

The Living Church.

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

TEN PAGES.

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WHAT IS

The Anglican Church?

TO WHICH IS ADDED

AN OPEN LETTER on the CATHOLIC MOVEMENT

To the Rt. Rev. F. D. HUNTINGTON, D.D.,
Bishop of Central New York.

By the late Rev. F. C. EWER, S.T.D.

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News and Notes.

The Right Rev. Augustus Short, who recently resigned the Bishopric of Adelaide, Australia, died in England on Monday of this week. He was born in 1803 and consecrated in 1847.

Bishop Hellmuth, late of Huron, has commenced his official work as assistant to the Bishop of Ripon by holding an ordination, at which nineteen priests and twenty-two deacons were ordained. Bishop Hellmuth has taken up his residence at Harrogate.

Sometimes one is really tempted to give up trying to fathom the French temperament. At the present moment, for instance, there is a hot and complex discussion going on in the Parisian press relative to bull-fighting. The *Petit Journal* (largest circulation in the world, 650 copies a day) defends the pastime because it tends "to strengthen the family ties!" The *Petit Journal*, in explanation of this remarkable statement, adds that the whole family go together to see the bull-fight and talk it over after dinner. The argument is truly forcible.

During the recent visit of the King of Spain to Berlin, the German Emperor conferred on His Majesty the honorary colonelcy of a regiment of Uhlans. Alphonso's acceptance of a gift which he could not well decline, aroused the ire of the French who still smart under the wounds inflicted by Germany, and so when the Spanish King came to Paris he was hooted and hissed wherever he went. The French Government had to apologise for the conduct of the people. The Parisians seem to have forgotten that their great idol, the Prince of Wales, is not only a Colonel but a Field Marshal in the Prussian army.

Only five weddings have taken place in St. Paul's Cathedral, England. By the law of the land all weddings should be solemnized in parochial churches only, and Cathedrals do not come in this category. The first was in 1756, the second a few years later, the third in 1877, when a daughter of the then Lord Mayor was the bride, the fourth when the daughter of the present Dean of St. Paul's married Mr. Paget, and the fifth on September 27, of this year. At this last a daughter of the present Lord Mayor was the important half of the happy couple. The Cathedral was thronged, and the service, full choral, was performed by the Archbishop of Canterbury, assisted by several clerics.

Our Scottish sister has inaugurated a Church Congress on her own account. A Church conference was held in the Kinnaird Hall, Dundee, on Tuesday, Oct. 9. The subjects for discussion were: Forenoon, "The Spiritual Life in its Social Aspect." The speakers (or readers) on this subject were the Rev. Canon Churton, of King's College, Cambridge; Rev. A. W. Headlam, St. Oswald's, Durham; and the Rev. Wilfred Richmond, Warden of Trinity College, Glenalmond. Afternoon, "Machinery and Methods for Meeting the Moral and Spiritual Dangers of the day—especially those that beset Workers in Factories and Workshops." Readers, the Bishop of Aberdeen, Miss Ellice Hopkins, Sheriff Guthrie Smith, the Bishop of Edinburgh, and Walter Brown, Esq. The conference was free to members of the Scottish Church.

One of the oldest and best known of the English clergy, the Rev. Henry Stebbings, D. D., died on September 22, in the 85th year of his age. He was a Low Churchman, but an indefatigable worker amongst the poor. Besides constant toil as a preacher and a devoted pastor, he found time, stolen chiefly from the nights of laborious days, to work successfully in many separate departments of literature. He won recognition very early as a poet. His first poem, "The Wanderers," was published when he was 17; his latest poems, "Jesus," with a reprint of "The Guardian Angel," and "The Long Railway Journey," appeared in 1851-52. His historical publications, which are numerous, are learned and impartial. They comprise the *History of the Church and Reformation in Lardner's Cyclopaedia*, a continuation of Milner's "Church History," a "History of the Universal Church," and "The History of Chivalry and the Crusades," praised by Professor Wilson (Christopher North) as "the work of a rising writer," remarkable for its "clear style, just sentiments and opinions,

picturesque descriptions, and strong and flowing stream of narrative." His "Lives of the Italian Poets," published in 1831, and reprinted in 1860, earned him the commendation and hospitality of Samuel Rogers. His novel, "Near the Cloisters," which appeared in 1863, describes graphically provincial life in the early part of the century from the author's own experience. Other works by him, volumes of sermons, translations from German, editions of English classics, and magazine articles, are too many to mention.

The House of Bishops has passed a resolution dividing the Territory of Dakota on the 76th parallel of latitude into two Missionary Jurisdictions, to be known as North and South Dakota; the charge of the latter to be assumed by the Bishop of Niobrara, in addition to his present charge, his title being changed accordingly.

For the first time, probably, in the history of Holy Church, two deaf mutes have been elevated to the Priesthood. On Sunday last, the Revs. A. W. Mann and H. W. Syle, whose self-denying labors have wrought so much good among their afflicted brethren, received the laying on of hands which made them Priests in the Church of God.

The House of Bishops has taken order for the consecration of its two members-elect as follows: the Rev. Henry C. Potter, D. D., Assistant Bishop of New York, in Grace Church, New York, on Saturday, October 20; and the Rev. A. M. Randolph, D. D., Assistant Bishop of Virginia, in Emmanuel Church, Baltimore, on Sunday, October 21st.

Last week's convention of Railway Managers, held in Chicago, has made itself memorable by the adoption of uniform standards of time for all railroads east of the Rocky Mountains. The territory has been divided into three grand divisions, in which railroad time will be, say, noon in the eastern division, 11 o'clock in the central, and 10 o'clock in the western, without variation or exception.

The newly published *Autobiography of Thurlow Weed*, who was in England at the time of the Mason and Slidell affair, asserts that when the draught of the despatch demanding their surrender was read by Lord Palmerston to the Queen and the consequences of a refusal explained, Her Majesty was startled and distressed at the idea of war with America. Taking the despatch to the Prince Consort, who, then in his last illness, was sitting in his apartment, the Queen asked him to read it, saying that she thought the language and spirit harsh and peremptory. The Prince, concurring in this opinion, subjected the despatch to erasures and interlineations, in which amended form it was returned to the Premier. In relating this incident to Sir Henry Holland, the Queen added, "That was the last time the Prince used his pen." Mr. Weed also states that on no fewer than three occasions, during the first year of the Rebellion, the Queen contributed essentially to the preservation of peace. On two Her Majesty discountenanced suggestions from the French Government which meant war.

Death of Dr. Shelton.

The Rev. William Shelton, D. D., died at Bridgeport, Conn., on October 11, in the eighty-sixth year of his age. Dr. Shelton was for more than 50 years the Rector of St. Paul's Church in Buffalo. He was born in Bridgeport Sept. 11, 1798. His father was one of the earliest clergymen in New England. Dr. Shelton studied for the ministry at the General Theological Seminary in New York. He was ordained Deacon in Connecticut in 1823, priest in 1826, and in 1823 was settled in the missionary station of Plattsburg, and in Red Hook in 1824. Sept. 11, 1829, he went to Buffalo and assumed the Rectorship of St. Paul's Church, which he did much to build up. His first sermon in Buffalo was preached on the 13th of September, 1829. Buffalo was then a mere village with a population of 6,000 or 7,000. The church was a small wooden structure, which was afterward enlarged, and served its purpose until replaced by the present beautiful structure, which was erected about 30 years ago, and is the leading church of the city. In September, 1879, Dr. Shelton preached his fiftieth anniversary sermon, and the celebration of his "jubilee" was one of much interest. On that occasion he was presented with his own portrait, the work of Mr. L. G. Sellstedt. He continued his ministrations until January, 1881, when, having passed the score of 80 years, he asked to be relieved, and the Rev. John W. Brown, the present Rector, became his successor. Dr. Shelton married Miss Lucretia Stanley Grosvenor, who died over a year ago. They never had any children. He had been at different times a delegate to the General Convention, and many years ago made an extended tour of Europe and the East. He went to his old home at Bridgeport about three months ago, and remained with his relatives there till the last, dying in the same house in which he was born.

The second Conference of Church workers among the deaf and dumb, was held in St. Stephen's Church, Phila., Oct. 13th. The proceedings were conducted both orally and by signs, and interpreted from one language into the other.

The Centennial Convention.

Special Correspondence.

MONDAY, OCTOBER 8th.

On Monday, the fifth day of the session, Tennessee presented a memorial asking for division, and certain clergy and laity of the diocese presented a counter memorial against division, and the interesting problem will now be whether a house divided against itself can be divided. The missionary addresses were interesting, as usual, and rather tedious, but were received with great attention. The Rev. Dr. Bunn enlightened the Board of Missions in regard to Medical Missions, their value and success. He made an excellent address. It is rumored that the Bishop of Shanghai cannot be expected permanently to regain his health.

Bishop Neely, of Maine, presented a resolution constituting Mrs. A. T. Twing, an Associate Secretary of the Domestic Committee, in order to extend the work of the Women's Auxiliary in connection with that of the Committee. The resolution was unanimously adopted by a rising vote, a fitting testimonial of respect on the part of the Board for the widow of the late Dr. Twing. The report of the Women's Auxiliary was an excellent showing, over one million dollars in money and supplies having been raised since the last General Convention.

By the way, to speak of another matter, it is said that we are hereafter to have a Pastoral Letter which will have been passed upon by the entire House of Bishops before it is given to the Church. The former custom has been to appoint a small Committee of Bishops to draught it and then to publish it without reference to the House of Bishops.

The Bishop of Ohio, on behalf of the Committee, appointed to nominate a Board of Managers, reported to the Board of Missions, that as there existed a considerable feeling on the part of the West and South, that those sections of the Church were not represented on the Board of Managers, the Committee asked the Board of Missions whether it would be advisable to enlarge the Board of Managers, by adding five clergymen and five laymen to be taken from the Western and Southern Dioceses. The matter was by vote referred to the Nominating Committee. This means that those who seek to control the Domestic Committee, are beginning to feel the pressure of the prevalent dissatisfaction with the management of our Domestic Missions.

TUESDAY, October 9.

I ought to have mentioned one matter when I spoke of the business transacted by the House of Deputies on Monday morning. The Committee, on the consecration of Bishops, presented a report recommending the consecration of the Bishop of Indiana, and of the two assistant Bishops of New York and Virginia. But in regard to Bishop-elect Randolph, for Virginia, there was brought in a minority report presented by the Rev. Dr. Vibbert, of Chicago, on behalf of six out of the thirteen members of the committee. The minority declined to recommend the signing of Dr. Randolph's testimonials, not because there is any objection to him as a candidate, but because there exist grave doubts whether the disability of the Bishop of Virginia is of such a permanent character as to warrant the granting of an assistant Bishop. It is strange how everything tends towards the Provincial System. Small dioceses confederated together into a Province—this is the real remedy for many of the ills which now fall upon these Bishops with vast and populous dioceses. The House spent the morning until noon in entertaining new business.

The change of name of the Diocese of Illinois to "Chicago," which had been adopted by the Diocesan Convention, was duly sanctioned.

At twelve the Prayer Book Enrichment Report came before the House. An hour was spent in skirmishing and "getting at" the question. The House finally went into Committee of the Whole, and proceeded to business. The first fact developed was that the several members of the Enrichment Committee proposed to tell us their individual opinions very plainly, and that they each had plenty of opinions to which they would adhere. The first resolution was moved and the discussion began. The Resolution reads as follows:

Resolved, That the House of Bishops concurring, That the following changes be made in connection with the Title-Page of the Book of Common Prayer, and that the proposed alterations be made known to the several Dioceses, in order that they may be adopted in the next General Convention in accordance with the provisions of Article VIII. of the Constitution.

(a) Omit from the title-page the words "together with the Psalter, or Psalms of David," putting a full stop after the word "America."

(b) On the first page of the leaf preceding the title-page print the general title, "The Book of Common Prayer."

The question of the name of the Church as found in the title page occupied the House. Chancellor Judd, of the diocese of Chicago, moved to amend by striking out "Protestant Episcopal," and inserting the words "Holy Catholic," so that the title would read, "The Book of Common Prayer and Administration of the Sacraments, &c., &c., of the Church, according to the use of the Holy Catholic Church in the United States of America."

He made a strong speech in favor of his proposition. There was not as much impatience on the part of the House in entertaining this question, as there has been at previous sessions of the Convention. The debate was long and the question closely contested, and we heard from nearly all sections of the country. It was refreshing to hear deputy after deputy, from the live working dioceses and Missionary Jurisdictions of the great West in favor of this motion. Even if the movement does not succeed this time, it is certain that the Church is being fast educated to understand the grave, practical necessity that exists, that the Church should no longer permit her true character to be obscured by such a misleading and inadequate title as that name which she is now compelled to bear. The debate lasted till nearly five o'clock, when, upon a vote being taken, it was lost by a large majority. One cannot cease to wonder how long the Church will be content to be thus misrepresented by such a name. At the last General Convention, on a vote by dioceses and orders only, three votes were cast in the affirmative for a proposition to change the name; but on Tuesday afternoon there were twenty-one votes in the affirmative of Mr. Judd's proposition.

The conservatism of the General Convention is one of the marvels of the age.

WEDNESDAY, October 10.

Something ought to be said about the large and enthusiastic meetings of the Church Temperance Society, the first of which was held on Sunday evening in Holy Trinity Church. The Lord Bishop of Rochester, who is becoming quite an Anglo-American, is the prominent and always welcome speaker at these meetings. Two other large meetings were held in the Church of the Epiphany during the week.

On Wednesday morning, among the new business there was a good proposition to amend the canons as to allow a Missionary Bishop to become the Bishop of a diocese formed out of his Missionary Jurisdiction. It is sincerely to be hoped that our "Inexpedient Committee" will have some bowels of compassion in this case.

The House went into Committee of the Whole on the Prayer Book, the previous order for the Day on the Lectionary was deferred. Chancellor Judd was on his feet again with the same dish which he presented yesterday, only in a simpler and more practical form. A vote was taken at once on the question to strike out "Protestant Episcopal," and it stood, affirmative 73, negative 107. Now we can be a little amazed at the real strength of the opposition to "Protestant Episcopal." We may be allowed to remark, but it must be entirely *sub rosa* and in the profoundest secrecy, that on Tuesday a vote was taken in the House of Bishops in regard to this very question and that there was nearly a majority in favor of making the change, and that the question was referred to the Committee on the Prayer Book. This is even better than the other news.

The progress of the House on this matter of the Prayer Book, is about as fast as that of one of the coaches of our forefathers through a tamarack swamp. In two days, only the first resolution and a part of the second were gotten through. Judge Sheffey, Chairman of the Committee of the Whole, is an able presiding officer, and his vigorous use of the gavel, and sense of justice and his knowledge of the rules of the House, prevent much confusion in the consideration of such a difficult subject. Great praise is also due to the efficient Secretary and his assistants for the prompt and accurate manner in which they carry out their work.

There are a great many new members in this House, and its Churchly tone is quite marked.

There was a long debate on the question whether the Hymnal should be made exclusively binding upon the Church, as is provided by the Book Annexed by the rubric, (page X) "Only such Hymns shall be used in this Church as have been duly set forth and allowed by the authority of the same." The Committee of the Whole refused to sanction any proposed amendment to the above order, and the temper of the majority was opposed to allowing anything but the Hymnal. This is too bad.

Next there was taken up the Feast of the Transfiguration, which is a minor Feast in the Western Church for August 6, and which the Committee propose to introduce into our Calendar, changing its date, however, to January 18. It was said that Pope Benedict XIV. stated that this Feast was set forth for August 6th, by Pope Calixtus III., in honor of a victory over the Turks on that day, and also in honor of his own consecration on that day. Moreover it was said that before Pope Calixtus' time this Feast was kept just before Lent.

A very weighty memorial was read from the honored and learned rector of the Church of the Transfiguration, New York, Rev. George H. Houghton, D. D., protesting against changing the day of the Feast from August 6th to January 18th, as being contrary to the custom of the Universal Church. The Rev. Drs. Dix and Knight were strong supporters of August 6th. The question was divided and the vote taken upon the question whether the Feast of the Transfiguration shall be added to the Calendar, and it was decided unanimously in the affirmative.

THURSDAY, October 11.

On Thursday the Deputation from Canada was received, headed by that grand and venerable Christian warrior, the Lord Bishop of Fredericton, Metropolitan of Canada, who addressed the House in exceedingly wise words. He referred to the early days of the Church after the Revolution, to the consecration of Bishop Seabury, and the perils surrounding his return to America as a Bishop, to his zeal and strength which, in conjunction with the humility and mildness of Bishop White, resulted in founding the American Church upon such a substantial basis as they did. He spoke plainly on the subject of Liturgical Enrichment, and in touching words begged us to accept the counsel of an old man, and to be very careful in our action in regard to "what you call Enrichment" of that Prayer Book which contains more treasures than any King can purchase.

The Rev. Maurice S. Baldwin, D. D., Dean of Montreal, followed with a happy speech complimentary to the progress and energy of the Church, and eloquently descriptive of the bonds which unite the Canadian and American Churches. The Rev. Canon Brigstocke, M. A., Rector of Trinity Church, St. John, N. B., urged, even more strongly than Bishop Medley, caution and conservatism in the matter of Liturgical Enrichment.

It seemed evident that considerable anxiety exists in the minds of Canadian Churchmen, lest the dear old Prayer Book be so "enriched" as to be indigestible, a sort of Aldermanic Green Turtle potage.

Several laymen of the Canadian Deputation spoke to the Convention.

The addresses being finished, the House went into secret session on the consecration of the three Bishops-elect, and the Canadian Deputation was of course obliged to withdraw quite soon after taking their seats.

Newspaper reporters are diligently excluded from the secret meetings of the House, and therefore the LIVING CHURCH must be supposed not to have been represented there. It was at any rate more fortunate than the ladies in the galleries and the Canadian Deputation upon the platform.

The debate took up nearly all the day. It was quite refreshing to those who came from the Illinois Province, to hear it claimed by Virginia Churchmen that the General Convention had no right to question the facts upon which any diocese proceeds to elect a Bishop or Assistant Bishop; to go, in vulgar parlance, "behind the returns." The proverb is very true, homely as it is, that "chickens always come home to roost." The Virginia chicken had an exceedingly difficult time in trying to get on to the perch, but finally a large majority of both orders voted to ratify the election of the Rev. Dr. Randolph. The House immediately after confirmed the elections of the Rev. Dr. Potter as Assistant Bishop of New York, and of the Rev. Dr. Knickerbocker as Bishop of Indiana.

FRIDAY, October 12.

The Committee on New Dioceses reported, recommending that the consent of the House of Deputies to the creation of the new diocese, to be known as West Tennessee, be not granted, as it does not appear that the article in the constitution relative to the support of the Episcopate has been complied with.

The Rev. Dr. Dix, from the Special Committee of the Diocese of New York on the proposed change in the ratification of the Book of Common Prayer, presented the report of the committee, which was referred to the Committee on Prayer Book. The committee reported that it is unwilling to touch the substance of the ratification in the way proposed. It should remain intact until some grave necessity requires its alteration or renewal, and even then it should remain what it now strictly and properly is, the act by which a competent authority gave validity, recognition, and obligation to the present Book of Common Prayer.

The Committee on Canons reported, recommending that the words "Protestant Episcopal" be not left out of the canons. The committee also reported that it did not deem it expedient to adopt any legislation at the present time on the subject of organized religious bodies. A resolution recognizing such bodies had been presented by the Rev. O. S. Prescott.

Mr. L. Bradford Prince, of New Mexico, offered a resolution that the words "The Lord is in His holy temple, let all the earth keep silent before Him" be restored to the opening sentences in the order for evening prayer. It was referred to the Committee of the Whole. Mr. Stephen P. Nash, of New York, offered resolutions that the alterations and addition in the 33 resolutions of the report of the Joint Committee on Prayer Book be proposed and be made known to the different diocesan conventions for action by the next General Convention; also, that the committee be continued until the next Convention, with power to meet during recess, and make any alterations and amendments. At his request the resolutions were laid on the table for the present. The House then went into Committee of the Whole on the report of the Joint Committee on the Revision of the Prayer Book, Judge Sheffey in the chair.

In the afternoon the two houses met as the Board of Missions, the Right Rev. Bishop Lee in the chair, and the changes proposed in the constitution of the Domestic and Foreign Missionary Society were considered, and much dissatisfaction expressed, seemingly, at the past management.

The Board of Managers having received their just reward, or rather, a portion of it, the Mexican Commission next came in for a drubbing.

The Board of Managers had recommended that that portion of the canon which allows the board to make appropriations for independent foreign Churches be modified, as the working of it had not been satisfactory. Under this mild phraseology of the report, slumbered the Mexican Volcano. The said volcano soon began to smoke, when the Rev. Dean Hoffman moved to strike out this from the Canon. The Dean, in a quiet but forcible speech, pointed his remarks directly towards Mexico. Dr. Fulton opened upon Mexico with great guns, and made one of the most useful speeches he ever made upon the floor of the house. His demand for information was met by the Bishop of Ohio, who smilingly informed the Board of Missions that in regard to many subjects the Board knew as much as the Mexican Commission, viz:—nothing. The Bishop further stated, that the Committee of two (Bishop Elliott and Rev. Mr. Fliohner) who had gone to Mexico and investigated matters for six weeks, had made a report which it was not expedient to publish, until Bishop Riley had obeyed the summons of the Commission, and put in an appearance at the General Convention, "for," said the Bishop, "we have—I will hardly say required—but more than advised him to be here by the 18th of this month."

What this really meant was, that as a member of the Bishops in Council, the Bishop of Ohio knows everything, but as a member of the Board of Missions, he knows nothing. The morality of this is evident. The fact was evident, that the bottom had dropped out somewhere—most likely in the Mexican Commission. Well, the fight grew pretty warm, but it was all on one side, all against Mexico. No one had a word to say for the miserable, disgraceful affair into which a few leading spirits have dragged the Church. To have voted for Dean Hoffman's motion was equivalent to saying, "not one cent more for Mexico from the Foreign Committee, because, moreover, the whole concern in Mexico is rotten and fraudulent." The House became quite excited, and it was evident that if a vote were taken, it would be overwhelmingly against Mexico. It seemed proper to wait, and not prejudice the case before Bishop Riley arrived (if he should arrive), but it took all the authority and influence of Senator Edmunds, of Vermont, to bring the Board of Missions to agree to a postponement of the Resolution offered by Dean Hoffman, and it was only after the Hon. Mr. Edmunds had promised, upon the floor of the House, to bring in a similar resolution before the House of Deputies the next morning, that the Board of Missions voted to postpone. I may explain, that when the two Houses sit as the Board of Missions, their action is not final, but it must be reported to the two Houses of the Convention and then acted upon, before such proposals have the force of law. In other words, the two Houses, when sitting as the Board of Missions, are in Committee of the Whole, on that subject. While Senator Edmunds' proposition to postpone action was before the Board, and the debate was pretty hot, Bishop Bedell moved to adjourn, thus shutting off debate. He was met with a storm of "No! No!" and on a division being taken, the motion to adjourn was voted down.

The Nominating Committee brought in their report—which was simply a re-nomination of the old Committee. There will be one vacancy on this Board when the Rev. Dr. Potter is elevated to the Episcopate, and there may be other vacancies. It is to be hoped that the Board will understand the temper of the Church well enough now, to appoint good, sound Churchmen to fill the vacancies,—men who have no sympathy with the Bible House Ring. It is a question worth the asking: Cannot any Bishop be found who takes an interest in Foreign Missions except the Bishop, whose diocese lies directly south of Lake Erie?—And cannot any one, not one, but any number, be found in the Church, or on the Board of Managers, to attend to the important subject of Domestic Missions, except a certain "robust" Rector of an important Brooklyn Church?

The Domestic Committee is largely ruled by the Foreign Committee, and the Foreign Committee seems to be under the sway of the successor of Bishop McIlvaine; and the successor of Bishop McIlvaine is one of the leaders of the Mexican Commission; and the Mexican Commission as much as confesses a total failure—or worse. Is it not time for the amiable, wise, subtle and truly Evangelical Bishop to retire altogether from the management of the Missions of the Church, and let others try to make a better record for themselves and for the Church in the future.

The LIVING CHURCH came to-day and was distributed all over the House. The Bishops were also supplied. Many good things are heard, commendatory of the push and enterprise, as well as of the high tone and excellence of the LIVING CHURCH. And members of the House are a good deal astonished at the steady increase of subscribers, 1,000 net per month, under the ONE DOLLAR rate.

SATURDAY, October 13.

At 11 o'clock the Prayer Book was taken up in Committee of the Whole. The date of the Feast of the Transfiguration came up again. Nothing new was brought forward. The Rev. Dr. Huntington, Secretary of the Enrichment Committee, made the only argument that can be made in favor of January 18th, viz: that we are a National Church, and that as such, we have a

right, in reviving this Feast, to keep it upon any other day than August 6th, if we think it is more congruous with the rationale of the Feast. In other words, we can have a purely American Festival all by ourselves, in our own little corner of the Catholic Household, on strictly Yankee principles. The vote was taken at 12:15, and stood 151 for August 6th, and 81 for January 18th. This was a vindication of the essential Catholicity of the American Church. It seems to me that there is too much of an attempt to pass the Book Annexed through the House on the strength of the great names composing the Committee, rather than upon the merits of the Book itself.

The fact is, the Book Annexed has not been in the hands of the Deputies long enough to enable them to give it as thorough an examination as it must have if we are to act upon it judicially. At noon Saturday, when the House adjourned for the week, it had only gotten as far as the first rubric before the Morning Prayer.

MONDAY, October 15.
By Telegraph.

The Bishops sent a message to the deputies stating that they had adopted the resolution providing for the retirement of Bishops by reason of advanced age or bodily infirmities.

The joint committee on papers from the Sewanee conference relative to work among the colored people submitted a resolution providing for the establishment of missionary organizations in any diocese.

Mr. Cornwall, of Kentucky, offered a resolution requesting the committee of the whole on the prayer-book to substitute the revised prayer for the president of the United States, adopted in 1879, for the one reported by the joint committee. The resolution was withdrawn to present it to the committee of the whole.

Dr. Abercrombie, of California, offered a resolution providing that in the prayer for "the Whole State" the words, "The holy church universal," be changed to the words, "For the good estate of the Catholic Church," the latter words being those used in the English church. Nearly the whole day was spent in Committee of the Whole, considering the Book Annexed. There was quite a debate over the proposed alternative form of Absolution, which reads as follows:

The Almighty and Merciful Lord grant you absolution and remission of all your sins, space for true repentance and amendment of life, and the grace and consolation of the Holy Spirit. Amen.

The sentiment of the House was strongly pronounced in favor of the new form with all that it implies, and it was adopted by 179 to 76.

It was also decided to print the *Gloria Patri* in full in the rubric of Morning Prayer which directs the saying of that ascription.

The session was very interesting and important. A full resume will be sent by mail.

TUESDAY, October 16.
By Telegraph.

The House of Bishops proposed Canon allowing Candidates for Orders who have been refused papers in one Diocese to have part or all of their past period of candidatuship allowed them in another Diocese. This refers to a late action of the Maryland Standing Committee.

The Committee on work among colored people brought in a proposed Canon which was referred.

There is strong sentiment against separate organizations and special Bishops for the race.

The Bishops have divided Dakota and put Southern Dakota under Bishop Hare, changing his title accordingly.

Bishops refused to concur, in a proposed abolition of Apocryphal lessons.

The House considered report of Committee on Lectionary. There was a discussion about retaining Balaam and the Ass in lessons. Bishops wish to retain it. House concurred.

Amended Lectionary adopted unanimously.

Church Courtesy.

By the Bishop of Western Michigan.

Civility belongs to good breeding, and "Be courteous" is a New Testament precept. What is expected in the house certainly becomes the church. A Christian gentleman is an approved title.

We had occasion to think of this recently, and yet what led to the thought was common occurrence.

At a service in—Church, at the close of the Confirmation Address, the usual request was made that Communicants after the blessing should come forward and wish the Candidates "Godspeed." Now it is true there is no rubric for this, but it seems a proper recognition of the Communion of Saints, in which we profess to believe. Not to greet those who have just entered into the holy estate of matrimony would be considered very boorish. A Society, a Lodge, we presume, would greet its new members; and in most Parishes the people appreciate the invitation. It is pleasant to see them come to the chancel and grasp the hand and say the kind word; and the Bishop has been told, "we are glad you give this invitation."

But in this case only a few advanced; most of the Communicants, and with them officers of the Church, walked off, some of them chatting with friends and summer visitors.

This was in the evening. What occurred in the morning: The Bishop read the rubric as to the "consecrated bread and wine remaining," and asked that it be complied with. Now here was Church law; and yet the blessing was said and not one stirred till the Rector spoke, and then two or three were motioned to the chancel. The Communicants generally went off to their dinner.

Yet this was not a Parish in the woods. There is courtesy in the homes of the people. The Bishop is treated politely on the street and in

the house. And yet speaking as God's Ambassador, this rude refusal.

The clergy sometimes say in kindness, and sometimes in reflection on their brethren, "well, the people don't know, they have not been taught. But in these cases the people did know, they were taught. They would resent the imputation that they did not understand."

Why are these things so, not only in the Parish referred to, but in other Parishes? Why are Church manners so lacking? Why are God's Ministers denied the courtesy due to them as men? It is something to think about.

St. John's, Washington.

Harper's Bazaar.

When President Arthur, immediately on his accession to office, began attending St. John's Church in Washington, it was restored to the glory of being known as "the President's church"—a distinction it had enjoyed almost continuously from the time it was founded in 1816 until 1861, when President Lincoln, on acceding to office, selected the New York Avenue Presbyterian church for his place of worship, Rev. Dr. Gurley being then its pastor.

From that time until President Arthur, on the Sunday after his accession, and on the 26th of September, 1881, the day set apart for memorial services for his predecessor, President Garfield, went there and began to be a regular attendant at that church, no President had been a member of its congregation. President Buchanan usually went there during his term in the White House, as also did General Jackson's family, the Van Burens, the Tylers, Polks, and Presidents Fillmore and Pierce.

General Harrison during his brief term also went there. General Jackson did not do so, though his family did. It was claimed in a historical sketch of the church, prepared by its rector in 1866, that the same old square pew which in 1816 was set apart (No. 25 in the old plan) as the President's pew was occupied by every President of the United States from that time until after General Harrison's death, except by General Jackson. That pew disappeared in alterations made long ago.

It did not, however, use to be the case that it made such a difference in the attendance at a church when the President became one of its congregation as it has done since 1869. Before the war, when St. John's Church had that distinction for so prolonged a period, and during the war, when President Lincoln attended the New York Avenue Presbyterian Church, it was not found necessary to enlarge either of them on that account. Nor yet did it make much difference in the numbers who went to the Foundry Methodist Episcopal Church when President Johnson and President Hayes and their families made it their place of worship. But the Metropolitan Methodist Episcopal Memorial Church, during all the term of eight years when General Grant was President, enjoyed the greatest prosperity, and the church was always crowded.

A similar experience was promised the Vermont Avenue Campbellite Church when it began to be known as President Garfield's church, and during the few weeks after his inauguration, when he was able to go there, it was so full each Sunday that it was determined to enlarge it. During his illness and after his death a sufficient sum was raised to build a new church as a memorial to him from that congregation, though now the attendance is of course not nearly so large as it was for a time after his death.

And now even St. John's Church which has always prided itself on being on a plane above the mutations which raise or depress those in official life in Washington, has been enlarged, and great alterations are being made in it. Such episodes in its history, which is a most interesting one, have been rare indeed.

The Washington parish of the Protestant Episcopal Church, to include the cities of Washington and Georgetown—the former being scarcely more than begun at that time—was in 1794 formed out of St. John's and St. Paul's parishes the former in Georgetown, the latter in Alexandria. The parish of Christ Church was next created, and the church edifice near the Navy-yard was built about 1800 (the one now standing is believed to have been built in 1806). For sixteen years it was the only Episcopal place of worship actually within the city. It was attended by both Jefferson and Madison, when each was President, when they did go to church in Georgetown. But the large families of Episcopalians living in the District of Columbia, of which Alexandria then formed part, found the distance too great to go to any of the churches named every Sunday, and church-going then was considered more of an obligation than the average member of any church now thinks it, and parents went, taking all their children, except infants in arms, every Sunday. Those who had many children sometimes took two carriage loads to church. This was the case with Colonel John Tayloe, of Mount Airy, Virginia, who in 1800 completed his city residence so long known, as it is now, as the "Octagon House." It still stands in the northwestern part of the city, corner of New York Avenue and Eighteenth Street, but has not been occupied as a residence for many years. He and his family attended St. John's Church in Georgetown, and as the roads were then bad, it was difficult to go there with his two carriages every Sunday, so he was one of the first to join in the movement to build St. John's Church in Washington. "In those days," says the venerable Mr. W. W. Corcoran, whose memory is wonderfully clear and accurate, notwithstanding the fact that he will be eighty-five years old on the 27th of the coming December, "people considered it most proper to go to church in state, and I remember five or six carriages, each drawn by four fine horses, which used regularly to stand each Sunday before St. John's Church in Georgetown. That was between 1809

and 1815." These carriages, he explained, were owned by President Madison, who, with his wife, used to go to that church often; Colonel John Tayloe, of the Octagon House; George Calvert, of Riversdale, the family estate near Bladensburg; John P. Van Ness, whose mansion on the old Burns estate still stands near the river, on Seventeenth Street; and the British Minister, Mr. Jackson, generally known as "Copenhagen" Jackson, who was here but a short time, being recalled by the request of our government. He lived in great style while here, and had his coachman and two footmen in splendid white cloth liveries embroidered in silver.

The two footmen in this gorgeous attire stood up behind the coach, with its four prancing steeds, holding drawn swords. Was not that a spectacle to be seen driving up to a church door, and standing there during the service until the British Minister entered his equipage again? Mr. Corcoran says Mr. Madison's four horses were iron grays, and Mr. Tayloe's bays of the finest blooded stock. He made a speciality of raising horses from stock imported by himself from England.

Mr. Corcoran also recalls twenty-two carriages each drawn by a pair of horses, which used to bring families to the same church, and within a few years, he says, among the families who attended St. John's Church, Georgetown, there was only one rich enough to own a carriage and pair of horses. Quoth a modern observer, on hearing of this, "But, you see, in those old times the street cars did not pass the door as they now pass St. John's in this city." "No," was the somewhat mournful reply of an old resident, in a tone of regretting the levelling tendencies of the present day; "democracy had not then advanced so far as now." Another point is also to be noticed in this connection, which is that many rich people of the present day, who conscientiously attend church, not for ostentation, but from a genuine desire to receive religious instruction, do not think it right to make their coachmen or horses work on Sundays, so never use them when they can help it on that day. As a contrast to the British Minister above mentioned, allusion may be made to the better example set by Sir Edward Thornton and his family during the thirteen years he served as British Minister in Washington. They always walked to church, although they had quite a distance to go to the Epiphany Church, on G Street, after they moved to the new British Legation, on Connecticut Avenue. They walked even when Prince Arthur was in Washington, in 1870, and he accompanied them, also on foot, to the church named. The British Ministers, by-the-way, after St. John's Church, Washington, was built, were regular attendants there until Lord Napier began attending the Epiphany Church during Mr. Buchanan's administration.

St. John's Church has not often in its history undergone renovation as thorough as that now in progress.

It was built in 1816, on the northeast corner of Sixteenth and H Streets, opposite Lafayette Square. The design was by the architect of the Capitol, B. H. Latrobe. In 1820 it was enlarged and its original form—a Greek cross—was changed to a Latin cross, and a portico and steeple added. When St. John's Church first had a bell it was the only one in the city of Washington, and President Monroe paid \$500 for the privilege of having this bell used by the Fire Department to ring when a fire was discovered in the city. It still has the same bell.

In the year 1814 the effort to build a church in the west end of the town first took definite form, though, as the projectors of the movement still remained parishioners of Christ Church, at the Navy-yard, no new vestry was elected. The names of the founders of St. John's Church, so far as they had been preserved, were given in a history of the parish by its rector, Rev. Dr. Lewis, when on St. John's Day (December 27), 1866, the church celebrated the semi-centennial of its consecration on that date in 1816. The names include many of those who were prominent at that time among the residents of the city. They were: Thomas H. Gilliss, Peter Hagner, John Graham, John P. Van Ness, Joshua Dawson, William W. Seaton, John Tayloe, Thomas Monroe, James Thompson, James H. Blake, David Easton, and Joseph Gales, Jun. The last-named and Mr. Seaton were the famous editors of the *National Intelligencer*. The church, as one of the original vestrymen told Dr. Lewis when gleaming material for his history, cost, when completed, furnished, and ready for use, about \$25,000.

Mr. Latrobe, its architect, made his work a labor of love, and also, when the church was consecrated, wrote a hymn, which was then sung; it was published, December 30, 1816, in the *National Intelligencer*. Mr. Latrobe, who has many descendants of his name in Baltimore, including the gentleman who was not long ago Mayor of the city, was also the first organist of the church.

St. John's has not often changed its rectors. The first one, Rev. William H. Wilmer, was also the rector of Christ Church, Alexandria, and officiated alternately in the two churches; but that arrangement continued only a few months, and then St. John's had a rector exclusively for itself, Rev. Mr. Hawley, who held the place with honor twenty-eight years. He was succeeded by Rev. Dr. Pyne when he died, in 1845. Mr. Hawley's remains are buried under the church, and a tablet in its wall is inscribed to his memory.

Dr. Pyne continued to be the rector until November 1864, when ill health and advancing years forced him to resign. He also is now dead, and has a memorial tablet in the church.

The next rector, Rev. John Vaughan Lewis, did not enter upon his duties until September 1, 1865. He remained until the spring of 1880. Two others have filled the place since, the last of whom, Rev. Dr. Leonard, is still the rector.

"Alas!" now say some of the members of St. John's who were baptized there as infants, and have regularly attended it for nearly half a century, with not surprising tones of regret, "the old St. John's has passed away forever!"

Those who remember it in its early days can not but mourn as they see so few of its old members represented, even by descendants, in its congregation, and witness the alterations which will leave few traces of the building as it was in their youth. While this is the opinion of some of these, others, who have no associations with it earlier than twenty years ago, say that when completed it will be one of the most beautiful churches, as to its interior, in the country, while still a small one. It is not only being enlarged, so that about eighteen additional pews will be added, but the style of the interior decoration will be wholly changed. It has been extended in the rear of the chancel, and also on the north side, and all the windows, both in the chancel and on each side, are to be memorial windows. One will be a memorial on the part of President Arthur to his late wife, and another will be in memory of the late Admiral Wilkes. The windows were ordered by Judge Bancroft Davis in Europe during his visit there last summer.

Tracing the Te Deum.

When Augustine, he who was afterwards Bishop of Hippo, and who is known alike among Protestants and Catholics as St. Augustine, was in the baptistry of Milan in the year 336, and Ambrose, Bishop of Milan, was pouring over him the purifying water in the name of the Father, the Son and the Holy Ghost, Ambrose, in his great joy over the conversion of such a notable sinner as was Augustine, broke forth into the jubilant cry—

"We praise Thee, O God!"

Whereupon Augustine replied—

"We acknowledge Thee to be the Lord."

And so the grand hymn to the Trinity which we now call the "Te Deum" was antiphonally extemporized by these two.

Such is the beautiful tradition of the origin of the "Te Deum," but, alas! it is based upon a very slight foundation. The authorities which set forth this view of authorship have been impeached, and the stronger opinion is that the "Te Deum" antedates Ambrose and Augustine. There is a Greek morning hymn in the Alexandrine MS. of the Bible. This Morning hymn is made up of part of the "Te Deum" and the "Gloria in Excelsis," and is still in daily use in the Greek Church. St. Cyprian, in his treatise "On the Mortality," &c., then (A. D. 352) afflicting Carthage, refers to quotations strikingly similar to the language of the "Te Deum." Blunt, in his "Annotated Prayer Book," concludes that it represents the ancient Greek morning hymn in the Alexandrine manuscript, and that in its present form it is a composition of the fourth or fifth century; while Dr. Hersh, in his "Church Dictionary," gives it a Gallican origin. It has been variously assigned to Abundius, Nicetius, the bishop of Trier, Hilary of Poitiers and Hilary of Arles. But whether its composition be assigned to Ambrose and Augustine, or to any of the foregoing, or whether it be founded on the Greek morning hymn, or whether its origin be ante-Nicene or post-Nicene, it accords exactly with the Nicene-Constantinopolitan creed. The same spirit is breathed forth from both, and the "Te Deum" is as truly a hymn to the Holy Trinity as the creed is a dogmatic statement of belief in that same Trinity.

HOT MILK; A REVIVING BEVERAGE—The Medical Record, high authority, speaks of the effects of hot milk as follows:

"No one who, fatigued by over-exertion of body and mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find in this ample draught an equivalent that will be abundantly satisfying and far more enduring in its effects."

As a rule, farmers make too little use of milk. Sweet skimmed milk is the very best beverage for them and their children, and if warmed and sipped gradually is, as stated by the Record, both nutritious and agreeable. This we know from long daily habit, and skimmed milk we know to be better than whole milk in this respect. To avoid any possible ill effect from overloading the stomach with it, permitting it to curdle in a mass, it is well to sip it slowly, and also to eat a few morsels of dry bread or a soda biscuit with a glass of it. Taken in this way, instead of any other supper, it will very effectively remove an attack of biliousness.

There are times when one absolutely must correct children at the table; there is no question about it; but how often it might be avoided by forethought in mother or father! Who has not had all the pleasure of a good meal dispelled by a running commentary of "don't" and "do" to the children? It reminds one of Heine's grievances against Borne: "Even at dinner," he says, "where I so gladly forget all the vexations of the world, he spoiled the best dishes by his patriotic gall, which poured as a bitter sauce over everything." How must this bitter sauce affect the food of children? If a reproof is swallowed with each mouthful of beef and potatoes, the effect upon digestion must be great. Happily, in most cases, the divinity which shapes our ends causes the youthful transgressors to pay no attention to it—happily for the stomach, but it cannot be so well with morals or manners. Calm thought about little things is what we mothers need more than we need the ballot, or any other boon that man may give us. E. W. B.

A good dish to be eaten cold for supper is made by taking a piece of round steak, spread some butter on it, and then cover it with a force meat made of bread crumbs, highly seasoned with pepper, salt, and sage; roll the steak, and fasten it together; bake it, basting it freely with butter and water. When it is tender take from the oven and let it get perfectly cold. Cut it in slices right down through the force meat and all

A LITTLE CHILD'S FANCIES

I think that the world was finished at night, Or the stars would not have been made; For they wouldn't have thought of having a light If they hadn't have seen the shade.

knew that they could no longer hear His voice, nor listen to all the words of love that used to fall from His sacred Lips.

Those who had known and loved Jesus so well knew that the promise He had given them must be fulfilled; all His words had come true, all that He had foretold had been done, and so they could not sorrow as those without hope; and they went back to Jerusalem and waited there, watching and praying, and talking of all the wonderful things that had been done by their Master.

There were the eleven Apostles, and the blessed Virgin Mary, and I dare say a great many other good men and women who had heard the sacred Words of Jesus, all waiting for the promise to be fulfilled.

Eleven Apostles; eleven, out of the twelve, chosen by the Saviour Himself, to do His work; how is this? Where is the twelfth? Dear children, you know the sad story of one of them, of Judas, who betrayed his Master into the hands of the Jews; you have read of his dreadful death, so I will not say anything about it here.

Long years afterwards St. Matthias laid down his life in Cappadocia, in Asia Minor, for Jesus' sake. He was preaching to the heathen people, and they crucified him, just as the Jews had crucified his Master.

Lost in a Storm

The Fort Macleod Gazette, gives the following account of the experience of Chas. Parker, a member of the Northwest Mounted police, who started from Stand Off for St. Mary's river with dispatches during a storm.

The Jews of old had a Church; we read about it all through Old Testament History; you remember, do you not, all about the beautiful temple that King Solomon built at Jerusalem in which they used to worship God and offer sacrifices, how all these sacrifices were types of the Saviour Who was come down to live His Incarnate Life on earth and to die for our sins?

A type is something that happens, and as it were shows beforehand some event that is coming afterwards, and so when the Jews offered up a lamb to God upon their altars that lamb was a type of the Lamb of God, Who should take away the sins of the whole world.

When Jesus came and lived His Holy Life on earth, types were no longer needed, and when He offered Himself upon the Cross as the One Great Sacrifice for our sins, the sacrifices of the Jewish Church had no more meaning in them; a new Church was founded by Christ Himself.

You know that our dear Lord after His Resurrection was on earth for forty days, and during that time He gave His Apostles power to go into all the world and preach the gospel to every one, and to baptize people in the Name of the Father, and of the Son, and of the Holy Ghost, and to forgive sins when they were confessed and repented of, in the Name of the same Most Holy Trinity.

After those forty days Jesus led His disciples out to the Mount of Olives, and He was taken up to Heaven, to the Throne of God, in a great white cloud.

The disciples stood gazing up into that cloud trying to see through it, to catch one more last glimpse of Him they loved so dearly. Then God's angels came to them, and told them that Jesus was gone away from them into heaven, but that He would come again some day in the same manner as they had seen Him go away to His own true Home.

CHAPTER II.—WAITING.

You can fancy, dear children, how sorrowful the disciples must have been when their Lord had gone from them; when they

of which they had passed on their way up. She raised her head, but seemed very loath to leave her babies. The boss called sharply to her. She rose, looking tired and low-spirited, with head and tail down, and trotted off towards the forest. I said: "That is too bad."

"Oh, she'll be right back. She's lighting on stray sheep." The next morning I went over to learn whether Flora found the strays. While we were speaking the sheep were returning, driven by the little dog, who did not raise her head or wag her tail even when spoken to, but crawled to her puppies and lay down by them, offering the little empty breasts. She had been out all night, and while her hungry babies were tugging away, fell asleep. I had never seen anything so touching. So far as I was concerned, "there was not a dry eye in the house."

How often the scene comes back to me—the vast, gloomy forest, and that little creature, with her sore foot and her heart crying for her babies, limping and creeping about in the wild canyons all through the long, dark hours, finding and gathering in the lost sheep!—Dio Lewis.

Working Dogs.

I once heard a gentleman say that during a long stay in Holland he never saw a single dog idle that was old enough and big enough to do any work. All sorts of barrows and carts are built on purpose for them, and they gallop along at a great pace. They are used to carry the fish, wood, vegetables, and anything else their owner wishes, and when it is all sold, and you think that the poor dogs might reasonably expect to go home with an empty cart behind them, the master jumps in and rides back in state. But this is not the worst part of the story, for a certain amount of work never hurts any animal, any more than it does boys and girls; but it makes us sad to know that, as a rule, the poor dogs are miserably fed, and are often driven till they drop down from exhaustion.

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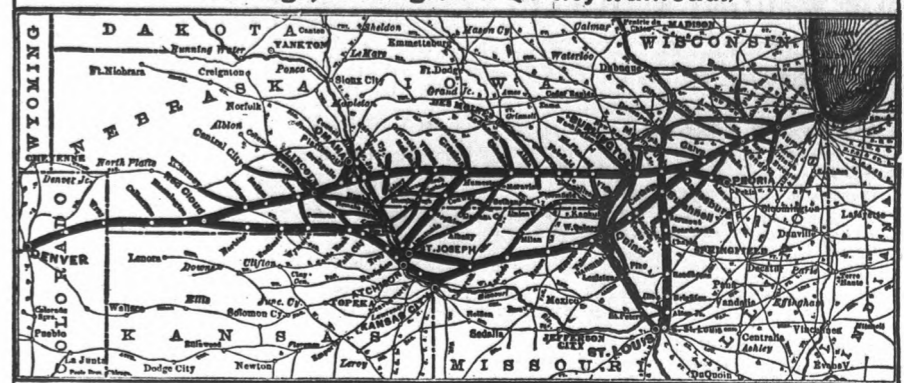
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During the session of the General Convention the LIVING CHURCH will be represented in Philadelphia by the Rev. F. W. Taylor, a Clerical Deputy from the Diocese of Springfield, who is authorized to act for the LIVING CHURCH Company. Changes of address 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 Wabash Avenue, Chicago, to whom all orders should be addressed.

Ferdinand C. Ewer, S. T. D.

Before last week's paper was off the press, the soul of Ferdinand C. Ewer had appeared before its God. The Church has lost a scholar and a theologian who stood in her foremost ranks, and whom, even they who dissented most widely from his views, loved and esteemed for his truly Christian courtesy and gentle charity. God grant him rest!

The following details of his sudden call have a mournful interest. They are taken from the Montreal Gazette.

"Dr. Ewer's case is a peculiarly sad one and the circumstances surrounding it of a most affecting nature. Dr. Ewer, who had come here for the benefit of his health, is well known to Canadian Churchmen. His recent open letter to Bishop Huntington on the subject of ritualism is regarded as a very important contribution to Church literature, and his sermons on the failure of Protestantism, preached and published many years ago here, have been widely read. The presence among us of the distinguished clergyman was taken advantage of by the clergy of the church of St. John the Evangelist, a church where the services are conducted with the most elaborate ceremonial, and where the High Church ritual is rigidly observed, to invite him to preach. Dr. Ewer accepted the invitation and yesterday morning St. John's was crowded.

The preacher took as his text Philippians iii., 20: "For our conversation is in heaven, from whence, also, we look for the Saviour, the Lord Jesus Christ." He pointed out that the term conversation signified citizenship, and that the words are in the present tense. He mentioned a number of the features of the citizenship, taking as the chief subject of his discourse that leading one, sanctity. He dwelt upon the distinguishing marks of sanctity, its strength, its purity, its naturalness, its intolerance to self, and its gentleness to others, dwelling upon each with marvelous earnestness and eloquence. He was speaking of the popular instinct which recognized these features, when he was observed to hesitate and grasp the sides of the pulpit.

"You will excuse me, dear brethren," he said, "I came here, although very sick, to speak to you, but—" He could proceed no further and sank down in the pulpit. Dr. Fenwick, who was in the congregation, at once rushed to the assistance of Dr. Ewer, and with the help of some of the Church Wardens the reverend gentleman was borne down the aisle amid the sympathizing glances of those whom he had been addressing. What added to the deeply painful nature of the scene was the presence of Mrs. Ewer in the church, who, when she saw her husband fall prone to the floor, thinking that he was dead, was prostrated with grief. Upon being helped into the vestry after receiving his stroke he called to his wife, and, taking her hand, offered up beautiful touching, though nearly inaudible, prayer for her and himself, and with his eyes sorely fixed heavenward and a smile on his face, he repeat-

ed the name "Jesus" several times. His last words to his wife were: "If I am taken from you, God will protect you." After this he received the Holy Communion, and was driven to the St. Lawrence Hall, where he was attended by Dr. Fenwick. He remained in a comatose state until the end, which came on Wednesday morning, October 10.

"The Rev. Mr. Wood, Rector of St. John's; the Rev. Arthur French, Curate, and Sister Sarah, were in constant attendance upon Dr. Ewer."

Translation of a Bishop.

To the Editor of the Living Church.

In your issue for August 25th, occurs the following paragraph.

The secular papers of New York are discussing the probability of the election of Bishop Seymour as assistant to Bishop Potter, in case the diocese decides for an assistant. They are not aware, evidently, that translation, except for Bishops of Missionary Jurisdictions, is not permitted by our Canon Law.

I venture to ask that you will publish the Canons which prevent such translation of a Diocesan Bishop, inasmuch as the late Bishop Whittingham of Maryland, said to me in 1874 that none such existed. LAYMAN.

"Layman" is probably aware that by Art. 4 of the Constitution, every Bishop must confine the exercise of his Episcopal Office to his proper Diocese. Only by invitation of another Bishop, or of a Standing Committee where there is no Bishop, may he perform Episcopal acts elsewhere. Sec. xv., Canon 15, Title I. It is also provided in Sec. xii., of same Canon, that "It is the duty of every Bishop of this Church to reside in his own diocese." It will be seen, then, that in order to accept election and translation to another diocese, a Bishop must resign the Episcopal Jurisdiction of his own diocese. This he may do under provision of Sec. xvi., but it is therein provided that "no Bishop (resigned) shall under any circumstances be eligible to any diocese, now in union or which may hereafter be admitted into union with this Church." (4) Sec. xvi., Canon xv., Title I. As no Bishop can have Episcopal Jurisdiction outside of his own diocese, and is not eligible after he resigns it, there is no such thing possible under our present canon Law, as translation of a Bishop of a diocese.

At the General Convention of 1835, Illinois presented itself with Bishop Chase at the head, and asked admission. Bishop Chase had, two or three years before, resigned the Episcopate of Ohio. The Committee of the House of Bishops reported that the case was unprovided for by existing canons, that there was no probability that a similar case would occur, and resolved "That the Church of Illinois, under the Episcopal superintendence of the Rt. Rev. Philander Chase, D. D., be received as a Diocese." This was concurred in by the House of Deputies. In 1844 the canon preventing translation, called "The Resignation of Bishops," as it now stands, was adopted.

There are many good reasons for the law, and some against it. By it, no doubt, some of the best talent in the Church is retained in the wrong place. The prospect of possible advancement might be a stimulus to the zeal even of a Bishop. On the whole, however, it seems to be the general opinion of Churchmen, that the peace and prosperity of our dioceses are best promoted under such a restriction.

This is decidedly "rich." We quote from the Pacific Churchman:

With all due respect, we cannot help asking our contemporary, the LIVING CHURCH, what object, worthy of a Church paper, the Rev. J. M. Neale, D. D., is supposed to have in view in those interminable articles drawn from Heathen Mythology. Verily, we trow not. We have failed to find enough Christian teaching in them to salt the two or three columns they occupy each week.

A reasonable inference from the above, with all due respect, is that our good contemporary is not acquainted with the fact that the Rev. Dr. Neale died nearly twenty years ago, and was one of the most prominent writers in the Church of this century. His works on the Holy Eastern Church, on Primitive Liturgies, and Ancient Hymnology, have given him a world-wide reputation. His writings for the children of the Church have had great sale in England and are generally known in this country.

The LIVING CHURCH has thought it could give no better or more profitable stories for its young readers than those of Dr. Neale, and has published several volumes of them during the last three years. Among these

were a few stories on Heathen Mythology, giving a moral and Christian application of the old stories which must be familiar to the cultivated people. That was his intention in writing them, as he explains, and that was our intention in publishing them. They may not be to the taste of every one, and the fact that they are ended, so far as our columns are concerned, proves that they are not "interminable!"

Brief Mention.

The effects of Presbyterian training, or sympathies, are difficult to obliterate. In the Journal of one of our dioceses the Rector's name is printed in its proper line, then follow the wardens, then the names of two Deacons, gentlemen in Holy Orders, thus: Rector, Rev. A. B., Wardens, Messrs. C. D. and E. F.; Deacons, Rev. Messrs. G. H. and J. K. We have yet to find a more signal indication of disregard for the Diaconate.—We had intended to give further attention to the Report of the Committee on the Prayer Book but the General Convention is in session, and the conclusion will soon be reached. There is scarcely a doubt that the Dioceses will adopt almost unanimously the action of the Convention, and of this our readers shall have a full report.—Our Centennial Convention promises to be one of harmony and note. There are few "shriekers" and many calm debaters, and all questions will be treated with large-hearted toleration. Though we may not be able to record the millions hoped for in the Centennial Building Fund, we may be able to number some desirable changes in the Book of Common Prayer, and these are worth millions.—Let us remember that the Services of the Church are the great agency of influence upon the communities in which our clergy labor. We are all interested in their enrichment.—It is worthy of note that the LIVING CHURCH anticipated the growing popular demand for reduction in the price of newspapers. Several months before the idea dawned upon the New York dailies our rate was reduced from \$2.50 to \$1.00, and the result has justified the change. It has been a complete success. No expense, no premiums, no "drumming," are needed to secure subscribers. The money saved in this way, as well as the increase of revenue which is derived from the advertizing which is a larger circulation commands, is now divided among our subscribers.—The demand for cheap books is as widespread as the demand for cheap newspapers, notwithstanding the fact that what is worth putting into book form ought to be worth a substantial setting. The daily or weekly paper is read and thrown aside, but a book is a thing to be kept. It has a place in the library and belongs to the household treasures. Nevertheless, the sale of good literature in cheap form exceeds the sale of the same writings at average book prices, ten to one. The explanation of it seems to be that the world has become so full of books, and the reading public are in such haste to glance at everything, that books are thrown aside with as little regard for future use, as newspapers. Authors are discouraged and the best publishing houses are losing money. What can be done to revive the love of books, and to save them from degenerating into cheap pamphlets?—"Sweetness and light," it seems, are not all moonshine. Mr. Matthew Arnold has received a pension from Queen Victoria, of £250 a year, "in recognition of his distinguished literary attainments and of his eminence as a poet."—The LIVING CHURCH was accused of mediævalism, by a contemporary for its editorial on the death of the Comte de Chambord. Read what the ultra-Protestant organ, the Rock says: "He was, by universal consent, one of the purest and most single-minded of men, and though he could never in these days have been a good king, he was pre-eminently a good man. It is easy to understand how those who at once regarded him as the sole representative of a lost cause and venerated him for his personal excellencies should be inconsolable, as many Frenchmen and Frenchwomen are, at his removal."—The same radical paper complains that the Bishops have given way to the Catholic movement, and looking forward speaks of "the dismal future." The new Primate is a terrible affliction to the Rock and its party.—A Baptist preacher in Brooklyn wants a Baptist Bible with "Immersion"

printed on every page and "watered with the paper!"—What a time the world is having with centennials! We have had American Centennials, and the Germans are about to have a Luther celebration, and Zwingly comes in January, and some years hence, Calvin. The deliverance of Vienna from the Turks was celebrated last month. The close of each century seems to be pregnant with great events.—Some Germans sent to Spain a book entitled, "An Easy Method of Reading and Arithmetic." The custom house officers decided that these were religious books. The authorities refused to allow them to go to public sale, and as they were not written by Romanists they must be burned. Since the discovery of America, Spain seems to have progressed backwards. Did Columbus exhaust her resources?—It was a bright thought in King Alfonso to send a good sum for the relief of the poor of Paris, on his return home after the insulting reception he got there. But he could well afford to do it. The treatment of the Parisian mob was the best thing that ever happened to him. It made him popular at home, which nothing else ever did.—A Scotch farmer was recently suspended from the Kirk for allowing dancing in his barn. The report does not say whether it was his horses or his servants that "trippe" the light fantastic toe." If horses may prance why should not boys and girls dance?—President Arthur lately acted as pall-bearer at the funeral of an editor, a personal and political friend.—Attention has been called to a few typographical mistakes in the published report of the Committee on the Prayer Book. These are less in number, Dr. Huntington stated in his remarks to the House of Deputies, than the misprints in the Standard Prayer Book. The report is a credit to the Committee, typographically and in every other way.—The North Texas Churchman, referring to the present low price of the LIVING CHURCH, says: "How the publishers can do this is one of the profound mysteries of newspaper progress." But they can do it, and are doing it.—There are many "profound mysteries" of progress in Chicago, and the LIVING CHURCH has only put into newspaper work the spirit of enterprise, that has made Chicago what it is.—The Kalendar mentions, as a curious coincidence, the fact that immediately under the pulpit of Christ Church, Philadelphia, from which the Right Rev. Thomas M. Clark, D. D., Bishop of Rhode Island, delivered the Convention sermon, there is a marble slab bearing the inscription, "Sacred to the memory of Thomas M. Clark."—Many Churchmen are looking for the action of the present General Convention towards making elective the office of Primus or in some way towards providing that it may not devolve upon an aged Bishop who needs relief from work. There is no doubt that a large majority are prepared for a change in the law relating to the Primacy of the Church in the United States.—The Bishop of Honolulu, now in England, has made an earnest appeal to the Sisters of St. John-the-Divine, to send nurses to his Diocese. The ambassador also urges the request on behalf of the Government.

A pastor in one of our western cities, in preaching a farewell sermon, told the people plainly of their short comings. One of the discouragements of his work, he said, had been habitual non-attendance of a large number of the congregation. Another difficulty he had experienced, was the hasty and thoughtless criticism of the pastor by church members in the presence of children. His influence was injured among those to whom he might do the most good. Again, the pastor was slighted and his influence lessened by the habit of parishioners of calling in some other priest or a bishop to baptize and marry members of his flock. Another drawback to the pastorate was the general desire for sensational preaching. These discouragements are probably very common to the clergy, but who that tries to do anything earnestly has not great difficulties to contend with? A pastor must learn to endure hardness, and his people should lighten his burdens as much as possible.

The presence as one of the officiating clergymen of the Rev. Dr. Potter, Assistant Bishop elect of New York, at the obsequies of Dr. Ewer is a gratifying, though

not unexpected proof, of the fitness of Dr. Potter for the high office to which he has been called. He thus shows that he intends to follow closely in the footsteps of his illustrious uncle by manifesting a large hearted and truly Christian sympathy with all those who love God and the Church, no matter what may be their party name.

As may be seen by advertisement in another column, the entire edition of the late Rev. Dr. Ewer's celebrated article on "What is the Anglican Church" and his Open Letter to Bishop Huntington, recently published by the LIVING CHURCH COMPANY has been exhausted. A new edition, revised and corrected, will be ready in a few days. To it there will be prefixed a special memorial preface.

Some very conscientious people object to high license and to any license, for the sale of liquor, on the ground that it is legalizing wrong. A Chicago daily takes this view of it, which, if it does not satisfy theorists, will commend itself to practical men:

Since the liquor saloons originate and foster most of the vice and crime of every city, the license fees on these establishments ought to be raised to prices that will yield revenue enough to support a police force of sufficient strength to preserve order, arrest criminals, repress crime and protect the lives and property of law-abiding people.

The Board of Managers of the Foreign and Domestic Missionary Society.

To the Editor of the Living Church.

The condition of its affairs and the appeals made in the last two numbers of the Spirit of Missions, naturally and worthily attract attention.

The causes appear to different minds, variously; and yet an unbiassed view of the whole situation and work, should be the desire of all. It would, perhaps, be impossible to expect a perfect agreement on all sides, but fairness and justice should pre-eminently characterize all sentiments and discussion.

A recent writer in the Standard presents views and arguments, among which one can be regarded with serious attention by each member of the Church, who also is a member in fact of this society. It shows by figures carefully tabulated, that during the last four triennial periods the amount contributed to the general funds of the Board, per communicant, has steadily diminished, and the sums given as "specials" have increased disproportionately large, and latterly to about one third of the whole amount contributed. The writer argues from that, an increasing distrust in the management. The present writer would view the whole subject in a somewhat different manner:

1st. Such a state of facts as shown by these figures is worthy of serious and attentive consideration by each one of those communicants upon whom falls this diminishing contribution. The question should be, "Is it I?"

2nd. The specials it may, and no doubt would, be found, are largely prompted by the intelligent and zealous manner in which the work of Missions, not only in our own country, but in the whole world, are portrayed in the publications of the Board, and by the earnest personal appeals made by those engaged to lay the subject before the Church from time to time, and from place to place, in a manner not possible to be performed by any than personal appeal in the great gatherings of the Church.

3rd. The increase of the Missionary Episcopate within the past few years, has brought the efforts of those Missionary Bishops to bear upon their respective fields and attracted to each, sums greater than could ever have been otherwise secured through the Board of Missions alone, so that while the Church in the aggregate has enlarged her work, and contributions to it, measurably, it does not all appear in the financial statements made by the missionary society.

4th. The Church must admit, that it is chargeable with too much indifference, in view of the vast magnitude of the field now ready as never before for profitable occupation. Indifference not only to their duty in this great work, but also to the appeals made to their intelligence, and manifest carelessness as to informing themselves upon the subject of missions anything like to the extent which they

would be enabled to do, if they read with ordinary interest the information so easy to obtain and which is thrown aside when brought before them without even the curiosity to read.

5th. The publishing of large bequests, notably one which startled the Church two years ago or more, conveyed the impression that the Board would be supplied with a sufficiency to enlarge its operations, and yet those so impressed have not with anxiety followed the result to its disappointing accomplishment.

All these serious influences have had their weight on the one side and the other. A disturbing factor not yet disposed of, has no doubt dissatisfied many, and, in reviewing the whole subject, ought to be mentioned.

The "Mexican" work has had its ardent supporters, and its critics and opponents. Individuals by personal visitation to Mexico, and others from information in which they confide, are convinced that appropriations from the general fund ought not to be made, nor should the responsibility of its support or direction, even in an indirect manner be undertaken by the missionary society of our Church. This difference could be healed by surrendering the entire Mexican work to its League, and to such of its friends as desired to carry on a work, in a country whose Church cannot, by its compact with ours, submit to any dictation in case of dissatisfaction, if it was desirable or deemed necessary of enforcement.

Again, some are willing to believe that distrust of the Board of Managers has been engendered from its reticence on matters under investigation, respecting the "Church of Jesus," when, if the matter was understood in its true light, such a judgment would prove both baseless and unjust.

The "Mexican Commission" was created by the General Convention. Its acts, its investigations, its committees are not under the control of the Board of Managers, and its deliberations or reports are not the property of the Board, and so cannot properly be published or made known by the Board. This fact has been almost entirely overlooked. That Commission is not under discussion here, but the great work of the Church in her missionary department has enough to engage the cooperation and hearty sympathy of her members everywhere, and not only deserves undeviating energetic support, but to be cherished in the full spirit of charity, sympathy and espousal.

CARLOS A. BUTLER.

Prayer for the Whole State of Christ's Church Militant.

To the Editor of the Living Church.

I have not before me the Report of the Joint Committee on the Book of Common Prayer, nor am I aware that it is accessible to me; but I infer, from your silence on the subject, in your issue of the 22nd ult., that no change has been proposed in the Prayer for the whole state of Christ's Church militant. That some of our clergy understand the word "Oblations" in that Prayer to mean both the elements and all the other offerings made except Alms, I am fully aware; but I judge that many more, while admitting that it sometimes has a wider significance, think that here, in the Communion Office, it means only the Elements. According to this latter view, whenever other Offerings are made besides Alms and Oblations, we are not provided with language in which to specify them. Why not be allowed to use the additional expression, "and other Devotions," as found in the Rubric preceding the Prayer? G.

To the Clergy.

The Editor of the PARISH AND CLERGY LISTS for the LIVING CHURCH ANNUAL for 1884 desires respectfully to state the following facts to his brethren of the clergy:

1. The names of Parishes, etc., the number of Communicants, names of Rectors, or Clergymen in charge, are taken from the lists as given in the Convention Journals of the several Dioceses, and are copied as accurately as can be done by the editor.

2. As it quite often happens that mistakes occur in these journals themselves, the editor would be under obligations to the clergy if they would send to him such corrections as are proper to be made.

3. As the obtaining of a correct Clergy List is a matter which chiefly concerns the clergy themselves, it is above all things desirable that, in case of a change having been made since last November, the editor should be duly informed of the same. Otherwise he must feel obliged to disclaim the responsibility for mistakes or inaccuracies which might easily have been prevented by the sending of a brief notice. Every effort will be made to secure accuracy, and to do so will not be difficult if the clergy will kindly interest themselves in the matter to the extent of one postal card.

Indiana's Bishop.

The one hundred and thirtieth name has now been inscribed on the Apostolic roll of the American Episcopate. On Sunday last, in St. Mark's Church, Philadelphia, David Buel Knickerbacker was duly consecrated for the office and work of a Bishop in the Church of God. There was an immense congregation, and of course a large number of Bishops and clergy. The chancel was very handsomely decorated, and the imposing ceremony was conducted with great and fitting solemnity. As the surpliced choir emerged from the vestry they began the processional, "O! day of rest and gladness." Following the choir were Bishops Lyman, Cox, Robertson, Seymour, Scarborough, and Niles, their attendant chaplains, many of the reverend clergy, and Bishop Medley, Lord Bishop of Frederickton and Metropolitan of Canada. In the nave were Bishop-elect Knickerbacker and the attending presbyters, Rev. John B. Wakefield of Indiana, Rev. W. W. Raymond of Indiana, and Rev. E. S. Thomas of Minnesota. There were with in the chancel rails, Revs. Abraham Reeves, Walter Scott, and John J. Faude, of Indiana; Rev. Thomas Hickey, Professor of the General Theological Seminary, and others. Bishop Cox took his seat upon the Episcopal throne. Bishops Cox, Lyman, and Robertson read the service. Bishop Whipple, of Minnesota, preached the sermon. His text was Matthew xxviii, 18, 19, 20.

The closing words of the venerable and saintly preacher, addressed to the Bishop-elect who had for so long a time been his most valued clerical assistant, were very touching and appropriate:

My brother beloved, my heart is overflowed as I bid you God-speed to-day. For almost a quarter of a century you have been my own son in the Gospel. These years I have watched you with a father's care. Your whole ministry has been given to a flock of which you were the first and only pastor, always foremost in missionary labors. Always glad to minister to the sinful, the sorrowful, the sick, and the dying, few men have been permitted to so endear themselves to the flock committed to their care. We shall miss your strong arms and stout heart. The poor, the homeless, the suffering will miss the one whose willing feet were always at their door in the hours of sorrow and death. The poor red men, who knew you as a brother and a companion, will miss their earliest friend, who all these years have shared in yours and your people's love, will miss you everywhere save from my heart. I would not keep you if I could. The Master calls you, and you shall go, laden with the love of all our hearts. You go in the full maturity of a rounded manhood, strong to endure the hardships of a good soldier of Jesus Christ. In this most solemn hour of your life, forget these Bishops, forget this gathered congregation, think only of our blessed Lord, and think of yourself as receiving from His pierced hands this apostleship. That so, by the consecration of your whole self, body, soul and spirit, through the power of the Holy Ghost, which you receive this day for this apostleship, you may so fulfill your office that you may receive from Him the crown of life.

Bishop Cox, of Western New York, was the Presiding Bishop; Bishop Seymour, of Springfield, the Presenter; Bishops Robertson and Scarborough the Assistants; and the Prayer of Consecration was read by the Metropolitan of Canada.

The Diocese of Indiana has great reason to rejoice at this happy termination of its long widowhood. A new era of work and progress opens before her; the noble, almost unique, record of Gethsemane Parish, Minneapolis, proves what the new Chief Pastor can do for the Master's cause. Hearty are the prayers for his success and welfare. Ad multos annos!

Is There a Flaw Anywhere? Suggestions to a Positivist.

A positivist is one who answers to all theological questions, "Nobody knows." A positivist grants; 1st. Things in their present shape were not always; 2nd. They did not arise by chance.

Question 1. Did the present things come from intelligence or non-intelligence? Ans. Nobody knows. But this is a dilemma, with only two possible alternatives. On the doctrine of chances—see any mathematical work—the probabilities of the case are represented by the fraction one half. There is no theology about this.

Ques. 2. The two possible cases again are that intelligence would wish to convey information to man, or would not so wish; which of these two is the more probable? Ans. Nobody knows. The fraction representing the chances of the whole is 1/2 x 1/2 = 1/4.

Question 3. If intelligence did so wish, would it have the power? Ans. Nobody knows. The fraction is then 1/4 x 1/2 = 1/8.

Ques. 4. If intelligence had the power, would it probably choose a method altogether ordinary or partly extraordinary? Ans. Nobody knows. Then the fraction of probability is 1/8 x 1/2 = 1/16.

Ques. 5. If extraordinary things thus happened, would they be likely to cease after a time or not so to cease? Ans. Nobody knows. Fraction 1-32. And it would make very little odds to me, as a Christian investigator, if it were 1-1000.

The probability then that there is an intelligent first cause, that that cause is able and willing to give information to man, that that information would be by a limited number of miracles, is, on positivist principles, one chance in thirty-two; that is, if I did not know that miracles had been, I should think there was one chance in thirty-two that they would be. Nor does it matter much if the denominator of this fraction were ten times thirty-two, for it would only be a parallel instance to a blindfolded boy drawing one particular ball out of a large number, shaken together in the wheel of a lottery. Hence, I am bound to approach the positive evidence of history, with no greater prejudice, no greater feeling of antecedent improbability, than

I would have in listening to the tale of so many worthy men who professed to have seen one given chance turn up out of a much larger number that were equally possible. If any one can show me the flaw in this train of thought, I should be glad to listen to him; for I confess I have tried in vain to see it for myself. POTSDAM AND SANS SOUICI.

Personal Mention.

The address of the Rev. A. B. Russell, after Dec. 1st, will be Pekin, Ill., he having resigned at Cumberland Furnace, Tenn.

The Rev. J. W. Elliott has become Assistant Minister of St. Andrew's Church, Baltimore, Md.

The Rev. Wm. P. Brush has accepted a call as assistant to the Rev. J. Carpenter Smith, of St. George's Church, Flushing, L. I., N. Y.

The P. O. address of the Rev. Dr. G. W. Gates has been changed from Luzerne, N. Y., to Westmoreland, Oneida Co., N. Y.

The Rev. Harry Chesley has accepted a call to St. Thomas' Parish, Md. Address, Croom.

The Rev. J. T. Wright, late of St. John's Church, St. Louis, Mo., has accepted a call to the rectorate of Holy Trinity Parish, Lincoln, Neb., and will enter upon its duties on Nov. 1st.

The Bishop of Louisiana arrived in New York from Europe last week and immediately proceeded to Philadelphia.

The Rev. Henry Langlois has resigned all the missionary work in the St. Croix Valley except Prescott, Wis., where he has removed, and should be addressed in the future.

Obituary.

LOCKWOOD.—Entered into Life, Harry Percival, son of Fred. W. and Amelia B. Lockwood, New Canaan, Conn., Oct. 10th, 1883.

ANDERSON.—Entered into Paradise, at Kosciusko, Miss., Sept. 2nd, 1883, Chapman Levy Anderson, aged 5 years, son of the Hon. C. L. and Mrs. N. J. Anderson. A pure and lovely child.

BASKERVILLE.—Gone to rest, near Winona, Miss., Oct. 10th, 1883, Maj. J. W. Baskerville, aged 64. A native of North Carolina, and a resident of Mississippi since 1855. He died in the faith.

Acknowledgements.

The Editor of the LIVING CHURCH gratefully acknowledges the receipt of the following sums, which have been duly applied to the designated objects: "A Churchman" for the support of the Candidate for Orders, mentioned in LIVING CHURCH of Sept. 15, \$5.00 Miss J. A. Chase, for tracts to be distributed gratuitously, 5.00

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. Cairo, Ill., Oct. 3rd 1883.

Miscellaneous.

GENERAL CLERGY RELIEF. (Shorter Title of "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the P. E. C. of the U. S. A.") This charity is not local or diocesan.

It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer, William Alexander Smith, 40 Wall St., New York, 123-cow-ly SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances and applications should be addressed to the Rev. Bisha Whittlesey, 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.

HACKENSACK, N. J., Sept. 24, 1883. Send your sons and daughters to H. B. Bryant's Chicago Business College, where you are sure they will have all the advantages that a first-class business college can furnish. The best of the cheapest.

A Rector, who can give highest references as to character, for general parish work, reading and preaching, desires another position as Rector or assistant. Address C., Office of the "Living Church" Co.

The Vestry of St. Luke's Church, Cleveland, Tenn., wish to correspond with Clergymen who will consider a call. J. H. Craighead, Sr., Warden.

SHIRTS BY MAIL.

It was with some hesitation that we consented to send for a lot of shirts to C. R. Quinby, Pleasantville Station, N. Y.; but it is with no hesitation that we say we were fully satisfied when they arrived. The best of wives carefully looked them over, and could find no fault with quality, make or finish, and when put on they proved equal in fit to shirts that have cost us more than three times as much. Hereafter when we want anything in the shirt line we patronize Quinby, of Pleasantville Station, N. Y. We advise the "Living Church" readers to do the same. See his advertisement in another column.

GROWTH OF A LARGE INDUSTRY.

Such has been the growth of the business of Wm. Knabe & Co., piano manufacturers, that even their immense factories have not been large enough for them. To accommodate this increasing business they have leased a large and convenient building just opposite their factories. The building was formerly used as a tobacco factory, and its size suits well for the purposes to which it will now be put. The building is on the southwest corner of East and W. at streets, fronting 155 feet on West street and 45 feet deep, with an engine house 10 by 45 feet. It is four stories in height, with a basement. By this extensive addition the firm will be able to increase its production to 70 pianos a week.—Baltimore American.

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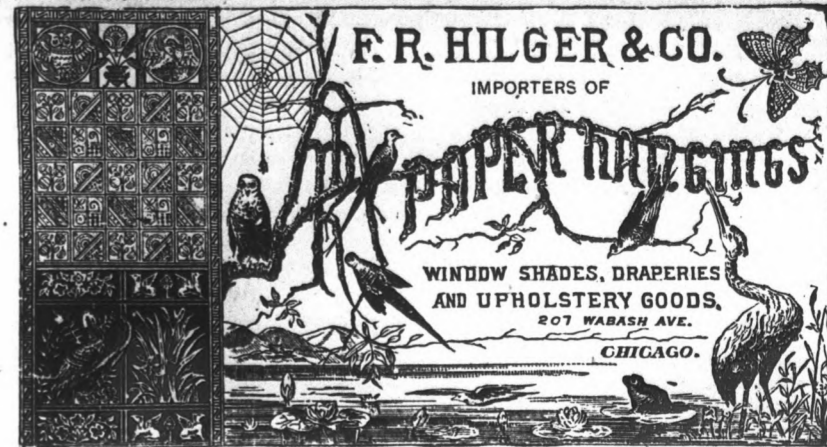
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CHURCH OPINION.

Pacific Churchman.

THE OPEN LETTER.—While many Church people will not be ready to follow Dr. Ewer up to the limit which he sets, and into all the nomenclature, practices and teachings which he announces as expressing the "whole" and "worst" of the Catholic Movement, yet it would seem that these might be safely recognized as within the permissible range of opinion and ritual usage in this Church. It will be noted that Dr. Ewer repudiates such extremists as Father Ritchie, of Chicago; and it is really the lawless manœuvres of a few of his ilk that is making nearly all the trouble charged to the Ritualists. If a limit could be fixed, by canon and rubric, upon the lines drawn by Dr. Ewer, and also with an equal generosity in the other extreme direction, and if it could then be secured that a Churchman anywhere between these broad bounds should be recognized as presumably loyal to the Church, and not to be sneered at as "no Churchman," and "Protestant," or as a "Romanizer," we believe not only the peace but the onward progress of the Church would be furthered as never before.

Irish Ecclesiastical Gazette.

NEWSPAPER CORRESPONDENCE.—There is a tendency to run in a groove and deal with a subject until it is thrashed out three times over. Especially is this the case with regard to Church newspapers. A favorite topic for writers to beat out on their theological anvil is the doctrine of Baptismal Regeneration, or that of the Real Presence, or of the Visible Church, which are discussed ad nauseam, and as a rule with but little results. There is also a tendency to discuss questions which have but little practical bearing on the interests and duties of daily life. It is wonderful to think of the attraction which abstract questions which lead nowhere have for the minds of some persons.

Episcopal Register.

THE TRANSFORMATION OF CHURCH PARTIES.—Party names may drop away as the nicknames at school fall away from men in real life because they are outgrown. The partisan of past days becomes a student of his own prejudices and holds with his reason what he before held only with his passions. The transformation of Church Parties into Schools of Thought is the result of increased industry in studying the nature of man and the Word of God, and is nothing less than a sign of a reviving discipleship under the tuition of the Great Teacher.

Southern Churchman.

THE GENERAL CONVENTION, will attract its due amount of attention; will do the work appointed it and depart. * * * There is only one way to expedite matters—to allow no new business to be brought forward after the first week, and limit speeches to ten minutes. Nearly three weeks are taken up in the session; large amount of time wasted; and how to do the work best is the problem. Gentlemen of the Convention, do as the famous Parliament did—pass "self-denying ordinance;" say no speech over ten minutes; and what a Convention it would be! And then if the Convention would meet every six years, instead of every three, this too would save both time and money. We want these two "self-denying ordinances," and our General Convention, which contains some of the ablest of ecclesiastics and the wisest of statesmen in the country, would set an example of wisdom and moderation that would soon be followed by other religious bodies.

Church Times.

FOOLISH RITUAL.—We will give one example which we have cited before; that of reading the Epistle and Gospel towards the East, and away from the people. This is simply done by some foolish persons because it is the modern Roman use, they not knowing, on the one hand, that it is not the old Roman use, as is proved by the great ambons or pulpits found in very ancient churches, turning towards the congregation, and designed for the deacon and subdeacon to read from; and on the other, that the two reasons which have led to the modern Roman custom do not and cannot apply in the Church of England—namely, the prevalence of solitary Masses, with no congregation, so that the mode of celebrating which gives least trouble to the celebrant can be adopted; and the fact that as the Epistle and Gospel are in a dead language, it makes no difference to the ordinary Roman Catholic church-goer whether they can be heard or not. We are obliged to have a congregation present, and the office is in the vulgar tongue, intended to be understood and followed by the people, so that none but a fool would do as we have said. But silly people do not ask the reason why, and accordingly the thing is done in some places.

Harper's Weekly.

THE ASSISTANT BISHOP OF NEW YORK.—The universal satisfaction and commendation with which the election of the Rev. Henry C. Potter to the Assistant Bishopric of New York has been received recalls the similar unanimity which greeted the elevation of Mr. Justice Gray to the Supreme Bench. Dr. Potter is the rector of Grace Church, in the city of New York; one of the largest, most prosperous, and most fashionable of the city churches, and no minister is more beloved and respected by his people. In his religious denomination he is a Liberal Churchman rather than a High or Low Churchman, and for that reason he is obnoxious to no ecclesiastical party.

This position is not of design, but results from personal character. No clergyman has been more severely tried by the perils of prosperity, and none has more simply and naturally surmounted them. His church is proverbially conservative. His own parish is, for a favorite pastor, a Sybaris. But Dr. Potter has kept his

church in the van of all good and charitable and humane enterprise. The poor and the suffering and the needy have always found his voice to be their voice, and his hand their hand, and in his devotion to the essential duties of a Christian pastor he has had no time, nor has he had the taste, for ecclesiastical bickerings.

What Dr. Potter has been as the pastor of a parish he will undoubtedly be as the bishop of a diocese—not so much an ecclesiastic as a liberal and humane religious leader, by his catholic spirit and his wise and generous activity bringing all other churches into sympathy, although not into communion, with his own. The community as well as his Church may well be congratulated upon his elevation.

Churchman.

BISHOPS PRESIDING.—While Churchmen cannot but admire the affectionate veneration which prompts the bishops to place at their head that one of their brethren who has longest held his high office, it is earnestly to be hoped that they will recognize that the interests of the Church require that the duties of the bishop-presiding shall no longer be laid upon a bishop through the accident of age, but by the election of his brethren.

Common-sense in Temperance Reform.

An editorial in the September Century discusses "The Temperance Outlook" with the following conclusions: That the temperance question should be made a political question is most desirable. No question more vitally concerns the whole country with respect to its highest welfare. We should have temperance men in office and temperance laws enacted. But temperance must be temperance. It must be a sensible and practical scheme that sensible and practical men will support which shall bring about the desired reformation. It must be a scheme which the great majority of moral men will recognize to be sound in its logic and even in its justice. Anything else than this may, under pressure of an excitement, achieve a temporary success, but only this will be a permanent cure of the rampant abomination. The liquor men are now more defiant and more numerous, in proportion to the population, than in any former period. They work their criminal mills openly in the face of all, and we see the streams of vice and crime pouring forth from these sources to lay waste the community and overwhelm the dikes which philanthropy has erected. The courts, the police, and the public officers generally, seeing the bold mien of these disturbers of the peace, find it easier for their weak natures to humor them and to connive at their wicked works than to oppose them. The great majority of the community are thus oppressed and tyrannized over by this minority, who laugh at law and hound the defenders of law. The only end of this enormity will be in the union of the majority, and this can never be effected by extreme measures or fanatical pronouncements. Discrimination between liquors that are hurtful and those that are (in moderate use) healthful; discrimination between modes of drinking, as treating and drinking at meals; discrimination between places for drinking only and places for lunch or dinner; discrimination between drinking on the premises where the liquor is sold and drinking it at home; discrimination between day and night in the sale—these and other like discriminations are to be made in place of the sweeping demands of the ultra men if a union of temperance forces is to be consummated. Without this union the evil must go on propagating itself daily, and on the so-called temperance leaders must rest the blame. They have constituted an unreasonable shibboleth. When they abandon that the enemy will be conquered, unless meanwhile the enemy shall have conquered all the ground and made our land a moral desert. Admirable laws, exactly suited to diminish the curse and destroy the political power of the rum interest, have been introduced into the New York Legislature, and would have been enacted but for the solid vote against them of the so-called temperance members, directed by their "Temperance" constituency at home. This class of reformers will have their zeal intensified by the action of Kansas and Iowa, and they may carry a few more of the States. Would to God their success were really success, that the rum interest were stricken to the heart by it! But not until the reaction takes place, and these men are convinced of their error and are ready to build on truth and not on impulse, can we expect that union of all good elements which will finally dig the grave of Rum and bury him beyond all resurrection.

Lay Co-operation.

The clergyman cannot accomplish his work single handed, although practically he is often expected to do so. It is contrary to the analogy which the apostle employs to illustrate the life and work of the Church; it is contrary to all experience in every other department of human activity, to demand of the head its own allotted work, conjoined with that of eye and ear, of hand and foot. No other religious body has as little aid from its laymen in the way of side-by-side co-operation as we have. They give money, but that, as a rule, is all. And yet in our general missionary field, there are a few splendid examples to stimulate the devotion of the rest. When our people awaken to the sense of responsibility in this regard; when each parish can show its little band of men zealous in good works, aiding in the Sunday-school or Bible-class, seeking out strangers and making them welcome in the church, or acting as agents of the Bishop in disseminating missionary information and interest among the congregation, we shall witness a great revival of zeal, and the Church will enter on a new career of prosperity. —Bishop Starkey.

BOOK REVIEWS.

POLITICAL ECONOMY. By Arthur Latham Perry, LL. D. New York: Charles Scribner's Sons; Chicago: Jansen, McClurg & Co. Price \$2.50.

This is the eighteenth edition of this standard work, mostly re-written, and printed from new plates. Dr. Perry has the great advantage of continuous teaching of the theme upon which he writes, and in the present volume we have the benefit of the experience and discussions of the classroom for a period of more than twenty years, in addition to the wide research of the author, in the field to which he has devoted himself. One of the fundamental excellencies of his philosophy is the taking of "Value," instead of "Wealth," for the corner-stone of the system. By this means Labor and Credit are assigned their true place in the economy of nations. The chapter on Credits is ingenious, original and able; though of the whole work this might be said. The historical chapters, on Political Economy, Money and the Tariff, are wrought out with great labor and accuracy. The motto of the book is "Quid pro quo. Sibi totique," and the author has well fulfilled the aspiration which Bastiat left to his readers, in these words which are quoted in the preface: "I hope yet to find at least one who will be able to demonstrate rigorously this proposition: The good of each tends to the good of all, as the good of all tends to the good of each; and who will, moreover, be able to impress this truth upon men's minds by rendering the proof of it simple, lucid and irrefragable."

SALAD FOR THE SOLITARY AND THE SOCIAL. By Frederick Saunders; handsome cloth, 526 pp., octavo. New York: Thomas Whittaker. Price \$2.00.

Mr. Whittaker has given us a new and luxurious edition of this popular book, enriched with fifty-two original designs by eminent American artists. The ingredients of the SALAD are twenty-six lively and entertaining numbers, on all imaginable topics, ranging from a "monologue on Matrimony" to "citations from the cetereteries," and from "pastimes of the Pen" to "the Lucroenes of Literature." Palpit peculiarities, and humors of the Law, of course, are in the mixture, whose compounding of infinite variety must offer something palatable to even the oddest taste. For reading aloud in social circles, hardly any other book could be suggested as likely to give more, if equal, satisfaction, and in the distractions of choice, which so often afflict intending book-givers (not to mention the afflicted book-seller), one may safely advise the buyer to resolve at once his difficulties by making a present of this, which is sure not to miscarry of pleasure in the acceptance.

MRS. GILPIN'S FRUGALITIES OR REMNANTS, and 200 ways of using them. By Susan Anna Brown. New York: Charles Scribner's Sons. Price \$1.00.

Those who have been fortunate enough to own a copy of "Forty Puddings" will hail with delight this charming little volume, which in no way falls short of the first, and in quantity exceeds it. The author takes much pains to show, how best to save, spend and use everything; and her recipes are sensible, and productive of results which cannot fail to please the most fastidious housekeepers.

"Here Mrs. Gilpin, blessed dame, Who was her John's most precious treasure, Tell's you, dear lady, 'tis no shame To bend frugality with pleasure."

WAR SONGS. For Anniversaries and Gatherings of Soldiers. To which is added a selection of Songs and Hymns for Memorial Day. The music is for Male Voices, and has accompaniments for Piano or Organ. Price 50 cts. Boston: Oliver Ditson & Co. Grand Army Songs might be a better title than the other, which, however, simply indicates the melodies which came into notice during our great national struggle. The bitter thoughts of war times have long ceased to trouble us. The music of the camp will always have a charm to those that heard it, and the patriotic songs sung at home will long have place among the lyrics of the nation.

THE LADY OF ST. OVEN. By S. M. Sitwell. Price 30 cents.

UNDER CANVAS. By F. Bayford Harrison. Price 15 cents. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co.

These are very cheap and attractive little volumes, and can be safely commended to our children, bearing the imprint of the S. P. O. K. DEVOTIONS FOR HOLY COMMUNION. Compiled from various Sources. With an Introduction from the writings of the Rev. Edward Bouverie Pusey, D.D., and a Preface by the Rev. Geo. Edward Jelf, M. A. New York: E. & J. B. Young & Co. Price 75 cents.

This compilation is made by the only surviving daughter of Dr. Pusey. It will be welcomed with thankfulness by all who have found refreshment and comfort in the great master's writings.

HEART CHORDS. My Walk with God. By the Rev. F. Montgomery, D.D., Dean of Edinburgh. Price 40 cents. My soul. By the Rev. P. B. Power, M. A. Price 40 cents. London: Cassell & Co; Chicago: Jansen, McClurg & Co.

Several other volumes of this interesting series have received favorable notices in these columns. Each volume is brief, and divided into short chapters easily read by busy people.

THE IMITATION OF CHRIST. By Thomas à Kempis. Boston: Jas. R. Osgood & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

This edition of a standard work is admirable in respect to typography, paper and binding. We do not remember any edition so attractive at so low a price.

PLATO'S BEST THOUGHTS. Compiled from Prof. Jowett's translation of the Dialogues of Plato. By Rev. C. H. A. Bulkley, D. D. New Edition. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50. "Who can overestimate," says Emerson, "the riches with which Plato has enriched the minds

of men." Not only in imagery but also in ripened thought and philosophy, i. e., wisdom, does Plato stand, "the first master, in the best times." Doubtless he was the foremost thinker, the finished man of the Greek civilization; typical of its highest excellence, manifesting its greatest possibilities, and showing least, of all whose writings and records have been preserved, the imperfections of unregenerate humanity. To know him is to know Intellect at its best, to be acquainted with Mind in the exercise of its most exalted powers.

In this busy age of complicated and conflicting duties, we cannot, the most of us, converse with Plato in his own language, nor can we easily find time to read a full translation of his marvellous works. We may be thankful to a judicious editor who has called for us the choicest flowers in this garden of delight, and enjoy the fragrance and beauty of the fadeless garland that he has made. From the selections in the volume before us, we may study Plato as philosopher, moralist, logician, rhetorician, scientist, critic, and poet. The selections, alphabetically arranged, would be more readily available for reference and use, if an index had been provided.

PAULINE CHARITY. Discourses on the Thirteenth Chapter of St. Paul's First Ep. to the Corinthians, by the Rev. Joseph Cross, D. D., LL. D., Author of "Evangel," etc. New York: Thomas Whittaker. Price \$1.50.

These discourses Dr. Cross thinks are probably the last he will ever publish. They make up the fifth volume of his writings published within the past two years. It is only natural to suppose that their composition cannot entirely be assigned within that period. Near the close of a busy life Dr. Cross seems to have taken a review of all his writings that he has thought worthy of preservation, and to have issued these selections from his workmanship as a memorial of his ministry. All his sermons, while they present nothing strikingly new or original in either thought or rhetorical structure, are well worth reading.

SISTER LOUISE. The Story of her Life Work. By M. Van Rensselaer, D. D., LL. D. New York: E. & J. B. Young & Co. Price 75 cents.

"Hopeful, trustful, self-forgetful," the devoted life was closed at the age of thirty-two. Louise Gardiner Hall was a member of "The House of the Holy Comforter," and "Mother" of the Church Home for Incurables." The Story is told with loving and reverent appreciation, the Sister's letters forming a large portion of the work. One must be past feeling if some of these do not bring tears to his eyes. Would that the book might be read in every household of the Church! It would result in larger confidence in our Sisterhoods and greater gifts for the maintenance of Church Charities. The publishers of her biography have issued her collection of texts and hymns for every morning and evening of the month, under the title of "Manna." Price 50 cents.

ENGLISH CATHEDRALS. Their Architecture, Symbolism and History, compiled by E. W. Boyd, Head of St. Agnes' School, Albany. New York: Thomas Whittaker. Price 60 cts.

Would be a useful little book for a Sunday School library. The first part is a glossary of terms used in church architecture with illustrations. The other half gives slight, sketchy accounts of the Cathedrals. It contains an evident error in treating of York Minster, whose dimensions are given as 524 feet by 109, with the statement that "fifteen large churches might be placed within it," which would make the average of each church 35 feet by 7 1/2. The statement is correct that it is the largest English Cathedral; but now compare the above-given dimensions with Ely's 537 by 279.

LIFE OF WAGNER. By Louis Nohl. Translated from the German by George P. Upton. Chicago: Jansen McClurg & Co. Price \$1.25.

This series of Biographies of Musicians comprises the lives of Mozart, Beethoven, and Hayden, with the one given us in the volume just issued. The Biographies of the first triumvirate of German music have been received with great satisfaction, and the sketch here given of the youngest of the second triumvirate (Weber, Gluck and Wagner) does not fall below the former in excellence. The fact that the author has received the first prize offered by the Prague Commission for the best essay on "Wagner's Influence upon the National Art," will lend additional interest to this volume. As an aid to the understanding of the poetry and music of Wagner's works this biography is invaluable.

Rights of a Diocesan Convention; a Letter in Reply to the Opinion of the Hon. S. Corning Judd, is the title of a pamphlet issued by the Chapter of the Cathedral, in the diocese to which reference was made in Mr. Judd's Opinion. The writer contends that dioceses may rightfully exercise all powers not limited by Rubric or by the Constitution of the General Convention. Neither the Constitution nor the office of Institution makes the settlement of a Rector mandatory upon the Bishop. A Canon of General Convention cannot have force as against Diocesan Canons, unless required to make effective some principle or purpose of the Constitution. It is quite doubtful if the general Canon means that engagement by a parish is equivalent to the settlement of a Rector, regardless of Diocesan rules.

Dio Lewis' Monthly for October has an attractive table of contents. We wish the editor every success in his crusade against disease and its causes. The magazine is beautifully printed in very large type. New York: \$2.50 per year.

We have received from Messrs. E. and J. B. Young & Co., two cheap tracts published by the Christian Knowledge Society, "The Church of Rome and the Church of the Bible," and "The Claims of the Church of Rome."

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Calendar.

October, 1883.

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

Canadian Church Affairs.

From our Special Correspondent.

The Toronto Rectory case is to be fought out in the courts after all. After a number of meetings, negotiations have completely fallen through and matters are now in the same lamentable statu quo as they were from the first, with an infusion of extra bitterness.

The venerable and now feeble Bishop of Niagara is, it is rumored on good authority, to have an assistant. Two names, viz: Archbishop Dixon, of Guelph, and Dr. Moeckridge, of Hamilton, are freely mentioned.

The school of the Holy Trinity, to which I alluded in a former letter, is now, thanks to the energy of the Rev. Mr. O'Connell, associate rector of the Pro-Cathedral, London, Ontario, in full working order.

The parishioners of Trinity church, Winnipeg, are erecting a magnificent edifice, in place of their old house of worship. The new church, which is designed by Mr. C. H. Wheeler of Winnipeg, is cruciform, with a nave 100 feet long by 52 wide, with north and south transepts, a chancel 40 feet long, a massive tower and spire, with a total height of 180 feet.

The Rev. Canon O'Mara has been appealing for more clergymen for Rupert's Land in the Canadian religious press. It appears that there is at present almost a clerical famine in this rising diocese.

A movement is on foot to provide the Bishop of Ontario with a see house at Kingston. It is probable that Dr. Lewis will eventually procure a coadjutor, filling the much needed division of the diocese.

Bishop Williams, of Quebec, has just returned home from his perilous and arduous visitation to the Labrador coast. Fears were at one time entertained of his lordship's safety owing to a storm, which so delayed him as to prevent his attendance at the Provincial Synod.

The Journal of the Provincial Synod of the Church of England in Rupert's Land, held on the 8th and 9th of last August, contains the Address of his Lordship, the Metropolitan, in which he refers to the wonderful change that has taken place in the country, since the last meeting of the Synod, in 1879.

My strength is as the strength of ten because my heart is pure. A year or two ago, in the choir vestry of St. Peter's, Eaton Square (at that time the parish of holy George Wilkinson, now Bishop of Truro), five simple obligations had been worked out, which have been substantially adopted by the White Cross Army.

The Bishops of those far-away Dioceses in the extreme north-western portion of the Dominion of Canada, are passing through the same bewildering experience which has been the lot of many of your own Western Bishops; immigrants pouring in upon them like a flood, and no provision for their spiritual needs.

It is currently reported that one of the proposed new bishoprics is likely to be conferred upon the Ven. W. Cyprian Pinkham, B. D., Archbishop of Manitoba.

On occasion of the laying of the corner-stone of the new Trinity Church, Winnipeg, in August last, the Bishop of Saskatchewan gave some amusing reminiscences of the early history of the now flourishing parish. The Winnipeg Daily and Weekly Free Press quotes his Lordship, as follows:

It was just about seventeen years, almost to a day, since he joined the Church in this diocese. He had been at the same university in the north of Scotland as his friend the Metropolitan, and those long years of toil had been years of happiness and contentment. The changes were many that had occurred in Winnipeg in those seventeen years. Then they came by rail from St. Paul to St. Cloud, after which the long prairie journey began of 430 miles. Of this distance 300 consisted of uninhabited prairie. He well remembered the difficulty that attended the building of the first church here, and that after its completion a terrible tornado levelled the little church to the ground, killing one of the workmen.

The parishioners of Trinity church, Winnipeg, are erecting a magnificent edifice, in place of their old house of worship. The new church, which is designed by Mr. C. H. Wheeler of Winnipeg, is cruciform, with a nave 100 feet long by 52 wide, with north and south transepts, a chancel 40 feet long, a massive tower and spire, with a total height of 180 feet.

The White Cross Army.

Some time ago the Bishop of Durham, a prelate who has taken a great interest in the moral training of young men, inaugurated a movement for the promotion of Purity. It took the form of an Association, under the expressive title of "The White Cross Army," and seems to be destined to accomplish, under the Divine blessing, a vast amount of good.

The true way to apply a remedy, the Bishop maintains, is to go direct to the causes which lead to that degradation. To establish penitentiaries for the reception and reform of degraded women is like establishing hospitals in order "to accommodate the results of open drains and neglected sewers."

Penitentiaries, reformatories, hospitals—these and other curative agencies, however benevolent in purpose and useful in operation, are quite powerless to stem the torrent of misery and vice. We must strike at the root of the evil. A more wholesome and righteous public opinion must be created in the matter of social purity.

It is this conviction, then, that has led to the formation of the "White Cross Army," a peculiarly happy designation, combining as it does, the idea of purity, of Christian principle, and of discipline and order. It has adopted as its motto, the words:

My strength is as the strength of ten because my heart is pure.

A year or two ago, in the choir vestry of St. Peter's, Eaton Square (at that time the parish of holy George Wilkinson, now Bishop of Truro), five simple obligations had been worked out, which have been substantially adopted by the White Cross Army. They are as follows:

I PROMISE BY THE HELP OF GOD.

- 1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.
5. To use every possible means to fulfil the command, "Keep thyself pure."

On this simple basis, at crowded meetings of men and boys—solemn, earnest, enthusiastic meetings—organizations have been formed in affiliation with the White Cross Army, in various parts of England. The nature and order of these gatherings is thus described:

The order of the meeting is a very solemn one. The meeting had been previously advertised under the title of "True Manliness," posters having been placed in all the principal thoroughfares and shop-windows, and much private effort expended as well on getting it up. The principal speaker gives the opening address. The chairman then passes the obligations one by one, those who assent to take them as the principles of their daily conduct being asked to hold up their hands to God. Before the last, from its peculiarly responsible and solemn character, there is generally five minutes silent prayer before the hands are held up to God. By this simple action the men are made to feel their responsibility, and to commit themselves, at any rate, to the acknowledgment of right principles, which surely is in itself a great step to forming a more righteous public opinion, even where the right principles are not always acted up to.

An Old Time Layman.

By Wharton Dickinson.

The Centennial Convention of our Church, now being held in Philadelphia, is attracting general attention throughout the country. More especially are we interested in the associations which cluster around Christ Church. In this connection, may I not have space to speak briefly of one, who, though not so distinguished as Washington, Franklin, Morris, or Hopkinson, played no small part in the historical drama which surrounds this venerable and sacred edifice. I allude to Hon. John Read, Senior Warden of Christ Church, 1801-1817. John Read was born in Philadelphia, July 7, 1769 (son of Hon. George Read, a signer of the Declaration of Independence, a Framers of the Federal Constitution, Vice President of Delaware, and Chief Justice of her Supreme Court, besides other offices held), entered Princeton under Witherspoon, in 1784, graduating in 1787. Of his political life I shall make brief mention. He was Agent General for British Debts, 1797-1809; member Common Council, Philadelphia, 1809-12; member Select Council, 1812-15; member Assembly, 1815-16; State Senator, 1817; State Director, Philadelphia Bank, 1817-19; City Solicitor, 1818; President Philadelphia Bank, 1819 to 1841.

Mr. Read came to his love for the Church by inheritance. His maternal grandfather, Rev. George Ross, was the beloved Rector of Emmanuel Church, New Castle, Del., for nearly fifty years. After leaving college, Mr. Read read law and was admitted to the New Castle Bar in 1791, but immediately removed to Philadelphia, where he soon established a large and lucrative practice, but, though a man of great ability, he has been lost in the shadow of the fame which surrounds the memory of his father, Chief Justice George Read of Delaware, and that of his son, Hon. John Meredith Read, LL. D., late Chief Justice of Pennsylvania. He has, as it were, been literally ground between the upper and nether millstones.

Upon his removal to Philadelphia he attended Christ Church, and was one of the earliest persons confirmed by Bishop White. He was a vestryman as early as 1798-99, and, in the spring of 1801, was elected Senior Warden, holding that place until 1817. He was a Churchman of the Bishop White school, and a warm personal friend, and staunch adherent of that venerable and much loved prelate. He was one of the committee that built St. James' Church, and was its Senior Warden from 1817 to 1841, when he removed to Trenton, N. J., and joined Old St. Michael's, of which he was Senior Warden, from 1842 until his death.

I well recollect my last visit to this dear old man, who was my great uncle by marriage. It was in May, 1854, two months previous to his death. I was then in my fifth year, but I well remember the circumstances. The old gentleman was sitting in an easy chair, near an open fire, for the day was cool, and he was old and feeble. The open Bible lay upon his knees. When I entered he removed his glasses, and taking my hand, inquired kindly after my mother and sister. He then asked my nurse, who accompanied me, if I had been a good boy of late, (a very pertinent question as my reputation for mischief in those early days, was anything but savory) evidently, however, her answer pleased him, for he desired an attendant to hand him a little red book that was lying on an adjacent table. It proved to be a book of Common Prayer printed in 1810. This he gave me, telling me he had made constant use of it for forty years and more, using it seven years in Christ Church, twenty-four in St. James' and over twelve in St. Michael's. I have used it nearly thirty in St. Michael's, Toronto, and St. Luke's, Soranton. It bears on its cover the following inscription in gold letters: "John Read, 1769-1854, Senior Warden, Christ Church, Philadelphia, 1801-1817."

Mr. Read was frequently a delegate to the Diocesan Convention of Pennsylvania and New Jersey, and once or twice at least, to the General Convention. He was a warm personal friend, of the late Rt. Rev. William Heathcote D. Lucey, D. D., Bishop of Western New York, who, I believe, was Rector of St. James' when Mr. Read was Warden there. Mr. Read died July 13, 1854, aged 85 years, 6 days.

The new Bishop of Argyll and the Isles, says, in a letter to an English contemporary, "So far as my experience goes (and I have had a great many candidates to prepare during the last sixteen years,) I am persuaded that from ten to twelve, rather than from fourteen to

eighteen, is the best time for confirmation, and, above all, for first Communion. Both should, I feel sure, be received, if possible, while children are yet under the influence of the Sunday-school, or corresponding home training.

"It is then that their hearts are tender and most easily led and impressed. A year or two later, the world, the flesh, and the devil have far more power in almost all cases—and certainly among the laboring classes; boys who at fourteen go out to work for themselves have a comparatively poor chance of preparing for confirmation and first Communion. I am sure thousands and tens of thousand die without ever having received the Blessed Sacrament, because they were not confirmed in childhood—i. e., before the age of twelve."

Church Work.

Fond du Lac.—In the October Spirit of Missions is published an appeal from the Oneida Indians in the diocese of Fond du Lac, for aid in the completion of a large stone church which they are striving to build. They are in the missionary charge of the Rev. E. A. Good-nough, a veteran worthy of the name. Both he and Bishop Brown are very anxious to aid these converts from heathenism, who have shown the will and capacity to help themselves. They have not before asked for aid in building. For the last eleven years they have been doing all they could toward the new church. Besides hauling stone, they have raised on an average about two hundred dollars a year in cash toward the new building. This proves their devotion to the work and shows how long a time they would have to work before they could raise the sum needed without help. They have collected about \$2,600 in cash and need about as much more. Their old church is a structure of wood, too small for the uses of the tribe, out of repair and unsafe. The Oneidas have slowly increased in number. There are now about fourteen hundred in all, of whom about nine hundred are baptized children of the Church. These steadily improve in Christian character and in the arts of civilization, forming a community much respected for honesty, industry and general morality. They are lovers of divine worship, and are reverent, patient and docile. Old and young, men and women, throng the church in such numbers that they require a building both commodious and strong. A suitable plan has been made for the church by the Rev. Charles Babcock, professor of architecture, Cornell University. The case of these Oneidas appeals strongly to the hearts of Churchmen.

Western Michigan.—On Tuesday, Oct. 9th, the foundation stone of St. Marks' Church, Newaygo, was laid by the Rev. F. C. Coolbaugh, Rector of Grace Church, Grand Rapids, acting for Bishop Gillespie. The Revs. R. H. Dennis, of Whitehall; J. E. Babcock, Diocesan Missionary, and W. T. Whitmarsh, Rector of St. Paul's, Muskegon, took part in the ceremony; the latter of whom delivered an address in which he spoke of the numerous religious organizations in every town as sadly injurious to the work of God and the salvation of souls, and recognizing the responsibility attached to those who started a new organization in any place. He justified the act of the day by a review of the historic evidence of the identity of the Church with the body organized by the Apostles of our Lord, and by a enumeration of the spiritual aids and graces which the Apostles in Scripture assert to have been committed to the Church by God for the salvation of men.

The service was fully rendered, and attended, in spite of falling rain, by a large congregation. The building will be of brick, and the plans provide for a very Churchly edifice. In the evening, Evening Prayer was read in the Good Templars' Hall, by the Rev. F. C. Coolbaugh, and the Rev. W. T. Whitmarsh preached, from I. St. John, v. 4., to a good congregation.

Western New York.—The Bishop mentioned in his Annual Address that he had recently ordained to the diaconate Mr. Cyrus P. Lee, a wealthy banker of Buffalo, who for the past seven years has driven out to an outlying town every Sunday to read service. Feeling at last that he could better perform his labor of love if ordained, he asked for ordination to the perpetual diaconate. The significance of the incident lies in the fact that Mr. Lee does not give up his business, nor is he authorized to preach. He is simply a Christian layman licensed to perform certain clerical functions, but neither asked nor expected to withdraw from the world.

New York.—St. Ann's Church, in Eighteenth street, near Fifth Avenue, celebrated its thirty-first anniversary on Sunday, October 7. A sermon was preached by the Rev. Mr. Krans and interpreted for deaf-mutes by the Rev. Dr. Gallaudet. There was a large attendance. Mr. Krans reviewed the past year, and stated that the ties of parish life had been strengthened and that a strong esprit de corps existed among the congregation. The income from the fund in hand, now about \$22,000, although not available for use until the principal amounted to \$30,000, was at least \$1,500. He said that the aggregate receipts for the various offices were greater than they had been for the past ten years. The number of families belonging to St. Ann's Church was estimated at 150, 80 of these being deaf-mutes. The individual congregation amounted to 1,000, 800 of whom were deaf-mutes, while the present number of communicants was 536, 100 being children of silence. Mr. Krans stated that they needed parish buildings very badly in the shape of clergy club, and reading rooms, well lighted, ventilated, and inviting. St. Ann's required an endowment of \$100,000, and the earnest help of the congregation was solicited in order to attain that figure. Dr. Gallaudet was present at the Brussels Convention on Aug. 13 last, and stated it as his opinion that the American deaf-mute institutions were far ahead of those of other countries.

The funeral of Mrs. Maria Louisa Burnham was largely attended at Grace Church on October 9th. Mrs. Burnham was the daughter of the late Right Rev. Bishop Brownell. The Church was well filled with ladies and gentlemen who had been associated with Mrs. Burnham in the many charitable enterprises with which she was identified. Among those present were ex-Gov. A. B. Cornell, Drs. W. H. White and Egbert Guernsey, E. S. Jaffray, ex-Surrogate Calvin, Col. Fredrick A. Conkling, the Rev. Mr. Donald, Daniel C. Blodgett, Philip Van Valkenburg, W. A. Ogden Hegeman, J. N. Plumb, George Bliss, John D. Jones, Thomas Slocum, Jacob Reese, Charles G. Lyndon, Henry E. Russell, William H. Lee, George Hughes, Robert H. Chapman, and W. A. Brown. The wives and families of several of these gentlemen accompanied them. There was also present a delegation from the Hahneman Hospital, in the management of which the deceased lady took a lively interest. The floral contributions were numerous and beautiful, the most noticeable piece being a floral arm-chair which rested within the chancel. It was composed of roses and ivy leaves, and bore

the initials M. L. B. in violets on a white ground. The services were conducted by the Assistant Bishop-elect, the Rev. Dr. Henry C. Potter, assisted by the Right Rev. Thomas M. Clark, D. D., Bishop of Rhode Island, and the Rev. Drs. William E. Morgan and Edward O. Flagg. The pallbearers were the Hon. William M. Everts, Judge Charles A. Peabody, Judge Enoch L. Fancher, J. S. T. Stranahan, Henry A. Harburt, Josiah M. Fiske, Daniel H. Arnold, and Theron R. Butler. The interment was in the family burial plot on Battle Hill, Greenwood Cemetery.

The Church of St. Ignatius, in Fortieth street between Fifth and Sixth avenues, was crowded at 10 o'clock on last Saturday morning, at the funeral ceremonies over the body of the late Rev. Dr. Ferdinand Cartwright Ewer, Rector of the church. The services were not to begin until 11 o'clock, but every seat which had not been reserved for the clergy and mourners was occupied an hour before that time, and the aisles of the church were filled with men and women standing. On a catafalque in the chancel in front of the altar, rested the body of Dr. Ewer. It was inclosed in an oak coffin and covered with a pall of purple velvet. The coffin itself was literally hidden in flowers, which had been sent by members of the church and friends of Dr. Ewer. At the head of the catafalque stood a large bouquet of roses, and beneath this was a white dove, with its head bending over the face of the dead clergyman. On the coffin itself rested a large floral cross, which covered the entire lid. It was contributed by the members of the church and bore the inscription, "Beloved Pastor." At the foot of the coffin were three pillows of flowers and a floral crown, and on each side were bouquets and pillows, arranged so closely that the purple of the pall only shone through the covering of flowers in small spots. The candles on the high altar were lighted, and three tall candles on each side of the catafalque burned steadily during the ceremonies. A heavy curtain of black velvet shrouded the altar, and this was the only token of mourning seen in the church.

The ceremony over Dr. Ewer's body in the church was a requiem Celebration of Holy Communion. The services were begun by a dead march by George B. Prentice on the organ. To the solemn tones of this march the choristers fled into the church, followed by the Rev. Henry C. Potter, Rector of Grace Church and Assistant Bishop-elect of the Diocese of New York; the Rev. Dr. Morgan Dix, the Dr. Cornelius E. Swope, the Rev. Dr. Geer, the Rev. Dr. Schakelford, the Dr. Lobbell, the Rev. Dr. George H. Houghton, and the Rev. Clarence Buell. As the clergy took their places on either side of the catafalque, the choir of the Church of St. Mary the Virgin sang the anthem, "Lord, let me know mine end!" At the conclusion of this, the bearer of the cross appeared at the entrance to the chancel, followed by the Rev. T. McKee Brown, Rector of the Church of St. Mary the Virgin, who officiated as celebrant. The cross was draped in mourning. It was taken by the bearer to the head of the coffin, and held there during the remainder of the services.

The Celebration which followed, was very impressive. It included the reading of the lesson by the Rev. Dr. Dix, the reading of the Epistle by the Rev. Dr. Batterson, of Philadelphia; the reading of the Gospel by the Assistant Bishop elect and the rendering of the following music by the choir: The Requiem Etternam from Verdi's mass; the "Dies Irae," by Dykes; the Sanctus and "Agnus Dei" from Wilcox's mass; offertory, "Pie Jesu," by Leybach, tenor solo by Mr. Dennison; Post Communion, Handel's "Angels ever bright and fair," soprano solo by Mrs. Robinson, and Beethoven's "Dead March." At the conclusion of the Celebration, which lasted nearly two hours, the body was taken to the Grand Central Station, and conveyed to Woodlawn for interment.

After the service the Rev. Dr. Potter made an address to the clergy in the guild-room. He then appointed a committee to prepare resolutions of respect.

Connecticut.—St. Paul's Parish, Wallingford, is negotiating for a new bell of 2,500 lbs. weight, to take the place of the one which recently failed. The parish has been unfortunately in respect to bells, this being the third one to be placed in the tower of the elegant stone church erected fourteen years ago. The parish in the main is in a quite healthy and prosperous condition, and has attained, according to the last report in Convention Journal, a present-ent list of 241, a net gain under the present rectorship of thirteen years, of about 75.

Death has caused the serious loss of many valued and energetic members of late. Among these none cast a greater gloom than the death of the singularly pure and devoted daughter of the Senior Warden, which occurred one year ago this month. Last week her father, the Hon. Samuel Simpson, formally announced that he had bestowed the gift of a sum of money as a memorial of his daughter, to be known as "The M. De Ette Simpson Sunday School Fund." This fund ensures an annual income of \$50, to be expended in the purchase of Library books. Miss Simpson was an earnest and enthusiastic teacher in the Sunday School until the last, and how fitting and appropriate is her "memorial," which thus will be useful in continuing the line of good works for which so heartily so much of her life's energies were consecrated! My others who would erect "memorials" to dear ones "gone before," in like manner combine utility with the other sacred purposes, and so make the "good examples" of the departed, living influences after they have gone.

Nebraska.—The corner-stone of Grace Church, Red Cloud, was laid on October 9th with full Masonic ceremonies. The Rev. Stuart Crockett, the new rector, who has only been in charge of the parish since July, has shown great energy and has succeeded in arousing much enthusiasm amongst his people.

Dakota.—Church Service was held for the first time in Howard, the county seat of Mner Co., on Sunday morning, Oct. 7th. Holy Communion was administered to seven communicants of the Church. A hearty welcome was extended to the missionary, the Rev. D. A. Sanford, by the few Church families living there.

South Carolina.—The Board of Trustees of the Holy Communion Church Institute at Charleston, in taking action on the Sixteenth Annual Report of the Rector, say as follows: "The Trustees have listened with equal surprise and gratification to the Sixteenth Annual Report of the Rector, read to them at their annual meeting; surprise at the aggregate result of the work of our leader for the past year, which they believe is unparalleled in this or any country as the effort of a single man; gratification that we have in our midst one citizen with so wide a vision, and with plans so broad based for the most beneficent results to the present and future generations of our City and State. The facts given in the report carry their own argument, while the whole narrative is clothed in the language of eloquence and earnestness, the reflex of the high thoughts and tireless work of the founder and supporter of this great mission work."

"We esteem it equally a privilege and honor to be associated in this splendid educational effort, and we renew our pledges of warmest sympathy and active co-operation in his future labors."

The gentlemen who form the Board of Trustees of the Church Institute are three of the most prominent citizens of Charleston; and those who know the positions which they occupy, and the high estimation in which they are held in the community, will be well able to appreciate the value of the testimony which they bear to Dr. Porter's noble enterprise.

Chicago.—St. Andrew's Church, Washington boulevard and Robey street, Chicago has almost come out of the hands of the remodelers, and presents a decidedly neat appearance in its new apparel of pressed brick. The portico and vestibule are features, the entrance being level with the stone sidewalk, and the steps within easy ascent to the church proper, which, like the Sunday school room, is being refurnished anew. A handsome Queen Anne temple is now the new St. Andrew's.

The Southern Deanery met at St. Paul's Church, Farm Ridge on the 9th and 10th of October. The dean, with a number of the clergy, were promptly on hand, and held their usual vigorous series of services. The people of this parish extended that generous hospitality that characterizes rural congregations. The visiting clergy were impressed with the solid work done here during the past twenty-five years under the continued rectorship of Rev. Mr. Heister, during all these years, one notable feature being the number of men at the Holy Communion. All in all, this first visit of the deanery to this parish has created a desire to go there again.

Long Island.—The Rev. Dr. Harris, the venerable Rector of St. George's Church, at Long Island City, celebrated, on Sunday, October 7, the fifty-fourth anniversary of his ordination as a priest. Four days previous he attained his seventy-seventh year. The two events coming so closely together led Dr. Harris to mention them from the pulpit. Heartily congratulations at his long life and ministry were tendered him by his congregation at the close of the services. Dr. Harris has been Rector of St. George's Church for 27 years, or exactly half the number he has been in the ministry.

The new and magnificent building of the Cathedral School of St. Paul for Boys, which has been erected in Garden City, by Mrs. A. T. Stewart, to the memory of her late husband, is now completed, and the first term of the school in the new edifice was opened last Thursday. The building, which is the largest and most complete structure of its kind probably in the world, was designed by Edward D. Harris, the architect of the Stewart estate, who has given his personal attention to every detail of its construction, and it has been reared under the direct supervision of ex Judge Henry Hilton. The school stands on a plateau about half a mile to the west of the hotel at Garden City, at an elevation of 107 feet above tide-water, and its situation between the Atlantic Ocean and Long Island Sound, insures for the inmates at all seasons of the year a pure and healthy atmosphere, in which the breeding of malaria is an impossibility.

The Cathedral School in its arrangements for the welfare of its pupils may be properly described as a vast hotel with a school-house attached, as the greater part of the massive building is devoted to a perfect system of arrangements for lodging and feeding the boys who are to become its inmates. The structure is in the form of a letter E, the back of the letter or front of the building facing south, with a length of 280 feet, and the three wings running east and west, the two outer to a depth of 180 feet each. The material of the structure is brick, which was manufactured on the estate, and the trimmings are of Nova Scotia, and Belleville freestone. The architecture is the early English Gothic, which forms a fine contrast to the more modern Gothic of the Cathedral, and the details have been very carefully studied. In the front are three towers, one on the centre and one at each corner, and from the north-east angle rises the bell and clock tower to a height of 150 feet. The north-western angle is finished with a turret, and the effect of the building, with all these jutting towers, is very picturesque. The building is, in the main, fire-proof, and not a lath has been used in its construction. The decorations are very simple, but very pretty, and will bear a close inspection. There are two entrances to the school on the west side, and the main entrance, in the middle wing on the south, consists of a stone porch surmounted by pinnacles. Above this, on the central tower, is the inscription, cut in Belleville stone, "In Memoriam; Alexander Turney Stewart, St. Paul's." The west and east gables bear the inscriptions, respectively: "Ars et Philosophia" and "Historia et Scientia." On the corner-stone, which is at the base of the bell-tower, is the legend, in golden letters, "Pro Christo et Ecclesia et Literis Humanis." The basement is very high, and is occupied in the west wing by play-rooms for the boys, to be used in inclement weather, and the armory in which are stored the guns, which are to be used by Lieut. O. A. L. Totten, United States Army, in drilling the pupils. The remainder of the basement is devoted to the laundry, kitchen, store-rooms; butcher's shop, and sleeping-rooms for the men servants. The appointments of all these departments are as complete as those of any first-class hotel. Below the basement is the cellar, in which are four boilers to supply the steam for heating and ventilating the different rooms.

The flooring of the first story is of encaustic tiles, with figures in beautiful colors, and the wainscoting is of the same material, surmounted by a band of terra cotta, relieved by black walnut moldings. The flooring in all other parts of the building except the chapel is of Georgia pine, and the finishing is of Western brown ash, which is very enduring and makes a very pretty appearance. On entering the centre wing at the main entrance on the south, a reception-room on either side first attracts attention. These two rooms are 25 feet square, and, with the parlor in the east wing and the library in the west wing, each of which is 21 by 50 feet and communicate with the reception-rooms, form a continuous suite only broken by the hall, 150 feet in length. The parlor is for the use of the pupils after school hours, and the reception rooms are for the reception of friends. These apartments are finished in black walnut, and costly Persian rugs take the place of carpets on the floors. Chandeliers depend from the ceilings, and altogether the room would be a credit to a Fifth-avenue mansion. Directly opposite the entrance is the grand staircase leading to the chapel, and this, like the two others, one in each wing, is of bronzed iron, with slate treads, and its entire construction is open to view. The staircases extend from the basement to the top of the building, and in addition to these there is a hydraulic elevator for the use of pupils and visitors and two private staircases for the servants. Under the chapel is the large dining-room, fronting on the north, lighted on three sides, and capable of seating 350 pupils. Opening from it is a smaller private dining-room for the teachers who may wish to use it. The chapel is reached by passing up one flight of the main stairs, and occupies two stories of the central wing. It is a beautiful piece of architecture. The stone lan-

coets of the windows are filled with stained glass illustrative of scriptural events and bearing Bible mottoes in Latin. The designs are very unique in character. There are four windows with lancets on each side, and the chancel window contains three lancets, there being 19 stained glass designs in all. The seats of the chapel face the broad aisle. It is designed only for antiphonal singing, the services to be held here being only morning and evening prayer. The chancel is furnished with an organ of remarkable capacity and beauty of tone.

The eastern wing of the building is given up entirely to sleeping-rooms for the pupils of the school, and of the 250 rooms for this purpose nearly all are in this section. The rooms are of various sizes, some of them being as large as an ordinary parlor, and the smallest affording as much room as a good-sized hall bedroom. Each one is lighted by gas, and in each is a stationary marble basin, with water, and a wardrobe. The basins are drained by a system entirely separate from the other drainage of the building, and the water from them will never come in contact with any other water. The rooms are uncarpeted, but each is furnished with a very beautiful rug. The beds, tables, and chairs of ash, have all been made to order. The school proper, in the western wing, consists of 10 class and recitation rooms, fitted up with all the modern appliances. There is an infirmary for the sick, with a nurses' room attached, which can be entirely separated from the other part of the building; a gymnasium, a laboratory, a lecture-room, and an art-room. Bath-rooms and lavatories are provided in each wing of the building, and the plumbing has all been done by the day, and is thought to be as good as could be done for money. The school is ventilated by means of large heated flues in connection with each room, which will remove the impure air, and the entire building is heated by steam. The upper story of the building has been set apart for dormitories, which can be used, should the Faculty see fit, in place of the sleeping-rooms below. The water supply will be from the Garden City Water-works, and will be ample for all purposes.

Springfield.—The Rector of St. John's Church, Decatur, the Rev. W. H. Moore, desires to erect a Mission House in connection with his work in East Decatur. This part of the town is populated by coal miners, railroad operators and factory hands. As to its spiritual condition it has been entirely neglected, the work in the mission chapel being the only Christian work attempted there. The Rev. S. De L. Townsend, having recently been engaged as assistant in the parish, has commenced vigorous work in this mission field. It is proposed to erect a building which shall provide a night school for the lads and young men, a club room as a counter attraction to the saloons of the district, sewing rooms and an industrial school. Funds are urgently needed for this enterprise.

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LETTERS TO THE EDITOR.

A Point of Weakness.

To the Editor of the Living Church. In connection with the "Restlessness of the Clergy," which you have just discussed editorially, there is the question, which daily becomes more serious, of protracted vacancies. A percentage of our Parishes and Missions (and the percentage is not small) is continually unsupplied with pastoral care and service. Now this, it is true, is an evil which inheres in a system, i. e., in one mode of settling. Ministers, and an itinerancy, or the placing of clerical appointments absolutely in the hands of our bishops would have greater objections. To mention but one objection there could be no continuity of teaching or parochial work in such a system.

The case with us, is, however, serious enough. Once in a great while we hear of an extended cure; as for instance that of Dr. Edson's, at Lowell, Mass. Occasionally we read of pastors who are much shorter, and yet long for these days of change. But, again and again, we hear of vacancies that continue for months, and continue when there is no necessity that such should be the case. During this interim the church languishes. Congregations dwindle away, people who are not permanently fixed in Church habits and principles drift off to other denominations and are lost to us. The Sunday school is dissipated, the church property decays, and the people become scattered and discouraged. During this period no effort is spared by ministers of neighboring sects (shrewd to see their advantage) to profit by our unfortunate situation. Now I may state the case somewhat extravagantly, yet what I have said is true in particular instances familiar to any of us. To cite cases which are representative: A is a Mission station in a thriving town where the Presbyterians and Methodists are strong. We have a beautiful stone church, and, a few years ago, a good congregation and Sunday school were gathered. But some question of ritual arose, and resulted at last in the resignation of the minister, when the church was closed and not re-opened for two years, except for an occasional service. During these two years regular services might have been held all the time as neighboring clergymen would gladly have given their ministrations. And now, the clergyman recently placed in charge finds almost everything in pieces. During these two years mentioned, the Presbyterians and Methodists have reaped their advantage. But B, another parish, not far from A, has for a time as long been as much neglected. And the same facts are true of C, and D. And B, C, and D, have in past years been flourishing.

Bishop Doane, of Albany, in his Convention Address in 1882, speaks of the distractions, and divisions, and delays, and harm of long vacancies, and this is but one or two or three instances where, if the Bishop could have controlled it, no such state of things would have existed and again he says, "I content myself with the feeling, that I am not responsible for the harm and loss of needless vacancies, since responsibility is only co-ordinate with authority." It is not wise enough to propose a cure for this evil. Perhaps since no system of clerical settlement can be perfect, an absolute cure is impossible. But attention can be called at least to the evil, and its proportions could be abated. It might be that its remedy should lie in the empowering of our Bishops with sufficient authority, Canonical and otherwise, to compel that regular service should be maintained whenever a vacancy occurred.

Rhinecliff, N. Y.

I. T. HARRAVE.

Restlessness of the Clergy.

To the Editor of the Living Church: Having carefully read your editorial upon the "Restlessness of the clergy," I for one of the clergy would like to take up one or two of the points you have made, and dwell a little upon them. You say that the restlessness of the clergy is doing more, as you believe, to hinder the Church's growth than all other causes combined. And you say, "this is a statement that the clergy will not readily assent to." I think you are mistaken, good brother, I think that is a statement which the clergy will readily assent to. For none can see the evil of it more than they who suffer from it. They see its evil influence upon every parish which they leave, and realize its harm in every parish to which they go. They feel its discouraging effect upon themselves, upon their families, upon their parishioners. There is probably not one of them who moves from parish to parish because he likes to do so. Not one who breaks up pastoral and social ties, changes his children's schools, sacrifices his furniture, and runs into debt for expenses of removal because he prefers to do so. Our clergy are not from taste ecclesiastical tramps. Each one of them prefers to do work that shall be permanent for Christ. Each one hopes to accomplish something worth the labor. And every one of them knows from bitter experience, that his plans of work in his last parish will be probably broken up by his removal, and never will be carried out. He knows better than any one else that some discouraged hearts will leave his parish because of his leaving, and that in the parish to which he goes, some will have withdrawn discouraged, because his predecessor was compelled to go; and he enters upon his new work with only half a heart. So far, then, from not assenting to your statement, the clergy know better than any one else the evils of clerical change and acknowledge them. They why do they move about so much? You have answered the question, that it is because of the "scarcity of money." Because so many of our parishes "cannot provide for the sustenance and shelter" of a clergyman's family. That is it, Sir, and that is nearly all of it. I say nearly, for there are

other causes. The other causes are that too many parishes have an "Alexander the Copper-smith" in the vestry or congregation who hounds the pastor out. You have known, and so have I, instances by the dozen, where a clergyman has been earnest and true, untiring and faithful in his work, but who, because he did not sufficiently honor some Haman in the parish, or because he had a mind of his own in his work, was worked out! He was compelled to leave. And he went out to some other place, and went with honorable letters from his Bishop declaring his faithfulness. And just here let me say, that nearly all of these restless clergy go from parish to parish with clean and honorable letters commendatory from the Bishop. Not one of them is stamped by his Bishop as faithless in his last, or as unworthy of any future cure. And here also, will you permit me to say in all faithfulness and loyalty that from long observation I feel satisfied that very much of this "restlessness" of the clergy could and would be prevented, if not only some but all of our Bishops would stand by their clergy! There are many cases where a few decided words from the Bishop to a vestry would put down senseless complaint and establish the pastor more surely in the respect of his people.

You yourself, truthfully say, that in the ministry the clergy do not expect or seek wealth. This is so generally acknowledged by every one as to be a truism. And, as said by one of your city clergy at the last General Convention, "there is no body of men, more faithful and self-denying than the clergy of the Protestant Episcopal Church." This being true, these clergy should not be exposed to the necessity of frequent removals. The church who calls them, should in some way protect them. Her Bishops can in most instances protect them in their parishes, and the Church at large can provide for their maintenance where parishes are weak. There is no use to question it, the Church has no right in this land to send, and a clergyman has no business to go where he cannot have sustenance and shelter for his family. He is not sent out to work and at the same time to forage for a living; to make the bricks and also gather the straw. But he is sent to preach the Gospel whether his hearers have pockets full of money or not. And it is useless for the Church in the United States to say that she cannot comfortably provide for every faithful parish priest. She can! Her income from contributions is millions. Let her take from these millions, and provide comfortably for her hard working clergy, or else cease from sending them out, for it is written by the Holy Spirit, "If any man provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." RECTOR.

Wanted One more Society.

To the Editor of the Living Church. I heard from a young layman, some time since, the remark, "It seems to me there is one more Society wanted—one to enable a clergyman to avail himself of those already existing."

I have thought of it often, and it is freshly recalled by some recent articles in the LIVING CHURCH.

It may be hard to realize, but I know it to be true, that the clergy most needing the benefits of these societies—"Clergymen's League," "Clergymen's Retiring Fund Society," etc., are the very ones never able to rescue from more pressing, every-day demands, the small sum necessary to secure an interest in them. They live in hope; but year after year hope is deferred; and they pass away at last, very often, likely, charged with impropriety.

The Society in Philadelphia, for the Relief of Widows and Orphans of Clergymen, is so wealthy that it comes into Convention and pleads with the Clergy to secure an interest in it, that it may be at liberty to secure some of its superabundant funds for their benefit. Pity it could not provide to devote a portion of its funds to securing an interest in the remainder, for those most needing it.

Till this want of "One more Society" is supplied, I feel sure it would not be considered intrusive, if the Right Reverend Fathers would kindly inform themselves how their Sons in the Ministry are situated in this respect; and if they have not been able to make any provision for their families if bereft, or for themselves in declining years, see that they are enabled to do so; if in no other way, by directing them to use enough of the Communion Alms for the purpose. Could these be put to more legitimate use? Yet a clergyman would not be willing to apply them so, unless directed by his Bishop so to use them, and to what extent. H. L. I.

Revision of the Prayer Book.

To the Editor of the Living Church. Indeed the suggestion of "K." in his communication (See LIVING CHURCH Sept. 1) is timely and ad rem. Permit me, however, to call the attention of those in whose hands is entrusted the enrichment of our Liturgy to two other places which, among others, should be changed.

1st. In the corresponding thanksgiving (for rain) where we must say: "to send us at the last." This language sounds somewhat like a reproach; as if we were to say after waiting, long, too long waiting, it comes at last; this implies it should have come earlier! Now this is not humble, nor respectful, to say the least.

2nd. The more important place to alter is in the 3rd collect for Good Friday, where we pray our Heavenly Father in the most solemn way, on the most solemn day, to "have mercy upon all Jews, Turks, Infidels and Heretics." Really, the Jew is not numbered here among the most enviable company! Believe me, nothing can be more offensive, nay, insulting, to the son of Abraham than to be ranked alike with Turks, Infidels, Heretics and all other scum of Humanity. It is only once in a year that the Church can

afford to remember that remarkable people; but even this rare compliment, I am confident that any Israelite, who would happen to be at Church on Good Friday, would certainly answer in the words of the Talmud: "Loh medushack, weloh meushack"—neither thy honey, nor thy sting! Prince Frederick, Md. MULTATULI.

"Dearly Beloved Brethren."

To the Editor of the Living Church: The Prayer Book we hope for, is to give to Christmas, Easter and Whitsunday a peculiar cause of thankfulness; the "Dearly Beloved" may be omitted on those days. It was introduced at a time when the multitude was ignorant and the clergy did not know enough to teach them. It was the age of the homilies. The homilies were very valuable in their day. The clergy were unable to preach, and reading the homilies served instead of sermons. The reading of them in this century is suspended by the xxxvth Article, until a revision of them may be conveniently made for clearing of them from obsolete words and phrases. It is suggested that the "Dearly Beloved" needs revising in several places, three words being used where one would answer; as for instance "acknowledge and confess," "sins and wickedness," "dissemble nor cloak," "assemble and meet," "requisite and necessary," "pray and beseech." It is suggested that the "Dearly Beloved" be bound up with the book of homilies, and that the xxxvth Article be made to apply to it.

I submit that it is not conducive to a devotional frame of mind to have such an amount of verbiage addressed to one. It is sinful to allow the mind to wander in the Confession or Absolution. The Exhortation is a soporific, in which the mind must necessarily think of as little as possible, or of the dress, etc., of the rest of the congregation. If it is sinful not to pay attention to the Exhortation, it is well that it is immediately succeeded by the General Confession, for it would not be too bold an assertion to say that not more than five out of a hundred in a congregation listen to it.

The feature of the Exhortation which renders it unworthy of a place in the tomb of the homilies, is its omission of all mention of the Holy Communion. The Bible tells us that the object for which the first Christians came together on the Lord's Day was to Break Bread. Sunday after Sunday, we are taught by the Exhortation that we assemble and meet together to render thanks, "to set forth His most worthy praise," to bear His most Holy Word and to pray. Is it any wonder that people, who come to church, having accomplished these duties, should depart with quiet consciences, although they have not received the Holy Communion? The teaching of the Exhortation, placed as it is, at the beginning of the Sunday Services, is Anti-Scriptural. WM. C. POPE.

Centralization.

To the Editor of the Living Church. I notice in the last number of your paper an incidental remark, which seems intended to condemn a movement, which if properly directed, would appear to be in hearty accord with the principles advocated by the LIVING CHURCH.

You speak of the proposition, that our Missionaries be wholly supported by the New York Committee, as one, that if adopted would tend to destroy the confidence of the Church in the work of Missions. If such a measure were connected with one which enabled the Committee to over-ride the Missionary Bishops, it would undoubtedly find little favor with any true Churchman, nor could it by any possibility be adopted by the Board of Missions, which is the General Convention.

But if the appointing power lay with the Bishop, subject to the formal ratification of the Committee, and the money contributed by each Mission station for ministerial support went into a fund to be used in the Jurisdiction to which said station belonged, and then the whole salary of each Missionary were paid by a check from the Treasurer of the Board, would not a long step have been taken towards uprooting and preventing Congregationalism in our Mission field, where it is sometimes more rampant, than in any other part of the country. ONCE A MISSIONARY.

Elective Primacy.

To the Editor of the Living Church: The main argument relied on and always adduced for conforming our Church in the United States to the Ritual set forth in the first Prayer Book of Edward VI., is, that our Prayer Book in the Preface declares, "That this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than as local circumstances require." Very well.

Now, the decease of Archbishop Tait, the Primate of the English Church, and the appointment of a successor; and that appointment not having been made according to a mechanical rule of seniority of years in the Episcopate, has led to reflections upon the manner in which our clerical and lay deputies, as well as our Bishops could render signal service to our Church, by legislation for a change in this particular. Why should we not follow the Mother Church in this particular, and make the office of our Primate (or Presiding Bishop) elective?

While I can see no reason whatever for the present practice of our Church, I can yet present reasons, that are overwhelming, for adopting the English mode. By the time it has become the turn (according to seniority of years) for one of our Bishops to take his place as Presiding Bishop, he is so bowed down with the weight of years, and sometimes by hard work, that his activity is greatly impaired, and hence his usefulness too.

Why should our Church wait until an eminent Bishop is so old before he assumes the dignity,

that the office of Primate is more an honor to him than a service to her? e. g., why should she wait until such eminent men as Bishops Williams, Cox, Badell, McLaren, etc., shall be so weighed down with years and labor that the office is positively an additional burden?

Why not make the office elective in future after the decease of Bishop Smith, and get the benefit of their ripe wisdom and experience before the infirmities of the body have crippled the energies of the mind? PRUDHOMME.

Increase of the Episcopate.

To the Editor of the Living Church: Your correspondent "T," in your paper of Sept. 1, says: "The past history of the Church has sufficiently demonstrated the fact that division means increased efficiency and prosperity. Not one case can be alleged to the contrary." Now, Mr. Editor, all Churchmen would like very much to believe that this were true. But the statistics of the Church tell a different story. In the following table, the first column is the date, the 2d the number of bishops, the 3d the number of the other clergy, and the 4th the number of communicants at the several dates.

Table with 4 columns: Date, Bishops, Clergy, Com. Rows: 1850 (30, 1,528, 80,000), 1860 (40, 2,100, 146,000), 1870 (49, 2,762, 223,000), 1880 (63, 3,714, 322,000)

From this table it appears that the increase of communicants from 1850 to 1860 was over 80 per cent. From 1860 to 1870 it was 52 per cent. From 1870 to 1880 it was only 45 per cent. This surely does not indicate "increased efficiency and prosperity." The average increase for each clergyman during the first decade is .36; during the 2d is .32, and during the 3d is .32; and the late statistics show that that is about the proportion of increase now. This is decided evidence that the clergy maintain their usual efficiency, but have not been stirred up to any increase of effort or efficiency more than they formerly evinced.

Of the clergy, the increase for the 1st decade is .75 per cent., for the 2d .32 per cent., and for the last but 20 per cent. The average increase for each Bishop, from 1850 to 1860, is 16; from 1860 to 1870, 15, and from 1870 to 1880 it is 10. Indeed, the increase of the clergy from 1850 to 1860, when we had but from 30 to 40 Bishops, was greater than between 1870 and 1880, when we had nearly twice that number. This does not tell of "increased efficiency and prosperity."

Your correspondent says, "not one case can be alleged to the contrary." He surely cannot be acquainted with the facts in the case. The diocese in which the writer of this resides, was separated from the main diocese about 8 years ago. It started out with 32 clergy. It has now, after eight years of untiring labor by its able and energetic Bishop, but 23 all told; nine less than when it began. It commenced with 2,626 communicants. It has now 3,111, an increase of 485 in eight years—an average of about two a year for each clergyman, which is only a little over one half of the general average of the whole Church. Now had there been no division, and had the ratio of increase for the three years preceding, continued (and there is no reason why it should not have continued), there would now have been several more clergy and several thousand more communicants than there now are in both dioceses combined. And this is true, as a general rule of all the dioceses that have been divided. The small dioceses do not grow in the same ratio that the larger ones do. There are many and important reasons why this is so. Division, therefore, retards rather than increases, the prosperity of the Church. An increase of the Episcopate does not increase the efficiency of the Church; make all our Clergy Bishops, and the Church is virtually destroyed. One good General, with 10,000 troops, will produce more effective results against the enemy than ten good Generals, with only a thousand each; and so one Bishop with 300 clergy, will effect more for the prosperity and growth of the Church, than can ten Bishops with only 30 clergy each. This is so in the nature of things, and the experience of the American Church corroborates it. L.

The Church Paper.

To the Editor of the Living Church. Every now and then, we readers of the LIVING CHURCH are reminded editorially what an important assistant to the Rector of a parish a Church paper circulating in his parish is. While I have always been perfectly willing to grant this, I never fully appreciated until the other day the vast amount of information and instruction which the LIVING CHURCH publishes in a given time. At the end of last year (Vol. IV., from Nov., 1881, to Nov., 1882.) I made a book by sewing the 52 numbers together neatly and putting a stiff brown paper cover over them. Since then, I have frequently opened my large book on the floor, and referred to it as authority on very many subjects; but the other day, I looked through it more carefully than usual, and I thought: "Is it possible we read all this in a year. Bishops consecrated, churches built, opened, consecrated, clergy ordained, hard theological knots untied, doctrine and morals plainly taught, comfort given, and a thousand other things." The articles of a year ago come back as fresh as if first read yesterday. Truly the Church paper has a wonderful mission. And nobly does the LIVING CHURCH fulfil that mission. E. Wilmington, Del.

Communicants among the Chippewas.

To the Editor of the Living Church: I see by the N. Y. Guardian of Sept. 22nd, under the head of Minnesota, that 247 Chippewas Indians communed at one time. It is further stated that "fifteen years ago there was scarcely one communicant among them."

This must sound strange to those who know of the self-denying labors of the Rev. Dr. Breck among that people. I will give a few items from the life of that devoted missionary, which by the way is a book that should be in every Church family; and, as a lesson of faith and patience, could well be read by Christians of all names. As early as Dec., 1851, two Indian boys had been received into the Mission House at St. Paul. In April, 1852, Dr. Breck began his work among the Chippewas. In August he writes, "We are greatly encouraged. Some Indians are beginning to build houses." The corner-stone of the Church of St. Columba was laid at Kahgesah, Roonsikay (Gull Lake), on All Saints' Day, 1852. The church was consecrated the next summer, 1853. In 1854, Bishop Kemper confirmed five Indians, four of whom had become communicants, the other being unable to attend on account of illness. In Sept., 1855, sixteen Chippewas were confirmed. On Christmas Day, 1855, the Indians made their first offering amounting to \$59.90, which was sent to Nashotah. Oct., 1855, 70 Chippewas had been baptized. At the close of the year 1856, 100 had been baptized. About that time the corner-stone of the Church of the Good Shepherd was laid at Kasegah, 60 miles from Gull Lake.

From these items, hastily gathered from the life of the Rev. Dr. Breck, it would seem as if the statement that there was "scarcely one communicant among the Chippewas fifteen years ago," must come far short of the truth. Fifteen years ago would be more than fifteen years after Dr. Breck began his work among that tribe. That the Church may know that that work of his was not in vain, will some one better informed than I am give a statement of the strength of the Church among the Chippewas in 1868. INQUIRER.

The Word "Protestant."

To the Editor of the Living Church: In a late number of the LIVING CHURCH there is an article taken from Church Bells on the word "Protestant." It may interest your readers to know how this word has been used, and what meaning it has had. Panzani was the Venetian Ambassador at the English court about 1633, and the following is an extract from one of his letters:

"The heretics are divided into two sects—Puritans and Protestants. The King and greater part of the Court belong to the Protestant. The Puritans, as far as the people are concerned, are the greater number, and are more ardent, furious, insolent, and hostile against the Catholics. Some of the more moderate Protestants are most hostile against the Puritans, whom they hate perhaps more than Catholics. Nor do they hesitate to draw near to Catholic dogmas, by praising auricular confession and reverence to the name of Jesus, to the sign of the cross, and to churches. They disdain not, moreover, to hear of attempts for re-union, and desire to see in the Roman Church a true resolution to do all that can honestly be done in the way of condescension to their weakness."

From the beginning of the movement under Henry VIII., which ended in a permanent separation of the English Church from that of Rome, the word "Protestant" seems to have been employed to designate the doctrines and practices of the Establishment as distinguished from the followers of Luther and Calvin, who were called Puritans. This distinction came quite naturally and was a real one. The course of the English Church was one long protest against the ecclesiastical and political aggressions of Rome. The Puritans were those who wished to form an ecclesiastical organization which should exemplify in purity their conception of what a church should be. W. J. PERRIE.

The Communion Office.

To the Editor of the Living Church: In the summary of changes in the Prayer Book proposed by the Committee on Revision and Enrichment, I find, in the Order for the Administration of the Lord's Supper, no change in the form of words used on delivering the sacred elements. I had hoped that the Committee would recommend a return to the use in the First Book of Edward VI., as in accordance with the earliest Liturgies, requiring only the first part of the form prescribed in the Office as now used, and omitting, (or leaving optional) the "Take and eat," etc.

The English Book directs that the Priest "shall say to every one these words," not to every five or six; and it appears to me that, although our own Rubric has undergone some change, yet grammatical consistency requires our clergy to repeat the words entire to each communicant. This, however, as is well known, is not the customary use, and where there is only one officiating Priest, or with one assistant and several hundred communicants, is often a physical impossibility, to say nothing of its effect in exhausting the devotional feelings of participants. The result is half a dozen or more "uses" in every Diocese, every Rector or missionary following that which seems right in his own eyes.

Now it seems to me that uniformity of practice in this holiest Office is very desirable, and can be easily attained by giving up Queen Elizabeth's compromise, which never conciliated Puritans, and retaining the more primitive form in the first Book of Edward VI. This authorized change would tend to secure the desired uniformity in the ministrations of the clergy, and I believe to the greater edification and comfort of devout communicants, and would certainly afford much desired relief to AN OLD PRESBYTER.

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