

their labors. It is an unwise and suicidal policy. There ought to be at least this much of reward and prospect of advancement for our hard-worked Missionary Bishops, who are most like to the primitive apostles, both in their work and in the spirit of self-sacrifice with which they do it.

Bishop Tuttle gave us a stirring address. He is a mighty man physically, intellectually, and—vocally. He was listened to with the closest attention and interest. It is evident that if the Church took one-half the interest in her missions in the West, that the wretched Mormon heresy takes in gathering in converts, our western Bishops would not have to plead as fruitlessly as they do for money and for men. He does not believe in sending forth young, unmarried men either as Bishops or as Missionaries. This seems to be a question which it is difficult to decide on general principles, because so much depends upon the temperament and character of individual men who go out as missionaries.

Bishop Morris, of Oregon, read his address, but it was well worth reading. He described the marvellous growth of the West during the last twenty-seven years. The good Bishop complained that he lived in perfect peace with all men except with the street contractor, who is the one plague of his otherwise happy life, and who haunts him by day and by night. We doubt if the Bishop could be reconciled to living in Chicago.

Bishop Whittaker, of Nevada, followed, and in the course of his remarks showed conclusively the great value of Church schools in the West, as real and living missionary agencies. The students become the most effective of all missionaries in a country too poor to support men in the little towns.

Bishop Pierce, of Arkansas, made some hard hits upon the management of the Missionary Funds of the Church. He stated the fact that he has 85 per cent. of the population of the Missionary Jurisdictions of the Church, and he has received less than any other Bishop for his field. The Bishop told simple facts, but they were a sufficiently severe commentary upon the one-sided, not to say the almost partisan manner in which the funds have persistently been distributed. Bishop Pierce's uncompromising Churchmanship is well known. May he obtain the increase in his appropriation which he needs. He said truly, that had Arkansas had, during the past years, anything like such an appropriation as Nebraska has had (\$8,000), it could report as great a growth as Nebraska to-day.

Bishop Hare, of Niobrara, presented the claims of the Indians to receive justice at the hands of the whites. Bishop Hare is always an interesting talker. He condemned the plan of reservations, treaties, &c., as an impossible way to civilize the Indian. We must make them cease to be Indians, and break up and dissolve their Indian habits and traditions, and thoroughly revolutionize them and make them like white men, if we are to succeed in civilizing and christianizing them.

SATURDAY, OCTOBER 6.

In the usual order of the day, the Diocese of Illinois presented a memorial, requesting the General Convention to consent to the change of the name of the Diocese from Illinois to Chicago.

Arkansas presented a memorial, asking for the providing of an Appellate Court. At 10.30 the two houses met as the Board of Missions.

The Missionary Bishop of Colorado gave a very interesting account of the growth and solidity of the Church in his prosperous Jurisdiction. In a few years Colorado will be the richest diocese (for it must soon be a diocese) in the West.

Bishop Elliott, of Western Texas, held the large audience spell bound during his entire address. He described the reporting of the Bishops to the Board of Missions in a pleasant way, as if a good mother had stood her children up and said, "now my boy, speak up, tell us what a good boy you have been." It is evident that work in his Jurisdiction goes forward with the same energy and vim and *savoir faire*, that characterizes the Bishop himself. He, too, demonstrated the value of schools in the mission work. He said a good thing when he urged the education of the white man, if the true work of the Church in caring for the Negro, the Indian, &c., is to be accomplished.

Bishop Wingfield, of Northern California, related the singular difficulties attending his work there. His Jurisdiction has seen and is seeing troublous times, especially from the removals of people to San Francisco, occasioned by the working out of the mining and other interests, and from the apathy of the people. "But," said the brave Bishop, "I have no intention of running away from my Jurisdiction when it is dark in prospect; but I say here, as I have said to my boys, if we go down, it will be with our colors nailed to the mast."

Bishop Garrett gave us a splendid speech, eloquent, manly, and full of fire; he spoke like a warrior at the head of his army. Churches built and becoming self-supporting, an Endowment fund begun, new places opened, showed the character of the work done by him with his small band of clergy, who had to be considerably spread out, the Bishop said, in order to cover his vast territory.

The Bishop is a polished and very pleasing speaker, and the Church could very ill spare him even though it were to graze a Scottish Mitre. He had us in tears and then in convulsions of laughter, as he detailed the needs of his field. Especially deserved was the solid blow that he dealt to the proposed change in the rules of the Domestic Committee of the Board of Missions, by which the appointment of Missionaries is to be taken out of the hands of the Bishops, and vested in the Board of Managers. He had no doubt that that sort of thing would never do for

Texas. No, indeed, nor for any other diocese or mission field.

Bishop Penick talked at length about Africa. He was heard with patience, but his address awakened no enthusiasm. How could it? It was a labored attempt to account for his return and his giving up the work there. He gave every possible reason for it. It is not our province to judge of these matters. Like the sentence in a Court of Appeal, "judgment is reserved." Bishop Penick only just mentioned the duty of the Church toward the Colored people of our own land. Would he like to take charge of that work do you think?

Bishop Schereschewsky's (spell it right) report was read by the Secretary of the Foreign Committee. The good Bishop is doing a grand work in China, work, too, that is of a thoroughly Churchly character, and he deserves the cordial support of all Churchmen.

The work of St. John's College, and the Hospital with its wards for both sexes is most praiseworthy, and valuable in getting hold of and healing the souls as well as the bodies of the Chinese.

(By Telegraph.)

MONDAY, OCTOBER 8th.

When the House of Deputies met, a number of important memorials and resolutions were presented. They will come up for future action. The two Houses met as a Board of Missions, and continued in session all day. A large number of reports from mission fields, and on work among the Colored people were presented. The Board of Missions has made its showing for the year. It is an encouraging one in many respects, although some minor strains were sung. With so much to do at home and abroad, and a wealthy church to do it, success is simply a question of administration. Failure or crippling of the effort would be due to lack of wisdom and sound policy at headquarters, more than to anything else. One may as well cut it off at the root as to have a good many in this Convention have fears that the spirit of the American Church Missionary Society may dominate in Bible House, if the Church is not awake. This state of affairs would soon register itself on the treasurer's books. There is a tendency to "rings," which is not felt exclusively in the State. There is a general feeling in the house, that the policy of putting any of the old partisan bitterness into authority in Bible House, if adopted, would be resented in many quarters. There is a strong disposition now to watch things. There are two or three gentlemen much devoted to the cause of missions, who are doing more towards it than they are aware of. A word to the wise is sufficient, and the unwise will hear more if they need it.

(By Telegraph.)

TUESDAY, OCTOBER 9.

The House of Deputies transacted some routine and some new business. Consent was given to the division of the Diocese of North Carolina. The report of the Sewanee Conference was read and excited much interest. The report of the Enrichment Committee was taken up at noon.

The Imagery of the Psalms.

It is a happy thing to be able to trace the allusions in early poetry to the actual scenes or circumstances in the mind of the writer. Though vivid as sunlight to him they are often sadly obscure to us. In the old Hebrew poetry such allusions are especially valuable; partly from their rarity, partly from the supreme importance of the literature. Psalms 42, 43, and 84 are generally allowed to be by the same writer, and are distinguished not more by their fervid personal strain than by their definite references to the Temple at Jerusalem. In these touching poems the holy hill, the house of God which crowned it, the crowd thronging in on the festivals, the altar, the doorkeepers, the very birds who built in the palms, cedars, and olives commemorated by other Psalmists (52 and 92) as growing in the Court—all these are mentioned with the direct simplicity natural to a man who knew every hole and corner of the sacred spot.

These things are obvious enough, but there is another allusion which, though perhaps not absolutely certain, is so probable that it is remarkable it has not occurred to any one. To make it plain we must go back a little. When David was attacking the stronghold of the Jebusites, afterwards Mount Zion, he urged his men to get up by the "gutter" (2 Samuel, v. 8). The Hebrew word (*Tsinmor*) is derived from a root signifying a rushing sound, and probably denoted the mouth of a drain or outlet of water—a "cataract," as the oldest Greek version calls it. And remembering the fury of Eastern rain, and the steepness of the sides of the hill of Jerusalem, the term "cataract" must be allowed to be a happy one. At any rate the *Tsinmor* must have been conspicuous among the many "gutters" which spouted out their cataracts from the sides of the Temple-hill during a storm.

Tsinmor is a peculiar word, so peculiar as only to occur in one other place. That place is the seventh verse of the 42nd Psalm—"the noise of thy waterspouts." The poet is in exile beyond the Jordan, longing and yearning for the Temple, which he knows so well and loves so passionately. As he writes, the image of rushing water occurs to him, doubtless suggested by a passing storm. His thoughts are concentrated on the Temple-hill; the image transfers itself thither; he hears with his inward ear the familiar sounds of the drains and gutters of Zion as they discharged their streams into the ravine below; and he inevitably uses the old name which had fixed itself to the spot ever since the capture of the city, and now enables us to recognize his allusion.

To us such localizing of an image might rob it of its grandeur, but to the ancient Jewish poet no image could be more dignified than one drawn directly from the Temple of Jehovah, to him far greater than any other object.

Another Summer Cruise.

VI.

During the night of the 22nd the wind got up; about midnight the practiced ear of the skipper told him that something was wrong; and the announcement, "we are drifting," summoned all hands to make sail in order to regain the land. The "tenacious hook" had lost its hold on the sloping bank, on the shore side of which the soundings gave four fathoms, on the outer side over forty. In one place, by the way, not 100 feet from the flat, sandy shore, the writer found the Lake to be nearly 100 feet deep. Monday was boisterous and rough, so that landing was difficult, if not perilous. The enforced confinement was improved by making nets, and improvising, for communication with the shore, a new code, in which the ludicrous predominated. Nothing very serious was attempted this day. Tuesday brought more reading and netting; varied by taking drives on shore, notably one to visit an extensive orchard on the high plateau behind the house. In the afternoon the Captain caused an unpleasant variation, by getting into his finger a fish-hook which had been carelessly left hanging on the cabin door. This accident necessitated his sailing across to Elk Rapids, where the surgeon performed an operation, which deprived the Captain temporarily of the use of one arm, and threw a little damp on our last evening before separation. Still it was a jolly party that assembled later on around the huge pile, which those of us who were on shore had, in the first instance, lighted as a beacon to the returning yacht; but had now converted into an immense camp-fire, by whose dazzling light, (which must have been visible a dozen miles off,) we talked of the days that were passed, and bitterly thought of the morrow. Wednesday was a busy day; it was to be our last at Old Mission. At mid-day a trip to Elk Rapids afforded an opportunity for re-victualing. At 5 P. M. the Principal and the Captain's wife were saluted as they passed in the "Faxon" for Traverse City, where they were to take the larger steamer for Chicago. We were to sail at 6 P. M., but were delayed waiting for the mail. The last hour was passed by the Chaplain over a stubbornly contested game of chess, which dismissed the Junior to the shore in great spirits. At length all our farewells were said; and we sailed at 8 P. M., some young people following us to the Point in a small boat. In half an hour the house and lovely little cove which had contributed so many glorious hours to our stock of human happiness, passed from sight. Once we imagined we saw in the distance the lights of the steamer bearing our two friends rapidly to their destination. It was slow work for us. Not before 5 A. M. had we passed "Cat-head." Thursday was a lovely day, only less enjoyable than it might have been, because the southward motion of the sloop did not enable our bodies to keep pace with the rapid homeward flight of our feelings. Still she was passing all sailers; so that schooners 5 or 6 miles ahead of us in the morning were "hull-down" behind us at sun set. One by one the familiar points came in view—the two Manitous, Sleeping Bear (visible for six hours), and Cape Betsy. The last thing seen before we retired was the light on Frankfort pier, and such was our progress that we still expected to reach Chicago by Saturday. Alas! for human hopes! At daylight we were again under short sail; painfully conscious of the dire effects of even the tail of a Wisconsin tornado. There was nothing for it but to run into Manistee, which proved to be a singularly uninviting refuge, where we had to spend 30 hours, waiting for a change in the direction of the wind. Of course the Chaplain's traditional "acquaintance" was found here; but our principal solace was derived from an interchange of visits with the hard-worked Missionary, Rev. W. S. Hayward; whose District (big enough for a Diocese) extends over sixty miles in length. The week before this he had travelled 200 miles for service and visiting, and yet within the whole mission he has not a single church; though Manistee alone has a population of 12,000. We had an interesting interview with an English Congregationalist minister; who, as a result of the faithful missionary's teaching, has since, with his family, came into the Church, been confirmed, become a communicant; and is now a candidate for Holy Orders, under the Bishop of a neighboring diocese.

Leaving telegrams, (subject to the uncertain chance of their being forwarded to Chicago—for the "strike" is in full blast) we sailed from Manistee shortly after noon; and about 5 P. M. found ourselves in a region of calm; with the elements apparently raging all around us a mile or so away. Our anticipations of a terrible storm were not, however, realized, though the lightning struck near us, and the thunder rolled incessantly for 4 or 5 hours. All that night and Sunday we drifted about in fog; the monotony being varied by catching our third large trout. About 6 P. M. we ascertained from the Captain of a three-master which was drifting lazily past us, that Manitowoc lay about 6 miles off to the N. W. That night our skipper thought we made 25 miles of way, but the distant roll of a bell, and our subsequently sighting and making, by slow degrees, the pier at Manitowoc falsified the report, dashed our hopes, and showed that in two days we had advanced only about ten miles nearer home; though with the advantage of being on the west (to us "right") side of the Lake. A couple of visits to the town, in which we had dinner, and received marked attention from the proprietor of the Williams House. Shortly after 2 P. M. we were gladdened by the observation that a favoring breeze had sprung up from the north. Without a moment's delay, even to call the men who were sleeping, the sails were hoisted; and so soon did it freshen, that by 7 P. M. we were off Sheboygan, having done the 25 miles in a trifle over four hours. We then expected to reach Chicago early on Tuesday after-

noon, but "hope told a fluttering tale." We had barely "turned in," about 8.30 P. M., when our timid crew began to shorten sail. To those of us whose wives would, we knew, now be getting anxious, it was an unwelcome sound to hear, first the gaff-top-sail and then the jib-top-sail coming down, so that speed was reduced from 8 to 6 knots. We thus lost 10 or 15 miles, as far as men can be said to have lost that which they never had. At 1 A. M., however, we were called up to assist in close-reefing the main-sail and setting the storm stay-sail; for a furious "northwester" was upon us, accompanied by a terrific swell. Still we were on the home-stretch, and Milwaukee was passed about 4 A. M., another 50 miles; Racine at 6.30 A. M.; Kenosha at 8.30 A. M. We still hoped to catch early afternoon trains, but from this point the wind gradually fell, while the sea seemed to get more ugly, as it certainly was more and more "uncomfortable," to put it mildly; forcibly reminding all hands of the original start from home. Fifteen miles from the harbor we were all but becalmed; nor could one of the dozen tugs that were steaming out to meet the fleet of schooners we had passed, be induced to regard either our "flag of distress" or our "signal gun;" they were flying at higher game, and seemed to have combined to teach the lesson of our insignificance, as compared with the heavy carriers of commerce. We drifted, rather than sailed, past Evanston and Gross Point; and oh! how tantalizing was the sight of that harbor which we were longing for, "so near and yet so far." About 8.30 P. M. we were opposite the limits of the big "City by the Lake;" and, patience being exhausted, the Captain and the Chaplain packed up, and were pulled to shore by the boatswain and his mate, just beyond the northern extremity of Lincoln Park. Of us the rector may say, as the faithful historian of old did of other storm-tossed ones, *optata potentior arenae*. As it turned out afterwards, the hour of our probable arrival had been telephoned in from Highland Park, and the Captain's wife had driven out to meet him, and was actually waiting with a carriage only a few yards from where we landed; but the darkness prevented a recognition. He arrived home a few minutes after her return from a fruitless search for the wanderers. The Chaplain took a midnight train for the South, arriving at 3 A. M. in the bosom of a family distracted by absence of tidings; for, owing to the eccentricity of the mail-bags, letters sent on the previous Saturday, did not reach his home for four days; in fact not till after he did. Moreover, "Job's comforters" were continually sending up, for the solace of the expectant ones, accounts of vessels that had "come to grief" on the Lakes. Some even went beyond this; for a little one having observed to its mother, "I think pa must be wrecked and lost," the query, "what makes you say that?" elicited the reply, "because he was last seen on a raft," and this report being traced up was found to be derived from the item in a local paper; "the craft on which Mr. ——— sailed has been sighted on Lake Michigan." Almost a repetition of the old "three black crows" story. But to return to the yacht. She reached her moorings about midnight, saluted the Commodore next morning, was "paid off," and went out of commission. And thus ended a cruise extending over a thousand miles of distance and seven half weeks of space, which had quite fulfilled its promise of a "good time;" had furnished an endless variety of novel scenery and of idle occupation, and permits all the participants in it to look back on the time so spent, with probably as little of regret as is possible, in subsidiary diversions. On the contrary the fund of health imbibed from the recreation has already given an impetus to the work of several hours, which promises to make itself felt. And if only this imperfect sketch of our doings, has given to any reader one hundredth part of the pleasure we experienced, we shall not only feel that our satisfaction is thereby increased, but shall be emboldened to shrink not from confessing that already the Reel has been laid for still "Another Summer Cruise."

Clergymen's Nightmare.

In these days of superstitious scepticism each passing impression is noted and recorded. Every village ghost has its historian; every old woman's prophecy its apostle; every superstition its position assigned to it in folk-lore. It may therefore be time to call attention to a disorder which afflicts many of our fellow-creatures, and which does not appear to have been described in any ordinary physiological work. Yet clergymen's nightmares, properly catalogued and arranged, might furnish all the illustrations necessary for a work on unconscious cerebration. It is not peculiar to the clergy, any more than is clergyman's sore throat. The bride dreams before the wedding that her train is torn off by an awkward foot at the very altar. The young sportsman dreams on the eleventh hour that his shots take no effect on the grouse, which fly away making faces at him. The first brief brings the young barrister an appropriate nightmare, and he thinks himself in court without his wig. The general effect is always the same, though the details are varied. A great scene is generally marred by some trivial incidents, some small cause, which is yet so true to nature, so like what might happen, that the vividness of the impression is intensified. In the case of the clergyman, the characteristic incident is seldom much varied, though each individual suffers from his own particular form of it. There are, of course, lucky people who do not suffer from clergymen's nightmare. We have known young ladies who went to their first ball without once dreaming of it. We have known a surgeon who performed his first amputation without fancying either before or after that the patient bled to death. But such cases are rare, and the numberless excitements of modern life

tend to make them rarer. Nervousness in the pulpit may be excused to any young clergyman. In fact, like shyness in a young lady, it is rather becoming. But, strange to say, in many cases it lasts through life, and we have known an eloquent and popular preacher still blush and stammer on beginning as he did twenty years ago. The most unpleasant thing about it is that the nervousness is communicated to the congregation. We hardly know any more trying position than that of listening to a speaker who is afraid of his own voice; and many members of a congregation so situated will have the clergyman's nightmare before next day. A certain curate, having arranged with his rector to preach a series of extempore evening sermons on the Creed, grew more nervous when he had reached the end of the first sentence, and went on through the whole, not being able to stop, until midnight, with a steadily diminishing but astonished congregation. It need hardly be added that his next sermon was read, and was of the nature of a farewell. What tortures of nightmare that poor wretch must have suffered, if, indeed, he slept at all! Few clergymen fail to feel ill at ease in a strange pulpit. Like a strange bed, it makes the occupants uncomfatable; but this discomfort is often increased by accidental circumstances. A curate, by no means long in Orders, went to preach for a neighboring parson who happened to be lame. When the curate mounted to the pulpit, he found it occupied by a hobby-horse, on which the lame rector was in the habit of sitting to deliver his sermon. There was nothing for it but to mount, as otherwise there would have been no access to the desk. In another church "half a dozen steps led to the reading desk." These were pushed in after the clergymen had entered, by the head, who had retired. Of course, the stranger, when he opened the door, stepped out into vacancy. We have seen a preacher penned into the pulpit, and unable to get the door unfastened till everybody had left the church, and he was luckily missed by a churchwarden. Such little incidents, trivial as they may be, are very conducive to clerical nightmare, which, as we have observed, is usually made up of very small events. Another common terror is that of being late for service. Some clergymen feel this so acutely that they go into the vestry half an hour or more before the time. A country parson was suddenly attacked with diphtheria, late in the week. Recourse was had in vain to the neighbors, and it was decided at last to telegraph to London for a "guinea pig." But service time arrived, and no clergyman. Many of the congregation had come from far, and waited all the morning. About one o'clock the strange preacher walked in, but, of course, much too late. He had got out, he explained, at a station ten miles off by mistake, and had made his way on foot. The sick man never suspected that there had been no service in his church; had he done so, it might have gone hard with him; but the pious fraud was so well kept up that he even received the description of a sermon which was never preached. In after years his nightmares were compounded of "guinea pigs," diphtheria and lateness—a horrible mixture, worse than that of the three witches in *Macbeth*. The clergyman who is never nervous may be expected to enjoy the discharge of his duties. It is nothing to him that he has forgotten to bring his banns book from the rectory. He gives out the names in a tone which lets each couple think they have been duly called. He always selects the appropriate, if not the prescribed, lesson. He never designates the little girl at the font "he," because he never forgets to ask beforehand if it is a boy. He is imperturbable, and can keep his countenance even when the curate reads "milestone" for "millstone," or a little dog barks down the aisle. But even he may have the nightmare. One of the coolest of parish parsons had an old lady among his flock who had reached the epoch of life denominated "second childhood." Her mental aberration took the form of doting on the clergyman; and his especial nightmare was that she had risen in her pew in church and proposed marriage to him before the congregation. How actors must suffer—after a green-room supper, perchance. Even amateur theatricals have their special vampire. Ships' captains and all in authority or responsibility know when their anxiety has been too much for them by the approach of their own night mare. A man who has been attacked by a tiger or a wild bull knows well that if he dreams of tigers or cattle he had better try change of air. For the nervous clergyman there is no escape. Once a week at least he must make his fancied appearance before the congregation in a night-dress; or must find the great lectern bible upside down; or must recognize that the Prayer-Book has been printed in Greek; or must drop the baby he is baptizing. When the affliction becomes very frequent, something should be done; but mild cases go on for years. Every man who reaches forty and has not learned the suitable physic for his nightmare must be a fool, as the proverb has it; but there may be nothing the matter except the pure fear of a public appearance, which can only be got over by abandoning the contest.—*Saturday Review*.

Mr. Horsfall, a Liverpool merchant, who is offering some thousands of pounds sterling to build and endow a church in memory of his father, finds that the Bishop of Liverpool's large hearted liberality does not extend itself to a High Church layman; for in a letter to a local paper he complains that the Bishop will not grant him an interview, and that his officials throw every difficulty in his way in the formation of a district. Young men of wealth, like Mr. Horsfall, are not so willing, as a rule, to spend their money for the Church.

Fifty couples were divorced in Chicago last Saturday. The fact is too appalling for comment. How long, O Lord?

A Story of Long Ago.

Twenty-first Sunday after Trinity.

BY C. A. JONES.

"In quietness and in confidence shall be thy strength."

We must go a long, long way back in old English History to the thirteenth century, when King John reigned in that very fair land, when the turbulent barons had no peace amongst themselves, but discord and dissension reigned everywhere, when the old jealousy between Normans and Saxons was fiercer than ever, and the weak and foolish monarch, surrounded by his faithless ministers, leaned first to one party in the State, then to the other, and of course pleased neither, and was in constant broils, and almost in fear of his life.

On the borders of the old magnificent forest of Dean there stood in those troubled days a lofty castle, the property of the brave lord of Severnside, who had gone to the wars with the noble Richard Cœur de Lion, and had fought there with the mighty Saladin, and gained high renown for the deeds of valor he had accomplished, the fame of which had resounded through the whole of Europe.

After his brave master had returned to England and recovered the possessions that the perfidious John had wrested from him whilst he was fighting for God and the right, in the far-off land of Palestine, the Baron of Severnside remained in foreign lands, whilst his loving wife and his little daughters lived their quiet life in the lordly Castle which they all loved so well.

The noble Richard died fighting for his rights in Normandy; and then began the turbulent rule of John. The Baron could hardly bear to bow beneath the yoke of the new king, whose treachery first to his brother and then to his young nephew Arthur, had caused him to be hated by the honorable knights and nobles of the land.

And so the master of Severnside lingered for a while in Palestine, and the Lady Elvira with her attendant guards and maidens did her best to keep up the discipline of the great baronial Castle, and gave herself up to the education of her two fair little daughters, the ladies Rhoda and Mary.

Many and many a difficulty came into Lady Elvira's way in those troubled times, and there were those who wondered how it was that one so frail and gentle should be able to quell the passions of those who dwelt within the walls of her husband's inheritance, and cause peace to reign where only strife might have been expected.

They would not have marvelled had they seen from whence she derived her strength,—how day by day at the Church's hours of prayer she knelt in the Chapel of the Castle, her little ones by her side, and prayed God to send His own most Holy Spirit to be with her in the duties and difficulties of her daily life.

The little girls grew to be loving, gentle maidens. The Lady Rhoda perhaps hardly deserved the term gentle as her sister did, for there was a thirst for adventure in the young girl's spirit, a craving for excitement, which sometimes caused her mother some anxiety, which made her fear for the future when she might be cast upon the world with no friendly voice to whisper to her of the quietness and confidence which is or rather which ought to be the strength of every Christian maiden; but in spite of all this Rhoda was gentle to her mother, obeying her every word and wish, caring only how she might please her.

It was a dark November morning, and the girls sat in one of the turreted chambers of the Castle with Lady Elvira.

"Mother, I should like to be a soldier, I should like to fight," said Lady Rhoda.

"My child, what do you mean?"

"The Epistle for to-day is about putting on armor,—I know it does not mean that kind of armor,—but the thought came into my head as I heard the word, how I should like to stand beside my father in that blessed land where the Blood of Jesus was shed by His murderers, and redeem it from the hands of the spoiler."

"Thy wish will not be unheard, my darling; thou wilt have to suffer and to fight for Him Who shed His Sacred Blood for thee, and for all mankind; but thou must be content to fight only with spiritual weapons, my Rhoda,—to thee it is given to put on the whole armor of God, the faith and discipline which will enable thee in the words of the Collect for last Sunday to obtain God's pardon and peace, and to serve Him with a quiet mind. Thou wilt want strength, darling, but it will be strength in the Lord, to help thee in life's battle, in whatever lot He may send thee, in whatever trouble may compass thee about. There are those, my Rhoda, who have served God best, who have gone upon their way unknown and unnoticed in quietness and in confidence."

"Like the ever-blessed Virgin," said the little Lady Mary, who had been standing meekly by listening to her mother's and sister's conversation.

"Yes, my child,—she, the Mother of God, she who was blessed among women, lived a lowly humble life, a pattern to all ages to come, and it is for us to follow in her blessed footsteps."

The dreary winter months passed away, and now it was a bright morning in early spring. The sun shone clear and warm; the earth which but of late had been so

cold and barren was covered with green grass and budding flowers; the trees were putting forth their freshest and tenderest leaves; and the Lady Elvira and her daughters were revelling in the glad sunshine, walking in the pleasure in front of the keep before the chapel bell tolled the hour of Prime. Suddenly a horseman was seen riding at full speed up to the gate of the Castle; the long cloak which he wore concealed his orders and his cognizance, but the high plumed cap and the glittering spurs which sparkled in the morning light denoted that he must be of knightly rank; and the Lady Elvira's heart beat high with hope, as something in the set of the rider's head upon the broad shoulders reminded her of the lover of her youth, of the faithful loving husband, with the fame of whose knightly deeds all England was even now ringing.

Another minute the rider had rung a blast loud and long upon the Castle horn, another and the wife and children were clasped in the strong arms of one of the bravest and noblest warriors of that brave age.

Those were happy days that followed the Baron of Severnside's return to his lordly home. Festival and jubilee crowded upon each other in quick succession, and mirth, and song, and wassail resounded in those halls which for so long had been dead to the sounds of rejoicing, over which the shadow of gloom had hung for so many days and years.

And then the short dream of joy and happiness passed away, only to be succeeded by yet greater misery. The cruelty and injustice of King John had alienated from him the hearts of all his barons, even of those who in the early days of his reign had tried to be faithful and true to him. A fearful quarrel was raging as to the appointment of an Archbishop to the vacant see of Canterbury. The Pope laid the kingdom under an interdict, that is, he would allow no rite of the Church to be celebrated. The Sacraments were taken from the people; there was nothing but darkness and dreariness to be found through the length and breadth of poor devoted England.

The Lady Elvira heard of the curse that had fallen upon the land, and wept many a bitter tear at the dire calamity.

Her husband had gone from her once more. At this distance of time, when we have such imperfect records of the history of those dark days, it is not for us to judge of the merits of the case, or of the right or wrong doing of those who took up arms against the king.

The brave Baron of Severnside was one of these; he could not brook to see the rights and privileges of his country trampled upon by the faithless monarch who sought to do away with all that was good, and noble, and true.

The Lady Elvira grieved that her liege lord should raise his hand against him who had been appointed by God to rule as sovereign; and day and night she prayed that the curse of the Almighty might not light upon a household whose chief was guilty of such a crime.

Still she tried to serve God with a quiet mind; still her calm faith and hope did not desert her, and she was sure that her confidence in Him would be her strength. She knew that in His own way her prayers would be answered, and she gave herself and all those she loved into His most holy keeping, and felt that they were safe there for evermore.

Many faithful Priests had left the land; the Churches were closed, the Holy Sacrifice was no longer offered upon the Altars of the land; all was contention, and discord, and rebellion, and the one help—even the help of the rites of Religion—was taken from the people. But God was in the hearts of many of them, and the trial was doing its work, purifying many a soul in the furnace of affliction.

Father Ambrose, the Baron of Severnside's chaplain, remained at his post in the Castle. He knew that God's judgment was upon the land, but he remembered that when all Israel was cursed for the sin of Ahab, the Lord remembered and delivered those who were still faithful to Him. And in that thought there was comfort through all those terrible days. And the Lady Elvira and her daughters prayed for themselves and all around them and as they prayed the peace of a quiet mind came to them.

At last the king, threatened with invasion by Louis of France, the son of Philip the reigning king of that country, determined to make peace with the Pope, and to do homage to him for his dominions. The Bishops refused to obey the dictates of the Pontiff, and the interdict which had been withdrawn when the king yielded to the authority of Rome was again laid upon the country, but this time it was disregarded, and the Churches were opened, and Christmas and Easter were celebrated with more than usual solemnity.

But of course there were still those who opposed the will of the king, and infuriated by his passions he hired bands of foreign mercenaries to come over and do the bloody work for which he thirsted. One of these bands landed on the banks of the fair River Severn. The Baron was away; the Castle in all probability was unguarded.

The king's troops under the command of one Folco, who for his cruel deeds was

surnamed the Inhuman, advanced upon the building in the dead of night, but were surprised to find how strongly the walls were guarded at all points.

They soon saw that they should have to resort to the more tedious process of blockade.

The Lady Elvira in the meantime was not idle. As soon as she heard that the king's troops were advancing towards Severnside, she gave orders that the castle should be put into a state of complete defence.

The battlements were guarded and manned by night and day, a supply of provisions was got together, so that nothing might be wanted in case the little garrison was reduced to great extremities.

Folco was obliged to withdraw his troops for a time, and in the meanwhile the Lady Elvira sent a trusty messenger to her lord, begging him to hasten to the rescue.

But the way was long and difficult, and she feared that her missive would never reach him, and that she should be left to do battle alone when Folco should return to blockade the castle.

Early in the spring the king's troops, having gone into quarters during the severe winter months, again surrounded the walls of Severnside, and maintained so strict a blockade, that for months no one was allowed to enter or depart from the gates.

The ladies gave all the help they could; the Lady Rhoda especially distinguished herself by her activity, and personally directed many of the defences. She encouraged those within the castle, and her fearless contempt of danger set a bright example to those around her.

The autumn was far advanced, when one day the sentinel on the wall brought the welcome news that some troops were coming to the rescue.

It was indeed the Lord of Severnside, at the head of a noble band of brave soldiers. The new comers gave battle to the enemy that day, whilst from the castle windows those poor besieged ones watched the fight and prayed that they might be delivered from their misery. The Lady Rhoda moved bravely amongst them, as she had done from the first, whilst men marvelled at the quietness and confidence which shone on the faces of Lady Mary and her mother. No restless anxiety—no impatient longing—no signs of fear were there.

They carried food to those who defended the walls, they tended and removed the wounded, and calmly and quietly committed themselves and all around them to God. They prayed for those who, in the hurry of that day, might be called to their last account, as well as for all those who, from the issue of the battle, should have suffering or sorrow to endure; and their prayers were heard and answered, although that brave company was not delivered from the hands of the enemy.

The fight raged fiercely. The Baron's troops were well disciplined, although they were inferior in number to those of the King, and for a time the issue of the battle seemed doubtful.

Suddenly, as evening drew on, a bright light was seen shining through the loopholes of the castle.

For an instant all thought it was but the reflection of the setting sun; and then,—oh horrible certainty,—the keep was on fire. The flames were raging with a fury which nothing could quell, and the valley around was illuminated with a bright ruddy light.

It was an awful sight; no means of escape appeared; they must either perish in the flames, or yield to their enemies.

The Baron wrung his hands in agony, and bade his soldiers follow him. On they went, in the new strength of despair, cutting down all before them. But it was all too late,—there was a fearful crash, a cry of agony, and then nothing was to be seen of turret or keep or chapel, but smoking ruins, and bare blackened walls.

In the court stood the Lady Elvira. Her cheek was pale, but her eye sparkled, and the calmness of a quiet mind, the peace of holy resignation triumphed in that moment of untold, unutterable anguish.

The wife saw her husband fall beneath the sword of the foe, and yet that sweet serenity did not desert her. Father Ambrose was near; and she and her children knelt before him, and received his blessing whilst he bade them remember that He Who supported the Saints and Martyrs of old amid the flames, was with them now, their shield and stay.

Soon the walls were battered, and the King's troops rushed madly in.

"Spare not one," said Folco; "let every one be put to the sword."

"Do knights war on women?" said the holy father.

But no one heeded his words; the Lady Elvira was mercilessly trampled under foot whilst her daughters were carried away to a strong fortress in Normandy, where by order of the King they were detained in strict captivity. A turret of the keep of a strong fortress near Cherbourg on the seashore, was the prison of the ladies Rhoda and Mary.

Dreary indeed was their lot. They seemed forgotten by all; by all but that most loving Father Who never deserts His children, and Who is nearer them in dark days than when the sun is shining upon them, and all looks bright and fair before them.

In quietness and in confidence was their strength then; they kept the Church's hours of prayer, as their gentle mother had taught them to do. From the lonely desolate sea-girt tower hymns of praise and adoration ascended day by day to the Mercy-seat.

They gave thanks that they were considered worthy to suffer for His dear sake, Who had borne so much for them; following His most blessed example, they prayed for their enemies; whilst many a petition ascended from those pure lips to the Throne of Grace, for the peace and safety of their own dear country,—that fair land which they never could hope to see again. But what did it matter? was there not another country brighter, fairer far to which God in His mercy would take them in His own good time?

Months passed on, the wear and tear of that dreary prison life became almost more than the poor girls could bear. At first it had not been so hard, but now fears for the future assailed them. They wondered what the end of it would be; and then the Lady Rhoda grew paler and thinner and weaker, the waves and storms that had gone over her had reached the depths of the brave but tender heart, which was breaking slowly, but all the more surely.

Then another trial came to the captives, the greatest that they had yet known; the stern governor of the fortress ordered that they should be separated; and the Lady Mary was taken away from her dying sister, and removed to a distant turret, to pray still, to trust still, although prayer and trust were indeed harder now than they had ever been.

The Lady Rhoda meanwhile was longing for death to come and set her free from all her sufferings. She knew it could not long be delayed; she knew that her strength was ebbing away fast; there was only one thought of earth to keep her back—how could she go away without looking upon her sister's sweet face once again, how close her eyes for ever upon the things of earth, without bidding her be patient to the end as she had been all through her young life?

Weakness often overpowered the lonely girl, memory often failed her, but she knew that God would accept her silent suffering, and that others were praying for her in this her hour of agony.

A week had passed since her sister had left her, and the sick girl feared that she should die alone,—no one near to say one prayer for her parting soul, no one to close her eyes when her last hour should come.

As she thus thought she heard a familiar footstep outside the door of her cell, and the next minute Lady Mary, and an old man clad in the garb of a Priest, stood by her side.

In a few words the story was told,—how the keeper of the Castle, one unworthy of the name of a Knight, had died in a state of intoxication at a banquet, and his successor though scarcely less cruel was not yet firmly seated in his office.

Lady Mary had prevailed upon one of the servants amid all the confusion to set her free, and also to send a Priest to her, and through God's Infinite Mercy she had been in time to see her loved one once more.

In low tremulous tones the dying girl heard the words of peace and pardon pronounced by God's servant in His Name, and then she received that Precious Body and Blood which were given and shed for her.

The words of blessing were spoken. All was peace. The Priest and Lady Mary watched by the side of the dead.

Desolate indeed was the poor girl, now that the loved companion of her youth was taken away from her, but a deep feeling of thankfulness was in her heart, when she thought of the rest that had come to her soul after the waves and billows that had gone over it, during the last most troubled months of the Lady Rhoda's life.

The new Governor of the Fortress was not quite as hard as his predecessor had been, and he allowed Father Francis (the Priest who had ministered to Lady Rhoda at the last) to visit her sister at intervals in her prison, and take to her the consolations of religion.

He allowed her too to go out into the air and look upon the bright sunshine and the dancing glorious sea sparkling beneath its rays.

And then the Lady Mary thanked God for the mercies that had been granted her, and prayed that she might serve Him with a quiet mind in her dreary prison.

Through Father Francis she was allowed too to minister to those around her; he used to bring her herbs to prepare for the sick, and materials to make clothes for the poor, and it was a comfort to her to be allowed to do God's work in ever so small a way.

And in prayer and quietness, and thankfulness, the years passed on, and the Lady Mary was learning the lesson of perfect submission and patience which is the hardest lesson we can any of us learn.

Her life was desolate and lonely, but surely a Great Love watched over it; surely the captive in her little turret chamber might have been envied by kings and queens upon their throne, because she had found the only true Strength, that strength which comes out of the quietness and confidence of an assured, ever present trust in God, and in Jesus.



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The Living Church.

Chicago, October 13, A. D. 1883.

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During the session of the General Convention the LIVING CHURCH will be represented in Philadelphia by the Rev. F. W. Taylor, a Clerical Deputy from the Diocese of Springfield, who is authorized to act for the LIVING CHURCH Company. Changes of address for the Annual should be sent to him. Address, General Convention, Philadelphia.

The LIVING CHURCH Annual for 1884, has been placed in the hands of Messrs. S. A. Maxwell & Co., 134 Washash Avenue, Chicago, to whom all orders should be addressed.

Ritualism in China.

Several writers in the *Southern Churchman* are greatly agitated about ritualism among the heathen. They are especially anxious about the China Mission, where it is said by some one that a priest makes the sign of the cross in administering the consecrated elements. "This," says the solemn correspondent, in a most lugubrious letter, "signifies not the Reformation doctrine but the Romish doctrine that in the Sacrament the priest makes a new, real, though unbloody sacrifice of the Body and Blood of Christ for the congregation" (!) He thinks that a large portion of the Church will be dissatisfied and that contributions will be "largely designated for other fields."

It is true that the charge of making the sign of the cross is denied, but suppose it is made—what of it? Are the souls of the Celestials imperiled by seeing the sign of the Cross? Were the Holy Communion only a memorial of the death and passion of our Lord, what could more forcibly remind the recipients of the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," than the sign of the Cross?

It is nonsense, the talk about the "Romish doctrine" of the propitiatory sacrifice of the Mass being taught by the sign of the Cross in any part of the Holy Offices. It is worse than nonsense when it is likely to injure a grand missionary work and to cripple the resources of one of our most promising fields. Can the Romophobists find no game near home worth hunting, that they must go to China for the killing of Church enterprise? We have little enough of it anywhere, ritualistic or otherwise. Our missionary work is a necessity to the continued vitality of the Church. It is not only duty to the heathen, but duty to ourselves which demands its enthusiastic support.

Our missionary efforts have been affected by partizan feeling too much, in times past. But we are outgrowing that state of things. We have been learning to value and sustain missions for the work's sake not for the sake of "schools and shibboleths." Now comes a returned missionary trying to convince Churchmen that the ritualists have invaded China. Evangelicals are doubtless horrified, and we shall soon have a society for evangelizing Timbuctoo, with a pledge from every missionary that he will stop at the "Ante-Communion," read the Dearly Beloved twice a day, and refrain from the sign of the cross and from colored stoles. We hoped that this sort of missionary spirit was done with when the American Church Missionary Society became defunct. But it is sure to be revived among us if this hue and cry of "ritualism" is to be raised in connection with our missions. It would seem that where we have a true and tried Bishop at the head of a mission we might let him alone to control the eccentricities of his priests, if such appear. Bishop Schereskewsky can be trusted. We all know that. He knows best whether the sign of the Cross is going to hurt the Chinamen. We never heard of anybody who was the worse for it, though many good people do not think best to use it.

In what is written above, the LIVING CHURCH would not be understood as advo-

cating the use of the sign of the Cross in administering the elements, but only as repudiating the construction put upon it by certain persons whose unwise zeal in a matter of so importance is likely to injure a good work. What we need in our missionary work and in all our work, is confidence and co-operation. Let us agree to disagree as to individual opinion, but let us all rally to the support of legitimate Church work, regardless of the color of the stoles worn by those engaged in it.

"Second or Third-rate Men."

The *American Literary Churchman* had an article on little dioceses in general, and the Rev. Dr. Nicholson and the diocese of Indiana in particular, in which it said: If the action of Diocesan Conventions be approved by the General Convention, we shall have, at the end of the year, eight bishoprics a-begging. Not one of them can fairly claim the services of the rector of one of our largest city parishes. The stipends they offer are, for such a man, simply ridiculous. And though this may seem a very coarse and worldly sort of estimate, it is really nothing of the kind.

To most of our readers we venture to say, it does seem a very coarse and worldly sort of estimate. It is taken for granted that these proposed dioceses will claim, fairly or unfairly, the services of the rector of "one of our largest city parishes." It is taken for granted that no new diocese should be formed, unless it can fairly claim the services of the rector of one of our largest city parishes. For such a man—we are informed—the stipends offered by these proposed dioceses, are simply ridiculous. It is taken for granted that such a man is not to be had for three thousand dollars. It was a particularly offensive thing for the "very western," straggling Diocese of Indiana to offer a bishop-elect three thousand a year and an Episcopal residence. Dioceses that cannot do better than that "must get their bishops among what would be considered second or third-rate men." The bishopric of straggling Indiana has been accepted even at its paltry stipend; but perhaps its bishop-elect is only a second or third-rate man; anyway, he will be the "very western" diocesan of a straggling and very western State, Indiana! Ah, thou presumptuous, straggling and very western diocese, thou shouldst have no bishop at all! If such a diocese wants a bishop, let it act on the advice of Mr. Horace Greely: Go west ye straggling, three thousand dollar dioceses!

The *Literary Churchman* says they "cannot and do not secure the best men." There was Jackson Kemper, honored while he lived and revered and lamented to this day; and he was not even a three thousand dollar man. And there was Armitage, his saintly successor, only a three thousand dollar man. In an earlier day there was Bishop Chase, for years not even a three hundred dollar man. There are to-day such men as Gillespie of Western Michigan, Burgess of Quincy, Seymour of Springfield, Brown of Fond du Lac, Lay of Easton, and all our Missionary Bishops, only "three thousand dollar men," evidently second or third-rate men, for we are assured that these dioceses "cannot and do not secure the best men."

It is hardly necessary to say that it is not believed that the three thousand dollar salary offered by Indiana had anything to do with the Rev. Dr. Nicholson's declination of that diocese. If these proposed new dioceses are formed, let the presbyters elected thereto take heed how they will be rated should they accept, as we are assured that these dioceses "must get their bishops among what would be considered second or third-rate men." How should such bishops as St. John, St. James, St. Peter, and St. Paul be rated? It does not appear that they were even three hundred dollar men.

The *Interior* says that the Baptists are "more intolerant than any other Protestant denomination except the Episcopalians." It grieves us to hear such an accusation of our Baptist friends. They are "very far gone" from the doctrine, discipline and worship of the Catholic Church, we admit, but why they should be stigmatized as "intolerant" we cannot understand. They are generally mild-mannered, inoffensive people, who have the courage of their opinions and live up to their principles. They believe that immersion is the only true method of baptism, and accordingly they practice it. We have not heard that they have com-

pelled other people to be immersed, at least in recent times, nor that they have persecuted the Presbyterians or others on account of difference in religious opinion. With the *Interior*, intolerance seems to be consistency. Presbyterian ordination, for instance, is right in theory, but it would be very intolerant to hold to it in practice. It is well to have a Confession of Faith, Church Discipline, Sacramental teaching, &c., in books, but practically these must be set aside to avoid a conflict with some other confession, discipline or teaching. To escape the charge of intolerance we must make believe that we think every other way as good as our own, though we go on publishing books and editing newspapers to promulgate truths which, by our actions, we confess we do not care about! This is supposed to be charity. The fact is, the Baptist is about the only denomination that pretends to justify its existence by being consistent with what it regards a vital principle. As for us "Episcopalians," the Baptists will never tolerate a comparison with us, but we can stand it if they can!

The Pope has issued a letter to the custodians of the Vatican Archives, in which he complains of the way in which historians have treated the Papacy, and authorizes the preparation of a history that will show to the world "what were from the beginning the designs of Providence regarding Rome." A history written to order for the purpose of vindicating the claims of the Papacy will not command the confidence of the world, however sincere may be the motive of its preparation. If the archives of the Vatican could be open to all scholars as are its treasures of art, a satisfactory result might be looked for. There are two sides to the shield, and historians do not depend altogether upon the Vatican for facts and documents that relate to Papacy. Still, it is a good sign of progress for the Pope to take the defensive and endeavor to show cause for his claims.

The cutting down of price by New York papers, it is to be hoped, means not cheaper paper but less of it. Journalism in America has gone "daft" on the subject of size. Paper, labor, and ink have been lavished with prodigal profusion to get out great "blanket" sheets mostly filled with sensational stuff which the respectable portion of the public cares nothing about. Chicago has been worse than New York in this respect. The Chicago dailies with their enormous head-lines and displayed advertisements, look like back yards full of rubbish. Let them put down the price, use less paper and of better quality, put more thought into their editorials and less ink on the press, and the reading public will rejoice. Let us have a return to dignified and legitimate journalism.

It is sometimes charged against the clergy that while they may exhort fervently, they fail to rebuke. The temptation to prophesy smooth things is very great, especially when the support of a family depends upon popularity in a parish. It has not, perhaps, occurred to many that editors are in a similar situation. Their duty is to warn as well as to defend the Church. They must call attention to error and report failure, with malice towards none, but with fidelity to the Church. In doing this they are liable frequently to offend, and they have to pay for it. Yet many people seem to fancy that an editor delights to criticise, and is never so happy as when he finds "something rotten in the State of Denmark." They are mistaken. A conscientious editor no more likes the duty of censorship, than a surgeon likes amputating.

It is well for us, sometimes, to see ourselves as others see us. The *Independent* has a sharp editorial on the recent Conference of southern Bishops in Sewanee, in which it says: "The results of the Conference, as they appear to us, are more consistent with a desire to do nothing and to find a pretext for a do-nothing policy which will quiet conscience. Practically it proposes an entire separation of the races with virtually distinct organizations. The next General Convention is to be asked to adopt canons which provide for the organization of colored congregations and for the assembling of colored ministers and lay representatives in council under the care of archdeacons. They pro-

vide further for a lowering of the standard of ministerial qualifications. It means a degraded black ministry for a degraded black constituency. This is all the Church proposes for the elevation of a degraded race. It proposes to go to them on their own plane and teach them that there is no higher one for them."

Just as the criticism seems to be, from a theoretical point of view, "practically" the *Independent* does not apprehend the situation. If we do not go to the colored people "on their own plane," how shall we reach them? And does it follow that we propose to teach them that there is no higher plane for them? Will they come into our churches, in any great numbers? Have they done so in the North, even in places where, theoretically, there is no race distinction? We believe that on this point the southern Bishops "practically" know more than the entire corps of *Independent* editors.

The real weakness of the movement, as it seems to us, was in the proposal to meet the issue by legislation, instead of meeting it at once by organized work. "Practically" this was a great mistake. Mrs. Buford in Virginia, does not ask the General Convention to pass any new Canon for her work.

The LIVING CHURCH, by request, announces that the re-opening of St. Mary's School, Knoxville, Illinois, is postponed from Oct. 17th to Oct. 24th. The new building approaches completion and is said to be a model of beauty and admirable in all essentials of comfort, convenience, and healthfulness. The entire cost, including steam heating, plumbing, and gas fitting will not be more than \$70,000. Over and above the insurance, the available Knox legacy, and contributions, there will be needed \$10,000, on the first of November, to make the last payment. Nearly a hundred pupils are engaged for the school year, and they must be provided for.

Brief Mention.

A travelling salesman in the West makes an urgent appeal for the building of churches in small western towns. He is away from home during a greater portion of the year, and seldom has an opportunity to attend a Service of the Church, though in almost every place the leading denominations are represented.—A correspondent commends the article of "Presbyter," in our issue of Sept. 8, and suggests that the clergy themselves should begin the good work of providing for the aged clergy by liberal contributions. The laity, seeing their example of sacrifice, would be sure to follow with large offerings.—The union of the society for the Promotion of Christianity among the Jews, with our Missionary Society, announced in a recent issue, is a move in the right direction. The work, under efficient management, has prospered.—The relation of Sisterhoods to Episcopal authority was discussed at the recent Convocation of Canterbury. The Archbishop narrated the case of a young lady who had been admitted to perpetual vows at the age of fifteen. She applied to the Archbishop to dispense her from the obligations, after being refused by the one who administered them. The Archbishop declined, on the ground that the vows were not administered by any competent authority, and therefore did not exist.—In the toe of a little sock, sent to the Foundlings' Home, Chicago, was found this quotation:

"Oh, little feet! that such long years Must wander on through hopes and fears, Must ache and bleed beneath your load; I nearer to the wayside inn, Where toil shall cease and rest begin, Am weary, thinking of your road!"

Ferdinand C. Ewer, S. T. D.

On Sunday last, while preaching in St. John's Church, Montreal, Dr. Ewer was stricken with paralysis. The following telegram is received from the rector of the church, as we go to press:

MONTREAL, Oct. 9th, 1883. The physicians say that Dr. Ewer may live through the night, but there is little hope that he may survive the day. EDMUND WOOD.

There is, then, no hope that the Church Militant may longer retain the service and counsel of this distinguished theologian, accomplished writer, and beloved priest. Should it be the will of God to call him back from the very gate of death, no one would regret the tribute of deserved praise and affection which the LIVING CHURCH ere offers. It is not needful to qualify

an expression of love and admiration for such a man, by saying that his views are not, in every respect, the views of one who speaks his praise. No writer who has had the attention of the Church in this generation, we may safely say, has been more conscientious, more tolerant, more charitable, than the writer whose last public utterance lately appeared in the LIVING CHURCH in the Open Letter to Bishop Huntington. Of the social qualities which have endeared him to so large a number of the clergy and laity, of the brilliant intellectual gifts which have contributed rich stores to our Church Literature, to the high and holy life by which he manifested to men the purity of his faith and the integrity of his character, others may be able to speak from more intimate acquaintance. To us who have known him from a distance by public acts and private correspondence, and by published utterances, he has become dear and venerated. The LIVING CHURCH records with intense sorrow the probable approach of his decease, and contemplates with sadness the loss that seems about to fall upon the American Church. We give below some facts and incidents of his life, taken from a sketch prepared for a Washington paper and re-published in *Frank Leslie's Sunday Magazine*.

Ferdinand C. Ewer was born in Nantucket, May 22nd, 1826. His father, being a shipowner and a merchant, was able to give his son a good education. His childhood was spent partly in Providence, R. I., and partly in New York city. In 1839 his father retired from business, and the family removed from New York to Nantucket. Young Ewer was prepared for college in the high school of Nantucket, entered Harvard University in 1844, and graduated in the class of 1848. Among his classmates were Professors Cook, Chandler and Young, of Harvard; President Chase, of Haverford College, Pa.; the Rev. Dr. Hoffman, Dean of the General Theological Seminary, New York; Stephen B. Ives, Jr., of the Suffolk Bar, Mass.; and the Rev. Dr. Stebbins, of San Francisco.

Dr. Ewer's parents were Unitarians. But during the five years from 1839 to 1844, when he was supposed to be spending the most of his time in preparing to enter Harvard College (and in the course of which he did manage to prepare after a fashion), his time was mainly occupied in reading, first, Unitarian and Trinitarian controversial works, with the result that he became a Trinitarian. He then took up controversial works by Presbyterians, Congregationalists, Methodists, Baptists and Episcopalians; and, finally, the works on both sides of the controversy between Roman Catholics and Protestants. The final result was that he was baptized in the Episcopal Church at Nantucket, and started, from the first, as a Churchman in the "Puseyite" ranks. At the age of eighteen he was an enthusiastic believer in the mode of interpreting the Thirty-nine Articles as set forth in the famous "Tract 90." Young Ewer's rector was the Rev. F. W. L. Pollard; and the little (Trinity) church at Nantucket early adopted a ritual which was in harmony with Dr. Pusey's teachings. Indeed, it was the first church, whether in America or England, to develop ritual. As early as in 1843-4 Rector Pollard remodeled his chancel. In place of the customary table, with "four honest legs," he erected an altar on three steps, and caused a credence to be placed in the chancel—a thing unheard of in that day in Massachusetts: two candlesticks were upon the altar, and between them a copy of Raphael's Virgin and Child; the celebrant was assisted by a boy-sacolyte, who knelt at the lowest step of the altar; the boy, however, wore no cassock and cotta; the Gospel and Epistle were read from their now recognized stations; Mr. Pollard, after reading the Epistle, formally passing across to the Gospel side to read the Gospel. "North and South orders" were not permitted, but the priest stood facing the East in front of the altar; the Morning and Evening Prayer were no longer said facing the people but facing the altar. Bishop Eastburn, while in the chancel on one occasion, commanded Mr. Pollard, in a tone loud enough to be heard all over the congregation, to face the people when he said the psalter and prayers; but Mr. Pollard, after saying the "Dearly beloved brethren," deliberately, but with an air of great reverence and meekness, faced the altar as he knelt for the prayers. On a previous occasion the Bishop, as he entered the chancel and beheld the altar, the credence, the stall at which the Morning and Evening Prayer were said, the lectern, and a kneeling hassock on the floor (over which, by the way, he had slightly tripped and then with his foot sent it rolling across the chancel floor), spoke up loud enough to be heard six or eight pews down, and said: "What he— I got into? a baby house?" In this Trinity Church there were also bowings at the Name of Jesus, and Eucharistic adorations; unleavened bread, the mixed chalice, and the houselling-cloth were used; the use of the Day-hours in private was encouraged; at the words "which we now offer and present unto Thee" the Eucharist was elevated; the Eucharistic vestments were not used, but in their place, instead of the customary vast surplice open in front, with its almost as vast sleeves, and this worn next to, and often showing the coat, pantaloon and boots, Rector Pollard wore a comely cassock and cotta, the latter short and made of very thin material. To the disgust and alarm of Churchmen, the rector and many of his flock practiced fasting on Friday and in Lent. Great was the

triumph when it was noised abroad in the town one Lent, that the rector, owing, as was supposed, to his fasting, and was possibly the case, had fainted away in the chancel at a week-day service. Daily Morning and Evening prayer in Lent, and the opening of the church on saint's days, were among the other "Popish doings" in Trinity Church, Nantucket, in 1842, 1843 and 1844. Young Ewer entered Harvard University with the view of being subsequently prepared for the ministry. But while there, he was led to examine into the foundations themselves of Christianity which he had previously taken for granted, and upon which he had reared his Churchmanship. He went through a period of agonizing doubt as to whether Christianity itself were true. At last, by adopting for a while the principles of Locke on the "Human Understanding," he was carried away from Christianity itself and graduated an infidel. He adopted, instead of the clerical profession, that of a civil engineer; and was for a brief while employed on the Boston and Fitchburg Railroad when its first double track was laid.

Getting the California fever in 1849, the young engineer embarked in the ship York, and sailed around Cape Horn for the Pacific coast, where he expected to practice his profession as engineer; but there was at that time no opening for that pursuit, and the young man became the editor of the Pacific News, which was the first daily and Democratic newspaper ever published west of the Rocky Mountains. In 1850 Mr. Ewer went to Sacramento, and, in company with George K. Fitch, now one of the proprietors of the San Francisco Evening Bulletin, and with several others, he started the Transcript, and was its senior editor. This also, under Ewer and Fitch's hands, was brought out daily and democratic. Subsequently it was united with the Sacramento Times, and the combined establishment was removed to San Francisco, as to a larger field of operations. Afterward he established the Pioneer Magazine, of which he continued editor until 1857, when he entered the ministry.

It has been said that while in California Dr. Ewer studied elocution and prepared for the stage. This is an entire mistake; and it is difficult to conceive how the erroneous rumor arose. He never even studied elocution, and never was on the stage. This false report possibly arose from two causes: First, from Dr. Ewer's "action" in the pulpit; and secondly, from the fact that, while he was one of the editors of the Times and Transcript in San Francisco, he was the first to call public attention to the histrionic genius of Edwin Booth, who, at that time was but a youth of eighteen years of age, playing subordinate parts, while his father, the elder Booth, was on a starring tour through California. Mr. Ewer insisted that young Booth should abandon the parts of walking gentleman, and assume such leading characters as Richard and Hamlet. Urged, too, by other friends, the young actor appeared in "Richard," and made, as Mr. Ewer claimed in his paper, "a success." The Alta-California and other journals attacked the position of Editor Ewer, and that led to a controversy in regard to the prospective success of Mr. Booth, which controversy was finally closed by Editor Ewer appealing to the future, and saying: "Time will tell who is right." This led to a life-long friendship between the two men. Ten years after that time Edwin Booth played "Hamlet" in the old Winter Garden, in New York, for one hundred successive nights.

In California, all through his editorial career, Dr. Ewer still continued his studies; until finally he found himself disengaged from the influence of Locke, and the materialist school of philosophy. It was a perpetual and a more careful consideration of Cousin's "Psychology," that first shook his confidence in the soundness of Locke's positions. His old desire to enter the ministry now revived; and although a prosperous future, financially speaking, was open to him in San Francisco, he returned to the communion of the Church, applied for orders and was admitted as a candidate by the Bishop of California.

He gave up his newspaper connections, and was ordained to the diaconate in 1857, and to the priesthood in 1858. As soon as he was ordained deacon he was elected as assistant of Grace church, San Francisco, of which Bishop Kip was rector; and, on the Bishop's departure for a visit to the east, which occurred a week afterward, and during his absence of eight months, Mr. Ewer was left in charge. Soon after the Bishop's return to San Francisco, he resigned and Dr. Ewer became the rector. It was there while rector of Grace church, that Dr. Ewer made his first reputation as an orator and church advocate. He preached a course of four sermons, which ten years afterward were enlarged into a course of eight, and became known as the sermons on "The Failure of Protestantism."

While in California the doctor married the sister of Charles T. Congdon, for years one of the most able editors associated with Horace Greeley on the New York Tribune. Overwork and constant study broke down his health, and by the advice of a physician he returned East. Reaching New York in 1860, he was made assistant-minister of St. Ann's Church on Eighth Street, of which the Rev. Dr. Gallaudet was the rector. Two years later he became rector of Christ Church on Fifth Avenue. There the doctor began to preach the doctrines of "The Real Presence" and other High Church beliefs, but the old ritual was continued. High Church doctrines were preached for seven years before the Low Church ritual was changed in harmony with the doctor's teachings. It was then that he delivered the famous sermons on "The Failure of Protestantism."

In speaking of the matter to a friend, the doctor said: "For the seven years there was no objection to my teachings; but the moment a

change was begun in the ritual to make it harmonize with the famous 'ornaments rubric,' and with the doctrines that had been taught for seven years, there was an earthquake in a portion of the congregation. I was then more convinced than ever of the usefulness of ritual; if for nothing else, at the very least as a kind of object-teaching to make people realize the truths to which some of them, it seemed, had been listening with their elbows seven years, and while those truths were merely presented in words and sentences from the pulpit, without being exhibited to the eye. You know the old saying, that 'If a clergyman will only say with properunction, Mesopotamia and Our Zion occasionally in his sermon, he can preach, with impunity, almost anything. There was one particular sermon on the Real Presence, which I had practiced four times in the seven years, and each time with marked acceptance. But, after we had begun a little ritual in Christ Church, and acted as though Christ was really present in the Eucharist, instead of being absent from it, and after the consequent earthquake, I took that self-same sermon and preached it again, verbatim and liberatum, without alteration of an iota; and some of the very people who had gone into raptures over it four times before, went out of church with high indignation on their faces, and with mutual remarks, such as, 'Did you ever hear such awful stuff! Rank Popery,' etc. So much for ritual on its very lowest grounds; viz., as object teaching."

Although the majority sustained the rector, a few men of the minority controlled the money in the church, and Dr. Ewer, in 1871, resigned. He made arrangements to sustain his family by securing a clerkship in a business house. But three of the vestry of Christ Church, viz., Philip B. Welkins, John R. Morewood and Christian Zabriskie, jr., resigned; the parish of St. Ignatius was organized by them, and the doctor was called to its rectorship. After a few months the new parish secured the church building which had formerly been occupied by O. B. Frothingham and his radical Unitarian congregation. It was here, in this unpretentious edifice, which had been called a temple of rationalism, that I first heard the impressive eloquence of Dr. Ewer. For the last twenty years his career has been simply one of hard struggle for High Church, or, as his party prefer to call it, catholic principles; and as a writer and preacher and advocate the doctor has been fighting in the fore front of the Ritualistic battles.

While rector of Christ Church, in 1870, Dr. Ewer, on a visit at East Hartford, preached on the "Seven Sacraments," which caused the clergy and Bishop of Connecticut to move toward presenting him for trial. This led to the celebrated correspondence between the Bishop of Connecticut and Dr. Ewer on the duty of the Church touching the seven catholic sacraments. The result was the final withdrawal of the bishop's proposition to "present" the doctor for trial. The correspondence was published by the doctor's friends while he was in Europe in 1870.

For ten years, from 1871 to 1881, he had a hard struggle to sustain the very existence of the parish against the storms of opposition that were blowing upon it from without; but through it all his flock have been at peace within, and faithful to the cause he represents. The main burden, however, of sustaining the doctor financially, and thus enabling him to continue preaching and publishing his writings, has been undertaken by a few, who have for years never wavered in this long time of need. Happily the opposition to Catholic principles has in recent years mostly died away among both the bishops and the laity, and there is a kindlier feeling all around in the Episcopal Church. The laymen of St. Ignatius's Church, while struggling hard year after year for the very existence of their parish, did, meantime, a quiet and very noble practical work, as is usual with the Ritualists, among the poor.

In 1878, at the request of thirty laymen of different parishes in Newark, Dr. Ewer preached in that city a series of six "Conferences" (a conference is neither a sermon nor a lecture, yet is similar to both) entitled "Catholicity, Protestantism and Romanism," which were afterward published by the Putnams. A year later, at the request of the rectors of the Newark churches and laymen in every parish, Dr. Ewer went to that city and delivered a series of four "Conferences" on the "Operation of the Holy Ghost." These were also published in book-form by the Putnams. Dr. Hopkins, in a review of this book, pronounces it the most important contribution on the subject that has appeared in the American Church.

It was about this time that one of the rectors of the low churches of Newport, R. I., requesting Dr. Ewer to go thither and preach on "The Object and Meaning of the Catholic Movement in the Anglican Church," which caused much comment throughout the country. In 1877 Dr. Ewer read before the Church Congress a paper on "Spiritual Forces in Civilization."

In 1880 occurred the controversies between Dr. Ewer and a Roman priest, and also one who had been a Roman priest, on the Roman Catholic doctrine of "Intention" in the Sacraments. The doctor presented his side of the case in the LIVING CHURCH and the Eclectic Magazine. His opponents presented their side in a Roman Catholic magazine and in the LIVING CHURCH. In the same year he published a book called "A Grammar of Theology," which to-day a Southern Low Church journal denounces, and for which it demands that he be tried for uttering false doctrines. To show the change and growth of Catholic ideas in the Episcopal Church, Dr. Ewer read before the recent Church Congress a paper on the education of divinity students, in which he claimed the necessity of training them in moral and ascetic theology, that they might properly hear confessions; but in reply no adverse criticism was heard.

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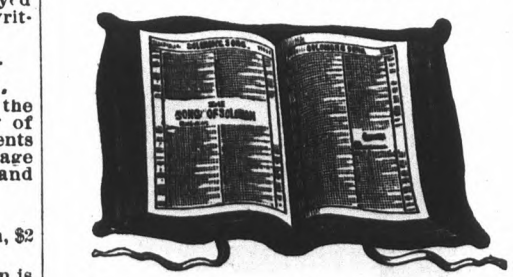
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President Buchanan's name has been unhappily associated with the events preceding the Civil War, and upon his administration has fallen the charge of incompetence if not disloyalty. Without any particular knowledge of his character, private and official, one would naturally attribute the popular feeling against him, in part, to the bitterness of sectional strife to which his term of office seemed to lead.

The two large and handsome volumes of this biography are the result of much labor and are of historical value aside from the first purpose of the author. Mr. Curtis is the third writer who has undertaken the work, others having failed by unavoidable interruption.

FUTURE PUNISHMENT. Comprising Four Parochial Sermons, with an Introduction on the Scriptural Doctrine of Retribution, and an Essay on Prayers for the Dead; by Randolph H. McKim, D. D. New York: Thomas Whitaker. Price 75 cts.

In a late episcopal election the views of Dr. McKim in regard to the subject which furnishes the title of this brochure were called in question, and insisted to be of such a nature as to unfit him for the office of a bishop. These former sermons, with the essay and introduction, and as well the appended correspondence, ought to convince all gainsayers of his teaching on the "doctrine of the last things" of their own error.

THE CATECHISM AND PRAYER BOOK. By J. P. Norris, D. D., Archbishop of Bristol. New and Revised Edition. New York: James Pott. Price \$1.00.

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The Church Eclectic for October is an admirable number. What Littell's Living Age is in secular literature, this well conducted periodical is in Churchly literature.

The sermon, preached in the Chapel of Lehigh University on the fourth Sunday after Trinity, by the Rev. C. O. Tiffany, D. D., of New York, has been published by the University, under the title of "Life's Freedom and Necessity."

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HAPPY HOME SCHOOL. For Boys under 14, with the Rector of St. Paul's, Salem, N. Y. An opportunity for a thorough education under Christian influences in a beautiful country.

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AYER'S SARSAPARILLA cures Rheumatism, Neuralgia, Rheumatic Gout, General Debility, Catarrh, and all disorders caused by a thin and impoverished or corrupted condition of the blood.

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Calendar.

October, 1883.

7. 20th Sunday after Trinity.	Green.
14. 21st Sunday after Trinity.	Green.
18. St. Luke, Evangelist.	Red.
21. 22d Sunday after Trinity.	Green.
28. St. Simon and St. Jude.	Red.
29d Sunday after Trinity.	

A Good Showing.*

I promised to tell you, in the next place, how much I found here in the way of grand results and noble achievements, so far as they appear in and through statistics; the best part of the record is on high. I was called to my office by a Diocese that numbered 129 Ministers, and 105 Parishes or Missions. The number of communicants found in these churches was 11,551; the number of Sunday School children, 11,108; 1,701 Baptisms were reported at that Convention; and during the last conventional year of my venerable predecessor's life he confirmed 825. There were then 93 Church buildings within the Diocese, but 3 of them had ceased to maintain worship; 13 Parishes had Chapels or other buildings for parochial purposes; 19 had Rectories.

At this tenth Anniversary of my consecration we have a Commonwealth of say, 1,800,000 people, being about 20 per cent. increase over 1873, and with about the same proportion of foreign-born, viz., one in every four. With their children, native-born, this gives us a larger foreign population. Our clergy list has increased from 129 to 172,—33 per cent.; our Parishes and Missions from 105 to 144,—37 per cent.; and I now officially visit 38 places where Services were not held when I came among you. Our communicants have multiplied from 11,551 to 19,282,—67 per cent.; our Sunday scholars from 11,108 to 16,848,—nearly 52 per cent. The Churches within the Diocese (counting two or three well advanced towards completion, with all costs provided for) have increased from 93 to 128,—39 per cent.; but as some Parishes have exchanged an old building for a new one, this statement does not represent the whole advance. We have built (counting the two or three as above) 45 new churches within the last ten years, of which nearly one half are of stone or brick. So also our parochial Chapels and Parish buildings (not counting halls or basements of Churches) have multiplied from 13 to 36,—177 per cent.; and our Churches of brick or stone have grown from 33 to 51,—54 per cent. Besides, many Churches have been enlarged, reconstructed, or materially changed by adornment. As nearly as I can estimate by careful figuring, we have about 14,700 more sittings in all the Churches and Chapels of the Diocese than we had ten years ago; while in the city of Boston alone, we have erected 6 new Churches, 4 new Parish Chapels, and 1 Rectory; I may add that we are ready in land and funds for our seventh Church. I estimate, that we have thus added to our Church and Sunday School accommodations in this city about 4,000 sittings, but I would not suggest that we have gotten such increase in attendance. We do have, however, 5,945 communicants in the territory which is now Boston, instead of the 3,868 of ten years ago, within the same area,—an increase of 53 per cent. The most careful estimate I can make of the decade's increase of valuation in the Churches, Chapels, and Rectories of the Diocese is \$1,450,000, and we have very little indebtedness.

Besides this, it is easy to figure an addition to the real estate and capital funds of the various institutions of not less than \$315,000; which, if added to the above, would make it safe to say that the total investment of our ten years in abiding agencies and instrumentalities for the Church amounts to \$1,765,000. Assuredly it was safe to thank God and take courage, even if the amount were much smaller.

As to current offerings of all sorts, I will only note that the Diocesan Journal reports for last year \$439,891, contributed for objects "within the Parishes," and \$78,774 for those "without." The greater part of the latter, namely, about \$48,000, was for Missions of various sorts, including \$12,885, for those of our own Diocese. One is amazed to find how many good things fail of record in our parochial reports. I have noticed in several late journals no statistical mention of great outlays for new Churches. But, imperfect as the record is, we have reported for 1883 offerings amounting to \$518,665.

But, perhaps, I can best illustrate what seems to me God's bountiful goodness to this Church by comparing, so far as practicable, the decade just finished with that immediately preceding it. I think the result will be just what the faith of the founders might have counted on; for such men's works do follow them.

The ten years prior to my consecration recorded in all 14,145 baptisms; the ten years since 20,562,—being an increase of 45 per cent.; the former ten, 7,939 confirmations, the latter, 11,666,—47 per cent. more; the former, 87 ordinations; the latter, 106,—22 per cent. The former decade built 35 new Churches and 5 Chapels or parish buildings, so far as I can estimate, being a little uncertain; the latter, 45 new Churches,—28 per cent. increase,—and 23 new Chapels, &c.—360 per cent.; the former gained probably 9 Rectories, the latter 19,—111 per cent. I have consecrated 36 new Churches, if I may count to-morrow's work at Wareham; the prior decade reckoned up 27,—an increase of 33 per cent. The former decade reported contributions for objects within the Parishes, \$1,652,514; the latter, \$4,217,386,—being a gain of 155 per cent.; the former, for objects without the parishes, \$867,234; the latter, \$773,192; being a loss of nearly 11 per cent.; the only percentage on the

*From the commemorative address delivered on September 19, the tenth anniversary of his consecration, by the Bishop of Massachusetts.

wrong side in all our comparisons to-day, and a painful one. It seems at first almost unaccountable that, in the midst of our abundant blessings, our Parishes should not have increased their gifts to those beyond themselves. But rapid development has called for large parochial outlays, and the total contributions of the Parishes have been during the last decade \$2,470,830 more than during the former, which is 90 per cent. increase, making a total, in the last ten years, of \$4,990,578.

The New Hampshire Convention.

The Eighty-Third Annual Convention of the Diocese of New Hampshire, was held in St. Paul's Church, Concord, on Wednesday, the 26th of September. The usual Missionary service was held on Tuesday evening preceding the Convention. Evening Prayer was read by the Rev. Messrs. Le Roy and Haines. The Missionary sermon was preached by the Rev. Wm. Lloyd Himes, of Wolfeboro Junction. The surplused choir was in full ranks, and nobly did its part in the service.

On Wednesday, at 9 o'clock, Morning Prayer was said, after which the Convention came to order, the Bishop in the chair. The roll was called, and the Convention proceeded to business. The Hon. Horace Brown was unanimously re-elected Secretary. The usual committees were appointed by the Rt. Rev. President, and some reports presented, among them that of the Standing Committee and of the Fund for the support of the Episcopate, which now amounts to over twenty-four thousand dollars. At 11 o'clock the Convention took a recess for divine service. The Holy Communion was celebrated by the Bishop of the Diocese, assisted by the Rev. H. A. Coit, D. D., and the Rev. E. A. Renouf. The Bishop in his annual address paid a touching tribute to the late Miss Carter, and spoke lovingly of her benefactions, Miss Carter having left \$100 to the Chapel of St. Paul's School, and the remainder of her property to the Orphan's Home, of which she was matron for fifteen years. Mrs. Adams, of Concord, left \$5,000 to Holderness School for Boys, to found a scholarship in memory of her son Julius K. Adams, and \$1,000 to the Orphan's Home.

Mr. Pierce, of Concord, left \$500 to the Orphan's Home, \$150 to the fund for the support of the Episcopate, and \$50 for the S. S. Library of St. Paul's Church. Mr. Duncan left several thousand dollars to St. Thomas' Church, Hanover, a part of which was spent for a memorial window for his wife, and part for an organ, the remainder is for a fund for the support of the parish. Mrs. Abigail Tilton has built a graceful spire on Trinity Church, Tilton.

The Bishop spoke in grateful terms of the benefactions to the new chapel of St. Paul's Church, Concord, of Messrs. J. Minot, J. R. Hill, J. H. Pearson and John M. Hill, and acknowledged with gratitude the gift of two hundred volumes for a Diocesan Library from Rev. H. A. Coit, D. D., also the gift of Mr. Turner of Randolph, Mass., of \$1,000 to St. Paul's Church, Concord, in loving memory of his wife, a former parishioner. Two clergymen have been received into the Diocese during the past year, and four have gone from it to other Dioceses. Two Deacons have been ordained, and one candidate for Holy Orders received, and there are seven lay-readers.

During the past year the Bishop has visited every part of the Diocese, has confirmed 143 persons, has preached 109 sermons, made 55 addresses, administered Holy Communion 44 times and consecrated two churches, Christ Church, Portsmouth, and St. Andrew's, by the sea, at Rye beach. He spoke encouragingly of the Holderness School for Boys, and hoped that the time was not far distant when there would be a Diocesan School for Girls. At the afternoon session a committee was appointed to proceed with that enterprise.

The Standing Committee is Rev. H. A. Coit, D. D., Rev. Lorenzo Sears, Rev. Dan'l C. Roberts, Wm. L. Foster, Horace Brown and John Hatch. The Convention adjourned on Wednesday night.

Consecration at Wareham, Mass.

Special Correspondence.

To say that the consecration of the Church of the Good Shepherd, Wareham, was an occasion of peculiar interest may seem very trite. But such were the circumstances that the occasion might justly be termed not only of peculiar but even of unique interest, as a statement of the facts will readily show.

Some years ago a devout and wealthy layman whose residence was in West Springfield, a little town separated only by the Connecticut river from the leading city of Western Mass., set about, with the help of some others interested in the Church, the establishment of a Mission and the erection of a house of worship for the people of the place most of whom had very little acquaintance with the Church's services and ways. From plans of Mr. Upjohn a beautiful frame Church was erected, cruciform in shape seating about two hundred and thoroughly fitted with all the appointments for reverent worship.

A resident clergyman was secured and services kept up for several years. Then came a time of financial embarrassment; and the leading contributor was no longer able to give as he had done so freely and generously in the past. The Mission struggled bravely for existence, but ere long it became evident that the continuance of services was no longer possible. The Church building which had never been consecrated nor even passed into the hands of Trustees, was now in danger of being lost to the Church altogether and of being sold for a dwelling house or some other secular purpose.

Meanwhile far in the south of the Diocese, in the region bordering on Cape Cod, there had

been manifested among the people of the town an awakened and growing interest in the Church and her services.

The Churchly element there had never been strong in point of numbers yet as early as 1867 after a service held by the present Bishop of Central New York a parish organization was formed and from that time on there were occasional ministrations in Wareham and the adjacent town of Aganam by the Rev. Benj. R. Gifford, Dr. Mulcahey, then at New Bedford, Dr. Douglass of Andover and others, so that interest and hope were kept up year by year. At length by the opportune arrival of new comers, fresh strength was gained, within the past year renewed efforts were resolutely made for the permanent establishment of the Church's services. For the time being a hall was engaged and the services kept up through the past winter were well attended. Now and then a clergyman could be had, but as a rule there was lay reading by Major Edmonston, one of the new comers, whose labor of love has been of invaluable aid to the little Mission. In the mean time the frequent visits and occasional ministrations of the General Missionary of the Diocese, Rev. J. Beers served as a constant incentive to energetic action on the part of the Church people of the place.

At the Easter services 21 children were baptized and in the early summer the Bishop visited Wareham and confirmed a class of eleven. But the need of a Church building was sorely felt. The first suggestion that the West Springfield Church might be secured and made available for the Wareham congregation came from the Bishop of the Diocese. The idea was promptly and warmly taken up when made known to the Wareham people by the Diocesan Missionary under whose lead the plan was carried out. Two earnest Church women richly blessed in this world's goods gave liberally of their abundance. Others of less ample means gave in their due proportion; some not of our own Communion showing their interest by their gifts. A lot was presented in a central and commanding position. The church at West Springfield was purchased, and under the direction of Mr. Greera, Wareham builder, it was taken to pieces, shipped on the cars and re-erected on its new site with none of its former beauty lost or impaired.

The consecration of the rescued church was the first act of the Bishop after the celebration of the tenth anniversary of his elevation to the Episcopate. It took place on the 20th of September, a lovely Autumn day. The Bishop was assisted in the services by the Rev. Dr. Douglass of Andover, the Rev. Messrs. A. M. Backus, J. S. Beers, E. R. Gifford, E. M. Gushee, S. Hodgkiss, C. H. Learoyd, A. E. Johnson and C. Mason.

The instrument of donation and the request for consecration were read by Major Edmonston, the sentence of consecration by the Rev. J. S. Beers and the service after consecration was begun by the Rev. A. E. Johnson, formerly in charge of the church when it was still in West Springfield. The church was completely filled by an attentive congregation. The service was hearty and the music excellent.

After the solemnities a collation was served in a neighboring hall and before the company separated the Bishop said some words of congratulation and was followed by several of the clergy and laity in wishing God-speed to the work so auspiciously begun. The church was well filled again in the evening and the attendance on the Sundays since the consecration has been such as to promise well for the future prosperity of the church of the Good Shepherd, Wareham.

The Clergyman's Mutual Insurance League.

This society held its annual meeting last Thursday in St. Augustine's Chapel in New York. The report makes a surprising exhibit. In the fifteen years of its existence, it has had 1,500 of the clergy of the Church in its membership, of whom 240 have died. To the families of these deceased members, it has paid the vast sum of \$340,000, being an average of about \$1,450, to each. Considering the usual condition of a clergyman's family when its head is removed, this is a very substantial relief and all the more grateful because it has none of that savor of charity which makes the clergyman a pauper, but is a *due* paid from a fund in which he had acquired a property, by paying to it for others the same dues as they pay for him.

It is creditable to the managers of this league, that while other societies supposed to have better provision for securing to their members similar results, had been organized, run their course and ceased to be, since it came into being, it still continues doing its blessed work. It is true, that during the long period of financial depression, very many were compelled to drop their membership, but during the past year they have begun to renew it, and new members have been added, giving the league a solidity and strength auguring well for the future. The simplicity, safety, economy, and promptness of its methods appeal eloquently to that moiety of the clergy who have entered upon their work since the league was organized, to join themselves to these seniors, and by their union with it, infuse into it the vigor and enthusiasm of their younger blood.

Information about the league, its methods, conditions and membership, etc., will be promptly given on application by letter to the Rev. Wm. N. Dunnell, Station B, New York City.

A political question was curiously and not inaptly brought up in the first meeting of the General Convention. Senator Edmunds said, in declining a nomination for the Presidency of the Convention, that he was not "a candidate for President for this or any other place at this or any other time." This seems to be regarded by the press of all parties as a noteworthy declaration.

Racine College.

This Institution opens this year very encouragingly. The Freshman class numbers seventeen, the largest for several years. The income of the college has correspondingly increased. Extensive repairs and improvements have been made during the past summer.

A Professorship of Art has been established and the new professor, Mr. E. C. Eldridge, (a former student of the Academies of Art in Antwerp, Paris, and New York), has entered in residence. A course of Lectures by ex-Senator Doolittle on the Constitution of the United States will be delivered before the College this winter.

Appended is the Report of the Visiting Committee of Bishops, at the last trustee meeting in June:

To the Bishops, Trustees of Racine College:—The undersigned your committee of visitation for the present collegiate year, respectfully report as the result of personal inspection of the grounds and buildings, and of enquiry into the financial, educational, and spiritual condition of the institution; they are of opinion that Racine Grammar School and College are in admirable order and are justly entitled to the confidence and support of the Church and public at large.

The high standard of scholarship previously reached in both school and college has been maintained. Professors and Instructors are well qualified for their respective positions. Discipline in all departments is affectionately but firmly asserted. That nearly one half of the whole number of students and pupils are communicants is a satisfactory indication of the spiritual tone prevailing among them.

The committee feel assured that the Warden and Faculty are well keeping the great trust confided to them, and that they deserve the cordial encouragement and support of the Bishops that are associated in the care of this university.

Signed

Geo. D. GILLESPIE,
W. E. MCLAREN,
J. H. HOBART BROWN.

Racine College, Wis., June 25, 1883.

Church Work.

Tennessee.—The departure of the Rev. G. W. Dumbell from Jackson was a mournful occasion for his attached parishioners. A touching address was presented to him and every evidence given of affectionate good will. Mr. Dumbell is now in charge of St. James' Church, Milwaukee, Wis.

Albany.—The corner-stone of a new cottage, on the Giebe lands of St. John's Clergy House, was laid on Saturday last, the Feast of St. Michael and All Angels, by Archbishop Carey (acting under authority of the Bishop), in the presence of a large gathering of people. Services were held in the beautiful chapel of the Clergy House and a sermon preached by the Archbishop on the text, "He shall give His angels charge over thee." Then the procession of clergy in surplices and the congregation wound its way among the branching trees to the site selected for the cottage, where the remaining ceremonies took place. The stone is a massive block of grey marble from the famous Rutland Quarries, and bears an appropriate inscription.

This cottage (the first of a series) is a cosy and comfortable structure, costing about \$1500 and will be opened with appropriate exercises D. V., on the coming Feast of All Saints.

Connecticut.—Grace Church, Windsor, Rev. James B. Goodrich, rector, was re-opened on Sunday last. The interior of the edifice has been thoroughly renovated and redecorated from designs furnished by Mr. Day, of Broadway, New York, a gentleman who has made the interior decoration of churches a speciality. The decoration of the chancel has been elaborate and the work finished in the most tasteful manner. The ceiling has been painted in panels with peacock blue and the walls in lighter shades relieved with gold and red. The body of the church has been treated with grey in two shades, and finished with handsome stenciled work. The seats have all been repolished, the lamp brackets newly bronzed, and the vestry and chancel re-carpeted, the expense of this latter being defrayed by the young ladies connected with the church. An improvement has also been made in the general appearance of the chancel by advancing the lectern towards the aisle. The work appears to give satisfaction to the congregation, who take a pardonable pride in their church, which is one of the prettiest and most comfortable in this state.

Massachusetts.—The annual thanksgiving for the earth's increase, which for several years has been most beautifully observed at the Church of St. John the Evangelist, Haverhill, of which the Rev. Charles Wingate is rector, occurred on Saturday September 29. It also being Michaelmas Day an added interest was felt in the occasion. The church was decorated with fruit and flowers, grain and vegetables, all arranged with a taste and blending of colors that was charming in its loveliness. From the font rose a handsome cross of purple astors, on the desk was a harp of red and white roses, while sheaves of wheat, golden pumpkins, scarlet peppers, rich green cabbages, ruby apples, and numbers of other fruits of the earth lent their hues to illuminate the scene. The altar was lighted with candles, which added greatly to the beautiful picture.

The congregation crowded the church, a large delegation being present from St. Thomas' Church, Lawrence, and also from Trinity, Melrose, where for many years Mr. Wingate was rector, and where he endeared himself to the people so that they gladly avail themselves of an opportunity to hear his kindly voice. The services began at 2:15 with the processional hymn, "Come ye thankful people, come." The service was intoned by the Rev. George B. Morgan, of Exeter, N. H., the lesson was read by the Rev. Mr. Burnett, and an address made by the Rev. Dr. Courtney from the text, St. Matthew xiii. 39: "The harvest is the end of the world, and the reapers are the angels." Using words of great power and emphasis, the eminent preacher made a lasting impression on his hearers. The music was very fine. The following clergymen were present: The Revs. George Brindley Morgan, rector of Christ Church, Exeter; Frederick Courtney, D. D., of St. Paul's, Boston; Charles A. Rand, of Trinity, Haverhill; Charles Arey, D. D., of St. Peter's, Salem; Waldo Burnett, of St. Mark's, Southboro'; Albert E. George, of St. James's, Groveland, and Charles Wingate, rector of the parish. After the services a picnic was held in the orchard adjoining the parsonage, where Mrs. Wingate and a corps of lady friends made everybody happy and glad. The Wingate mansion was opened to visitors and a blazing wood fire on the hearth told that summer had gone and the time for harvest had come.

Central Pennsylvania.—An unusually pleasant meeting of the Convocation of Williamsport was held in St. Paul's Parish, Bloomsburg, (the Rev. L. Zahner, rector) on Tuesday and Wednesday, September 25th and 26th.

Twelve of the twenty clerical members were present besides, as visitors, the Rev. J. P. B. Pendleton, of Scranton, and the Rev. L. F. Baker, of Harrisburg.

Sermons were delivered by the Rev. Messrs. Charles R. Bunnell, Rector of St. Paul's Church, Look Haven, and John Hewitt, rector of St. John's, Bellefonte. On Wednesday afternoon an exposition was given by the Dean of an appointed text—"The good will of Him that dwelt in the bush;" Dent. xxxiii. 16—and in the debate which followed nearly all the clergy present took part. Very gratifying reports followed of missionary work done within the district the past quarter. The building of chapels at three different places was announced. On Wednesday evening by appointment of the Dean very practical addresses were made, the subjects and speakers being as follows: "Every man has a place and a work to do in the Church," the Rev. J. H. Hopkins, D. D.; Sunday and Parish Schools in their Relation to the Kingdom of God and the World," the Rev. E. F. Bred; "Vigorous Mission Work the life of the Parish and the Diocese," the Rev. Charles R. Bunnell. Good congregations were present at all the public services.

The Rev. J. Henry Block, Rector of Trinity Church, Reno, was, upon nomination of the Bishop, re-elected dean, and the Rev. John Hewitt, Rector of St. John's Church, Bellefonte, was re-elected Secretary and Treasurer for the ensuing year.

The Diocesan Committee on the mission to Deaf-mutes held a meeting during the sessions of the Convocation. It consists of nine members, seven of whom were present and invited to seats in the Convocation, namely, the Revs. Messrs. F. J. Clero, D. D. Charles R. Bunnell, J. P. B. Pendleton, and L. F. Baker, and Messrs. E. A. Wheeler, W. J. Rose, and A. D. Holland.

On Wednesday evening the clergy were pleasantly entertained at the house of Mr. Elias Mendenhall. The following parishes and missions in this Convocation district are without ministers: St. James, Mansfield; St. Andrew's, Tioga; St. Luke's, Blossburg; St. Mark's, Northumberland; Christ, Milton; St. John's, Lawrenceville.

Illinois.—A Parish School has been successfully opened in the Church of the Redeemer, Elgin, and now has twenty scholars. It is in charge of one of the "Sisters" of the Church and another noble woman who intends to give her life and work to the Church. The school is at present taught in the "Sister's" House (which is fitted up with chapel and recitation rooms for the use of the pupils,) but will be transferred to the new Sunday School Room as soon as it is built.

The "Harvest Home Festival" was held on the morning of the 19th Sunday after Trinity. The Church was exquisitely decorated with fruits, vegetables, flowers, autumn leaves, grain and corn, and was filled to overflowing with an attentive congregation. The offering was for St. Luke's Hospital. On Monday the Ladies of the "Guild" distributed among the poor of the Parish the donations which had been so generously sent. On Sunday, the 18th after Trinity, the venerable Bishop of Mississippi preached to a large congregation. The interest in the Church seems to increase steadily.

A very handsome new marble font has been set up in Emmanuel Church, Rockford—the gift of the Sunday School.

New York.—The Sunday-School of St. Mark's Chapel, New York City, occupied its new rooms in the basement of the handsome new building at Avenue A and Tenth street on Sunday, September 30, for the first time. For 15 months the chapel services have been held in Clarendon Hall. In June, 1882, work was begun on the new chapel, which occupies the site of the old one and a corner lot adjoining. The building is the gift of Mr. Rutherford Stuyvesant, and is designed as a memorial of his wife. It will cost when completed, with the site, about \$150,000. It is built entirely of brick, and will be one of the finest chapels in the city. Only the Sunday-school rooms in the basement are finished. The chapel proper on the first floor, will be richly decorated with English tiles. In the rear a large reading-room, which will contain a library, will be opened. A day school, in which there are 120, is now open, and a day nursery, kindergarten, cooking school, and sewing class will soon be in operation. About 900 children and teachers were present at the Sunday-school yesterday morning. Regular services were held in the Sunday-school rooms at 11 o'clock. The chapel will be formally opened some time in November. The Rector of St. Mark's Parish is the Rev. Dr. J. H. Ryalson. The assistant minister in charge of the chapel is the Rev. Brookholt Morgan.

Minnesota.—The formal opening of Seabury Divinity school took place in the oratory of the institution at 11 o'clock Saturday morning, September 29th, the feast of Saint Michael and all Angels. At the hour appointed, the students in black gowns and the vested clergy, consisting of the Rev. Professors, Dr. Kedney, E. S. Wilson, J. McBride Sterritt and Lucius T. Waterman, marched into the oratory singing processional hymn 189. Rev. Dr. Kedney going to the altar commenced the communion service at the Lord's Prayer, the students singing the responses to the commandments. Following the Ante Communion, the Rev. Prof. Wilson, in the absence of the Bishop, who was detained at home on account of the death of his son-in-law, Mr. Scanderet, which occurred at the Bishop's residence the night preceding, preached a very interesting sermon from the text in the Epistle to the Hebrews, 1 chapter and 7 verse, "And of the Angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." The subject of the sermon was, Relations of the Natural to the Spiritual World, both it and the text being appropriate to the day.

After the Holy Communion, Rev. Dr. Kedney being celebrant, assisted by Rev. Prof. Sterritt, the students and clergy marched out while singing the last verses of hymn 187.

The Rev. Warden, Dr. George L. Chase, is expected to return to his work, from the East, early in the term, it is hoped much improved in health. The Senior Class consists of nine, the middle class seven, one having dropped out from last year, and the Junior Class is not yet made up. However, there will be three Juniors, any way, with a prospect of increase. There are two in the Senior Preparatory Class.

The Rev. George B. Whipple, for a number of years assistant minister at the Cathedral of Our Merciful Saviour, has sent in his resignation, to take effect as soon as his successor is chosen. In conjunction with his duties as assistant minister, Mr. Whipple has for a number of years been chaplain and treasurer of St. Mary's Hall, the young ladies' school, and now that they have moved into their new building, thereby increasing his distance from town and also his work, by the increased number of pupils, he was compelled to sever his connection with the parish which he has so faithfully and acceptably served.

Nebraska.—It is now definitely arranged that the consecration of the cathedral will take place on November 15. This day has been appointed because it is the anniversary of the consecration of the Bishop of Nebraska, which took place on November 15, 1865, in St. James Church, Chicago. As the money is now nearly

all raised for the complete payment of the cathedral (there being only about \$1,800 deficiency at this writing) it may be considered as certain that the consecration will take place at the date above mentioned.

The Bishop said in his address to General Convention: "I am happy to be able to report that Nebraska is able henceforth to support her own Bishop, and gives up now, that far, her hold upon the Board of Missions, with most loving gratitude for all that the Board has done for her in the years past.

Pittsburgh.—On Sunday, September 29th, the Rector of Trinity Church, New Castle, the Rev. J. D. Herron, gave some statistics of Church work in his parish during the last year.

The financial report showed the repair and renovation of the church building at an expenditure of \$1,000, and the pastor's salary all paid.

The parochial report showed that the Sunday-School was in a flourishing condition. It numbers about 50 scholars and six teachers. There have been 14 baptisms during the year, four marriages, three burials, and at the last visitation of the Bishop eleven were confirmed.

The report of the spiritual work showed that extra services were held during Lent for the purpose of deepening the spiritual life of the members, and the Holy Communion was administered on every Sunday during that season.

The Pastor gave notice that he would shortly establish a weekly celebration of the Holy Communion, on every Sunday morning at nine o'clock, except on the first Sunday of every month, when it will be at the eleven o'clock service.

Springfield.—Sunday, September 30th closed the fifth year of the present Rector of Danville's work in the parish, and of the parishioners' work under his administration.

At a business meeting held on Wednesday afternoon reports were read, from the Rev. C. S. Fackenthal concerning the Mission at Eldora and the very encouraging prospects at Marshalltown.

On Wednesday afternoon the visiting brethren were royally entertained by the Dean and his most worthy wife at their elegant home.

The architects employed by the members of St. Paul's Church, Des Moines, have just completed the plans for a new and elegant edifice to be erected next year.

The statistics for the past year from October 1st, 1882, are: Baptisms, infants, 6, adults 3-9. Confirmed 8. First communions 8. Marriages 1. Burials 5. Celebrations 103. Communions made 1028.

Maryland.—The four western counties of the State, Frederick, Washington, Allegany and Garrett, compose the Convocation of Cumberland. Western Maryland is an entirely different field to work in, than Southern Maryland.

In the latter the Church is of long established growth, in the former, with the exception of three or four parishes, it is almost purely missionary.

From Pennsylvania, (to say nothing of Virginia) there have come a host of sects relying upon a, more or less, fanciful interpretation of Scripture for life. There are the Tunkers or Dunkards, old and new style (the new want to have their meeting houses a little less like a barn, want stained glass windows and the like).

All these have more or less following and are opposed to no other form of religion so much as the Church. Feet washing, as a religious observance, flourishes, and a feast of lamb soup is indulged in. I believe from the supper of the Lamb or the Lamb's Sup, which they thought to mean lamb soup.

The strongest denomination is the Lutheran, and the German Reformed comes next. To hold our own against these, to maintain our services and clergy is gain, to make any increase, however slight, is wonderful gain.

The number of our clergy in this Convocation is fourteen of whom eight were present at the semi-annual meeting at St. John's,agerstown, Washington Co.

The opening service was on Tuesday, Sept. 25th, at 7:30, and the final one Thursday evening, Rev. Mr. Ingle, of Frederick, was the preacher, as appointed for Tuesday evening, and chose the "Institution of the Sabbath" as his subject.

On Wednesday morning, Mr. Page of Clear Spring, preached, and the Rector, Mr. Mitchell, assisted by the Dean, Dr. Stephenson, administered the Holy Communion. It has been found it a good plan to have addresses take the place of sermon in the evening, and Dr.

Bacon of Point of Rocks, and the Dean spoke on Faith.

Thursday morning the Essay was read by Mr. Hanestick, of Frostburg. It was upon the "Institution of the Eucharist," and showed study and patriotic reading. The closing service came all too soon, and Messrs Bacon and Stephenson together with Mr. Ingle spoke briefly and pointedly upon the "casting off of the old man" and what it means to the Christian.

The congregations seemed to be greatly interested in the Services which were all held in the exquisitely beautiful Church of St. John's.

Several new chapels are to be erected and the Convocation feels encouraged in many ways. The next meeting will take place in May, at Mt. Savage (Rev. Mr. Mott, Rector) in the midst of the Cumberland mining district.

Iowa.—Some time ago the Rev. Dr. Ringgold, Rector of Grace Church, Cedar Rapids, preached a sermon on "The City's need of a Hospital," which attracted much attention and aroused the citizens generally to a sense of their duty in the matter. Already a site has been donated and \$20,000 subscribed. The vestry of Grace Church has assumed entire responsibility in the matter, and will establish and maintain the institution. It is to be known as "St. Luke's Hospital," and will be operated upon the plan generally adopted by the Church in other cities.

The clergy of the Central Deanery met in Convocation at Newton, in St. Stephen's Church, September 18, 19, 20. There were present the Revs. Dean Ryan, of Newton; F. E. Judd, of Brooklyn; C. S. Fackenthal, of Marshalltown; Wm. Wright, of Marengo; Allen Judd, of Boone; and W. P. Law, of Grinnell. The first service was held on Tuesday evening. The Rev. F. E. Judd preached from the text "Take heed what ye hear." Holy Communion was celebrated on Wednesday morning by the Dean and the Rev. F. E. Judd, the sermon being preached by the Rev. W. P. Law from the text, "Show Thy servants Thy work and their children thy glory." Evening Service was conducted by Rev. C. S. Fackenthal and Rev. Allen Judd. The sermon was preached by Rev. Wm. Wright, text, "Let us not forsake the assembling of ourselves together." The sermon was followed by a stirring appeal for Church attendance from the Rev. F. E. Judd. On Thursday morning the Rev. Allen Judd preached earnestly upon the subject of "Prayer."

The sermon at the closing service, in the evening, was delivered by the Rev. F. E. Judd upon the subject: "Schism a leading cause of infidelity." It was followed by remarks from the Dean and the Rev. Allen Judd and W. P. Law. This subject was one of interest to the people of Newton as the place, with a population of less than three thousand, is blessed(?) with nearly a score of religious organizations.

The Congregation of St. Stephen's Church, though not large, has shown its devotion by the erection and furnishing of an excellent Church building. A good pipe organ is another proof of interest in the Church. None of the visitors could help but admire the Church pews; far better than can be found in many city churches.

At a business meeting held on Wednesday afternoon reports were read, from the Rev. C. S. Fackenthal concerning the Mission at Eldora and the very encouraging prospects at Marshalltown. The Rev. Mr. Judd gave an account of Mission work done at Boone, Boonesboro and Weldon.

On Wednesday afternoon the visiting brethren were royally entertained by the Dean and his most worthy wife at their elegant home.

All went away feeling that there were few if any places more pleasant for a Convocation, than in St. Stephen's Parish, Newton.

The architects employed by the members of St. Paul's Church, Des Moines, have just completed the plans for a new and elegant edifice to be erected next year. It will in every way surpass anything of its kind in the city. The lot chosen is one of the most desirable in point of location, and will be a fit neighborhood for the elegant structure that will be built upon it.

The membership of St. Paul's consists of wealthy persons, who will be able to carry on the enterprise, and no money will be spared in adding every detail. They are loyal Iowans and have ordered for the exterior walls the beautiful red stone of Sioux Falls, laid in broken courses of earth-work, with buttresses, cappings, window-sills and labels of cut sand-stone in contrasting color. The cost of the building proper will not be less than \$40,000.

Kentucky.—The Churchmen of Kentucky will learn with regret that the western portion of the diocese has failed to pledge the sum required by the resolution of the Council in order to insure the erection of another diocese in this State.

The failure of this effort will cause keen disappointment to many, but especially to those of the Eastern portion, in which the parishes very promptly subscribed more than the sum fixed by the Council as their portion.

Though the division falls at this time, it has not been defeated, but only postponed. There has been such a decided expression of opinion that Kentucky needs more episcopal labor than can be given by one bishop, and the people have shown such a readiness to increase their offerings in order to support another diocese, that agitation will never cease now until division is accomplished.

The more the question is discussed the more favorably the proposition is received. It will probably come before the next diocesan council in the shape of a request from the Eastern end of the State to be set off as a separate diocese, and there is little doubt that in 1886 Kentucky will be divided. There are three years to prepare for it now instead of three months, and having barely failed the first time, it will assuredly succeed at the next attempt.—Church Chronicle.

At a stated meeting of the Board of Managers of the Church Society for promoting Christianity amongst the Jews, held at 37 Bible House, New York, October 3rd, final action of ratification was taken by which this Society becomes united with the Board of Missions as an auxiliary for the carrying on of Jewish Missions.

As already announced, the society will necessarily continue to rely on its own funds. A public meeting in the interest of Jewish Missions, and in celebration of their union with the Board of Missions, will be held at St. James' Church, Philadelphia, on the morning of the 21st Sunday after Trinity, October 14th; at which meeting the Bishops of Central New York, North Carolina, Quincy, and several other Bishops, the secretaries of the Board of Missions and various leading clergy will be present.

The London World notes a remarkable change which has taken place in the manners of royalty during the last generation. The petty pompous and pedantic airs of royalty have passed away, and members of the Royal Family are popular elements in the social economy of the nation. They are interested in all affairs that concern the people, and identify themselves with what is best in the life of the country.

The Prince of Wales is especially noted for kindly courtesy to all, and is immensely popular. Royalty has taken a new departure in England; instead of making itself hated for its assumption and arrogance it has become a social necessity. Monarchy depends for its stability, at this day, upon the personal qualifications of the monarch. As long as these are worthy of respect and admiration, monarchy is safe, and no longer.

The phrase "thirteen o'clock" is likely to designate henceforward a real hour, and hence cannot be longer used as a joke. The Railway managers have practically decided to divide their clock dials into twenty-four hours; thus the confusion inseparable from the present system of A. M. and P. M. would be obviated. This principle is followed in Italy, especially in the Provinces, with the important and absurd difference that 24 o'clock, the end of the day, depends on the time of sun-set. Hence one's time-pieces have to be put backwards or forwards every day.

Personal Mention. The address of the Rev. Nelson R. Boss, is now Ballston, N. Y. The address of the Rev. Francis Moore, is now Omro, Wis., instead of Ahnapee, Wis. The address of the Rev. W. D. Martin is now East port, Me.

The Rev. W. H. Tomlins has resigned the pastoral charge of Rantoul, Thomasboro and Conduit, Ill. (diocese of Springfield), and accepted the rectorship of St. John's Church, Albion, in the same diocese.

The Rev. S. H. Greene, Rector of the Church of the Redeemer, Elgin, Illinois, has accepted a call to the rectorate of St. John's Church, St. Louis.

The Rev. Samuel Upjohn, rector of St. Mark's Church, Augusta, Me., has accepted a call to the rectorship of St. Luke's Church, Germantown, Pa.

The Rev. Frederick W. Reed has accepted the rectorship of Christ Church, Saucelito, Cal. Address accordingly.

The Rev. Thomas Marsden, of the diocese of Maine, died at his home in Dexter, Me., on Sept. 25. The address of the Rev. E. W. Hunter is No. 478 Constance St., corner of Fourth St., New Orleans, La., he having removed from No. 10 Polymnia St.

The Rev. S. T. Brewster has resigned the rectorship of St. James Church, Cleveland, Ohio, and accepted that of St. Thomas' Church, Plymouth Ind.

The Rev. J. H. White has resigned the rectorship of Christ Church, Joliet, Ill.

To Correspondents. QUERY.—Will you please give space to the following question: Has a clergyman of the Church the right to expel from Holy Communion a member of the church otherwise eligible, but who affirms his *disbelief* in (a) the Divinity of our Blessed Lord, (b) the inspiration of the Holy Scriptures, and (c) the Eternity of future punishment.—DISCIP. 138.

Answer.—It does not seem best for the LIVING CHURCH to offer an opinion upon a question of discipline, the decision of which belongs to the Priest and the Bishop. The denial of the Divinity of Christ and the denial of the Creed, and no person has a right to the Holy Communion, holding such views. As to this particular case, it must be decided by those who know all the circumstances and upon whom the responsibility rests.

Married. SWITZER.—SECRET.—On Oct. 9th, by the Rev. Canon Street, father of the bride, Charles Russell Switzer, of Winter Park, Florida, to Harriett Florence Street, of Chicago.

Official. PROVINCE OF ILLINOIS. The next regular meeting of the Federate Council of the Province of Illinois is appointed to be held in the Cathedral at Chicago, on the second Tuesday—13th day—of November, A. D. 1883.

H. H. CANDEE, Secretary. Catro, Ill., Oct. 3rd 1883.

Miscellaneous. SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whitelsey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

CLERGYMAN'S RETIRING FUND SOCIETY. The Annual Meeting will be held in St. Matthew's Rectory, Jersey City, N. J., on Thursday, Oct. 18th, 1883, at 3 o'clock, P. M.

WM WELLES HOLLEY, Sec'y. Clergymen of Chicago are warned against a certain Scotchman, named Charles Spencer. He tries to borrow money, and uses my card as an aid to that purpose.

MORTON STONE, St. James' Church. Send for St. Chrysostom, a monthly, giving an account of a singular and interesting work of a little church among the poor. 50 cts. Rev. C. Daniel, 2907 Diamond St., Phila., Pa.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The ninth year will open (D.V.) on Wednesday, Sept. 19, 1883. Instrumental music under charge of J. Baker, Jr., a private pupil of Plaidy, of Leisold Conservatory. French and German taught by native teachers. Rev. FRANCIS T. RUSSELL, M.A., Rector.

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Yours respectfully, R. OGDEN DOREMUS, M.D., LL.D. Prof. Chemistry and Toxicology, in Bellevue Hospital Medical College, and Prof. Chemistry and Physics in College of the City of New York.

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