branch of the Woman's Auxiliary to the Board of Missions was held in St. James' Church, New London, on Thursday, April 20th.

The details of the work in each of the six Archdeaconries of the Diocese, were full of interest, because they manifested such earnestness and zeal and perseverance on the part of those engaged in it, and because the success of their efforts, financially, was much greater even than that of last year.

This organization has been at work but two years. The first year a large part of the money raised, was for Bishop Elliot's Boarding School for girls, at Seguin, Western Texas. That year the total amount contributed, in money and in boxes, to the surprise of all, reached the sum of eleven thousand dollars. This last year they collected \$500 for the purpose of sending a lady, a trained nurse, to the Hospital at Wuchang, China, \$500, for Mr. De Klugery at Salt Lake City, \$400 for the work of the Rev. Mr. Dunlop among the colored people of Georgia. Other missions and schools were also remembered, and the whole amount in money and boxes this year, was nearly \$17,000, which was to all a most encouraging result. After the reading of these statistics, Miss Emery read some interesting letters from different parts of the Missionary field, and then work for the coming year was decided upon. After a recess to partake of a bountiful collation provided by the ladies of St. James', the Bishop congratulated the Board on the success which had attended their earnest efforts, and urged them to renewed effort for the Master's work. A thrilling sermon was preached by the Rev. Mr. Dawson.

The Rev. Dr. Bunn followed, taking his audience with him across the ocean from California to Japan, and thence to China, and up the wonderful river with its golden sands, 600 miles to Wuchang. This is the seat of the Chinese Empire; the centre, socially, geographically, and educationally, where nearly ten thousand students come every year for their examinations. If we can make an impression on any of these, how wide-spread the influence would be! The Hospital we have there, is an agency for good, that is inestimable. It is predicted by the Prophets, and in the Psalms that China shall be converted to God, and some of their own wise men are looking for a Saviour to come to them from the West, and so are beginning to be ready to listen to the truth.

The familiar formula, *in partibus infidelium*, is no longer to be used in connection with ecclesiastical titles in Christian countries. It has been objected to by the "populations of certain Christian cities which may be schismatic but not infidel." The decree issued from the Vatican says: "Where it be requisite or desirable to distinguish by some common appellative bishops or sees, *non-residential*, in lieu of denominating such *in partibus infidelium* they may be styled, in general, as has been hitherto frequently the usage: *Episcopi seu Ecclesie Titulares.*"

LETTERS TO THE EDITOR. ON VARIOUS SUBJECTS.

The Church's Mission Work.

To the Editor of the Living Church: Having read the Article by the Rev. E. A. Bradley, in a recent issue of the LIVING CHURCH, concerning Parochial Missions, I would beg to say a little in the same relation.

In going my rounds, I have opportunities of observing the sad effects of the Church's having permitted herself to be surpassed in activity by the sects. The loyal Churchman is mortified to see the weakness and insignificance of many parishes, where the sects generally are strong (financially), and popular. Enquiry evokes pretty much the same answer, to wit: that the Church neglected her grand opportunity, years ago; that she was too content to rest upon her own dignity, and to point to her past record, instead of bestirring herself to action, in obedience to the ever-present Divine Command. She finds out to-day, that this was no way to enlarge her borders, nor to increase her strength; but that she must inaugurate an era of active aggressive work. A. W. MANN.

To the Editor of the Living Church: I have read with great interest the Rev. E. A. Bradley's letter on Parochial Missions, in your last issue, and fully agree with him that they should be more general. But I am at a loss to know why he should blame the Cowley Brothers (whom he rather contemptuously dismisses as "these men"), for their extreme ritualism and English methods, and then express a wish that they were more like Knox-Little and Mr. (sic) Benson. When it is remembered that Father Benson is the Superior of the S. S. J. E., sometimes called "The Cowley Brotherhood," and that Knox-Little is as extreme a Ritualist as any (as the Services at S. Alban's, Chetwood, amply prove), Mr. Bradley's strictures seem rather inconsistent.

And why cavil at English methods? They have been found successful in dealing with human beings possessed with the same passions, and committing the same sins as ourselves; and surely they are not open to any more objection than are the purely American methods of the "Singing Pilgrims," "Boy Preachers," and "Kentucky Evangelists," who are doing the cause of religion so much harm in "our own beloved home." CATHOLICUS.

New York, April 25, 1882.

Religious Orders.

To the Editor of the Living Church: The letter of Mr. W. C. Hall, which appeared in your paper of April 22nd, is one that I am very glad to see. It steers clear of all mere personal issues, and treats the matter as one of principle, in a wholly calm and fair way. Only thus, can we get at any solution of the difficulty, which is largely in the possible future rather than in the present. I have been reluctantly compelled to make something like personal references, only in order to establish the fact that a bad principle had gained some ground, and must be watched and guarded against. But I have been careful to have no inspiration from any one immediately concerned, and do not believe that I am influenced by personal sympathy.

There need be no division among brethren who are of one mind in many things. I am sure that only a portion of the people of St. Clement's have ever held the thoughtless views expressed in the petition I was obliged to publish. I know that the clergy of the Society of St. John would confessedly prefer to have their work perish rather than that it should have the taint of anything like schism upon it, or even encroachment of any unauthorized power. In corroboration of this, I send an extract from the minutes of St. Clement's Vestry, which has lately come into my possession through the Secretary of that body, who saw no objection to my publishing it.

"Extract from report of Committee appointed by the Vestry of St. Clement's Church, to wait on Father Maturin, before his election to the Rectorship, to ascertain on what terms etc., he would accept the Rectorship: And they further report, that they consulted with Father Maturin on the point of the authority to be exercised by the Father Superior of the Society of St. John the Evangelist, in this parish, and that he stated that such authority would be exercised only in matters concerning the Society and the Clergy as members of the Society; in Parochial and Diocesan concerns the Parish of St. Clement's stands upon precisely the same footing as any other Parish in America.

This may be taken to show two things, viz: the feeling that there is a difficulty, and the desire on the part of the Rector and Vestry of the Parish to guard against it. So far it is good, and I am glad of it. But as a guard it is ineffectual. Apart from its lack of definiteness and clear meaning, it is only the word of one man, and he not the Superior. Even if it were the word of the Superior, and for anything I know he may assent to it, still it would only be the word of one man, who cannot always be the Superior. The difficulty requires something more certain and radical. I need not rehearse the facts given in former letters which show this. What is needed is exactly what some of your correspondents have suggested; an autonomous branch of the Society in America, under regulations given by the American Episcopate, to which all "Religious" of the Society should be attached on their being settled here.

Mr. W. C. Hall sees the matter differently. Without going particularly into his Epitome of Church history, of which much might be said, it will suffice to point out, that, bad as the papal system is (in that it has wrought, by means of the Religious Orders, the subversion of true Episcopal authority, Priestly authority, and local autonomy), nevertheless, what he prefers would be even worse. For, with the well-known tendency of Religious Orders of Priests, each Superior of an Order might well become in time a pope, overthrowing, by means of his spiritual children, the freedom of every part of the Church into which his order might extend. Thus we might

have many centres of schism. Nothing would bind those different heads together. They would be responsible to no authority. It would be Paul and Apollon and Cephas, with a vengeance. Even the Pope being the head of all the Orders would be better than this.

It does not follow, as Mr. Hall seems to think, that the Religious in each diocese must be simply the myrmidons of the Bishop. The Church is naturally arranged in Provinces and National Churches, in which the Episcopate acts collectively, according to Constitutions and Canons. The Church in the United States is autonomous. Let her have none but autonomous Religious Orders of priests ministering at her altars; and as their condition is different from that of secular priests, let there be special rules for their government and protection, if such are needed. The peculiarity of their position as "Religious" is not so like domestic relations that it needs no further regulation than is bestowed upon such relations. Their tie is emphatically an ecclesiastical one. The Church has had much experience of it in the past. It has been a very powerful means of good; and, unhappily at times, of evil, in a peculiarly ecclesiastical way, affecting directly all Church-work. They take a vow of obedience. It is important for the authorities of the Church to know to whom that vow is taken and what are its limitations. No secular priest takes any such vow, except that of canonical obedience to his Bishop and other chief ministers, who, according to the Canons of the Church may have the charge and government over him.

If the Order were made American, as I have suggested, there would be a great power of discipline within it, from the fact that the Ordination vow, just quoted, would hold the "Religious" to obedience to their Superiors, according to the Rule of their Order. And they would have it to fall back upon, in case of any unlawful pressure from without.

Let us hope that the whole matter can be arranged in a friendly way. In my first letter, I threw out the idea that a communication from American clergymen to Father Benson might lead to action on his part to relieve the Church of any ground of complaint. I am still of the same opinion. Who will sign something like this?

To the Reverend Father Superior of the Society of St. John the Evangelist. The undersigned, Priests of the American Church, feel that the present position of the Priests of your Society holding pastoral charges among us, is one that may in the future make against the unity and good government of the Church. They regret this, especially, because of the good work the Fathers have done, and are doing among us. They believe that a full remedy can be found for a difficulty that affects the whole Church, in the formation of an autonomous American Society, in harmony with the English Society, with the approval of the American Episcopate—and beg that you will consider the question of calling together your Fathers to arrange such a scheme.

I see that Mr. Hall takes a different view from that which I expressed in my first letter, as to the legal position of an English priest returning to England, after having been canonically resident in one of our dioceses. I have not enough knowledge to gainsay him on this point. I wrote at first, simply as I was informed by one who, I supposed, knew. Now, Mr. Hall informs me otherwise. I shall be glad to have light on this question; but, either way, it is not vital to the subject before us.

ROBERT RITCHIE.

St. Mark's Day, 1882.

To the Editor of the Living Church: It appears to me that some apprehensions of certain of our Right Reverend Fathers in God, in relation to a clashing of authority between themselves and the assumed authority of Foreign Religious Societies, bid fair to be realized.

The instance of St. Clement's Church, Philadelphia, seems to be a case in point. That any Priest of the American Church should own subjection to any Ecclesiastical Authority outside the borders of that Church; and under that authority should disregard or disobey the constituted authorities of the Church, is a new and startling fact in our history. It may well be asked: What rightful authority has any Bishop or Priest of the Church of England, whatever his relations may be to any Religious Society or Order in that Church—what right has such a one to have any voice whatever in our ecclesiastical affairs? It ought to be tolerably clear, that any Foreign Priest, holding a relation to the Superior of a Foreign Society which places him under his direction in any duty pertaining to his Office, to be exercised in the American Church, ought to be disqualified from holding a Rectorship within our borders. Some surprising things have been said and done in connection with St. Clement's Parish; but I have seen nothing more remarkable than the letter in your issue of the 15th inst. signed "Henry Flanders." In this letter, a Rector of one of our Parishes is taken severely to task, for not complying with the wishes of the Superior of this Foreign Society, in resigning his rectorship; and the writer of that letter is glad to learn that this Rector did not invoke the counsel and intervention of the Bishop in his course of action. And, another American Priest is warned by the writer, that, in respect to the Priests of the Society of St. John the Evangelist (the Foreign Society to which I have alluded), he has gone lamentably astray; his error appearing to consist in the supposition that American Bishops have any rights which Advanced Ritualists belonging to Foreign Religion. Orders, are bound to respect. We have here the very spirit of lawlessness and schism, urged by men who arrogate to themselves the title of supporters of "the Catholic cause." The "private mind" of the Bishop of the Diocese is to have no weight with these men, but the private mind of the Superior of the Society outside the Church as constituted in this land, is to be obeyed as if it were the voice of God.

It is strange how extremes meet. Here are

men, claiming to be Catholics above their fellow members and fellow-worshippers in the Church; and yet, following that individual opinion which is of the very essence of Sectarianism, to the over-riding of Canon Law, and the contempt and disobedience of Episcopal authority. If the Bishop agree with you—well; if not, then don't mind what he says; it is only his "private mind," after all. No one would suppose, in view of the writings and utterances of many of this class of men, that Episcopacy is of the essential order and constitution of the Church.

I have here called your attention, and that of your readers, to a dangerous principle, which, as Churchmen and Catholics, we cannot tolerate for a moment; and of which we are bound by every principle of obedience and loyalty to the established order of the Church, to "resist the beginnings." GEO. S. TELLER. Penn. Yan., N. Y., April 14, 1882.

BOOK REVIEWS.

SHORT SERMONS for Families and Destitute Parishes. By Rev. John N. Norton, D. D. Thirtieth Edition. Octavo, cloth. New York: Thos. Whitaker. Price, \$2.

The title describes the character and object of this book so completely, that it leaves little to be said in a notice of it. That it has reached a thirteenth edition is proof that people have found it useful. It is intended for "families and destitute parishes;" and the sermons are well adapted to fill the place for which they were designed. They make no pretensions to originality or depth. There is very little attempt at reasoning, and that little is sufficient to show that reasoning is not the writer's forte. But they do contain the practical and accepted truths of the Gospel; and these truths are set forth in a plain, intelligible, earnest way, that cannot but reach the mind and heart of the reader. The sermons are enlivened by familiar illustrations and anecdotes, which both engage the attention and fix the truth in the memory. Such illustrations, if used sparingly, and with good taste, are useful, not only in addressing the unlettered but the more cultivated classes; and, in the parables of our blessed Lord, this way of conveying truth has the sanction of the very highest authority. The writer has used them well. He has not strung together pleasing stories upon a slight thread of truth, but has made the truth the prominent thing. That the sermons are short, still better adapts them to the use for which they were designed. People generally will not listen to long sermons, especially if they are read out of a book. These sermons, by reason of their simple and concise statements, their apt illustrations, and their brevity, are among the very best for the purpose of lay-reading, and, because of the amount of practical instruction in the foundation truths of the Gospel which they contain, as well as on account of their earnest and pointed exhortations, cannot fail to do good wherever they are used.

ATLANTIS, "The Antediluvian World." By Ignatius Donnelly. New York: Harper & Bros. Chicago: Jansen, McClurg & Co., pp. 480. Price, \$2.00.

Critics have found two things troublesome about this book; first, it was written by a congressman, a politician; secondly, unlike many scientific books of the day, instead of trying to make out an old, well-credited fact of history simply a pleasing legend, it takes the mythical story of Plato, and by a course of argument that cannot be laughed away, seeks to show that the myth, rightly read, is pure history. It is one of the pleasing facts, giving hope of better things, that a politician in this our day and generation, can bring such an array of learning and of evident research to a subject quite remote from the lines of study of an ordinary congressman. As one reads the proposed problem, which our author announces himself as intending to solve, we instinctively draw back and think here is another chimerical idea, but as one reads on and catches a little of the enthusiasm and feels the solid impact of fact after fact together with the most logical deduction fall upon his mind he is almost ready to say the idle dream is a dream no longer, but must have its proper place on the pages of history. True, it must change some theories and upset others, but accepted belief is not always the real truth.

The aim of the book is briefly to demonstrate this: that Plato's story of the Island Atlantis, which once existed in the Atlantic opposite the mouth of the Mediterranean Sea, but which was submerged, is not a myth but an historical fact, that the island was the place in which man originally rose from a state of barbarism to civilization—that its people became a mighty nation—that all the heathen theologues owe their origin to its heroes—that the implements of the "bronze age" in Europe, came from it—that the oldest known alphabet, the Phœnician, was derived from the alphabet of Atlantis—that a few persons escaping from it at its destruction and sailing in different directions accounts for the universal tradition of the flood. These are rather startling propositions, but to the candid mind the array of proof brought to substantiate them must be more so. We notice an exchange has lately sat in judgment on the book, and wondering who the "unknown author" is has treated the serious attempt of an honest and able man as a stupendous joke; somehow it sees an overthrow of the original flood, and so the author must be wrong, but while we do not agree with the conclusions arrived at, it must be confessed that the book is something more than a fanciful theory. Mr. Donnelly is by no means the first who has come to the same belief as to the reality of Atlantis though he may not be in exact accord with them as to the exact site. As to many of the facts upon which our author relies for his proof, the contour of the ocean's bed, the evidence of submerged land that originally formed either one large or several small islands, of this

here can be no reasonable doubt. Of the unity of man, of the universality of certain traditions, of the explanation of many pre-judicial inexplicable things; as, for instance, the undoubted early civilized kingdoms of Central America and Mexico, the book is certainly a possible solution.

We have not space to enter into the complete analysis that the work deserves, we can only advise those who are willing and anxious to know more of that which, whatever else may be said, is an interesting and important subject, to get the book and weigh its well-advocated conclusions. Typographically, the volume is no less attractive than its subject. It is beautifully printed and finished with a variety of illustrations which deepen the impression of the text.

THE FATHERS FOR ENGLISH READERS. St. John of Damascus. By the Rev. J. H. Lupton, M. A. New York: E. & J. B. Young & Co. pp. 223. Price, 60 cents.

We welcome another volume in this excellent series. On a former occasion we expressed our satisfaction both at the idea, so valuable in itself, and the admirable way in which it is being carried out. The life and writings of St. John Damascus to the student of early Church History must always be of great interest. To be such a student, it is not always needful that one must be in Holy Orders or a doctor of canon law. Many a devoted layman, anxious to know more from and about the Fathers of the Church, has been made glad through the publication of the earlier works of this series, and this volume will prove a source of enlarged knowledge. It is true there is not a great deal to know about St. John of Damascus, for the records of his life are by no means as plentiful as those of many others of the Fathers. This very fact, however, gives an additional charm to that which is credible history of his life. This biography, we think, is well done, the light it gathers from contemporary history, and the influence of the Mohammedan power about and in Damascus, from the unrest caused by the great iconoclastic controversy, all tend to give us an even better idea of this Doctor of the Eastern Church than otherwise we would be led to expect. The account and analysis of his writings is carefully done, and for the size of the book, a small duodecimo unusually full. For those who cannot obtain or have not the time or classical knowledge for the larger and more expensive works, "the lives of the Fathers," these little books, of which the volume before us is so good a specimen, are the best works to be obtained.

We have received from the Rev. Edwin G. Hunter, B. D. Rector of St. John's Church, Janesville, Wisconsin, a very ingenious Chart, illustrating the Divine Dispensation, and the chief events of Ecclesiastical History. It measures 16 by 23 inches, and is intended not only for individuals interested in the study of the Providence of God, but also for Bible Classes, Sunday Schools, &c. It was not originally intended for publication, but was finally issued at the suggestion of Bishop Whipple and the Professors of Seabury Hall.

Apart from its intrinsic interest and use, Mr. Hunter's enterprise possesses the special claim upon the Church, that he offers the Chart for sale, for the benefit of two Funds; viz: that for "Disabled and Infirm Clergy," and that for the "Widows and Orphans of Deceased Clergy;" devoting thereto one-half of the proceeds.

The Guild of Holy Trinity Church, Danville, Illinois, has published a very neatly printed card, with rubricated initial and capital letters, containing (in Latin) a Prayer for the Priest to use previous to celebrating the Holy Eucharist. It measures about 6½ by 11 inches, costs 15 cents, post paid, and is intended to be framed and hung up in the Sacristy.

Sixth Annual Report of the Vaughan Teachers' Rest, Tomkins' Cave, Rockland Co., N. Y. We gather from the title page, that this Institution was founded in 1880, as a Memorial to the Rev. J. A. Vaughan, D. D., and Sarah Harriet, his wife. Its name sufficiently indicates its object. The locations and surroundings, we judge, must be charming; and the terms for board are very reasonable. The Rest will be opened from May 20th. The receipts for last year were \$2,228.97; and the expenditure \$2,123.83.

Annual Report of the Guild of Trinity Church, Martinsburg, W. Va. The Rev. Robert Douglas Roller is Rector of this parish; and, if we can judge by the record contained in this Report, his efforts are ably seconded by an organized band of workers from among his flock. The Guild is composed of twelve Chapters; and its total of financial statistics for the past year, was \$1,639.90, being an increase over the previous year, of \$714.95.

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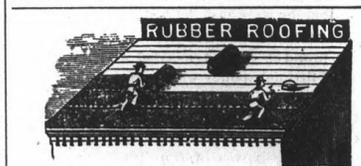
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The Living Church.

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G. W. LEFFINGWELL, D. D.
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The publisher requires eight copies of each of the following issues of the LIVING CHURCH: Dec. 1, 1881, No. 161, and March 25, 1882, No. 177. Subscribers sending copies of either or both of these numbers, in good condition, will be credited with two numbers for each.

The New Acedama.

The whole civilized world is aghast at the news which was flashed across the Atlantic on Saturday night. The best friends and the worst enemies of unhappy Ireland are alike stupefied, and an awful "What next" rises to all men's lips. But a few days before, the veteran Premier had announced, with rare and noble frankness, that his previous policy had been a failure; that coercion and repression had produced effects diametrically opposite to those he had hoped for; that he was now about to inaugurate a new system, a system of conciliation, and of earnest effort to do away with the evils engendered by long centuries of oppression and wrong.

As earnest of his intentions, he sent to Ireland as Viceroy, a man, who, during a previous tenure of that office, had won for himself, in an extraordinary measure, the hearts of the people, and had distinguished himself by an able and just administration. One great complaint against the government has ever been, that, however good the Viceroy, however honest his intentions, he had but little power; that the real ruler of Ireland was the Chief Secretary, who was able to force his own views and his own policy upon all about him. Nor was this idea an unfounded one. With much of the state and pomp of a Sovereign, the Lord-Lieutenant has always had a sovereign's disabilities. He has had to be guided by his constitutional advisers, with the additional disadvantage of being forbidden to select them for himself, or even to have them changed. Thus has it happened that Lord Cowper, personally of the kindest and most generous disposition, has had his name associated with all the repressive acts of Mr. Forster, and has incurred an odium, from which he now thankfully escapes.

Mr. Gladstone saw that, for the present at least, this system of government must be changed; that the Viceroy must really govern, and the Secretary be only a Secretary, if the hearts of the people were to be won; and so he appointed to the latter office a young man, of most inoffensive character, and of blameless life, who had been for some time his own confidential secretary, and who was thus acquainted with all the details of his policy.

The appointment of Lord Frederick Cavendish roused much adverse criticism, simply because it was not seen that that appointment betokened an entire change in the plan of administration. Were Lord Frederick to have been entrusted with the powers and authority which Mr. Forster so misused, then, indeed, were the appointment a strange one; but were he to be in fact as in name, "Chief Secretary to the Lord-Lieutenant," without a seat in the Cabinet, and with no preponderating influence even in Ireland, then he was just the man for the place.

Full of confidence and hope, he followed his chief, proud of being associated with the beginning of that new policy which was to bring peace to Ireland and honor to England; and, on the very day of his arrival, in broad daylight, he and his chief-subordinate, are almost hacked to pieces by the knives of four incarnate fiends. Their blood cries to Heaven for vengeance against those who have rendered such a crime possible; against those who have taught the Irish people, or some section of the Irish people, that cruelty to dumb animals, rapine, and murder, were the lawful weapons of the oppressed; that God's laws were no longer binding; that the voice of God's Church was to be no longer listened to. A woe upon the assassins of women and children, upon the midnight incendiaries! Let the whole earth rise with one accord and declare them accursed. Above all, let the country which they disgrace, and in whose name their foul deeds have been perpetrated, speak with no uncertain voice, and declare that she hates and abhors them. Ireland will surely do this; her ancient spirit of chivalry is not extinct; her generosity of heart still burns. Let her speak now, or let her sink under an obloquy and a reprobation greater than that bestowed upon the once fair cities over which now roll the waters of the Dead Sea.

A Word for Western Men.

A contemporary calls attention to the fact that recent liberal benefactions to the Church "all come from the Eastern men;" and enquires who of our Western men has given five or ten thousand dollars to build or endow a church or hospital. It is true that larger and more frequent gifts to the Church have come from Eastern men. As a matter of course, it must be so. Eastern men have inherited fortunes, have built upon foundations laid by generations gone by, have gathered the fruits of a harvest that was planted by the toilsome poverty of their forefathers. They had wealth to give, and the habit of liberality was formed in childhood. But the case is different with "Western men." They be-

gan poor, and have contended with nature and fortune all their lives, to obtain a footing in a new country. They have had to fence their farms, to build their cities (twice, sometimes), to build and rebuild their churches, to make roads and bridges, to guard against flood and fire, drought and locust, lightning and tornado. They have had to build school houses, court houses, almshouses, arsenals, halls, and to provide all the appliances for our complicated civilization. They have made money and spent money. But the material necessities of life and society have engrossed their attention and absorbed their means. A few, only, have saved large fortunes out of the high taxes and enormous demands which the rapid advance of civilization has imposed. These few, for the most part, cannot let go their hard-earned wealth, in response to appeals for what they have not had time or opportunity to appreciate. It is not to be expected that in this generation large gifts to the Church or to Church Institutions will come from Western men; that is, gifts that will be reported in the papers as independent of any local pride or necessity.

Still, there are already some notable exceptions to this rule, and we believe that the time is not far distant when Western men, relieved of the hard necessities of life which now press upon them, will rival the world in generous giving. They are, at heart, a generous people, and are devoting their wealth with lavish hand, for the public good. The Church, as it becomes known, will command more and more of the wealth of the great West, and her blessed and beneficent work will not lack for means. In Chicago, within the past five or six years, one layman has given over forty thousand dollars to the work of the Church in that city; another layman has recently given ten thousand dollars to St. Luke's Hospital; a Western man, within ten years, has bequeathed nearly fifty thousand dollars to St. Mary's School; several have given five thousand dollars or more to build or free from debt their parish churches. The movement of great giving in the West has begun, and it will grow. But we must not be impatient. The mass of the people, in city and country, are still battling, as it were, with the elements. They are winning a slow but sure victory, and within a generation they will be the most prosperous people on the face of the earth. If the Church hopes to reap when the harvest comes, she must be patient and helpful in the time of toil and waiting. Liberality now, from the Church in the East, will secure a return of tenfold in the near future.

Freedom and Toleration.

To the Editor of the Living Church:

SIR:—I was under the impression that I had already paid my subscription to the LIVING CHURCH for the coming year, but am glad to find that I am mistaken. I herewith beg that you will erase my name from your list of subscribers, as you seem to consider it your duty to make your paper the organ for an attack upon my parish, and either refuse to admit into your columns letters explanatory of certain statements which have been made, or put them in in a garbled way. My warden, Mr. Flanders, informs me that you have so treated a letter of his. Coming from such a source, in answer to an almost personal and most indecent attack upon myself and my parish, I should have thought that justice would have demanded its insertion. The contents of his letter I do not know. I shall not hesitate to tell those of my parishioners who subscribe to your paper my reasons for ceasing to subscribe, and imagine that it may possibly influence not a few.

B. W. MATURIN.

Of course, the Rector of St. Clement's, Philadelphia, has a perfect right to use his influence against the LIVING CHURCH, if he considers it his duty so to do. If the respectful and tolerant tone of this paper towards such parishes as St. Clement's, in the face of popular prejudice, is not enough to secure for it some toleration in return, we care not how soon they are "influenced." No attack has been made upon St. Clement's parish or upon its respected pastor, so far as the editors of this paper have been able to discover. The discussion of the question of Religious Orders naturally involved St. Clement's, but not at all in the way of an attack.

Every word of reply from the warden of that parish was printed, except one paragraph, which was strictly personal, and was therefore excluded under the general rule of this paper. That paragraph had nothing whatever to do with the facts of the case, nor with the points of the argument, one way or another.

One of the principal objects of this paper is to afford the opportunity for discussion of the questions of the day, with all the freedom that is compatible with courtesy. We do not propose to become "colorless" with fright, because some one stops the paper. Discussions will go on, as heretofore, and we shall look for readers among Churchmen who have learned that freedom and toleration must go together. We expect to find some such in St. Clement's parish.

A great deal of good might be done by our people, by a little kindly attention to the young men in their midst. Many of them already belong to the Church, but drift off and fall under evil influence, simply because no one has tried to influence them for good. Why not invite the homeless young man to your house, to your pew, or to a Sunday dinner? It would do you good. It would do him good. It is an opportunity within the reach of every Churchman who is at the head of a house. Alas! it is an opportunity made little use of.

Among the "Easter Echoes" which still come floating from far and near, nothing is more touching than the gift made by the little children of a Sunday School in the Isle of Wight, England. Through the Rev. Leighton Coleman, D. D., who is their pastor at present, they heard of the Christian Indians in Minnesota, and more especially of the Indian Priest, the Rev. John Coleman, who was named after Dr. Coleman's father, in Philadelphia, in the early history of

Dr. Beck's missionary efforts among the Red men. These children determined, during Lent, to earn and to save, by special industry and self-denial, all the money they could, as an Easter offering to be spent for the purchase of a yoke of oxen to be given to these Indians at Red Lake, in Minnesota, where they are much needed, and will be of great service to those who are trying to cultivate the soil.

Significant Figures.

We find in the *Evening Journal* a statement as to church attendance in Boston on a given Sunday. "It shows a total attendance at the several Services at all the churches and religious societies—about 250 in number—of 194,909. This was divided as follows: At the Baptist churches, 15,775; Congregational, 905; Congregational Trinitarian, 15,003; Episcopal, 42,040; Lutheran, 591; Methodist Episcopal, 9,336; Methodist (colored), 2,058; Presbyterian, 3,300; Roman Catholic, 49,337; Swedenborgian, 530; Unitarian, 9,326; Universalist, 2,337; non-sectarian, 382; union, 775; miscellaneous, 2,656. The census is as accurate as could be secured. In several cases an exact count was not possible, but in such, careful estimates were made on a partial count. The *Advertiser* says: 'Making a large allowance for those who attended more than one session on Sunday, it is safe to estimate that upward of 1,000,000 separate persons, or more than one-fourth of the whole population of Boston, were present at church on that day. This number presents only the average attendance.'

These figures are of interest in more ways than one. They demonstrate the fact that the New England of to-day is quite other than the New England of the last generation. Boston was once the very home and centre of Puritanism. It is not now, and never can be again. Indeed Puritanism proper is a thing of the past. We have, scattered here and there through the West, a great deal more of the Old New England element than can be found in the New England of to-day. But it is not the Puritanism of old time. It has indeed a certain inherited spirit and prejudice, but it has drifted utterly from the old-fashioned New England orthodoxy; and under the pressure of the town-meeting principle is likely to fall more and more under the power of a Liberality falsely so-called.

The estimate of the *Advertiser* is an illustration of the impotency of a sect to root itself into the soil. Under the old regime it was made a punishable offence to use the Book of Common Prayer. To-day, on a given Sunday, in Boston, by actual count, 49,337 attend Roman Catholic Services, and 42,040 the Services of our Church, while the representatives of the once all-dominant order number only 15,003! But the census taken is of interest to all Christians. That one fourth of the people of a large city like Boston should be found in attendance upon religious Services on a given Sunday is certainly a very significant fact, especially when we remember that perhaps not more than a third of any congregation are present at any ordinary Service. If any were needed, it is abundant proof that Christianity is in no wise losing its hold upon the people of the land. The infidels and skeptics of our day seem to think that they will be heard by their much and confident speaking. They are never tired of asserting that Christianity is an effete religion, no longer believed in by the great mass of people. But facts contradict the assertion. That, on an ordinary Sunday, it can bring to its various places of public worship, one fourth of the entire population of a large city, is unmistakable evidence of its living power over the minds and hearts of men. The truth is Christianity was never a greater or more vital power than it is to-day; and, but that force is so frittered away in endless divisions, it would be irresistible.

The annual banquet of the Kenyon College Alumni Association of Chicago and the Northwest occurred at the Tremont House, April 27th.

The guests first assembled in the hotel parlors, and were welcomed by the officers of the society, and at 9 o'clock sat down to dinner. The tables were presided over by the President, Albert Hayden, the Vice-President, Rev. H. G. Perry, and Secretary Frank Compton.

The guests were entertained with felicitous reminiscences of the President and Secretary, an original poem based upon the humorous incidents of college life by Rev. Henry G. Perry, M. A., and informal remarks by other members.

Letters of regret were received from the Hon. David Davis, Chief-Justice M. R. Waite, Stanley Matthews, Justice of the Supreme Court, the Rt. Rev. G. T. Bedell, of Cleveland, ex-President R. B. Hayes, and others.

The banquet was brought to a close by the singing of a number of college songs, in which all the guests took part.

The officers chosen at the annual election were viz. Albert Hayden Esq., President; the Rev. Henry G. Perry, Vice-President; Frank Compton Esq., Secretary; Mr. Wm. H. Strong, Historian; the Rev. H. G. Perry, J. A. J. Kendig, Geo. W. Cass, Henry J. Peet, and Eben Lane, Executive Committee.

We have been favored with a copy of a little work, which, although only a parish Memorial, is worthy of being called a volume, in view of its proportions and of the interest of its contents. It is entitled "Memorials of St. Thomas' Church, New York," and contains Discourses delivered at different times by the present Rector, the Rev. W. F. Morgan, D. D. We find in it, moreover, an interesting historical account of the parish, from the date of its foundation, nearly sixty years since. There are also neat wood cuts of the original church-building, erected in 1823-4; of the magnificent new edifice, erected in 1868-70; of St. Thomas' Free Chapel on East 60th Street, erected in 1873; and of St. Thomas' House, on East 59th Street, erected during the present year.

News and Notes.

Foreign.

All other news is eclipsed by the shameful murder of Lord Frederick Cavendish and Mr. Burke, in Dublin. They were both strolling in the park, about a half a mile from the city gate and a quarter of a mile from the chief secretary's lodge, when a car drove up containing four men, two of whom jumped down from the car and attacked Lord Frederick Cavendish and Mr. Burke, stabbing them both several times in the throat and breast. The victims struggled hard for life, and in the struggle became separated, their bodies being found some ten paces apart. The tragedy occurred about 7:10 in the evening, and in broad daylight. The bodies were first discovered by two young gentlemen who were riding bicycles through the park, and who immediately gave the alarm to the police. Surgeons soon reached the spot, but the police were already conveying Burke's body away to the town, where examination showed that life was extinct. The upper part of his body was perforated in a shocking manner and presented a ghastly sight. Proceeding further, the medical men reached the body of Lord Frederick Cavendish, which was being conveyed away from the park on a stretcher. The body of the chief secretary displayed some dreadful wounds, in addition to which his left arm was also broken and torn, as if he had put it up to protect his breast. Lord Frederick Cavendish was quite dead. The bodies were taken to Stevens' hospital, where they will remain until an inquest is held.

Lord Frederick was for several years Private Secretary to Mr. Gladstone. He was the son of the present Duke of Devonshire, and brother to the Marquis of Huntingdon, who will undoubtedly be the next Liberal leader. He was just forty years of age.

All the leading suspects, including Michael Davitt, have now been released; those of them who are members of Parliament have taken their seats. Nothing but the promptest action and most decided language can save them from being overwhelmed by the storm of righteous indignation which Saturday's outrage has called forth.

Secretary Frelinghuysen's dispatch to Mr. Hoffman, our interim Minister at St. Petersburg, in regard to the treatment of Russian Jews has produced a most favorable impression in liberal circles. The United States is hailed as having taken the place of England as the champion of the down-trodden and oppressed.

The French Bishops are one after the other advising conditional submission to the Education Act. Cardinal de Bonnechose, Archbishop of Rouen, enjoins parents to watch jealously over the instruction given, to apprise the teachers that they wish their children to be Christians, and will tolerate no blow at the respect due religion, and, finally, to examine the books and lessons, and ascertain what their children see and hear. When satisfied that religious neutrality, however difficult, is observed, and that the teaching does not clash with that of the Church, they may send their children to the parish school. If, on the other hand, the teaching is irreligious, they should, if possible, send them to a Catholic school, at the same time making a complaint against the teacher to the proper authority. If there is no Catholic school they should keep them at home until the offending teacher is superseded. Monastic teachers can and should continue to read a prayer at the beginning and end of lessons, to teach the Catechism out of school hours, and to escort the children to church. These moderate counsels, are, of course, very unpalatable to the extreme re-actionaries.

The Synod of South Australia has delegated the selection of a Bishop to the Archbishop of Canterbury, and four other English Prelates. It is expected that Canon Mason, of Truro, will receive the appointment.

The new Dean of Wells wishes to gain the blessing promised to the peace-makers. He has put forth a ritual *evonticon*, which he proposes to submit to Convocation. Dr. Plumtree proposes to do away with the Ornaments rubric, and in its place to frame a Canon providing (1), that the clergy wear, at all times of their ministrations, over their ordinary apparel, or a cassock, black or colored, a white linen garment, with or without sleeves, and may wear with it a stole or scarf, black or colored, and the hood, belonging to their academical status, and, where there is no status, a decent black hood, not of silk; and (2) that lay persons, taking part in Public Worship, may wear over their ordinary apparel, or over a cassock, black or colored, a white linen garment with sleeves.

This is something different to Dr. Pusey's celebrated *evonticon*, which some one well described as "an olive-branch shot from a catapult," but it does not satisfy either party in the Church, and will certainly be rejected by Convocation.

As a pleasing instance of courtesy, it may be mentioned that at the funeral of the late Roman Archbishop of Halifax, the Lord Bishop of the Diocese and all the clergy of the city walked in the procession.

A writer in the London *Guardian* thus comments on a passage in the letter of a correspondent of that journal:

Your shrewd Correspondent, writing about the observances at Paris at Easter, the only time in the year in which lay Romanists are bound to communicate, made this remark:

That the first Office at most of the churches was at six o'clock—your true Parisian, of whatever rank, liking 'to get it over,' and to have the rest of the day pour s'amuser.

Is this an unlikely result when early Communion is the rule?

In the Western Church, as it is also to be observed, early and needlessly multiplied Communion daily brought in low masses—that is to

say, non-choral and less solemn celebrations—instead of the more solemn gathering, or Synaxis, which took more time, and required men to suit themselves to it, instead of its being suited to their private convenience.

It was stated in this column last week, that Bishop Thorold was the first occupant of an English see to conduct a "Three hours Agony Service." This statement was incorrect, Bishop MacLagan, of Lichfield, having conducted such a Service in his Cathedral two years ago. He also again undertook it this year, dividing, however the words, so as to unite them with Matins, ante-Communion, and Litany respectively, at nine, twelve, and three, after a metrical Litany at 7.30, with a short prefatory address on "The Way to Calvary." The Services were well attended throughout by increasing congregations.

Home.

Rear Admiral John Rodgers, for many years superintendent of the naval observatory at Washington, died on Saturday.

President Arthur has remitted that portion of the sentence of the court-martial forever disqualifying Fitz John Porter from holding office.

Hon. Horace Maynard dropped dead of heart disease on last Wednesday morning, at Knoxville, Tenn. He was born in Massachusetts, but went to Tennessee after graduating at Amherst. He was eight times elected to congress, and served with credit as minister to Turkey and post-master general. During the war he was exiled from his home and suffered great loss of property.

The Garfield monument committee proposes to open subscription lists on Decoration day in every city and town throughout the country.

As a result of a vote taken by sixty-one Presbyteries, instrumental music will be introduced into the United Presbyterian church of North America. The ballot stood 616 to 606.

Racine, Wis., suffered terribly from a fire on Friday night. Seven blocks were destroyed, involving a loss of three quarters of a million. The College buildings were unharmed.

The new Chinese bill, which forbids immigration for ten years, has been signed by the President.

Tenure of Church Property.

At the last General Convention a Commission was appointed, of which Bishop Huntington is Chairman, to consider and report to the next Convention, concerning the present methods of forming Church Corporations and Tenure of Church Property. Some action has been taken in the matter by several of the dioceses, during the past year; committees having been appointed to report to the coming Conventions, as to the status in the respective dioceses; in others no steps have as yet been taken.

It is most desirable that this year some action be taken in all the dioceses; so that next year the Commission will have an intelligent basis on which to form their report. The matter is one of vast and far-reaching importance, and involves the whole legal standing of the Church, and the title to all the property she possesses. It is notorious that present titles—many of them—are very insecure; that great indifference exists in the matter; and—what is of vast moment—that great sums are lost to the Church, because men of business habits are not willing to give or loan money which shall be insecurely held. Many of the best legal minds of the Church are at work upon the problem; but, as yet, sufficient data have not been gathered, on which to form definite conclusions, or to recommend specific remedies for the evils that beset the matter.

It is hoped that the Committees appointed last year will be able to make intelligent reports this year, and that those dioceses which, as yet, have taken no steps in the matter will do so at once. Next year we ought to have a well-digested amount of information upon the subject.

The Rev. D. D. Chapin, of Allegan, Michigan, is a member of the Commission, and was made "Keeper of Documents" pertaining to the same. He will be glad to receive from any source documents bearing upon the question, or opinions and suggestions as to the best course to be pursued. The attention of members of the coming Diocesan Councils is called to the matter.

Think of It!

The late General S. T. Hurlbut was buried at Belvidere, Ill., on Sunday, April 30th. General Hurlbut died, U. S. Minister to Peru. He had for many years been a prominent citizen. He had many friends. He had long been a prominent man. It was a very natural thing that his friends and neighbors should show their respect for him at his burial, but the way that his funeral obsequies were planned and conducted is, to say the least, no credit to those who had the matter in hand. First, it was deliberately planned to have the funeral on Sunday. The whole programme was published far and near. Military companies, lodges, societies and orders were invited. Excursion rates were secured over the various railways. It was published everywhere that Mr. Emory A. Storrs would deliver the funeral oration. In long and flaming announcements, people from far and near were invited, and from far and near they gathered. Masons, Odd Fellows, Knights Templar, Military companies, and Societies, turned out in uniform and in full force. In neighboring places certain Sunday Services were held at an earlier hour so that pastors and people could go to Belvidere. And of the crowd that went, few comparatively either knew or cared for General Hurlbut. They went to his funeral as they would go to a 4th of July celebration. They wanted to hear Mr. Storrs speak. They wanted to see what was to be seen. And so, far and near, the sanctity of the Lord's Day was destroyed. There was a great crowd, processions, bands, and what not. Furthermore, there was a great deal of drunkenness, cursing and swearing, and on the return

trains all sorts of disgraceful proceedings. That this is no exaggeration our readers can judge for themselves by this extract from a Rockford daily:

A number of fights were indulged in during which knives were drawn and shooting threatened, and we learn that if it had not been for the determined effort of some of the train men and passengers in the car a general melee would have been indulged in. These exhibitions at a funeral are becoming disgraceful to American life, and are largely the outgrowth of these Sunday parades and holiday displays on occasions calling for the most solemn observances. They partake more of the general training, fourth of July, or old-fashioned back-woods barn-raising than they do of funeral solemnities.

Are such affairs to obtain more and more? It need not be said that they are an utter disgrace. Alas! that Christian men should, by their presence, even be seen to countenance such scenes.

It is high time that every one who fears God should set his face like a flint against all such desecrations of the Lord's Day. Let Sunday funerals be everywhere discouraged, and Sunday parades and displays of every sort. Their demoralizing and depraving influences are manifest. They are wholly evil.

Surplised Choirs in Pennsylvania.

Correspondence of the Living Church.

Some fifteen years ago, the Parish of St. Mark's Church started a choral choir of men and boys, who were grouped outside the chancel, and clothed in the ordinary dress. It was a daring innovation upon the long-established "use" in the Diocese and many shook their heads wondering whereunto this would grow. In 1869, the Rev. Dr. Batterson was called to the rectorate of St. Clement's Church. On the first Sunday in Advent of that year, a full choir of some forty men and boys, vested in surplices and cassocks, entered the great western door of the church, singing the Advent Hymn, "Lo He comes," etc., and proceeding up the centre alley of the church, took their proper places in the chancel. Our "beloved Zion" was shaken from circumference to centre, and all sorts of predictions, slanders and scandals followed each other, like the plagues of Egypt, threatening not only overthrow, but final extinction of rector, parish and all the rest of mankind.

The rector was harassed, the people were bullied, and the Bishop tormented; but the choir, like poor old John Brown's body, kept "moving on." It still lives, moves and has its being in a vigorous age at St. Clement's, and more, the disease is spreading! There are now some ten or twelve choirs in the Diocese, "clad in fine linen clean and white," and the people ask for more. On the evening of May 1st, in the Church of the Epiphany, a Choral Festival was held, and something like three hundred chorists entered the church in procession, and a service of great dignity and solemnity followed. The Bishop preached the sermon, and a large and interested congregation attested to the place the "service of song" is winning in the hearts of the people. It must have been a glad hour to those, who in the face of obloquy and fierce opposition, held their own, fought the battle, and there rejoiced in the victory. Bishop Stevens has been supposed a violent antagonist to this movement, but his presence and his sermon on this occasion, must have satisfied every one what a mistake such a supposition has been. He not only gave his hearty and cordial approval, but he pointed back to his first Charge to the Diocese, made eighteen years since, in which he strongly advocated this very thing, and urged increased attention to the musical part of the Service of the Church.

The Church was literally packed with people, nearly every single parish in the Diocese being represented. The crowd was so great that twenty minutes before the hour for the commencement of the service the authorities of the Church were compelled to perform the unpleasant duty of clearing the aisles and closing the doors, thus causing much discomfort to those who were unfortunate enough to be late. Fully as many persons were unable to gain admission as there were those within. The choirs which took part in the Festival were from the following churches: St. Mark's, St. Clement's, St. Timothy's, Roxborough; St. John the Baptist, Germantown; Church of the Annunciation, Philadelphia; St. Luke's, Germantown; St. Peter's, Germantown; the Evangelists and the Church of the Ascension, Philadelphia. The combined choirs were under the leadership of Mr. Aaron Taylor, while Mr. G. Guhlman, organist of St. Clement's Church, presided at the organ. At 8 o'clock, precisely, the choristers and clergy entered the church, passing from the vestry down the west aisle and up the middle aisle, singing as a professional hymn that beginning: "We love the place, O God," the music of which was written by Bishop Jenner. The Bishop and the officiating clergy entered the chancel from the vestry. The choirs were accompanied, in addition to the organ, by an orchestra consisting of cornets, a French horn and bassoon. The chorists were seated on each side of the chancel recess, and in the pews on each side of the middle aisle at the front of the church. Bishop Stevens and the other clergy were seated within the Altar-rail.

The Altar was vested with a handsome embroidered cloth, of the color for the day (SS. Philip and James), and the Collect for the day was reserved and said by the Bishop at the close of the Service.

At the conclusion of the sermon the hymn, "The Son of God goes forth to war," was sung, during which an offertory to defray the expenses of the festival was taken. It was immediately followed by Barnby's grand "Magnificat," which was admirably sung.

The Bishop then pronounced the Benediction, and the Retrocessional hymn, "The Church's One Foundation," was sung while the choir marched from the church.

Taken altogether, the Festival was a grand success, and marks a long step forward in the "Service of Song" for the Diocese of Pennsylvania.

X. O. T.

The Missouri Convention.

Correspondence of the Living Church.

The forty-third Annual Convention of the Diocese of Missouri met in Christ Church, St. Louis, on the 3d inst. The Convention sermon was delivered by the Rev. B. E. Reed, of Mount Calvary Church, St. Louis, who dwelt upon the character of Christ and His Church and the glory and obligations of the ministerial calling.

The Rev. Robert Talbot, of Brookfield, Mo., was ordained to the priesthood, being presented by his brother, the Rev. Ethelbert Talbot of Macon, Mo.

Bishop Burgess of Quincy was present, and by invitation occupied a seat alongside of the Bishop of the Diocese.

Mr. John B. Triplett was re-elected Secretary, and he appointed Mr. F. J. McMaster, his assistant.

The Bishop's address was an earnest plea for the sanctity of the marriage relation, and he was listened to with rapt attention, as, in glowing language and with impressive earnestness, he spoke of the belief of the Church, and of the duty both of the State and of individuals.

The law of the Church on this subject is merely the law of Christ. It invents nothing. It declares God's will in Christ as touching the inviolability of marriage and the sin of promiscuous separations; and, then, of the impossibility for persons to be joined except as God's word allows. It declares that it can sanction no marriages of those who have been previously married when the other party is still living, except in the case of the innocent person in the case of a divorce by reason of adultery. If such adultery was not proved in the action for divorce, then it must otherwise be sufficiently proved before a marriage sought for can be solemnized. The Church can not be expected to take risks when those seeking its offices have failed to establish the ground on which they make their plea. If this law, which is the law of God, is willfully broken, then the offenders must be restrained from the sacraments and other means of grace in the Church for just the same reason that they are repelled who break any other of the laws of God. They are not fitted to receive them with profit. In case of doubtfulness as to the facts in the case reference is to be had to the Bishop. Since the execution of the law is binding on the conscience of the clergyman and the emergency may at any moment arise, however difficult and delicate the matter is, charity would require that means should be taken to make the requisitions of God's law and the Church's order on the subject known to the people.

By motion the main part of Bishop Robertson's address was referred to a committee, of which the Bishop shall be Chairman, to consider and report to the next Convention whether the diocese ought not to memorialize the General Convention to legislate further on the subject.

The various reports of Committees showed the prospects of the Church throughout Missouri to be very encouraging. Some discussion took place as to a proposed division of the Diocese, and the Bishop announced that when any important section of the State should demand such a division, he would be ready to give his canonical assent to the erection of a new diocese.

Several interesting addresses were made on missionary work, and much complaint uttered as to the smallness of contributions for that work. Several pledges, both from parishes and individuals, were given, and there is now reason to hope that the many missions of the Diocese will no longer languish.

The Arkansas Council.

Correspondence of the Living Church.

The tenth Annual Council of the Church in the Diocese of Arkansas convened in St. Luke's Church, Hot Springs (Rev. Geo. S. Gibbs, late of Abington, Va., Rector), on Friday, April 21st, 1882. There were present of the clergy the Rt. Rev. the Bishop of the Diocese, the Revs. I. O. Adams, J. L. Berne, Wm. B. Burrows, Geo. S. Gibbs, P. A. Johnson, D. McManus, D. B. Ramsey, W. C. Stout, T. C. Tupper, and James J. Vaulx. Col. W. G. Whipple, the Chancellor, was also present, and four parishes were represented by Lay Delegates.

Three vacancies have been filled since the last Council, viz.: St. John's, Fort Smith, Rev. J. L. Berne, Rector; St. John's, Helena, Rev. W. B. Burrows; St. Luke's, Hot Springs, Rev. G. S. Gibbs. The Council was a very harmonious one, and a great deal of interest was shown in its proceedings. The Sunday Services attracted many visitors and others at the Springs, and were largely attended. The members of the Council were entertained handsomely and generously.

The Bishop's address was replete with interesting statistics concerning the Church in Arkansas, and provoked a deep interest in the two Church schools, the University of the South at Sewanee, and the Columbian Female Institute, of the Diocese of Tennessee. A livelier zeal has been exhibited in the matter of Diocesan Missions, and the collections for the same in the different parishes will enable the Bishop to achieve good results. The report of the Committee on the state of the Church shows that there are now connected with the Diocese, 1 Bishop, 13 Priests, 2 Deacons; 17 Parishes and 14 Missions. During the past year, there have been reported from eight parishes (the others not reported) 101 Baptisms and 58 Confirmations. There is an estimated number of 1,010 Communicants; Contributions, \$4,950.83. The Episcopal Fund of the Diocese has reached \$567.38.

The Rev. Dr. B. W. Trimble, of Pine Bluff, one of the oldest clergymen in the Diocese, died at his home in that place, three days before the meeting of the Council. He was the first and only Rector of Trinity Church, Pine Bluff, and the parish attained its present growth under his administration. The vacancy in the rectorship has not yet been filled.

The following are the officers of the Diocese, chosen at the Council: Rev. T. C. Tupper, Secretary; Col. L. H. Roots, Treasurer; Rev. W. C. Stout, Registrar; Col. W. G. Whipple, Chancellor; P. K. Roots, Trustee of the Episcopate Fund; Rev. I. O. Adams, and Messrs. M. L. Bell and

L. H. Roots, Trustees of the University of the South; Rev. J. A. Matthews, Trustee of the G. T. S.

The Standing Committee consists of the Rev. Messrs. T. C. Tupper, President; W. C. Stout, and D. B. Ramsey, of the clergy; Messrs. M. L. Bell, and P. K. Roots, Secretary, of the laity.

Deputies to the General Convention: The Rev. Messrs. D. McManus, T. C. Tupper, D. B. Ramsey, and J. J. Vaulx, of the clergy; Messrs. F. E. Barber, M. L. Bell, J. P. Mellard, and C. H. Stone, of the laity.

Board of Missions: The Rt. Rev. the Bishop, and the clerical members of the Standing Committee.

Personal Mention.

The address of the Rev. Arthur Ritchie is now 418 La Salle Avenue, Chicago.

The Rev. C. L. Fulforth has taken charge of the flourishing mission at Watertown, Dakota. Address accordingly.

The Rev. Geo. B. Pratt has accepted the rectorship of St. Luke's Church, Hastings, Minn.

The Rev. S. C. Thrall, D. D., formerly Rector of Emmanuel Parish, Md., has accepted the rectorship of Grace Church, Paris, in the Diocese of Springfield.

The address of the Rev. F. B. Nash, Jr., is 383 E. 9th St., or St. Paul's Rectory, St. Paul, Minn.

The address of the Rev. A. V. Gorrell is 475 S. Oakley St., Chicago.

The Rev. Dr. Clover has resigned the rectorship of St. Stephen's Church, Millburn, N. J., his resignation to take effect the 30th of June next.

The Rev. F. Bache Adkins has taken charge of Spring Hill parish, Diocese of Easton.

The Rev. G. H. S. Somerville, has become Assistant Minister of St. John's, Keokuk, Iowa, in charge of the parish chapel.

The Rev. Joel Clarke has tendered his resignation of the rectorship of Christ Church, Eau Claire, Wis., to take effect on or before Sept. 10th. Until July, his address will remain as before.

The Rev. Edward M. Pecko, late of Tuscola, Ill., Diocese of Springfield, has accepted a call to the rectorship of Christ Church, Lexington, Lafayette Co., Mo. Address accordingly.

The Rev. I. T. Osborn, has resigned the rectorship of St. Michael's, Boise City, Idaho.

The Rev. G. William Smith, D. D., should be addressed at 574 Pacific St., Brooklyn, N. Y.

The Rev. Wm. Ernest Allen has taken charge of St. Andrew's, Dey's Landing, and Grace Church, Willowdale, N. Y.

The Rev. E. H. Kettell's address is St. Ann's Rectory, E. 138th St., New York City.

The Rev. W. Marvin has taken charge of St. John's, Marcellus, N. Y.

The Rev. J. S. Lemon has taken charge of St. Stephen's, New Hartford, N. Y.

The Rev. W. T. Pise has removed from Los Angeles, Cal., to Glendale, Ohio.

The Rev. William A. Newbold, for more than twelve years Financial Secretary of the American Church Missionary Society, has accepted an invitation to become Rector and general manager of St. Johnland.

Obituary.

ROYCE.—Entered into eternal life, in the Communion of the Holy Catholic Church, April 21st, 1882, at his residence in Plainfield, Ill., Miles Royce, in the 74th year of his age.

"In the confidence of a certain Faith, in the comfort of a reasonable, religious and holy hope."

RUCKER.—Entered into life eternal, May 3d, 1882, at Cleveland, Ohio, Edna, daughter of Rev. T. C. and Helen M. Rucker, of Waupaca, Wis., aged 5 years and 9 months.

Miscellaneous.

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 peritour as follows: New England, \$6; Middle States, 182; Southern States, 82; Western States, 148; Domestic Missionary Jurisdictions, 31; Foreign Missions, 6; Abroad, 4; Permanent funds yield \$3,000. Annual income \$10,000. The Society asks voluntary collections of parishes, and personal donations.

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Calendar.

May, 1882.

- 1. SS. Philip and James. Red.
7. 4th Sunday after Easter. White.
14. 5th Sunday after Easter.
15. Rogation Day. Fast.
16. Rogation Day. Fast.
17. Rogation Day. Fast.
18. Ascension Day. White.
21. Sunday after Ascension. White.
23. Whitsun Day. Red.
29. Whitsun Monday.
30. Whitsun Tuesday.
31. Ember Day. Fast.

GENESIS I. AND SCIENCE.

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

Professor.—Many think that the 6,000 years usually allotted to the duration of the human race is far too small. What is your opinion?

Myself.—I do not find anything about it in this narrative, nor can it, so far as I can see, be satisfactorily made out from the histories recorded in the Bible. I am sure, however, that the appearance of man on the earth was very recent.

Professor.—But is it not thought that man lived during the latter part of the glacial epoch?

Myself.—Yes; and probably it is true; but you must remember that the glacial period is something very indefinite. In fact it reaches to the present day, or at least there have all along been glaciers, and under their debris the remains of animals and plants of present species have been deposited. Should Switzerland, one thousand years hence, be searched by geologists, they would find under the drift which is now forming, utensils and other things belonging to the present day, and if they were cut off from any historical knowledge of the centuries preceding them, the scientists of that day, if affected with a penchant for great chronological stretches, might fling the present epoch back into the times of the great glaciers. In short, of all modes of computing time, this seems to me the most liable to lead to error; and then, too, it must be borne in mind that very little is known of the period which reaches from the beginning of the glacial stage to the dawn of history, and conclusions as to the events which occurred, and especially as to their distance from us, must be received with the utmost caution.

But should there hereafter be discovered irrefragable proof of man's existence even in the Tertiary, it would prove nothing as to this account, since it is possible that there may have been earlier and now extinct races.* This, the first chapter of Genesis neither affirms or denies. Elsewhere in the Bible there are statements which look as if there were other men besides the children of Adam. Here I leave the subject, remarking only that thus far the geological evidence of a pre-Adamic man is very weak.

Professor.—There are many other objections which have been urged against this narrative, but I must admit I know of none which is entitled to any very serious consideration. Dr. Draper, for example, says that according to certain theologians of a former age the Bible teaches that the earth is flat and immovable, and that there are no antipodes. It is very clear that no such teaching is found in this chapter. Close adherence to the text avoids all such objections. But, on the other hand, would it not lead to other difficulties? For example—is it true that trees "bearing fruit whose seed is inside of it," became, as they are still, the dominant vegetation before the Glacial Epoch, and, as Moses says, they were pronounced good; that is, completed. But certainly you will not say that all their living species were "brought forth" before that time. Have not many species appeared since? If so, does not that contradict this account?

Myself.—I am not by any means assured that a single new species has appeared since the Glaciers,† and if, possibly, new species have appeared, there can be no doubt that every genus dates from beyond that time of ice.

But if new species did really appear after the fifth period, I can see in that no contradiction of this account. All it says is that the earth in the third period brought forth herbs yielding seed, and fruit trees, and this all admit to be true. But nothing is said as to its then bringing forth

*So far as I can judge of the evidence, there is nothing that makes it even probable that man existed before the Glaciers.
†See Dr. Newberry's Address before the Torrey Botanical Club, published in their Bulletin, and already referred to.

everykind—an omission noteworthy, because when the writer speaks of God's making the water and land animals, he uses that word in connection with each period.

The difficulty, if any there be—which I greatly doubt—comes, as do so many others, from attributing to this account more than the writer saw fit to say.

Professor.—Yes; but the vegetation was pronounced "good." This would seem to forbid the idea of further development.

Myself.—Was not that flora the culmination and crowning glory of the vegetable kingdom? Have any higher or more useful types appeared since the end of the Tertiary? And, if not, I see no contradiction, though some varieties, or even some species, were added afterwards. Indeed, if I may refer to the second chapter, we have positive proof of a subsequent production of trees pleasant to the sight and good for food. Whether any of them were new species, or not, we are not told.

Professor.—This is not the Genesis which I have read about. It is not the Genesis of commentators. It is not the Genesis in which all the world has believed these many centuries.

Myself.—Perhaps not; but, to us, the question is, Is this the Genesis which was put on parchment so many centuries ago? Is it what was then written? That it differs from what the world has believed, is to you who have thrown off the yoke of authority a matter of little importance.

The Church of the Presidents.

St. John's Church, standing at the corner of H and Sixteenth streets, opposite Lafayette Square, is one of the most unobtrusive objects at the Capital. Its ivy-hung walls are of stucco, painted brown; its small windows are shielded by dark green blinds. On its apex is set a square little steeple, surmounted by a weathercock instead of a Cross, in which is hung a little bell, whose call suggests a cow-bell tinkling over grassy slopes, despite it calls to prayers the President, the Army and Navy, the oldest families, and now the small crowd who come to gaze upon those who wear the purple of fashion and power. Perhaps the most idyllic spot in Washington is Lafayette Square, against whose embowered vistas St. John's looks most picturesque. But altogether it is so quaint and small that it seems but the old-fashioned home of a family who has ancestry. Inside, the suggestion is well kept up; it has alcoves and corners in which devout worshippers may hide and pray, and out of which they may vanish by little side doors, as unseen to the gay crowd in the centre of the church, as if they had never entered it. Above its altar, hung in lace and purple, a mimic firmament of blue is set with golden stars, which twinkle down on golden chalices and great vases filled with flowers. Here, at present, ministers the Rev. Wm. A. Leonard, D. D., who, one year ago, left a congregation in Brooklyn, N. Y., to become rector of this influential Church at the Capital. His congregation, always an educated and intelligent one, has become greatly augmented since President Arthur has become a regular worshipper in the seat once occupied by President Madison. President Arthur looks just as he did when he was Collector of the port of New York; and nobody took any particular pains to stare at him, but the awe which bows the knee before a throne springs into eager curiosity in the eyes of the American citizen. This quiet and unobtrusive St. John's has developed into a small Trinity Church, since it has contained a big and august President to be stared at. The small lobby is thronged with a crowd that overflows into the street till the President comes. Upstairs, in the minute galleries, another crowd cranes their necks toward the down-stair aisles, exclaiming in whispers, not subdued—"Where is he?" In due time their eyes are rewarded, as with the slow and solemn step that no fate could hurry, a very tall and very large man, endowed to a potent degree with that mysterious thing called "presence," passes up to his pew in the centre of the church, and, kneeling, bows his head. If you continue to gaze upon him, as he sits with his face shaded with his hands, as if to shield it from vulgar observation, you see that it bears the look of one to whom great things have happened; and that it is solemn to sadness. Among the long-time members of St. John's Church, is Judge Cox, whom the Guiteau trial made famous; Montgomery Blair, and Admiral Rogers. It was the regular place of worship of both Secretaries Fish and Evarts, and other members of the cabinet; and, since the early days of the city of Washington, it has borne on its records the names of many men and women more or less illustrious in public and civil life, who found a beloved spiritual home in this quaint and lowly "House of God."—Washington Letter.

A correspondent of the Herald and Presbyterian, declares that, in his opinion, "this custom of making the sermon the chief attraction in all non-liturgical churches is at the bottom of more evils, than are even indicated in Dr. Hopkins' article."

A Philadelphia gentleman writes that he and a friend stopped at a small cafe in the suburbs of Paris for refreshments. Their repast was a light one, consisting of tea, toast, and eggs; but the bill was a heavy one, nine francs in all. "Garçon!" exclaimed one of the tourists, "how's this? please explain." "Well, you see Messieurs," apologizes the waiter, "two francs for the tea and toast, and seven francs for the eggs." "Ah! then eggs are very scarce about here?" "Non, monsieur, eggs are not scarce, but Americans are!"

ST. CATHARINE OF SIENA.

A Legend of Tender Mercy. Written for the Living Church. In life's young morning he must die! Perugia knew the story well—How Nicola, for treason high, Long languished in his prison-cell. Even to her ears the tidings came—St. Catharine, of blessed fame; She who, for love of human kind, Through faith in Jesus' Blessed Name, Might heal the sick, and cure the blind, And pass unharmed through scourge and flame. He will not offer priestly dole, He will not heed the warning word, He does no penance for his soul, And from his parched lips is heard—"Why has God given youth's sweet breath A great fair world, so wide, so high, To fill it with the doom of Death? Why man's creation—but to die?" What wondrous light around him fell? What strange, sweet music fills his cell—Soft as the echo of a bell? What blessed balm subdues his fears, As in the bloom a vesper's hours, And on his brow are pity's tears? "Christo amore! Christo amore! O Spiriti Santo! O Dieta Eterna Christo amore!" Strange words in that unallowed place, As o'er him bends a woman's face! "And hast thou strayed from Paradise, To this abode of woe and vice? Thy face," he said, "I seem to know, A vision of the long ago. So looked my mother, when I came To ask forgiveness as a child. And heaviest ever shrouded name Who o'er my morning namber smiled? And yet, 'tis more like one I seem To half remember in a dream—Like to my Guardian-Angel's eyes; So would she smile in earthly guise. And then he asked in under-breath: "Dost thou too know this dread of death?" "On this sweet manna be thou fed: Who die in Christ, they are not dead, For they to untold joy shall rise! How bright thy way before thee lies!" Then, as a mother calms her child With words of love and consolation, She spoke to him in accents mild, And laid his head upon her breast. "Like this," she said, "the block may prove, Since Christ is Love! Since Christ is Love!" Next morn, they saw the scaffold rise; And—walking through the multitude—"Dost see him, brother, in the skies? Ah! I would bear it if I could!" Upon the block her head bowed down, As she would smoothe it by her breath. She spoke of Him who wears the Crown, As One who bore the sting of death. "Christo amore! Christo amore! O Spiriti Santo! O Dieta Eterna! Christo amore!" As from her lips the pleading rose, Two names she whispered low between, And one was Thine who heats our woes; And one was Thine, St. Catharine! Then, as the axe unerring fell, She saw, beyond the darkened cell, Beyond the awe-struck multitude, His soul borne upward by His God. Upon the snowy robe she wore, The crimson stain of death she bore; But, looking with unclouded sight, It bloomed for her in blossoms white! LAURA F. HINSDALE.

Rectors and People.

(From Bishop Burgess' Address.) A Parish is vacant. The Bishop is notified, as the Canon requires, and his advice and assistance are asked. The majority say, Let him send us a rector. Yet even the majority may not be prepared to retain any one, who fills up the Bishop's criterion. The new Rector is watched. What are his attitudes, intonations, motions of reverence, modes of conducting worship? Do they differ, in the least from the mould, in which, in this Parish for years, the service has been cooling down to stiff and dead weight? If he propose some change in the ways of the people or the church furniture, if he add some ornament to the chancel or Holy Table, protest is loud. Reasonableness is not always at its back. Sift it down to mild words and it frequently is, "We never had this custom." If nothing can be urged in favor of change, such objection is good, in a Church which never changes for the sake of change.

My Brethren of the clergy, run not the risk of offense to weaker brethren, disturb none by novelties, until you are sure, that the honor of the Lord Jesus and the advance of His cause are in the issue. Ancient usages are not necessarily binding. We show no disposition to renew many of them. No rubric of the English Church is a law to our Clergy. Let the rules of our own Church or her general custom or their spirit favor alterations, and there are few of your people who will seriously object.

Loyalty to the American Church, that Church, which entrusted you with sacred orders, must be cherished and cultivated. Show it often and gladly, at other times than when rubric or threat constrain you. Catholicity we are to reverence. Primitive usage is the best to imitate. But varicolored as the hues of "the rainbow about the throne" were the customs of the Primitive Church. Few and uncertain are sometimes the indications, what were ritual and ornament in the days of practices, far simpler than ours. It seems a pity, if not a dishonor, to prefer to the customs of Eastern Christians those of the Roman hierarchy, which, to this day, excommunicates and anathematizes the English Church. It seems almost a crime to adopt that which was born of falsity and superstition, or is so entwined with them, that it cannot be displayed without their display.

My Brethren of the Laity, I know what it is to reverence ways dear to my childhood and youth, to see wisdom in the means, by which the larger parishes attained prosperity and permanence. I know what it is to stand up against the subtleties of false doctrine and the destructive pressure of superstitious and corrupt practices. But years will bring changes. Fire must produce boilings. Heat is evermore movement. We live not in houses our fathers occupied, without improvements. We travel not across our multiplied leagues on their slow axes. Our posts are as eagles to their tortoise creepings. Our wheels are as whirlwinds to their sutory, noon air. There must be change and advance, since knowledge, which they had but in rudiment, is full and powerful. The seed is the same, one word of God. Sunshine and showers are the same, the seven gifts of the Holy Ghost. The Creed of the olden time, the sacraments, stern and unchangeable as the stone of the font

and the altar abide, as they were at the beginning. The old sacrifice of the lips, prayers and praises remain, brightened and burning from the grateful or needy heart. But language varies, helps before untried may be used.

Behold some of the changes of the last twenty-five years. The Methodists have lost the bareness, they once held as by conscience. The Presbyterian frames no weapon now against forms of prayer. The organ and the organ-blower are no longer called agents of worldliness. The anthem, the chant, and the response are in every House of Worship. The bridal ring is not a superstition. The burial everywhere claims and secures a prayer. I pray you, Be considerate. Reflect before you blame. Think at least twice, before you oppose that by which the older Priest hopes to advance piety or zeal or reverence or attachment to the Church. Be not disturbed at the little piece of ritual, change of vestment, addition of ornament, without which the younger Priest will less warmly occupy his office, or minister to your souls.

Of one thing let us all make sure. We will put on no garment, use no gesture, utter no word, as a badge of party. We will not require Shibboleth or Sibboleth of our brethren. Our Diocese is too small and feeble to indulge in any word or sign, which will break harmony. Your Bishop is too just, to attempt to force his own choice where the Church allows liberty.

On the other part let us omit nothing that is of decency and order and useful to the Lord's cause, if it be not forbidden by the Church, because some have chosen it as a badge of advance or of conservatism. Fringes or colors are lost in the infinite design. I recall the Knights Templar, when covered with ornament and devices, plumed and burnished, they dyed their long lances in the blood of Saracen defilers of the Holy Sepulchre. I recall also one who left his plough in the furrow and without change of his farmers' raiment, took the lead of rank, un-uniformed, with weapons of every make and won, out of the defeat of Bunker Hill, better than a glorious and shining victory. Bring me a man, who is true to the Church and faithful to the Lord, and he shall be my fellow-soldier and laborer. All shall be for the one Lord and nothing for party.

Church Choirs.

To the Editor of the Living Church: I have been greatly interested in an article or two on Male Choirs, in your paper; but it seems to me that the writers have looked upon them merely as instruments and means of making the Chancel Service more beautiful than a "mixed" choir or quartet can do. In fact, one of the leading clergy, in this direction, in our country, told your correspondent that, as regards singers, we have to look more to voice and vocal culture, than to character or morals. I can easily see how that statement might be true of a secular organization, and of the average choir, which the boy-choir is proposed to replace. But I cannot understand how the organizers of such choirs can forget the object of the organization; and that, on the principle of "offering our best to God," he would prefer a religious worship, and the conscientious effort after musical excellence, by a religious choir-boy, before the most magnificent use of the most magnificent "organ" any ir-religious man or boy could afford for the most magnificent pecuniary compensation.

The "end" of a boys' choir, in our Church, is two-fold. 1st. A more seemly and reverential service; and, 2d. The training of a constant series of fifteen or twenty boys with Christian, Churchly gentlemen, as well as singers. Any one who has had to do with such choirs knows that the difficulty is not to get good soprano and alto voices, but tenor and bass. In the country parish, let that be a matter of time; the choir will grow with the older voices.

One more criticism. Why will our clergy "vest" boys' choirs in "cassock and cotta," instead of in the simple and beautiful surplice, worn in the great majority of English churches, and not open to the criticism of Romish methods, which cassock and cotta certainly are. The only excuse given to me, on repeated enquiry, has been—"To save washing, and to wear longer without showing dirt!" Is that a sufficient excuse for abandoning the plain white English surplice? Hardly. Again it is to be hoped that Western boys' choirs, at least, will come to some agreement as to "division for chanting," and, as to the usual music for Morning and Evening Prayer, and the Lord's Supper. A CHURCHMAN.

The Syrian Christians.

To the Editor of the Living Church. I have recently come across an old geography by Jeddiah Morse, printed in the year 1812; and on page 595 I find the following: "In the interior of Travancore and Malabar, on the south point of Hindostan, near Ceylon, are the Syrian Christians; a people who have been settled here, though long unknown to Europeans, from the first ages of Christianity. The Portuguese, in their discoveries of the sixteenth century, make the first mention of them. Since that time, little notice has been taken of their accounts, and in modern times their existence began to be questioned. Dr. Buchanan, however, in the year 1806, travelled into their country, and confirms the Portuguese accounts. He says that their churches bear some resemblance to the old parish churches in England. In the Articles of their Faith, and in their Church government, they agree in every material with the Church of England. Their archbishops, bishops, deacons, and other inferior officers, are the same. They have a Liturgy, from which they read prayers in public; and their manner of performing Divine Service agrees with that of the Episcopal Church. Their churches are 55 in number. Among these Christians have been preserved in manuscript the ancient copies of the Bible, which will probably be of essential service in throwing light upon many disputed passages." Now who are these Syrian Christians spoken of, and what has become of them? By giving a short history of them in your next issue you will oblige AN INQUIRER.

CROSS AND CROWN.

Thomas a Kempis, Book II. Tune, "Rock of Ages." Written for the Living Church. Many, Lord! a crown would wear, Who refuse Thy Cross to bear; Many will Thy Name confess, While prosperity shall bless; Whose weak faith within them dies, When Thy tribulations rise. Many find Thy work severe, Who Thy miracles reverse; Many with Thee bread would break; Few Thy cup of suffering take. 'Tis Thy comforts they desire, Not Thy pure baptismal fire. Saviour! let me bear Thy Cross, C-until neither gain nor loss; Love Thee with a love so pure, That self-love cannot endure; Serve Thee, that my soul may live Not for comforts Thou wilt give! MARY BAYARD CLARKE.

ALL AROUND THE WORLD.

The laying of the new American Cable has been completed.

The reduction of the public debt for April is estimated at \$14,000,000.

The Princeton College Library contains 55,000 volumes and 12,000 pamphlets.

John C. F. Zoellner, the German astronomer and natural philosopher, is dead.

Several persons were killed and a number injured by a tornado in Pennsylvania last week.

The old Catholic College in Berne has only nine students, for whom there are five professors.

A famine is reported in Zululand, the severe drought having caused a complete failure of the crops.

Thieves at Paris have stolen 180 registered letters, the contents of which are valued at 1,000,000 francs.

Nihilist mines have been discovered under the Moscow railroad and beneath the imperial pavilion at the Moscow exhibition building.

The colored people of Richmond, Va., are urgent in requesting that teachers of their own race should be placed in the public schools of that city.

An interesting international exhibition of newspapers and reviews is now open to Dresden. Over 1,500 periodicals, printed in 55 languages, are exhibited.

Last year, Illinois expended upon her schools the sum of \$7,531,941; the teachers of the State receiving \$4,587,015. The school population of the State is 1,010,851.

She: "I never did like 'May,' not nearly so pretty as 'Mary.' I wonder they don't change the name of the month to Mary." He: "Clever idea, make oysters good till June, you know."

Mr. Yulee, of Florida, and Mr. Gilley, of New Hampshire, are the two oldest ex-United States Senators now living. The latter is in his ninety-second year, and is reported to be dangerously ill.

The Marquis de Lorne has presented to Prince Leopold, as a wedding present, a large painting of the city of Quebec, which was recently completed by an artist of Toronto.

A curious strike is reported from Vienna. The beer drinkers of that easy-going capital have determined to drink no more beer until the local brewers consent to revise their prices, which were lately raised without any satisfactory reason.

A panic occurred at the Alhambra theatre, Brussels, a few nights ago, during a performance given by some of the artists of the Comedie Francaise. An escape of gas in the auditorium caused the public to take alarm, and a stampede resulted. No lives were lost, however.

Prince Bismarck has founded two patronies for his sons. One, with which the title of prince is connected, is to go to Count Herbert; the other, consisting of the Pomeranian domains, and the office of Chief Master of the Hunts attached to it, will fall to Count Wilhelm.

Prof. Vennor has the rheumatism, and is not in an angelic humor. In reply to inquiries about the meaning of the aurora and sun spots, he says he thinks we shall have a cold and wet summer, and he is not sure but he will allow us one frost a month from now until September.

About fifty women graduates of various colleges, recently met at Boston, to discuss the higher education of women. It was decided that physical culture is the great necessity for American women; and the establishment of a department of physical education in the schools was urged.

The following cheerful notice has recently been hung up, neatly framed, in the bedrooms at the Langham Hotel, London: "In case of the death of a visitor, the hotel charge, in addition to that for damage to linen, etc., and cleaning the room, will be five guineas."

Mrs. L. A. Turner, of Boston, has presented to Admiral Foote Post, G. A. R., of New Haven, a curious gavel. The head of the gavel is made from a piece of Farragut's flagship, the "Hartford," and the handle partly from the famous apple tree at Appamattox, and partly from a fragment of the Andersonville stockade.

President Arthur has nominated John H. Smyth, of North Carolina, as minister to Liberia, to fill the vacancy created by the death of the Rev. Henry H. Garnet. Mr. Smyth is a lawyer and is one of the blackest men of his race. He held the same office just prior to Dr. Garnet's tenure, and made an excellent record for four years.

Appropos of the present discussion in England relative to the contemplated Channel Tunnel, and the ease with which it could be utilized by an invading power, in case of war, it is said that Field Marshal Moltke does not require the Tunnel to enable him to get into England with an army. He remarked, the other day: "I have five different plans for invading England; but I have not been able to discover one to get out of it."

Among some autographs, sold recently in London, were these, at the prices named: Queen Elizabeth's, \$16; Charles Dickens', \$12; Franklin's, \$24; Garrick's (relating to his power to mimic King George III.), \$27; Dr. Johnson's, \$12; Lord Nelson's (a letter to Lady Hamilton), \$43; Pope's, \$35; and Prior's (a letter), \$68. The gem of the collection was the autograph manuscript of Thackeray's "Chronicles of the Drum;" which brought \$100.

By the will of Peter Symonds, made in the year 1568, sixty of the youngest boys in Christ's hospital, London, after Divine Service on every Good Friday morning in All-hallows Church, Lombard street, receive each a new penny and a bag of raisins. The requirements of the will were carried out two weeks ago for the 289th time. At the same hour, at St. Bartholomew's the Great, West Smithfield, twenty-two widows visited an ancient tomb, in the churchyard, and each picked up a new sixpence. Though the name of the benefactress has been lost her gift has been received in the same curious manner every Good Friday morning for the last 400 years.

The Household.

Pretty and serviceable tidies are made of rick-rack, with narrow, bright ribbons run in; for this purpose choose No. 17 braid. Experience proves that cotton is stronger than linen thread. Fringe the ends of the ribbons.

Pretty comforters for summer use are made of the thin cotton cloth commonly called "cheese cloth." Tack them with yarn of some bright color, and bind the edges to match. Dust shakes out from these more readily than from almost any other material, and while affording warmth enough they look cool.

There is a good recommendation in a late number of the Scientific American for testing the soil pipe at any time after it is put up. An ounce of the oil of peppermint in a pall of water may be poured into the pipe at the highest opening. If the smell of the peppermint escapes in the rooms below this shows that sewer-gas would escape.

When one has fish left from dinner it can be prepared in an appetizing way, and it is a matter of economy to do this. Take out all the bones and cut the fish in very small bits; add a third as much mashed potato as you have fish, or even a little less will do. Moisten it with some melted butter. If you choose to add some hard-boiled egg and a few sprigs of parsley, do so. Make in flat cakes and fry till brown in a little butter.

GOOD RULES.—One is: Always look at the person you speak to. When you are addressed look straight at the person who speaks to you.

Another is: Speak your words distinctly. Do not mutter or mumble. If your words are worth uttering, they are worth pronouncing distinctly and clearly.

Another is: Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is: Think three times before you speak once.

Scalloped potatoes make a nice dish for tea. Prepare in this proportion: Two cups of mashed potatoes, two tablespoonfuls of cream or milk, and one of melted butter, salt and pepper to taste. Stir the potatoes, butter, and cream together, adding one raw egg. If the potatoes seem too moist, beat in a few fine bread-crumbs. Bake in a hot oven for ten minutes, taking care to have the top a rich brown.

Do not throw away the bits of toilet soap which are too small to be used when bathing, or which are usually put into the slop-jar. There is nothing so satisfactory to use for the purpose of cleaning oilcloth and finger marks on paint. Put the little pieces in hot water and let them dissolve. The suds thus made will not attack the varnish as that does which is made from common coarse soap. Keep a bowl in some convenient place to hold these bits of soap.

An appetizing way to serve eggs for breakfast is to scallop them. Boil them hard, chop them not too fine. Line a pudding dish with a layer of bread crumbs, then a layer of cold boiled ham, or bits of fried ham chopped fine, then a layer of eggs, and so on until the dish is full. Moisten with cream and a little butter, season with pepper and salt, set in a hot oven for ten minutes, or longer. When thoroughly heated take out and send to the table in the dish, or on slices of buttered toast. Pour a little boiling water over the toast after it is buttered.

A very pretty way to cover an old-fashioned square stand (and almost every home has at least one) is to put over the top smoothly a fine piece of scarlet or blue silesia, or cambric; over this put a cover of any pretty openwork lace or muslin. Then put a piece of the silesia about thirteen inches deep around it; cover this also with the lace; the effect is excellent, and in this way a useful article of furniture is redeemed from positive ugliness and deformity. If the legs are scratched or marred, a coat or two of varnish will make them look all right.

In contagious diseases a great deal depends upon the airing of the room. The spread of disease is very much caused by want of cleanliness, by defective airing, and by the wearing of garments that have not been thoroughly washed or exposed to air. Great success has attended the prevention of the spread of disease by isolation. If a patient in a room is properly taken care of, and the attendant understands the best methods, there is not likely to be extension to other members of the household. It is because the isolation is so often imperfect or because the attendant too quickly mingles with other persons that we so often have extension of a disease.

Every one likes to exercise hospitality, and every housekeeper is irritated by the innumerable small difficulties which crop up on every side, the result of which is that, although people may talk about keeping open house and being glad to see their friends at any time, there are very few houses, comparatively speaking, where a preparatory note of warning is not preferred to the sudden appearance of an unexpected guest at the hour of a family meal. On the other hand, invitations to dinner are always a little formal, and there are many cases in which intimacy warrants something a little warmer, and yet does not take away all need of the ceremony of asking.

Luncheon is so informal and unceremonious a meal in the most solid of households that in the ordinary home it easily becomes a most delightful re-union, the hour of all others when formality is set aside, when even the waiting on the meal can be dispensed with, and tongues are as busily and happily employed as knives and forks.

The first essential of a successful luncheon party is that there shall be no need for carving, nothing to interfere with the social enjoyment of the guests; the second that waiting shall be as much as possible dispensed with, that conversation may become thoroughly intimate and unembarrassed.

A round table is the most satisfactory for a luncheon party. It can be made so very pretty by the expenditure of a little time and trouble. Small glass dishes, holding preserves, should be placed alternately with flowers, which, simply laid on the table in groups, without vases, will be found very effective. Radishes, beets, and olives, all serve an ornamental purpose, and the lobster salad well arranged may make an excellent centre piece.

Dust will accumulate in closets, will sift in through and under the doors, after one has done all she knows how to prevent it. If a woman can afford to have a regular chest of drawers of the exact length of her dress skirts, she should be counted as one of the happy; if not, she can shield her black silk and velvet dresses in this way: Take two breadths of wide cambric, sew them together, hem all around both ends, and run in strings to draw them together, or pieces of elastic cord. In this slip the dress skirt. Have two loops on the band of the skirt, and let them come through the top of the bag to hang it by. The object in having both ends open is so that the dress may be slipped out at either end, and also may be arranged so that it will not wrinkle. There should be a loop on the bag, also, by which it may be left hanging in the closet after the skirt is taken out.

The Birdcatchers of Steege.

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

And in Jesus Christ His only Son our Lord

I wish you could have seen, as I have seen, that beautiful little island of Moen. You can scarcely imagine the loveliness of those little blue Fjords, running up between beech and pine groves, reflecting those wonderful wooden belleries in which the Danes delight; tall, ladder-like erections on the summit of the Down, with its little, shapeless, barn-like church, lying in the valley beneath. If you had seen these things, you would have understood my story better than I am afraid, I can make you comprehend it now.

Well, it was about four hundred years ago. A bright, sunny, rippling sea; so blue, that it maps itself out against the grey holms or green islands that rise from its bosom; so shallow that, mile after mile, you catch on the golden sand beneath the network of the sunbeams. There is a boat that goes merrily forward, sometimes rounding the grassy holm on which a few cattle are lazily pasturing in the Spring afternoon, sometimes passing a deep beech grove, sometimes running past the fishing village with its quaint old oaken gables, its few fishing boats lying at anchor, and the rude pier with its slippery steps; sometimes doubling the little cape where a few May bushes make even the briny air sweet with their fragrance, and from some clump of trees further inland you might hear the earliest notes of the cuckoo. So on, past stony Torjoe, and steep Birkholm, and green Halmoe, and round Eg-holm, and sunny Strynoekill, and so forward again over the more boundless waters of the Great Belt.

The boat had on board three or four of the boldest cragman in Denmark. For now was the season of taking the sea-birds that resort to the chalky cliffs of the eastern shores, the puffin, and many a kind of gull and diver, and the eider-duck, of which the story goes, as it does of the ermine in North America, that if its feathers are once polluted, it dies of grief. This boat was, therefore, bounding forward to Moen, the easternmost of the Danish islands; and this story I heard on a slope of green turf, near the very edge of the cliff where the rock, called the Queen's Seat, looks down upon the Baltic that foams a hundred yards below it.

Let us imagine the little bark to have reached her destination, and to have been safely moored in the harbor of Steege. Let us imagine it a bright May morning, and the three bird-hunters gaily ascending the Down, which broke away seaward into those cliffs which were the resort of their game. Each one carried over his shoulder a large net, fastened to the end of a pole, like those which our bat-fowlers use here in England; coils of rope they had, one or two strong iron bars, and a heavy mallet, and grappling irons, to hold on to the side of the cliffs, while the adventurers were dragging forth the birds from their long-winding holes in its face. Many and many a bone of bird-hunters, just as bold, and just as gay, had been bleaching for a hundred years in the waves of the Baltic at the foot of the crags. Their life was one of extreme hardship and risk; hours together the fowlers had to hang over the boiling sea, sitting astride on the stakes which dangled from the extremity of the rope, and piloting themselves about with their long pole among the crannies and crevices of the cliffs, while their companions raised or lowered them according to a given signal. So there were a thousand accidents which carried off the poor birdcatchers; the rope might grind against some projecting crag, and be worn in two before the danger was perceived; a sea eagle—for there were many in the cliffs—might make a dart at the adventurer, and cause him to lose his hold, or—most frequent, and most fatal of all dangers—that dizziness might come over the boldest man, from which no degree of practice and experience among precipices, is an entire safeguard. So that the proverb well said:

"Hand of iron, and heart of flint, Or woe to the fowler that tries Spiel Klint."

The names of the three fowlers were, Erick Olafsen, Knut Ribe, and Hans Holbeck; and now let us attend to what they did. There is a certain peak, the highest of all the rest, which looks down upon the Baltic, while in its whole face the sea-birds have perforated their nets. To the very summit of this cliff our three adventurers came. It was a calm day; as far as the eye could reach, the Baltic was covered with that which an ancient poet calls "the countless laughter of its waves;" there was just sufficient breeze from the northeast to stir the long grass on the summit of the Downs.

"Now then," said Knut, "this is the place, and a more favorable day we never can have. Shall I go down? or which of us is it to be?" "It is my turn," said Erick. "And as I was so unsuccessful in my last attempt," said Hans Holbeck; "I think I ought to have the chance; however, let's draw lots." "Agreed," said Knut; and drawing three long straws from the dried grass, and marking them, he held them out to his companions. "Draw," he said, "and the longest straw is the winner." They drew, and, beyond all manner of doubt, success rested with Erick.

And so the preparations began; they drove in their stakes; they fastened the cross-bar which held the pulley; they adjusted the rope to its groove; and looked well that the fastenings of the rope, and the seat which the adventurer was to bestride, should be firm and good. Erick, from his pack, put on the leathern jacket and felt cap, which the birdcatchers assume; and the cross-bar being pushed just over the edge of the cliff, and the windlass being held tight on both sides by the two friends, Erick grasped the rope with both hands, and sat himself down on the piece of wood on which his life depended. Ah! it is all very well reading of these things

while one is sitting in a comfortable room, and by a winter fire; but I have once tried the adventure myself—only once—and it is not easy to describe the feeling one has when they begin to lower the windlass, and without any support whatever, you hang between the sky and the sea, trusting to the strength of your arms to save you from being dashed in pieces. However, down Erick went; fathom after fathom of the cord ran out; and at last a hundred feet below the summit of the cliff, and twice that distance from its boiling waves beneath, he came opposite to the birds' nests of which he was in search.

Now I should have told you before, that, in conjunction with the other arrangements, there was a line prepared by which he, that was let down might give notice to those above, either to raise him, or to lower him, or to let him remain stationary. Erick, therefore, gave the necessary signal, and was presently motionless on the face of the cliffs, and opposite to the hole where the birds were. Thrusting his arm into their perforations, many and many a seagull did he pluck forth, keeping them fast, as the custom is, under his girdle, and belting himself in, as it were, with a circle of birds. But while he was thus engaged, from a deeper recess in the cliff, an eagle flew out with a wild scream, and a loud reverberation of the air. She attacked Erick with her whole strength; she pounced upon him, now right, now left; he meanwhile warding off her assaults with his hands, till both himself and the bird were covered with blood.

"I shall be torn in pieces," said he to himself, "if this lasts." And drawing the sword, which the bird-catchers always wear at their sides, he struck at his assailant. He struck at her once, and missed her altogether; he struck at her the second time, and cut some few feathers from her left wing; he struck at her the third time, and cut the rope, from which he was suspended, all but about a quarter of its thickness. And had that been all it might have still been well, and his light weight might have been supported as he made the signal of recall; but the strands being thus cut asunder, the whole rope began to untwist, and though he pulled lustily at the string, which was the sign that he desired to be wound up, it was a race between the untwisting of the rope, and the activity of his friends above.

And what did he rest upon then? On something stronger than the strongest rope, or the strongest chain that the wit of man ever devised; on something that can reach, not only from the face of the cliff to its summit, but from this sinful earth to heaven itself; on something that can bring—not two friends with their material means of assistance, to the aid of the sufferers—but twelve legions of angels, if need were, to his aid. There Erick hangs, the sea two hundred feet below him, the summit of the cliff a hundred feet above him, the rope by which he was suspended twisting off, and reducing itself every moment by another strand the less. But while he has that better support, which is called prayer, the King of Denmark, then sitting down to his breakfast in Copenhagen, is not so safe as he.

The prayer he made was only a pattern to us of all prayer; and depend upon it, it was only made through that Blessed Name which is above every name—that Name which forms the Article in the Apostle's Creed, of which we are speaking. Still he prayed, and still he fixed his eyes on the point where the rope was untwisting from its several strands, and still he watched the lessening distance between himself and the edges of the chalky cliff. And just as to his sight the last strand was twisting off, he felt himself grasping the withered grass at the summit—he felt himself seized in no easy sort by the arms of his friends—and dragged forward on the solid ground—while the rope on which his life had, five seconds before, hung, was reduced to a mere thread, which a child's arm would have easily snapped asunder.

And Erick's hair which, when he descended the cliff, was as black as a raven, was, they say (and physicians tell us it may be so), as white as snow when he was again in safety. But the lesson for us to learn is this, and if you alter a word or two you may take it in the words of the Bible itself: "And His Name, through faith in His Name, hath made this man strong, whom ye see and know; yea, the faith, which is by Him, hath given him this perfect soundness in the presence of you all."

Swedish Mission in Danville, Ill.

There is a Swedish Mission in Danville, which deserves the attention and assistance of Churchmen. During the rectorship of the Rev. Geo. H. Higgins, the mission was organized, and the present Bishop of Illinois took a great interest in it, and appointed two of the Swedes as lay-readers. Soon after the present rector of Danville came upon the ground, Bishop McLaren sent him a paper pertaining to the organization of the Mission, with the suggestion that these Swedish people ought to be looked after. The kindly suggestion was promptly attended to; and, for two years, the Swedes held Service in the Parish Church every Sunday. Bishop Seymour has taken a warm interest in this Mission, and has visited and addressed the Swedes. At one time, arrangements were in progress to ordain one of the lay-readers to the permanent Diaconate, but hindrances arose. Last December, however, the rector heard of a Swedish Priest, who was ordained by the late Bishop Whitehouse. This Priest, the Rev. P. A. Almquist, was then at Galena, Illinois, having recently left the Swedish Missions in Western Michigan. He was glad to work among his people, although the amount of remuneration offered to him by the Swedes was painfully small. He accordingly

took charge of the Swedes living in Danville and Grape Creek, seven miles south of Danville, and has been laboring faithfully among them since December last. In Danville, there is a congregation of about forty men and nearly as many women; and in Grape Creek an equally large number. Services are held in the latter place on Sunday mornings, and in Danville in the afternoon; the Missionary walking back and forth between the two places. The Services are very well attended in both places.

The Rev. Mr. Almquist has a wife and four children, and the stipend which the Swedes are able to raise is under \$400. He will, we hope, get something from the Missionary fund of the Diocese; but this fund is not an ample one in the Diocese of Springfield. The Swedes are all poor people, miners and day laborers; yet they love the Church, and are glad to put themselves under the care of our Bishop and Clergy, to whom they are commended by the Archbishop of Upsala, Sweden.

Will not those who are interested in this work kindly contribute to assist this mission in Danville, which is endorsed by Bishop Seymour? Remittances may be sent to "Swedish Mission, care Rev. F. W. Taylor, Danville, Ill."

England seems pretty well provided with railroads, and yet Parliament has bills under which it is proposed to spend \$226,000,000 in building new lines, and \$184,000,000 in enlarging the facilities of those already existing.

The curious enterprise is being conducted in New Jersey, of grinding up worn-out india-rubber overshoes to make what is called "stock." This material is supplied in barrels, and is pressed by manufacturers into new india-rubber goods. A thin coating of fresh rubber varnish makes them look quite equal to articles of the best quality, but they are said to have an outrageous lack of durability.

Thomas A. Edison, John Kruest, David Brooks, and other electricians have testified before the sub-committee of the New York Senate, investigating the practicability of underground telegraphy.

It is stated that Queen Victoria will soon appoint Thomas Hughes to the governorship of the Isle of Man. The position is worth £1,500; and a fine residence is furnished the occupant.

One hundred sacks of new wheat from Arkansas, the first received this year, sold on the call board at St. Louis, at \$4.50 per bushel.

"IMPROVEMENT HAS BEEN WONDERFUL." A gentleman makes the following report of his wife's cure: "My wife's improvement has been wonderful since she commenced taking the Oxygen Treatment. Her digestion and appetite are good, and her strength very much restored; so much so that she has for the past month been going down a flight of steps to the dining-room to her meals, and she seemed revitalized and brighter and more cheerful than I have seen her for years." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Faxon, 1109 and 1111 Girard St., Philadelphia, Pa.

He slipped quietly in at the door, but catching sight of an inquiring face over the stair rail, said, "Sorry so late, my dear; couldn't get a car before." "So the cars were full too," said the lady; and further remarks were unnecessary.

If it is headache of any kind that troubles you, you need never have another attack. Send \$1.50 to Dr. C. W. Benson, Baltimore, Md., and he will send you by return mail 6 boxes of his Celery and Chamomile pills, and they will permanently cure you. Of druggists, 50 cents a box.

There is, after all, only one real bone of contention in the world, and that is the jaw-bone. "Indigestion."—You have tried everything for it and found no help. We are no doctors but can offer a prescription that has cured very many, and it might cure you as well; it will cost but a quarter of a dollar, and can be had at any Druggist's. Ask for Perry Davis' Pain-Killer.

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

(From the Home Journal.)

A Remarkable Discovery.

A REAL SKIN CURE.

There is only one

AND THAT WITH SIMPLE NAME.

Beware of impostors, pirates, or any old articles which now suddenly claim to be best. They have been tried and found wanting, while this has been proved a remarkable success.

NO POMPOUS NAME.

This curative needs no pompous or incomprehensible title of Greek or Latin to sustain it, but its simple English name appeals directly to the common-sense of the people. And the people are signally manifesting their appreciation of this frankness by selecting and using Dr. Benson's SKIN CURE in preference to all other professed remedies.

Dr. C. W. Benson has long been well known as a successful physician and surgeon and his life study has been the diseases of the nervous system and of the skin; since he has been persuaded to put his New Remedy and Favorite Prescription as a "Skin Cure" on the market, various things have sprung up into existence, or have woken up from the sleepy state in which they were before, and now claim to be The Great Skin Cures.

Beware of imitations, or the various articles which have been advertised for years or struggled along, having no real hold or merit on the public, that now endeavor to keep head above water by advertising themselves as "The Great Skin Cure." None is genuine and reliable, except Dr. C. W. Benson's Skin Cure. Each package and bottle bears his likeness. Internal and external remedy, two bottles in one package. Price \$1.00, get at your druggists.

BELIEF for all OVERWORKED BRAINS. CAUSE AND CURE.

Dr. C. W. Benson's Celery and Chamomile Pills are valuable for school children who suffer from nervous headaches caused by an overworked brain in their studies, and for all classes of hard brain-workers whose overtaken nervous centers need repair and sedation. Nervous tremor, weakness, and paralysis are being daily cured by these pills. They correct costiveness, but are not purgative. Price, 50 cents or six boxes for \$2.50, postage free, to any address. For sale by all druggists. Depot, Baltimore, Md., where the Doctor can be addressed. Letters of inquiry freely answered.

C. N. Crittenton, New York, is wholesale agent for Dr. C. W. Benson's remedies.

THE GREAT BURLINGTON ROUTE. PRINCIPAL LINE. CHICAGO. KANSAS CITY. DENVER. LINCOLN. CALIFORNIA. T. J. POTTER, PERCEVAL LOWELL.

PENSIONS FOR SOLDIERS. German Asthma Cure never fails to give immediate relief in the worst cases.

ASTHMA CURED. German Asthma Cure never fails to give immediate relief in the worst cases.

To any suffering with Catarrh of the Bladder or Bronchitis who earnestly desire relief, I can furnish a course of Permanent and Positive Cure.

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THIS NEW ELASTIC TRUSS. Has a Pad differing from all others, in shape, which self-adjusting Bell in center, adapts itself to all positions of the body.

Andrews' Parlor Folding Beds. Best Patent Improved. 18 Styles. \$39 and upwards. Elegant, comfortable. Save room rent.

LADIES desiring to add to their personal beauty and charms can unquestionably do so by using Champin's Liquid Pearl. It not only removes every blemish, but gives a glow and bloom to the complexion.

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

MAKING OF BOOKS. \$5 to \$20 per day at home. Samples worth \$5 free. Address STIMSON & Co., Portland, Maine

MACK'S OAT MEAL

Church News.

(Continued from second page.)

Central New York.—As already announced in these columns, the Rev. George Wallace, for some time Rector of St. Paul's, Waterloo, has accepted the position of "Senior Presbyter and Minister of St. Andrew's Cathedral, Honolulu, Sandwich Islands." The Vestry of St. Paul's have lately passed the following resolution:

In accepting the resignation of the Rev. George Wallace, of the rectorship of St. Paul's Parish, the Vestry desire to place upon record their high estimation of his distinguished ability as a preacher and writer, to bear witness to his loyalty to the Church, and to the fidelity with which he has at all times indicated her doctrines and administered her Sacraments and Services—to testify to his conscientious and unwearied devotion to the sick and poor of the parish, and to his faithful ministrations to their spiritual needs, and to extend to him and family the earnest wishes of the Vestry for their health and welfare, and for a long life of usefulness and happiness in their distant field of labor, to which in the Providence of God he has been called.

Central Pennsylvania.—Christ Church, Towanda, has entered upon a new career of prosperity. After being without a rector for several months, the Rev. Edgar A. Enos of the Diocese of New York, was called to the rectorship and began his duties on Christmas 1881. Since then the congregation has been increasing largely and nearly every pew in the church has been rented for the ensuing year. The interior of the church has been thoroughly renovated, newly carpeted and cushioned, by the efforts of "St. Mary's Guild," an association organized by the new rector. The chancel has been altered in the interests of good Churchmanship. A footpace for the Altar, a reredos with the proper ornaments, a credence, etc., have been added.

During Lent, daily Services were maintained, with weekly celebrations. On Easter Day there was an early celebration at 7 A. M., and a second one at 10:30; with a Children's Choral Service in the afternoon. The children's offering amounted to \$130. On April 27 the Bishop made his annual visitation. The Confirmation class numbered seventeen, one half of whom were heads of families. Among those confirmed was a son of Judge Ellwell of the Supreme Court, who, it may be remembered, was himself confirmed a short time ago, being the fifth Supreme Court Judge that Bishop Howe has confirmed within a few years,—a significant fact as showing the hold which the Church is taking on the educated and thinking men of the country. The Chief Justice of the Supreme Court of Pennsylvania, Judge Ulysses Mercur, is a resident of Towanda, and a worshipper at Christ Church. His son, a leading lawyer, is a vestryman. Christ Church is out of debt and has the foundations laid of a new and very spacious church. The foundations, which are paid for, cost \$20,000.

Illinois.—The fifteenth session of the Northern Deanery of the Diocese was held in Lena and Warren on Monday and Tuesday, May first and second. There were present during the session eight of the clergy, including the Bishop.

The first session was held in Lena, on Monday evening, in the Lutheran house of worship. The edifice was completely filled. The Bishop preached, taking for his text, St. James 1: 12, being a part of the Epistle for the day. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Speaking without manuscript he presented to the assembled congregation an earnest, able, and manly sermon upon the truths of Christianity inculcated by St. James in the days of earthly Apostleship. The sermon made a deep impression upon all who were present. Lena is one of the Missions started by the Rev. Mr. Sweet.

From Lena the clergy went on to Warren on the following day, which is another mission station started by Mr. Sweet. "An upper room" has lately been furnished. Altar, reading desk, prayer desk, with proper cloths, frontals and hangings, stools, chairs, etc., have been bought and paid for—and taking all in all, the room presents a very Churchly look.

A business meeting of the chapter was held in the afternoon, when verbal reports of missionary work were given, and informal talks took place upon Church work. In the evening the closing services of the Deanery were held in the M. E. Church building. There must have been six hundred people present. Instructive and interesting addresses were made on the Church—her organization and missions, regeneration, conversion and renewal. Mr. Sweet then presented to the Bishop a class prepared by him for the Apostolic Rite of Confirmation.

The parish of the Epiphany Chicago, has succeeded in entirely paying off its debt, to the amount of \$5,035, and is now happily free to engage in any good work that may present itself.

Iowa.—The Bishop has given notice, under Title II., Canon 5, Section 1, of the Digest of Canons, that he has deposed from the Sacred Ministry, Oscar Leslie Warfel, late a deacon of the Diocese.

Long Island.—Bishop Littlejohn administered confirmation, Sunday, April 30th, in the morning, at St. George's, Flushing; in the afternoon, at College Point, and in the evening, at Whitestone.

Michigan.—St. Paul's Grammar School, Detroit, has been opened under the following direction: The Bishop, Patron, and Visitor; the Rev. B. W. Clark, Rector; the Rev. Paul Ziegler, Master; Mr. Benj. T. Comfort, Assistant. Two pleasant rooms in that part of the basement of St. Paul's Church, which was last Summer laid open to the sunlight, have been fitted up for the use of the new school, which has at present eleven scholars, with a number of promises for the Fall term. The school receives only boys of twelve years and upwards, and the course includes the completion of the common English branches, Mathematics, the classics, and the modern languages.

Archdeacon Kirkby has been drawing large congregations in St. Paul's, Christ Church, St. John's, and Grace Church, Detroit. A Missionary mass meeting in which all the Detroit Sunday Schools were represented greeted the Archdeacon at St. John's Church. Certain earnest and enterprising laymen arranged with the clergy a free lecture by the Archdeacon at the Detroit Opera House on the evening of May 1st, the hall, notwithstanding the unfavorable weather, being well filled.

The new Grace Church, Lapeer, is reported to be a handsome edifice without and within. It is of brick, and shows in various details marks of skillful and tasteful direction by the Rector, the Rev. F. N. Luson. At the opening Service, the Rev. Dr. Stocking, of Detroit, who has given occasional Services to Lapeer within the last two years, preached the sermon. The Bishop administered the Holy Communion and confirmed four persons. The new church is worth about \$3,500. The site is central, the lot having been purchased for \$400 and presented to the Church by two earnest parishioners, Mr. and Mrs. Hiram Watkins. Those two lay pillars of the Church in Michigan, Mr. C. O. Trowbridge, and ex-Senator Baldwin, were appropriately present to express the good will of the representative laity of the Diocese.

At recent visitations, Bishop Harris performed official acts as follows: At Bay City he consecrated the new St. John's Chapel, West Bay City,

and confirmed four persons presented by the minister in charge, the Rev. John W. Prosser; at Trinity Church he confirmed twenty-six persons, presented by the Rev. Dr. Pitkin. At St. Peter's Church, Tecumseh, he confirmed ten persons presented by the Rector, the Rev. Josiah Phelps. At Adrian, where the Rector, the Rev. W. H. Gallagher, was found settled in the new parsonage, he confirmed five persons. At Christ Church, Detroit, he confirmed twenty-two persons, presented by the Rector, the Rev. Chanoy B. Brewster. At St. Peter's Church, Hillsdale, he confirmed eight persons, presented by the Rector, the Rev. W. J. Lemon. At Grace Church, Port Huron, on May 5, he confirmed fifteen persons, presented by the Rector, the Rev. Sidney Beckwith.

St. Paul's Church, at Lansing was consecrated on Monday last, the 8th inst., by Bishop Harris, with imposing ceremonies. In the evening the Bishop laid his hands on a large and interesting class.

On the third Sunday, after Easter at Christ Church, Owosso, was unveiled a beautiful window, placed in the chancel by the congregation in loving memory of Madame Elise Lebrun. The church was beautifully decorated.

The window was designed by the Rector, the Rev. B. F. Matrau and executed in Detroit. The entire cost as it now stands in the Chancel was \$225—which amount has been paid in full leaving no debt whatever resting upon it. In addition to this Mr. Matrau has in his possession sufficient funds with which to have the whole Chancel beautifully frescoed as soon as the services of experienced painters can be secured.

New York.—The Niagara League held its last monthly meeting for the season, in the Sunday School Room of the Transfiguration on Thursday, the 4th inst., at 11 A. M.

Interesting letters were read from missionaries in the Indian field, and a few parting words of encouragement were pleasantly spoken by the President. Between six and seven thousand dollars have been raised by the League during the past year. At the previous meeting an address was made by Bishop Hare, and gifts were exhibited, sent to the Indian Mission by the little Greek children in the schools at Athens, consisting of an alms-basin, and of the Lord's Prayer, worked in the Dakota language. Many such loving gifts have been sent from time to time by the children in these interesting schools, under the direction of dear Mrs. Hill and Miss Marion Muir, to the Church's missions throughout the world. Scarcely any have been forgotten by them in such touching remembrances.

The annual meeting of the Missionary Convocation of Dutchess County was held in Trinity Church, Tivoli, on Thursday, May 4th, 1882. The following were elected to hold office during the ensuing year: Dean—the Rev. James Starr Clark, D. D. Secretary—the Rev. Henry L. Ziegenfuss. Treasurer—Mr. Stephen M. Buckingham. After the usual routine of business Convocation adjourned to meet at Poughkeepsie, on the first Thursday in October.

The Rev. Dr. Dix preached a sermon in behalf of the House of Mercy, in St. Thomas' Church, Fifth Avenue, Sunday evening, April 30th. He said the work of the year had been the old story of constant opposition and steady growth. The Institution in its noble work of uplifting the fallen, had contended with prejudice, lies and slander, but God had greatly blessed it. Prejudice, existing in some quarters on account of its being under the care of the Sisters of St. Mary, would no doubt continue to the end of time. But they did not complain, and were ready to take the consequences, when God should bring to judgment the work that was really being done. He made an appeal for more generous support. The Service was closed by the Rector, the Rev. Dr. Morgan. The House of Mercy was thrown open for the annual visitation of friends, on Thursday, May 11th.

Southern Ohio.—In the absence of Bishop Jagger, Bishop Gillespie, of Michigan, administered the rite of Confirmation in the Church of the Epiphany, Urbana, on May 2nd. The Rector, the Rev. Edward M. McGuffey, presented a class of nine, six of whom were men. This was the second class presented in this parish since Ash Wednesday, making an increase in the communicant roll from 20 to 45 in eleven months.

The Rector has begun another class, which he hopes will number 25, to be confirmed by Bishop Jagger in October.

Western New York.—Trinity Church, Middleport, was consecrated on St. Mark's Day, April 25th. The sermon was preached by the Rev. G. W. Southwell, of Lockport, who for twelve years ministered to the faithful of Middleport. The offering amounted to \$25, which sum, by request of the vestry, has been devoted to the purchase of a marble font in memorial of the infant son of Mr. Southwell, whose death occurred while he was in charge of the mission, and who was the first to be buried from the church while its Services were still held in the chapel in the basement.

The Rev. Dr. Van Rensselaer, having announced his intention of quitting Geneva, has been presented with addresses by the vestry of St. Peter's and by the Young Men's Memorial Church Association.

Wisconsin.—On the 3rd Sunday after Easter the Bishop of the Diocese preached and confirmed in Christ Church La Crosse, beginning a partial visitation of the Convocation District. The city of La Crosse is among the growing towns of Western Wisconsin, and the Church is doing a good work in the community.

The missions and stations in the neighborhood, Sparta, Viroqua, Onalaska, Galesville, etc., are cared for by Dean Ten Broeck and the Rev. Mr. Dorset, now residing in La Crosse. At Tomah, Sunday Services are given by Mr. Joseph Moran of Nashotah Seminary, during the temporary absence of his brother, the Priest in charge of the mission. At Black River Falls, the Rev. Mr. Ross continues his faithful labors, and at Eau Claire, the Rev. Mr. Clarke is extending and building up the work. Since the last visitation, the new windows have been placed in the nave of the church, and rooms very commodious and conveniently arranged have been fitted up for Sunday School purposes, lectures, receptions, etc. In all this work Mr. Clarke has been indefatigable. The windows are very beautiful and the rooms will be found useful in many ways in church work. In these rooms Mr. Clarke gives occasional illustrated lectures. Among the late additions to the growing city of Eau Claire, are a number of active, energetic Churchmen. At Menomonee on the morning of May 6th, Grace Church was consecrated. Six of the clergy of the Convocation District were present with the Bishop. The Request to Consecrate was read by Judge Macaulay the Warden of the Mission; the Sentence of Consecration by the Missionary, the Rev. M. L. Keon. The sermon was preached by the Rev. Mr. Ten Broeck of La Crosse, and was listened to with marked attention.

In the evening there was a Service of Benediction at the Parsonage, followed by a very pleasant reception.

In few missions in the Diocese has there been such earnest and good work for the Church as in Menomonee, and this day so long anticipated was one of great and thankful rejoicing. On Saturday the Bishop and some of the clergy went to Knapp, eight miles distant to organize a mission.

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The following special dispatch from Racine, Wis., was received by our leading safe house: "RACINE, WIS., May 8, 1882.—Hall's Safe & Lock Company, Chicago: The Hall's safe's are to the front. Contents of all Hall safes in the Racine fire May 6, are perfect. Signed, "MAYOR PACKARD, "DANIEL ABASSOR, Chief of Fire Department, "KELLY, WEEKS & CO., "JAMES KNAPP & CO., "C. E. LAKE."

76 5TH AVENUE, CHICAGO, Feb. 15, 1881. Prof. S. North: I must say that every day demonstrates the fact that there is nothing in existence which will begin to compare with the Earphone for aiding the deaf, and indeed I believe it to be of more benefit to the ears than the best medical treatment, as my wife's hearing is improving every day; and I think she will soon be able to use a smaller one than the No. 2 she is using now. Respectfully Yours. O. S. DRAKE.

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The Vaughan Teachers' Rest, on the Hudson River, 40 miles from New York City, affords a pleasant home for teachers, and will be open on or about May 20th, for visitors. Terms of board, very moderate. Apply to "One of the Managers" Vaughan Teachers' Rest, Tomkins Cove, Rockland Co., N. Y.

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