

# The Living Church.

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

VOL. V. No. 52.

CHICAGO, SATURDAY, OCTOBER 27, 1888.

WHOLE No. 260.

**NOW READY.**

The Best Tract.

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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THIRD EDITION.

Corrected and Revised.

WITH A

### MEMORIAL PREFACE

By the Rt. Rev. the Bishop of Springfield.

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## Consecration of Bishop Potter.

Special Correspondence.

NEW YORK, October 20.

Through the kindness of two of the Bishops, your correspondent was enabled to accompany the special excursion party of Bishops and others who went to New York to attend the Consecration to the Episcopate of the Rev. Henry Codman Potter, D.D., LL. D., long the beloved Rector of Grace Church, New York, but now, as I write, the Assistant Bishop of this Metropolitan Diocese of the American Church.

The services this morning surpassed in grandeur, beauty and solemnity, any similar service ever held in New York, unless we except the imposing ceremonies at the consecration of Bishop Seymour in Trinity Church in 1878. Since then nothing more grand than to-day's service has been witnessed in New York, in our churches. Morning Prayer was said at 8 A. M., the service being choral, and rendered by a select choir of seminary students led by Mr. Vardry McBee. The office was said by the Rev. M. Lloyd Woolsey, assisted by others. This service was followed by a Celebration of Holy Communion for the clergy and people, so that there might not be such crowds to receive the Holy Sacrament at the later Celebration during the Consecration Services.

The Bishop of Iowa was the Celebrant at this early service, assisted by several of the clergy. The Office for the Consecration of a Bishop was begun at 11 o'clock.

The Bishops robed in the beautiful chapel of Grace Church, and the clergy and students of the General Seminary robed and formed in procession in the Vienna Bakery next door to Grace Church. Awnings over the sidewalk, connecting the bakery and front chapel entrance with the main entrance of Grace Church, afforded protection from the public, and from the drizzling and dismal rain which was falling all the morning.

Of the Bishops there were present Bishop Smith, the Presiding Bishop, who, probably for the last time in his long and useful life, acted as Consecrator, Bishops Williams, Clark, Whipple, Lay, Stevens, Vail, Clarkson, Neely, Young, Beckwith, Robertson, Morris, Littlejohn, Doane, Huntington, Pierce, Niles, M. A. De Wolfe Howe, Paddock of Massachusetts, Lyman, Wingfield, Garrett, Dudley, Scarborough, McLaren, Brown, Perry, Seymour, Harris, Starkey, Galleher, Dunlop, Brewer, Paddock of Washington Territory, Whitehead, and Knickerbacker, in all thirty-seven; and when the consecration service was ended there were thirty-eight.

Promptly at 11 o'clock the vast procession of over five hundred clergy moved into the beautiful church, singing hymn 138. The Bishop-elect was attended by the Rev. Morgan Dix, S. T. D. and the Rev. Elihu N. Potter, D. D., LL. D. The Bishops of Easton and Central Pennsylvania were the presenters. The Bishop of Springfield said the Litany. The Bishop of Connecticut preached one of his eloquent, learned and valuable discourses, from the text St. John xv: 16, "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit and that your fruit should remain." The sermon will be published. The preacher's address to the Bishop-elect was very touching.

At the time of the Consecration of the new Bishop, the venerable Presiding Bishop was led into the chancel, and there, in a loud, clear voice heard above the voices of the assisting Bishops, he pronounced the sacred words, "Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands."

The service proceeded in due and solemn order. The Bishop of Rhode Island read the chief parts in place of the Presiding Bishop, and the Bishop of Connecticut consecrated the Holy Sacrament. Only the Bishops, the two attending Presbyters, and the Standing Committee, received the Holy Communion. It need

not be remarked that this very sensible example ought to be followed whenever such great functions take place, in order to prevent the confusion attendant upon such an immense number of persons receiving the Holy Sacrament, as has commonly been done. The responses were choral and thoroughly congregational, led by a large choir. Several beautiful anthems were well rendered, among them Mendelssohn's, "How lovely are the Messengers," at the offertory. After the Canon of Consecration, hymn 207 was sung, followed by the *Agnus Dei*. The only queer thing in the service was the singing of the *Benedictus qui venit* just before the sermon. It is usually sung just before the Canon. After the blessing, the *Nunc Dimittis* was sung to a soft and plaintive chant. The Retrocessional was Hymn 190.

The service was most reverent and dignified, and entirely worthy the occasion. The whole service was printed in neat pamphlet form; the office for the consecration of a Bishop, including the Litany, being inserted properly into the Eucharistic Service, just as it is ordered to be said. Hence, there was no difficulty in following the service, and the laity as well as the clergy, knew just what was to be done, and what they were expected to do. After the service the Bishops and clergy enjoyed a bountiful lunch, spread in the Vienna Café.

Many and hearty are the congratulations which are showered upon the new Bishop, who comes to his arduous labors with the good will of such a large and able body of clergy and laity as are to be found in this great diocese, and with the "God-speed" of so many prelates of the Church. The Right Rev. Henry C. Potter has already manifested his intention to administer the diocese in the same broad, tolerant and Churchly spirit, which has always characterized the administration of his uncle, the venerated Bishop, who has now found so strong a staff and support in his latter days. Churchmen of all shades are confident that the Episcopate of the newly consecrated Bishop bids fair to be a successful and prosperous one, and that there will be as little change of policy as there has been change of name in the Bishop. May the Great Shepherd of the flock grant to the young Bishop every blessing, and the aid and comfort of the Holy Spirit in the high and holy office to which he has been called and consecrated.

## The Centennial Convention.

Special Correspondence.

TUESDAY, October 16.

On Sunday the consecration of the Rev. D. B. Knickerbacker, D. D., as Bishop of Indiana, awakened very great interest. I telegraphed you the chief details. The new Bishop has a solid, substantial, dignified appearance, and is highly respected by the members of both Houses. The service was all that could be desired in point of solemnity and beauty. Bishop Cox presided with great dignity, and his intoning of the service, with the harmonious responses of the choir, was very beautiful and effective. Would that the consecration of a Bishop were always as well done! The Rector of St. Mark's, who declined the mitre of Indiana, acted as Master of Ceremonies. The newly consecrated Bishop gave the Benediction.

My telegrams of Monday and Tuesday mornings, were quite full and covered every important point. The action of the House of Bishops in regard to Southern Dakota, is very severely criticised. The difficulty is that the House of Bishops have it all their own way, according to their best judgment. But Bishop Hare is by no means popular in Dakota, and the Churchmen there, I am assured, would prefer to fly to evils which they know not of, rather than bear those which they seem likely to have.

The House on Tuesday, went into Committee of the Whole on the Book Annexed. Considerable progress was made. The *Gloria in Excelsis*, which is omitted from Morning Prayer in the Book Annexed, was restored to its place there. There was a great deal of discussion on the Psalms and much learned information was elicited. The clearest information given by any one is that offered by the Hon. H. W. Sheffield, LL. D., our competent, learned and clear-headed Chairman of the Committee of the Whole, when he untangles amendments to the amended amendments to the Standard Prayer Book. He is fair, impartial, just, and always courteous, always governing himself and the house by the law, and his rulings are perfectly satisfactory.

When the Committee came to the rubric before the Creed in Morning Prayer, Mr. Judd's resolution on the Nicene Creed came up, and the mover of the resolution gave us a clear and able argument in favor of an accurate translation of the Nicene Creed as it stands in the records of the General Councils. The point of the argument is chiefly the expunging from the Creed of the clause "*Filioque*," and the Son, in speaking of the Procession of the Holy Ghost. The retention of this clause is the chief thing, it is asserted, which separates the Western Church from the Eastern or Greek Communion. Mr. Judd's motion was lost. There was then a resolution offered to strike out the latter part of the same rubric, which permits the alternative clause "He went into the place of departed spirits."

Dr. Fulton pointed out that this Church is bound in honor to omit this clause, because in 1786 the omission of it was made a condition of giving us the Episcopate by the Church of England. We got the Episcopate, but still inserted the alternative clause. This also was rejected.

Another motion, tending to restrict the liberty now offered by the rubric, was voted down. By the present rubric, the alternative clause may be used instead of "He descended into hell," or else both may be omitted. The rubric was left as it is in the Book Annexed.

At the close of the session several important messages came down from the Bishops. The first to be referred to concerns the consecration of Bishops for foreign countries, providing that such requires the approbation of three-fourths of the Bishops, signified in writing to the Presiding Bishop. This is an amendment to Art. 10 of the Constitution, and will render impossible any future consecration, such as that of Bishop Riley.

It has to go down to the Dioceses for approval. The next was that which was proposed by Dean Hoffman in the Board of Missions, viz., to strike out the words in Sec. vii., Canon 9, Title III., which allow the Board of Managers to make pecuniary appropriations to foreign churches. This will cut off the great flow of money from the General Fund into Mexico and parts adjacent.

The third was the Amendments to the Constitution of the General Theological Seminary, making a very sweeping change in the number of the Board of Trustees. The number is cut down to fifty.

Twenty-five are chosen from the following dioceses: New York, 10; Western New York, 1; Long Island, 2; Albany, 1; Central New York, 1; New Jersey, 1; Northern New Jersey, 1; Massachusetts, 1; Pennsylvania, 3; Maryland, 1; North Carolina, 1; South Carolina, 2;—these are chosen on the money basis, in proportion to the amount they have contributed to the same. The other twenty-five trustees are to be elected every three years by the General Convention. All the Bishops are Trustees *ex officio*.

WEDNESDAY, October 17.

On Wednesday morning the Committee of the Lower House on the Seminary, brought in a majority and minority report, the latter being a very strong document. The whole matter was made the order for the day on Thursday at 11 o'clock.

Tuesday night there was a service in St. James' Church, and a sermon before the Alumni of the General Seminary. Bishop Brown, of Fond du Lac was the preacher, his theme being the Ethical value of the Doctrine of the Holy Trinity. It was a deep subject and most admirably handled. In one passage, where the preacher was showing the selfishness of the Unitarian doctrine of God, and the unselfishness and essential love inculcated by the very being of God, the Three in One, as taught by the Catholic Church from the beginning, the preacher aroused an absorbing interest on the part of his hearers. On Wednesday at 7 A. M., there was an early Celebration at the same church, for the Alumni, followed by the Alumni breakfast at the Aldine Hotel. A number of good speeches were made on the present prosperity and bright future of the Seminary. Bishop Tuttle presided at the breakfast. About 100 were present. So many good things were said, that it would seem to be invidious to select the words of any two or three speakers, and omit the rest. The speakers were Bishops Tuttle, Lay, Morris, Scarborough, Whittaker and Seymour. Bishop Seymour's speech was quite humorous. He described himself as "the grandfather of every body present, being the predecessor of all."

The Revs. Dean Hoffman, and Drs. Morton, Battershall, Locke, Childs, Rulison and Hopkins also spoke.

A resolution of affection and respect for Bishop Horatio Potter, who has so long presided at the Alumni breakfast, was adopted unanimously by a rising vote.

The Alumni Professorship Fund, now paid over to the Treasurer of the Seminary, amounts to over \$25,000.00.

On Wednesday morning, the calendar contained the resolution of the Rev. Dr. Thrall of Springfield, to change the name of the Church by striking out "Protestant Episcopal" from the Prayer Book and Ordinal. Dr. Thrall made an able and solid argument for his position. The debate was out off by the House going into Committee on the Prayer Book. In the afternoon the vote on this question was taken in a thin house, and the vote went against the proposition to change the name.

The House in Committee spent nearly all day upon the Creeds. There seemed to a great debate over the Creed commonly called the Nicene for the reason that it is not the Nicene, but a corrupt form or translation of the original Greek text of this Creed. After long debate, the matter was left as it now stands in the present Standard Prayer Book, i. e. the rubric "or this," followed by the Nicene Creed.

We came near having a political argument over omitting (on certain occasions) the prayer for the President. But fortunately the storm blew over.

The Rev. Dr. Harrison of Albany, proposed an ingenious rubric covering the provisions for shortened services, and expressing the whole matter in a very condensed form as follows:

The Order for Morning Prayer and the Order for Evening Prayer are appointed to be said daily [throughout the year]; yet upon week days and at Morning Service on Sundays, when the Holy Communion is immediately to follow, the Minister may omit so much as he may think expedient of that which precedes the Lord's Prayer, and of that which follows the third Collect.

The proposed rubric was voted down, I am sorry to say.

The Book Annexed has been going at about three miles per hour, instead of one as heretofore. It is greatly to be feared that some very important matters will be crowded out altogether, or at least given only scant consideration. As the Book Annexed is discussed clause by clause, the conviction is growing in the minds of many that the new rubrics, if adopted, will have the effect of abridging the liberty of usage which we already have under the old book, instead of giving us more liberty.

THURSDAY, October 18.

The House of Bishops sent down the result of their deliberations on the Book Annexed. The report of the Bishops differs in many particulars from such action of the House of Deputies as has been taken so far.

An effort made by Virginia to secure the adoption and enforcement of a uniform Sunday School Hymnal, was defeated by a large majority, after an able, but happily, a brief discussion.

At 11 o'clock the proposed amendments to the Constitution of the General Theological Seminary came before the House, being the order for the day.

The real point of the Minority report, was that the proposed reduction of the number of the Trustees does not insure the retention of the rights of the individual dioceses, as heretofore guaranteed by the General Convention. What the minority really wanted, was that each diocese should have one Trustee, and that the twenty-five who are to be elected upon the basis of previous contributions to the Seminary, be retained. The Rev. Dr. Davies, of Philadelphia, opened the debate on behalf of the majority report. He was followed by the Rev. G. A. Carstensen of Erie, Pa., who, in a brilliant and eloquent speech, urged the reasons of the minority for desiring a real representation from each diocese.

There were good speeches made by the Revs. Dr. Dix, Dr. Langford, Dr. Lewin, Dr. Adams, Dr. Farrington and Dr. Knight. There is no doubt that the majority report is revolutionary in its character, and that it may result in the alienation of the alumni from their *Alma Mater*. The result will be to concentrate the management of the Seminary, in the hands of a few Eastern men. I suppose the radical principle involved is this—whichever pays the piper has the right to choose the tune. The amendments to the General Seminary were passed, in concurrence with the action of the House of Bishops, by a majority of 38 out of 48 dioceses on the Clerical vote, and 31 out of 38 dioceses on the Lay vote, the House voting by dioceses and orders. The debate lasted from 11 A. M. to 1 P. M.

After lunch, the Committee on Canons came before the House, charged up to the very muzzle with important reports. They reported a resolution to amend the canons, so as to make it obligatory on the clerical members of the Standing Committee, to present to the Bishop for trial any clergyman who has been convicted of a criminal offense in a civil court.

An extremely able report on the subject of Holy Matrimony, and the table of prohibited degrees, next followed. It was recommended that a Special Committee be appointed to deliberate and report upon this whole subject, the report to be made at the next Convention. An excellent report was made upon the colored work in the South, the line taken by the Committee being condemnatory of any special Bishops for the colored people, or separate organization. The House concurred in the amendment to the Missionary Canon, which, as now amended, will prevent any more money going to Mexico, except through that abnormal channel, "The Mexican League."

The Committee on Canons reported adversely to the Rev. Dr. Fulton's amendment proposed, authorizing a tentative use of any new services or parts of services, during the time between the General Convention when they are proposed, and that at which they are finally adopted, and the report was adopted. When the House went into Committee of the Whole, it appeared that the whole of the morning Prayer had been gone through with, and that the Order for Evening Prayer was in order. A long discussion ensued on the wording of the first Rubric, the attempt being made to so modify the rubric, as to permit Dearly Beloved, &c., to be omitted on Sunday evenings. But the Convention was as stiff and iron-bound as a High and Dry Parson, and no such "flexibility" was allowed. Many will take it any how.

The Committee of the Whole sat until 6 P. M. and were deep in the mud, so to speak, the ve-

hicle having broken down among the verses in the Evening Prayer. The trouble was with the amendments proposed to the Versicle "O Lord, save our rulers," or rather with the Versicle as it stands. "Bless our nation," "country," "people of the United States" were proposed and discussed, and voted down. Pending the conclusion of this discussion, the Committee rose and the House adjourned. It is thought likely, that the Committee of the Whole will report to the House upon the amendments proposed to Morning and Evening Prayer and the Litany, and that at least this much of the revision will be sent down to the Church for consideration. There was some talk of adjourning next Wednesday, but nothing is yet determined about the date of adjournment. The Convention is not likely to adjourn before next Saturday at the earliest.

11:45 P. M.

I have just returned from the elegant reception given to the Bishops and Deputies of the General Convention by the Union League, at their Club House, of Broad Street. It was the crowning triumph of Philadelphia hospitality, a generous hospitality of which I have already spoken in glowing terms. The spacious apartments of the Union League Club House were thrown open, and the large salon was crowded with guests, whose enjoyment and appreciation of the occasion were manifest. In the lunch room was a scene, which must have thrilled the heart or stomach of every lover of good things, for there was a profusion of every delicacy attractively arranged in the most exquisite taste. Perhaps never in the history of the General Convention, has it been the good fortune of the Bishops and Deputies to be treated with such lavish hospitality. We feel that we are truly welcome here; that the interest of Philadelphians in our deliberations is a real and substantial one; and that they are resolved that we shall all feel that to attend a General Convention in Philadelphia is to be an honored guest of the Church and of the citizens of Philadelphia.

FRIDAY, October 19.

Some interesting reports were presented during the morning session. A resolution was offered which was at once passed, to constitute a Committee upon Emigration, whose duty it shall be to look after the spiritual interests of immigrants to this country upon their landing in our ports.

The Committee on the Functions of Rectors, Wardens and Vestries, presented a report, asking for an enlargement of the Committee and its continuance to the next Convention.

The Trustees of the fund for the widows and orphans of deceased clergymen reported that the Trustees of St. Mary's Hall, Fairbault, Minn., have offered to give to the Trustees of the Fund the building formerly occupied by the school, together with a large tract of land, to be a home for the widows and orphans of deceased clergymen. This noble and generous offer will be accepted by the trustees in the name of the Church. It is to be hoped that such an example will be followed in many places, and that before many years we shall see a number of such institutions of our Church in different parts of the country, and may God hasten the day when this shall be.

An affecting scene occurred when the venerable Bishop of Mississippi came on the platform to take leave of the House. All rose to their feet, while the saintly old man, in a voice trembling with emotion, spoke the following words:

I have just been taking my farewell of the House of Bishops. My deafness is such as to prevent my hearing anything. I feel that I am only in the way. In the providence of God I may never attend another Convention of the Church. I am the sole surviving member of the General Convention which met in this city in 1823. All the bishops, all the clergy, all the laity of that Convention are gone. I alone am alive. What I want to say is that when I went into Holy Orders sixty-three years ago there were nine bishops in the church. When I looked around me to-day in the House of Bishops I cast my eyes upon more than seven times that number. How hath God wrought! His blessing hath been upon the Church and she hath prospered. May God bless you and prosper your consultations for Christ's sake.

A discussion arose on the amended Canon on Lay Readers, which will permit them to deliver addresses, &c. The debate was out off by the House going into Committee of the Whole on the Prayer Book. The discussion was taken up where it was left last night. This long discussion was finally closed by the adoption of the following substitute for the versicle put forth, viz: "O Lord, bless and preserve these United States."

The whole morning was spent upon those Versicles and Responses, which have been added to those we already have in the Standard Book. It is impossible to give a resume of all the criticisms offered. We hope the Church papers will be widely open to correspondence concerning the Book Annexed; for the next three years. I know this is a large request, but it is best not to be bashful. The Church papers may be obliged to enlarge themselves and crowd out all advertisements, but a full discussion of the subject will be of untold advantage to the Church at large.



The House, having been invited to go on an excursion down the river on Friday afternoon, adjourned until 8 P. M., and paid for its pleasure by holding a night session.

As soon as the secretary had called the roll the House went to work. The messages from the House of Bishops announced that Bishops Clark, of Rhode Island; Doane of Albany, and Huntington, of Central New York, had been made members of the Joint Committee on Marriage and Divorce. The president of the House appointed the Rev. Drs. Dix, of New York; Fulton of Missouri, and Franklin, of New Jersey; Judges Gilbert, of Long Island; Bennett, of Massachusetts, and Granger, of Southern Ohio, on the same committee. This committee is to hold frequent sessions between now and the next Convention, and report a bill in regard to the whole subject of Marriage at the next session. The House of Bishops appointed the Bishops of Easton and Michigan on the Joint Committee on the Functions of Rectors, Wardens and Vestries.

The House of Bishops also agreed with the House of Deputies in taking the money which has up to this time been called the Missionary Bishops' Fund and transfer the same to the treasuries of the Domestic and Foreign Missionary Society, the amount (about \$2,500) to be divided according to the number of these respective bishops.

Mr. Bates, of Delaware, presented the report of the joint commission on church incorporations and tenure of church property. It referred to the necessity of a diocesan corporation capable of holding property in trust. It recommends that the subject be presented to the different dioceses with the request that they endeavor to obtain as soon as possible suitable legislation for the protection of church property. The committee also suggested the appointment of a permanent Board of Trustees in each diocese, and that the joint commission appointed by the General Convention be continued. The report was made the special order for Monday at 12 o'clock.

On motion of the Rev. Dr. Huntington the house went into the committee of the whole. Dr. Huntington offered the following resolution: Resolved: (the House of Bishops concurring) That the order of arrangements in the Prayer Book be changed and printed in such a manner that the proper anthems and the psalter shall follow immediately after the short office of prayers for sundry occasions, and the collects, epistle and gospels follow instead of precede the office of the Holy Communion.

The resolution was received without argument. Judge Sheffey then offered the following resolution:

Resolved (the Bishops concurring.) That in the report of the Joint Committee on the Book of Common Prayer, and the book annexed returned thereto, substantial and, in general, satisfactory provision has been made "in the direction of liturgical enrichment and increased flexibility of use" of the Book of Common Prayer, and for the needs of the Church in the exigencies of the present time; but, in view of the very grave importance of the measure proposed, involving, as it does, many changes by way of alteration or addition in a book which is very dear to the people, and which has for nearly one hundred years been to the Church as the shadow of a great rock in a weary land, it is deemed proper to allow further time for the consideration of the subject, so that when the amendments are constitutionally proposed for acceptance they may be as free from defects and errors as practicable; and therefore (both houses concurring), said report, including the parts thereof which have been considered by the respective houses, be recommitted to said joint committee, with the request that they make further report thereon at the next session of the General Convention; and the two houses trust that at that time the General Convention will be clothed with the power to make any alterations or additions to the Book of Common Prayer, as may then be proposed and to authorize the use thereof for three years prior to final action thereon.

Resolved (the House of Bishops concurring). That the eighth article of the constitution be amended by adding thereto the following words: "And provided further that the General Convention, proposing any such alteration or addition, may, in its discretion, authorize the use of the same until the meeting of such subsequent General Convention, and that the proposed amendment be made known to the Convention or Council of every diocese with a view to its adoption at the next General Convention."

The report of the committee relating to a proposed amendment of Article II. of the constitution proposing a reduction in the number of Deputies from each diocese, which the committee had reported inexpedient, was next considered. The Rev. Dr. Goodwin of Pennsylvania moved to amend as follows: "That the church in each diocese shall be represented by at least one clerical and one lay deputy. If a diocese has 50 clergymen or more, there shall be three Deputies of each order; and in a diocese of 100 clergymen or more there shall be three deputies of each order, and in a diocese of 200 clergymen there shall be a representation of four from each order."

The Rev. Dr. Goodwin called attention to the fact that any one of 12 dioceses with only 30 clergymen can neutralize what is done by a diocese containing 300 clergymen. He claimed that this is not a mere technical movement. It had been argued that the parishes in a Diocesan Convention have not a graduated representation. He contended that in some cases there is a graduated representation, and, besides that two wrongs will not make one right.

The Rev. Dr. Goodwin said there were 16 dioceses with 34,050 communicants and 1 diocese with 35,630 communicants; 13 dioceses with 24,395 communicants and 1 with 25,263 communicants. Again, there are 12 dioceses with 292 clergymen; 8 dioceses with 179 clergymen and 1 with 195; 18 dioceses with 484 clergymen and 2 dioceses with 505 clergymen.

The amendment was lost, and the committee were discharged from the consideration of the subject.

MONDAY, October 22. By Telegraph. House recommends that none but communicants be wardens. There was a great debate about what disposition to make of the Book Annexed. Dr. Huntington wants to send the whole Book to dioceses for final action at next Convention. Judge Sheffey wants to refer whole Book back to committee, to report again at next Convention. Judge Wilder wants to propose for adoption such portions as have been reviewed and accepted at this Convention; all these motions were laid on table. House considering report of Committee of Whole which includes only four resolutions of report; that is, Morning and Evening Prayer.

Bishop Littlejohn is said to be dangerously ill. The Rev. W. D. Walker, rector of Calvary Chapel, New York, is elected Missionary Bishop of North Dakota.

TUESDAY, October 23. By Telegraph. Committee on amendments to the Constitution reported against tentative use of Book Annexed, also against establishing Courts of Appeals by authority of General Convention.

Committee on Sewanee conference and colored work report against canon proposed by the Conference. No color line to be allowed and no special Bishops. Colored work to be handed over to the care of Board of Managers of Missions. Another special committee on the same subject reported a canon to make special missionary organization under the Bishop of the Diocese, and within its bounds. Long and able address by Rev. A. T. Porter pleading for missions among colored people.

Saint Monica.

331-387 A. D.

By Caroline F. Little.

"There is not in all this cold, hollow world A fount of deep, strong, deathless love Save that within a Mother's breast."

In the history of the past we find no character which exhibits such Christian patience, such loveliness of disposition, and such earnestness of purpose, as that of Monica, the mother of the great Saint Augustine.

Solomon, in his graphic word-picturing of a noble woman, says: "Her children rise up and call her blessed." If such praise is the height of earthly ambition to womankind, then did Monica attain to it in its fullest sense. For no more beautiful tribute of praise could be bestowed, than that which St. Augustine offers to his beloved mother in the pages of his Confession.

Monica's name does not stand in the list of martyrs who died suffering for the name of Christ, but none the less is she a Saint.

Her early life is not marked by any special circumstances which were not common to others of her rank during the fourth century. Her renown rests upon her being the faithful mother of one of the greatest fathers of the Catholic Church. Without Augustine, we should never have heard of Monica; her life would have been lost among the unwritten histories of thousands of Holy Christian women, who have lived and died unknown to any but their immediate friends.

In the hot, arid country of Numidia, in the little town of Tagasta, Monica was born of Christian parents who trained their children in the true faith.

The care of Monica and her sisters was entrusted to an old and faithful nurse, who had cared for their father during his infancy, and watching him grow from boyhood into manhood, joyfully undertook the charge of his little ones, as they grew up around the new home. The children sat with their parents at the table, but were allowed only water to drink, and even this the nurse did not permit them to drink of during the day. "For," said she, "now you want water because you can not have wine, but when you are mistresses of the cellar you will despise water, and yet the habit of drinking will remain."

These strong lessons in temperance were in advance even of this age.

As Monica grew older she was permitted by her parents to draw the wine from the casks for the use of table. After filling the flask carried down for the purpose, she could not resist the temptation of sipping a little, so day after day her love for wine increased unknown to her family. One day while disputing with a maid, the servant presumed to taunt her with her propensity for drinking. Stung by the insult, Monica vowed to give up the newly formed habit, and the remainder of her life she observed the strictest temperance. It was shortly after this that she received the Holy Rite of Baptism, and being then of a marriageable age, she was given by her parents to Patricius, a citizen of Tagasta. He was a pagan and inclined to many objectionable habits, yet she rendered to him all the cheerful devotion he could require. Being of a violent temper, he often reproved her unjustly, but all his rebukes she bore with patience, and when his anger was cooled calmly endeavored to justify her conduct. She hoped that by her gentle example and her purity of life, he might be won to the Christian Faith.

Married life to the women of her class, in that age, was a hardship from which many shrank, preferring to live the single and holy life which the new religion offered, and choosing to be not the bride of man, but the bride of heaven. The Christian religion has given to woman the due respect and homage which in pagan civilization she did not receive.

At the age of twenty-three Monica became the mother of Augustine, little realizing that this, her first child would be a great light in the world, and that his name and works would go down the ages so long as the Church on earth should stand.

Augustine was immediately placed among the Catechumens by receiving upon his forehead the

sign of the Cross, and on his lips the mysterious salt.

Two other children were afterwards born to Monica, a son and a daughter. The latter became an Abbess, and of the son but little is known.

The one redeeming trait of Patricius, the husband of Monica, was his love for his children. He early discerned the ability of his older son, and resolved to give him a good education. Monica agreeing with him, they sent Augustine first to Madaura, and from there to Carthage to pursue his studies.

Carthage was second only to Rome, and was then a city of wealth and magnificence, luxury and sin. Into this Augustine was thrown at the age of seventeen without any visible safeguard around him; with his religious principles unformed, and with the example of a dissipated pagan father to remember. But there was ever surrounding him the memory of his mother's prayers; and her gentle influence and devoted love for him, he never could quite forget even while plunged in the deepest dissipation.

The lower he sank in sin, the more fervent were Monica's prayers; but while so distressed on her son's account, she had the satisfaction of seeing her husband abandon his pagan belief and embrace Christianity. One year Patricius lived a religious life, and then passed away peacefully to his rest.

Still Augustine waded further away from the truth, and renouncing the Catholic Faith in which he had been reared, he accepted the belief of the Manicheans. Notwithstanding his disloyalty to the Church, he ever cherished a deep reverence for the name of Christ, and this of course was owing to the early training of his mother, which time could never efface.

After his father's death Augustine became a teacher of Rhetoric in a school at Tagasta; but Monica was so displeased at his sinful course that she would not suffer him to dwell in the same house with her. One night Monica had a dream which impressed her deeply. She dreamed she stood upon a block of wood weeping bitterly and an angel approaching her asked, why she wept. Monica replied "Because my son has fallen into evil ways." The angel bade her not to weep but to look around her, and Monica turning saw Augustine on the block beside her. She derived such encouragement from this dream that she permitted her son to return to her home again.

Eager to obtain aid and advice for her son, she consulted her Bishop, urging him to argue with Augustine, and entreating him with tears to grant her request. The Bishop knowing that arguing with him was useless, and wearied with her persistency replied, "Continue as you have begun, surely the son of such tears can never be lost."

Nine years of pleasure in sin wearied and satiated the restless spirit of Augustine, and he resolved to give up his school and proceed to Rome. Monica followed him to the shore, entreating him to remain with her, or to take her with him. But willing to deceive her, he said he would only remain on board with a friend until the vessel sailed. Monica was persuaded to pass the night in a little chapel near by, and there she spent the weary hours in prayer, but when the morning light dawned, and she came forth from the church, the sails had been spread and the ship was far out at sea.

Deceived by him whom she loved, sad and disheartened she returned to her home at Tagasta.

Could Monica have foreseen what the trip to Italy would bring to her son she would have parted joyfully from him, and returned cheerfully to her home. For not many months were to elapse before these fervent prayers of this faithful mother were to receive their full fruition.

Soon tired of Rome, Augustine proceeded to Milan, and the day that he entered that city was a blessed day for the Church; for though he entered it a dissipated, world-weary man, he did not leave it till he was a consecrated son of the Church. The one destined to be the instrument in God's hand for the conversion of Augustine, was Saint Ambrose, the great Bishop of the West, whose fame outshone all the preachers of Italy. Out of curiosity Augustine went to hear the famous Bishop, and he heard more than eloquent oratory, more than rhetorical phrases; for he heard the Catholic Faith presented in a forcible and convincing manner. Struck by the apparent sincerity of the Bishop's belief and influenced by his magnetic power, Augustine sought acquaintance with him, and was kindly received. Although not yet convinced of the truth of Christianity, he found much in common with the learned Bishop, for both had a great love for music and poetry; and more than all else Augustine was a seeker of the truth, although unconscious of it himself; and to explain the truth and to clear away any difficulties that arose, was a task which Saint Ambrose undertook joyfully.

The tidings that her beloved son was under such influence, reached the ears of Monica, as she dwelt in her little home at Tagasta. Eager to see her son she resolved to join him, and bidding farewell to her home, she left the town of her childhood and of her married life, never to enter it again, never to see the familiar scenes upon which she loved to gaze, and not even to be buried in the spot where she had hoped to lay her wearied body when life was ended.

It was a great joy to her to be again with Augustine, and watch the change going on in his mind, as they listened together to the eloquent Saint Ambrose. Augustine could not accept in an instant all he heard; not one sermon, nor one anxious feeling could convert him, it was to be a long process of reasoning to one of his intellect.

Patiently Monica waited, feeling that if she lived to see her son a Christian she could die content.

One day while walking in his garden meditating, Augustine heard a voice, to him a miracu-

lous one, saying, "Take and read;" feeling that it applied to him, he opened a manuscript of St. Paul's Epistles, which he had with him, and his eyes fell on these words: "Not in riot and drunkenness, not in strife and envyings, but put ye on the Lord Jesus Christ."

From that moment he renounced all his former disbelief and skepticism, and resolved to consecrate himself to God.

In the beautiful city of Milan, in the church of the Bishop, Augustine, at the age of thirty-two, with his brother Adeodatus, received at the hands of St. Ambrose the Rite of Holy Baptism. Tradition tells us that at that moment the *Te Deum* sprang spontaneously to the lips of Saint Ambrose and Saint Augustine, and they sang responsively the glorious words together.

Monica had nothing more to ask for, her one great desire, and the prayer of her life, God had granted and permitted her eyes to behold its fulfillment.

Soon after this Augustine with his son, mother and brother repaired to a comfortable house at Cassicorum, a country town near Milan. Here they spent the time in prayer and meditation, Monica joining with them in the literary as well as the religious conversations; and some of her sayings at this time have been preserved by Saint Augustine. It was indeed a blessed household; the mother and the two sons now bound so closely together, knowing that nothing could separate them in the life to come; knowing that Augustine's sister, Monica's only daughter, had chosen the good part that could never be taken from her and all fully realizing that, though separated now for a time from Patricius, he had only gone before into the rest of Paradise.

In the autumn of 387 A. D., they decided to return to Africa, and stopping at Ostia made ready to embark, but an end to the sweet religious life of the past months was near at hand, for Monica was seized with a fever which terminated fatally.

Long to be remembered were these days at Ostia, and very near to heaven seemed the mother and sons, as they talked of the bright and glorious future in store for the redeemed; and forgetting earthly life their thoughts seemed to soar to the very gates of Paradise.

Monica said to her sons, "For mine own part I have no further delight in anything in this life. What I do here any longer, and to what end I am here, I know not, now that my hopes in this world are accomplished. One thing there was for which I desired to linger for a while in this life, that I might see thee a Christian before I died. My God hath done this and more for me, since I see thee despise worldly happiness and become his servant. What then do I here?"

Truly Monica's work was done and well done, untiring in her patience and gentleness, she saw her husband and children won by her Christian example.

She grew more and more feeble, and one day, upon recovering from a fainting fit, said to her sons, "You will bury your mother here." But her younger son knowing that she had always dreaded death in a foreign land, and that she had prepared her grave by her husband, deplored the fact that she must die there. Monica bade him not to regret that now, for it was a matter of indifference to her where her body was laid. Her last request was that they should remember her before the altar of the Lord.

After an illness of only nine days Monica passed away at the age of fifty-two.

Augustine closed her eyes with his own hands, and says, "There flowed withal a mighty sorrow unto my heart."

She had been indeed his good angel, and the love she had lavished upon him, would still linger with him, though she, who had bestowed it had vanished.

"God gives us love. Something to love He lends us, and when love is grown To ripeness, that on which it thrives Falls off, and love is left alone."

The morning after her burial Saint Augustine awoke with that sense of depression which one feels on first awakening, after having experienced some great sorrow. But there came like a sweet message from the Lord to comfort him, one of the hymns of Saint Ambrose entitled, "Hymnus Vesperinus." The first stanza is translated as follows:

"Maker of all, the Lord And ruler of the height, Who robing day in light, hast poured Soft slumbers o'er the night, That to our limbs the power Of toil may be renewed, And hearts be roused that sink and cower, And sorrows be subdued."

Saint Augustine entered upon the great work to which he had so recently consecrated himself, and as the years went by he became as famous as the great Bishop under whom he was converted, but dearer to him than all else was the memory of his sainted mother. In his work entitled the "Confessions of Saint Augustine," he pays high tribute to Monica, requesting all who read his work to remember at the Altar of God, Monica and Patricius.

Such is the simple story of Monica; her life ended when her one desire was at last attained, and her loving soul having taken its flight to Paradise the wearied body was laid in a new made grave in that foreign land, there to wait with all others the Great Day.

"Sleep sweetly, tender heart, in peace; Sleep, holy Spirit, blessed soul, While the suns burn, the moons increase, And the great ages onward roll, Sleeping to the end, true soul and sweet, Nothing comes to thee new or strange. Sleep, full of rest from head to feet; Lie still, dry dust, secure of change."

Assistant Bishop Henry C. Potter, who was on Saturday consecrated at Grace Church, preached on Sunday morning to the inmates of the penitentiary at Blackwell's Island. In his proposal to preach, made to the Superintendent of the institution, the Assistant Bishop stated that it was his desire to begin his career in his high office, in what he considered to be the most important field for religious work.

HARVEST-TIDE CAROL.

Hail! the merry harvest-home! Lift your thankful voices; Echo the celestial song: Heavy with earth-rejoice! O that men would praise the Lord, For the good His gifts afford. Hail! the merry harvest-home! Plenty crowns our labor; Join and keep the festival day,— House and kin and neighbor! O that men would praise the Lord, For the gain his gifts afford! Hail! the merry harvest-home! Garnered grains are yellow, Presses fill and vats o'erflow, Gathered fruits are mellow! O that men would praise the Lord, For the cheer His gifts afford! Hail! the merry harvest-home! Planting, watering, tending— These by man in faith are done, God the increase sending. O that men would praise the Lord, For the wealth His gifts afford! Hail! the merry harvest-home! Trust the Lord forever! His is everlasting strength, He will fall us never! O that men would praise the Lord, For the joy His gifts afford! H. B. W.

Women as Indian Fighters.

Dr. Edward Eggleston's important historical paper in the September Century, on "Indian War in the Colonies," says of the heroism of the wives of the pioneers: "The women of those times developed a readiness and courage as remarkable as that of the men. The Swedish women near the site of Philadelphia, while boiling soap, were warned that the Indians were coming. They took refuge, soap and all, in the fortified church, blew the conch-shell horns to alarm the men, and when the Indians tried to undermine the building ladled the scalding soap upon them, and so saved themselves from destruction until their husbands arrived. The renowned Hannah Bradley, of Haverhill, in Massachusetts, who had more than her share of captivities and adventures, killed an Indian who was rushing into the open gate of her husband's garrison, by throwing boiling soap upon him; and when the savages came to capture her a third time, she saved herself by shooting the foremost one dead. In 1676, the battle which Talcott was fighting in defense of Hadley was decided by the promptness of the women, who loaded with small shot and nails a canon that has just arrived from Boston and conveyed it to the defenders; these discharged it, to the dismay and rout of the savages. A story is told of a maid-servant in Dorchester who defeated an Indian single-handed by the use of a musket and a shoveful of live coals. A young girl in Maine shut a door and held it, and thirteen women and children had time to reach a block-house while the Indians were chopping down the door and knocking down, though they did not kill, its defender. Twelve years after Bickford's ingenious defense of his house at Oyster River, some women at the same place imitated it. There being no men in the garrison, they fired an alarm, loosened their hair to appear like men, and used their guns so briskly that the savages fled. In 1712, Esther Jones saved Heard's garrison, in the township of Dover, in New Hampshire, by mounting guard and calling so loudly and confidently as to make the Indians believe that help was at hand. The stalwart Experience Bogarth, of Dunkard's Creek, in Pennsylvania, in a hand-to-hand fight in a door-way, in which two white men were killed, slew three Indians with an axe."

Waste baskets in split bamboo are now decorated with large bunches of artificial flowers tied on with gay ribbons.

Tutti frutti, which can be made at any season of the year is a dish worthy of renown; take one quart of thick, sweet cream; chop half an ounce of almonds very fine; after blanching them in hot water, mix half a pound of sugar with them, and stir in with the cream, and set it on ice; when it is stiff add half a pound of preserved fruit; peaches, or red raspberries, or pears, or currants, a few choice raisins and some citron chopped fine; beat this with the cream, and freeze as you do ice-cream. Serve with cake and chocolate.

The mothers of little girls from one and a half years old onward can save themselves a great deal of work, and at the same time can have neat-looking children, by making dresses for them out of the plain blue or pink gingham now seen in almost every store. The young mother of a first baby invariably feels that she owes it to this child to dress it for the first two years of its life in white. It is impossible to do this without expending more thought upon it than should be given. The colored ginghams are so delicate in shade, and can be so tastefully made, that there can be no objection to them.

A beautiful carriage robe for the baby has a square of satin in the center. On this are painted in outlines only two cherubs' heads. Around the satin square, and forming the rest of the robe, is cashmere of the same color and shade as the satin. This can be made more or less elaborate, according to your means and taste. If you please, a vine with delicate pink and white flowers on a blue ground may be embroidered. The edge can be finished with a binding of ribbon, or it may be pinked, button-holed, or trimmed with lace, or have a crocheted scalloped border.

BRAIN-WORK AND FOOD.—The notion that those who work only with their brain need less food than those who labor with their hand has long been proved to be fallacious. Mental labor causes greater waste of tissue than muscular. According to careful estimates, three hours of hard study wear out the body more than a whole day of hard physical exertion. "Without phosphorus, no thought," is a German saying, and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which this organ is required to perform. The wear and tear of the brain are easily measured by careful examination of the salts in the liquid excretions. The importance of the brain as a working organ is shown by the amount of blood it receives, which is proportionately greater than that of any other part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth of that of the body. This fact alone would be sufficient to prove that brain-workers require more food, and even better food, than mechanics or farm-laborers.—Boston Journal of Chemistry.



Stories about the Wonderful Kingdom

And some of its Soldiers and Servants.

BY C. A. JONES.

CHAPTER III.—THE FIRST WHIT SUNDAY. In an upper room in Jerusalem, the disciples were together on the Day of Pentecost. Pentecost was a Feast kept by the Jews in memory of that day when in the lonely wilderness God gave His servant Moses, the Law, from Mount Sinai.

Well, upon this day, in that upper room, there were prayers going up to heaven, asking the Lord to remember those He had left upon earth. It was ten days now since Jesus had gone away in the great white cloud, and as yet the promised Comforter had not come to be with them. You know, dear children, how long the time appears when your father or mother, brothers or sisters, or any kind friends go away from you; how you count the days until they come back again; well, think how long it must have seemed to the disciples since Jesus left them, think how they must have longed for Him to send that Holy Spirit Who should help to do all He wished them to do.

Suddenly there came into that upper room a sound which none of them had heard before; a sound something like a great, strong rushing wind, and red tongues like flames of fire rested above the head of each of the Apostles; then they knew that the Holy Ghost had come to them; they knew they were no longer comfortless.

The Apostles, you know, were almost all poor ignorant fishermen, and with that gift of the Holy Ghost, God gave them power to speak all languages, so that they might teach the people of every country, all about the Father, and the Son, and the Holy Spirit.

There were a hundred and twenty people in that room at Jerusalem when the Holy Ghost came down upon the Apostles, but soon they began to preach, and to heal the sick, in the streets of the city, and three thousand more people were baptized.

It is upon this Feast of Pentecost that the history of the "Wonderful Kingdom" really begins. We keep the Feast now, and we call it Whit-Sunday—Whit because of white—and in the early days of the Church the heathen who had been taught to believe in the Lord Jesus Christ were baptized, and wore pure white garments. In old English wit means wisdom, and the Spirit of Wisdom was poured upon the Church upon the Day of Pentecost, so you see this is another reason why we call it Whit-Sunday.

And we, my dear little children, are all servants and soldiers of "the Wonderful Kingdom." We have all been baptized in the Name of the Father, and of the Son, and of the Holy Ghost. It does not matter where we were born, or where we live, whether in America, or England, or France, or Ireland, or Germany, or any other country, we are all children of the great King. It was to take us to our Father's Kingdom at last, that Jesus came to be a little Child, and a Sorrowing Man upon earth.

CHAPTER IV.—THE PATH THAT LEADS TO GLORY.

After that wonderful Day of Pentecost the Apostles, as I have already told you, remained in Jerusalem, teaching, and preaching, and baptizing, and a great many of the Jews believed in Jesus, and in His Resurrection.

I dare say the rulers had thought that when they had crucified the King of Glory they should have no further trouble with the people, and now they were very angry when they saw how many of those who had once denied their Saviour, now asked to be baptized.

The Priests and the Scribes, and the soldiers, tried to prevent St. Peter telling the people about Jesus, but the Apostle did not heed them; he knew that he must obey his Master, that he must fear God, and not man. The disciples of Jesus had a great deal to put up with in those days, but they were not afraid. Every day they found strength where we can all find it, in the Blessed Sacrament which Jesus had left them before He went from them, in which He had told them that they should find Him, and be one with Him.

We like to think now, dear children, when we kneel in the Presence of the Blessed Eucharist, that it was by feeding upon the Precious Body, and drinking the Precious Blood, that the Apostles of old were made strong for the work their Lord had given them to do.

There was a great deal for them to do at the time of which I am telling you; they had to look after the poor as well as to teach and to preach, and so they chose seven good men who might help them in giving the alms to the poor widows and others who needed them, and they laid their hands on these men, who were called deacons, and prayed over them, just as the bishops now lay their hands upon, and pray over the priests and deacons who are ordained, that is, chosen, and set apart for God's service.

There was one of these deacons whose name was Stephen, who loved God very much, and who because he was good, was allowed to work miracles, that is, to do a great many wonderful things, healing

the sick, and making the people believe in Jesus; and he spoke too, to the Jews and his words were so full of power, that they could not answer him, nor contradict him; some of the Jews were very angry at this, and they bribed people to bear false witness against him, that is, to say things of him that were not true, and they took him to the Council, (a council was then what we should call a court now-a-days,) and they told the chief priests all the wicked things of which he was accused.

Stephen stood before them, not caring what they said, his face all bright and beautiful, like the face of an angel, his thoughts with God his Saviour.

At last the High Priest asked him if all that was said of him was true; and he answered and told them all about the love of God and of Jesus, and he spoke to them of the Just One Whom they had betrayed and crucified. When they heard these things, the Bible tells us, "they were cut to the heart," which means they were very angry, and in their wicked rage they ground their teeth at him; all this time he stood quite calmly before them, looking up to heaven, and seeing the glory of God, and Jesus standing on the Right Hand of God. It did not matter to him that the path that led to this glory, must be stained by blood, St. Stephen longed to die for his Lord's sake. He told them of the beautiful sight he saw, and they were more angry than ever, and they sent him out of the city, and stoned him with great stones.

He did not take up stones and throw at them, dear children, he did not lift a hand against them; he asked the Lord Jesus to receive his spirit, and then he prayed another prayer. You remember how our dear Lord when He hung bleeding and dying upon the Cross, asked God to forgive His murderers, and now St. Stephen prayed his Master's prayer, and said, "Lord, lay not this sin to their charge," which means, Lord, forgive them for this that they are doing to me. And when he had said these words he fell asleep, he went to Jesus in Paradise.

St. Stephen is called the Proto-Martyr, or the first Martyr. He was the first Christian man who had been put to death because he believed in Jesus Christ, he followed next his Master in the path that leads to glory. The name of Stephen means a crown, and it was indeed a bright crown that was won by the first martyr.

Dear children, you cannot be martyrs now-a-days; you cannot lay down your lives for Jesus' sake, but do you know how you can follow our blessed Lord, and St. Stephen, and all the "noble army of Martyrs," of whom we sing in church in the Te Deum? I will tell you; by giving up your own way, by bearing things patiently, and by praying for those who in any way have been unkind to you. This is the path that will lead you to glory, for it is the path that Jesus trod.

Charity Among Birds.

In this city notice was recently made of a robin that went to a house to feed one of its young that some boys had carried off and placed in a cage, that was allowed to hang out of doors. Thomas Prince, who resides on Carson river, above Dayton, tells of a circumstance still more singular. He says a pair of robins had their nest on a fence near his house, while in a bush near by a pair of catbirds had built their nest. The two pair of birds hatched out their young about the same time, and all went well for several days. Then the catbirds were seen no more, probably having been shot by some of the bee-keepers of Dayton. The young catbirds were evidently starving. When the robins came with a worm or other insect for their young, they always alighted on the top rail of the fence before hopping down to their nest. Each time when a robin so came the catbirds opened their mouths, thrust up their heads, and made a great outcry. They were begging to the best of their ability for food. The robins appeared to understand the appeal, and began feeding the hungry little catbirds. They did not do what they had undertaken by halves. Each evening the female robin sat on her own nest and warmed with her body her own young, while the male robin took to the nest of the catbirds. In this way both broods were reared, the little orphans growing up as strong and lively as though they had been cared for all through by their own parents. Both broods are now able to fly, and the young robins and catbirds all still flock together, but presently the latter will probably leave and take up with their own kind.—Virginia City (Nev.) Enterprise.

ABOUT A TAME PIGEON.—We have two pets in our house. One of them, a pigeon, belongs to me, the other is a dog, and is my brother Jim's pet. We had a cat also, but we gave away the cat when I got the pigeon. You see the pigeon was then very young, and Pussy might have eaten it up, so it was thought best she should go. The dog and pigeon are friends. They do not play with each other, but they sometimes feed together, and often the pigeon gets on to the dog's back and sits there until the dog gets restless.—MARY W.

Mary W. must not suppose that all cats would do as she was afraid hers would

when the pigeon was brought home. In his "History of Birds," Dr. Stanley tells us a very interesting cat and pigeon story. He states that the pigeon had made her nest in a loft much infested with rats, which had more than once destroyed her eggs or devoured her young ones. These losses caused the pigeon at length to select another nesting place, and she went to a part of the loft where a cat was rearing three kittens. Cat, kittens, and pigeon agreed splendidly. They fed from the same dish, and when Pussy took a ramble the pigeon was sure to be hovering near her. The pigeon's new nest was close to the straw bed of the cat, and then she succeeded unmolested by the rats, because protected by the cat, in rearing more than one brood. In return for pussy's kindness, the pigeon used to attack one who touched the kittens while the mother was away.

A Living Paper-Cutter.

An Indian rajah who was pleasantly disposed towards the English, and had learned their language after a fashion, frequently visited, some years ago—as the story runs—the viceroy at Calcutta, and on one occasion borrowed of the latter a copy of the Edinburgh Review, which he happened to see lying on the table. When he returned the magazine, the viceroy asked him if he had found anything interesting in it.

"Oh! yes," he replied, "many beautiful things, but also, many disconnected articles."

"How so?" asked the viceroy. "See here," answered the rajah; "this begins with 'Hunting the Orang-outang,' does it not? And now turn over the page, and here you have the 'History of Mary Stuart.'"

The viceroy laughed. He perceived that the rajah had attempted to read the book through without cutting the leaves. He accordingly took from his table a beautiful ivory paper cutter, explained its use to his visitor, and made him a present of it. The rajah was puzzled as to how the leaves of books could be printed before they were cut open, but this was also explained to him.

About a year after this occurrence, the viceroy saw a gay company entering the court, and in the centre of it, the rajah seated on a young elephant. No sooner did the rajah see the viceroy than he cried: "Do you happen to have an uncut copy of the Edinburgh Review? If so please toss it to me."

The viceroy threw out the magazine. It was caught by the elephant, who placed it between his tusks, which had been wrought into elegant paper-cutters, even including carved handles, and quickly cut open the leaves, after which the knowing animal passed the Review back to the surprised viceroy.

The rajah then dismounted, and said to the viceroy, as he pointed to the elephant: "He is yours. I return you your paper-cutter alive."—Paper World.

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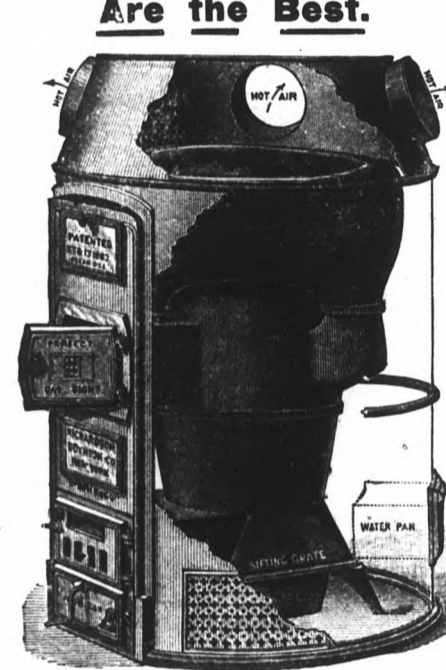
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The Living Church.

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Rev. C. W. LEFFINGWELL, D. D., Editor.

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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.

"Free Thinkers."

There is a class of people who pride themselves upon being "free thinkers." They imagine that all the intellect of the world not included in their little coterie, is enslaved. They glory in being "free." They think as they please. They obey no laws of thought. They may think that two and two are five, and nobody can prevent it. Other people may do the same, if they like. But other people, sane people, do not like this way of thinking. They prefer to be under law, and to think according to law. Everybody is free to think in this way, and he who thinks in any other way is a fool or a lunatic. One man is just as "free" as another, as to thinking. It is a piece of impertinence for a man to call himself a "free-thinker," in distinction from other men.

These "free" people sometimes convene for the purpose of talking about "freedom," and to abuse people that do not prate about it. The long-haired men bluster and the short-haired women scold, but what the provocation is nobody can discover. They have all the "freedom" that there is, without let or hindrance, but they are not satisfied. It seems to annoy them to see other people enjoy freedom of thought. There are the rather numerous and well behaved people called Christians, against whom the "free-thinkers" seem to be exceedingly angry. If freedom is the right and privilege of long-haired men and short-haired women, why should it be denied to men and women who wear their hair as their ancestors did? If a man may be free to scoff at God, why should he grumble because he is in the minority? Other men are just as free to believe in God.

A society of so-called Freethinkers has lately had its annual babblement at Rochester. Mr. Miln, who once thought he was a Christian, but afterwards concluded that he didn't know what he was thinking about when he "joined the church" and took to preaching, was one of the speakers. He proposes, "by the dissemination of scientific rules of life, wise hygiene, scientifically ventilated and drained houses," to redeem humanity; "to make this world so much of an actual heaven that folks will not so eagerly scramble out of it toward a hypothetical paradise."

This would not be quite so foolish were it not for two facts which, in his freedom of thought, the speaker chose to ignore; the fact that people generally do not seem eager to scramble out of life, and the fact that, scramble as they may, they must get out of it in a very few years at latest. But for these two facts, the science of sewers and soups would no doubt be much more advanced than it is, for men would have nothing else to do but to take care of stomach and lungs. Since most men know that they must die, that the brief life which is our portion here will soon be ended, and that eternity with endless issues is before them, they are more or less in earnest to do something else than attend to hygienic conditions.

Not that these are to be despised. If the free talkers and grumblers would only practice what they preach, and aid a poisoned and dyspeptic generation to pure air, good food, and healthy habits, they might make their freedom of some use to the world. As long as they do nothing but abuse those who do try to help humanity, who are actually making the world better, brighter and healthier, giving money and time without hope of return in this world, their assumption of intellectual superiority will not count for much. They are talking themselves into contempt. Let them do something now to show the world that they are sincere even if they are simple. The world will not believe them to be sincere, however, while they propose a scheme for making the U. S. mail a moral sewer to convey indecent literature into our houses, however loudly they may clamor for a free-thinking patent trap to keep sewer-gas out.

Church Colleges.

The scarcity of candidates for Holy Orders should be a subject of anxiety not only to our bishops and to our Missionary Board, but also to the laity. Upon no single order or organization in the Church rests the responsibility of maintaining and extending the Kingdom of Christ. We are all committed to it, we are all consecrated to bear the banner of the Lord of Hosts, and to extend the Church Militant around the world. To do this we must have commissioned officers. We must secure them, we must train them, we must support them in their work, by sympathy, by prayers, by sacrifice.

The LIVING CHURCH has already called attention, many times, to the insufficient provision which the Church has made for the support of her clergy, especially of those who are worn out in the service. Impecunious old age is the skeleton in the closet of many a rectory. Present privation and financial embarrassment are the lot of many pastors in the prime of life. But it is not our intention here to enlarge upon this. We have now in mind another subject, an agency for the increase of the ministry in which we are conspicuously deficient. That agency is the Church College.

We have several Theological Seminaries, well established, well manned, and capable of training all the clergy that we need. They might treble their number of students with very little additional expense. But they languish for lack of students. The Church languishes for the lack of men who should be trained by these Seminaries.

Why are so few young men seeking admission to our Theological Schools? Because so few are educated in Church Colleges. There are, no doubt, other reasons why young men do not seek the ministry, but this we believe to be one of the most influential. Our sons are educated, for the most part, in secular or sectarian schools. They are brought, at the most impressive period of their lives, under the traditions of a civilization which are directed to the achievement of distinction or wealth in some secular pursuit. They grow up among those who do not honor the Church or the priesthood, and what wonder is it that so few of them are called to the sacred ministry.

We do not disparage the work already done by our colleges. All honor to the few Churchmen who have labored and contributed to establish them. But we have made only a beginning, a very small beginning. Our colleges are not among the first in reputation, endowment, and numbers, though they may be among the first in excellence of instruction. They do not attract the greater portion of our young men who possess talent and fortune. They cannot rival Yale and Harvard, without great endowments and enthusiastic support. It is time for Churchmen to awaken to the importance of giving to their few colleges the means necessary to enable them to compete with the best in the land, if they hope to find material for their Theological Seminaries.

This from a diocesan paper: "The Bishop was the only clergyman present at the banquet given by the Commercial Club of this city to the Chief Justice of England, Lord Coleridge, on the 29th ult. The simplicity and devoutness of his character were apparent in his addresses." Whose simplicity and devoutness?

The Pastoral Letter of the Cardinal Archbishop and the Bishops of the Province of New York, at the close of the recent Council, claims extraordinary growth for the Roman communion since the last meeting of the Council, twenty-two years ago. There is, doubtless, great show of gain in the cities, but we have the authority of the New York Tribune for saying that the increase of the Roman Church during the last decade has not kept pace with the increase of population throughout the country. In 1874 there were 5,760,000 Romanists in the country, in 1882, 6,880,000, an increase of about twenty per cent.; while the increase of population has been thirty per cent. Immigration furnishes about twenty per cent. of our increase, and as a large proportion of immigrants are of the papal obedience it is evident that this body is not, on the whole, holding its own.

The Pastoral notes the number of temples, asylums, hospitals, orphanages, schools, &c., that are to be found almost everywhere in the Province. Romanists may well be proud of such works, and we are not among those who would disparage the good they are doing in the way of organized charity. It is an answer to many objections and prejudices, and secures for them a degree of respect in this country which some of their teachings and usages do not. The subject presented by the Pastoral, and the manner of treatment, indicate that the hierarchy in this country are alive to the interests of the people as well as of the papacy. There is little if any manifestation of spiritual fervor, in the Pastoral, but much good exhortation as to matters moral and ecclesiastical. The subjects are Marriage, Christian Education, Catholic Literature, Secret Societies, Ecclesiastical Discipline. In connection with the last, the people are exhorted to avoid extravagance at funerals, church debts, Sunday excursions, intemperance, and ecclesiastics are cautioned against becoming custodians of church funds. There is an amount of practical wisdom about the document which commends it to the attention of all classes, while there is less of distinctively Roman teaching than is generally put forth in such papers.

A correspondent calls attention to the lack of devotional expression in the reading of our services by many of the clergy. Some read so fast as to give the impression that they are in a hurry to get through. Others read monotonously and without spirit or apparent interest in what they read. Some intone in a high, unnatural key when there is no choral service. There is doubtless some ground of complaint. Every clergyman and reader in the Church should spare no exertion to make the services as devotional and impressive as possible. It would be easier to do this in many cases if the congregation were more responsive. On the whole, perhaps the clergy have more reason to complain than the people. We may "enrich" the Prayer Book by using it with more consistency and fervor.

No feature of the LIVING CHURCH is of greater interest and value than "Letters to the Editor." In these the reader finds the mature thought and wise counsel of many of the best minds in the Church. We have only to regret that our limited space delays and sometimes prevents the publication of long letters. Correspondents need not infer, as some seem to do, that their communications are declined from any personal or "political" reason. Occasionally a letter is declined because its publication is thought to be inexpedient, but more often it is because the editors are not prepared to give the space that would be required by the discussion that would surely follow such a letter.

In committee of the whole on Monday, Judge Sheffy, the able chairman, remarked that a new petition was needed in the Litany, praying for deliverance from the General Convention.

Rev. John T. Hargrave, editor of the Kingston Leader, and until recently a minister of the Methodist church, was one of the class recently confirmed by Bishop Potter, at Poughkeepsie.

Two more Bishops have been added to the roll. To both the LIVING CHURCH offers a respectful homage. Ad multos annos!

News and Notes.

A new Roman diocese has been founded in this country. It embraces the State of New Hampshire, which has heretofore formed part of the diocese of Portland, and takes its name from the see city, Manchester.

The triennial report of the Trustees of the General Theological Seminary, given in another column, is a gratifying exhibit of progress and munificence. It should be borne in mind, however, that of \$150,000 contributed to the institution during the last three years, \$100,000 comes from the Dean and his family.

As a result of the recent sentence against Mr. Mackonochie, his benefice has been sequestrated, that is to say, payment of his income has been stopped. This will give him an opportunity to move in the civil courts against the validity of Lord Penzance's deprivation, without in any way recognizing his lordship's claim to be an ecclesiastical judge.

Archbishop Laud, of happy memory, was born in the town of Reading, where the English Church Congress recently held its sessions. Advantage has been taken by the Vicar of the presence of so many distinguished Churchmen, to start a movement for the erection of a stained glass window in St. Lawrence's Church, as a memorial of the great prelate. No memorial has ever yet been erected of him, either by the University on which he shed so much lustre, or by the Church for which he shed his blood.

The Right Rev. Alfred M. Randolph has been duly consecrated a Bishop of the Church of God, and has taken his seat as Assistant Bishop of Virginia. The ceremony took place in the church of which he had been for so long a time, the indefatigable and beloved rector, Emmanuel, Baltimore, in the presence of an immense number of his attached parishioners and friends. Bishop Lee, of Delaware, was the Consecrator, Bishops Peterkin, of West Virginia, and Dudley, of Kentucky, the Presenters, and Bishop Perry, of Iowa, the Preacher.

The testimonials of the House of Deputies, commending to the House of Bishops the three bishops-elect for consecration, were written on three scrolls, each a half yard wide and five yards in length. The scroll of testimonials, commending Bishop-elect Knickerbocker, presented at the time of consecration in St. Mark's Church, Philadelphia, bore the signatures of 184 clerical deputies out of a possible 192, the full number, and the signatures of 135 lay deputies, out of a like possible number. The completeness of these subscriptions are said to be unprecedented in the record of similar testimonials.

In the Rev. Dr. Begg, who died suddenly in Edinburgh last month, has passed away the most remarkable man in the Free Kirk of Scotland. One of the worthies who "went out" in the disruption of 1843, his whole life has been devoted to waging war against innovations in Church practice and the relaxation of hide-bound creeds. To him organs—"kists o' whistles" he delighted to call them—were as the abomination of desolation, and long and stubbornly he fought against them. Sore, indeed, must have been the blow he sustained on the occasion of the last General Assembly, when an opportunist resolution was carried giving a sort of approval to instrumental music. For even in the Free Kirk—probably the most bigoted and intolerant of all religious bodies—there has been a very marked amount of progress in recent years. The younger generation of ministers know not Begg; and now the great stronghold of the extreme party is in the far North, whence annually came the "Highland host" at the beck and call of Dr. Begg and Dr. Kennedy of Dingwall. On the latter will now descend the mantle of his departed leader.

A very unexpected and important decision has just been given by the Supreme Court of the United States. The first and second sections of the "Civil Rights Act" of 1875 has been pronounced unconstitutional. Cases were brought under the law from five different States. The complainants were colored men, who had been denied their rights as the law defined them in hotels, railroad cars, restaurants, theatres, etc. The Supreme Court holds (Mr. Justice Harlan only dissenting) that Congress had no constitutional authority to pass the above sections under either the Thirteenth or Fourteenth Amendments. The Fourteenth Amendment is prohibitory upon the States only—that is, it declares what the States shall not do, and does not allow Congress to sit as a State Legislature in those matters, passing original laws, but simply directs Congress to make corrective acts—to undo the effect of State laws when they are repugnant to the spirit of the amendment. The Thirteenth Amendment related only to slavery. As to the Territories and the District of Columbia, the Supreme Court holds the legislative power of Congress in the premises is unlimited.

LETTERS TO THE EDITOR.

Our Mother's Honor.

To the Editor of the Living Church: When the elder Faulconbridge expressed a doubt of his own legitimacy, well did Queen Elinor exclaim: "Out on thee, rude man! thou dost shame thy mother;" while his mother entered just in time, cries out: "Hast thou denied thyself a Faulconbridge! Hast thou conspired with thy brother? thou that for thine own sake shouldst defend mine honor? What means this scorn, thou most untoward knave?" And all this, merely for the sake of appearances,—for the implied charge was true. When a degenerate member of the American branch of the Napoleonic family desired to visit Paris, he was told by the French Government that, if he claimed to be a lawful descendant of the Emperor's brother, the gates should be closed against him. Well what did the "untoward knave" do?

Why, he stabbed on his false oath his own mother's fair reputation, that he, forsooth—noble son!—might, on an equal footing with "the atheist crew," riot in the Salons of the Capital.

If the American Church is not Catholic, then is she a bastard church, a sect.

We know she is Catholic—"we are not born of fornication,"—we confess our legitimacy among ourselves whenever we say the Creed, but we parade before the world in the garb of bastardy. The present legal designation, the *nomen fictum* of the Church in America makes true Catholics blush at the implied indignity. Roman Catholics and Protestant Dissenters are only too willing to believe and to utilize a lie which disinherits us. And who can blame them, when 253\* of the Church's trusted sons glory in the falsely implied dishonor, the self-assumed shame; and give the enemies of the Lord great occasion to blaspheme?

Well may our Mother of England, who has never officially written the word "Protestant," who refused to pass a bill merely because it spoke of her as a Protestant Church, well may she cry out,

"What means this scorn, thou most untoward knave?" A. W. L.

\*Note, however, that at a second vote on the question of dropping the name "P. E.," from the title page of the Prayer Book, only 170 members of the present Convention stood up for the name, 73 voted to drop the name, 18 times as many as voted that way at the last Convention! At the same rate of progress, the next Convention would restore the Church's true name not only unanimously, but three times unanimously.

Church Schools.

To the Editor of the Living Church: Will you kindly allow me to ventilate in the pages of your esteemed paper, one of my hobbies? I make the request all the more boldly because this hobby concerns the Incarnate God, with the hope that it may catch the eyes of those who have the love of Christ at heart, and who believe in all sincerity that the Church Catholic is a *Living Reality*—a power for good—and a spiritual Kingdom set upon earth whose Head and King, is Christ. The great question that should be at this moment, and especially in this age, pre-eminent in the minds of those in authority over this Kingdom, is, "What can be done to make the Church's reality felt, and to ensure her growth? As a Churchman and an unworthy member of the Ministry, I would answer, "Move Heaven and Earth to establish Church Schools in every Diocese." Our daily and I trust fervent prayer is "Thy Kingdom Come" which I understand to mean, may Thy Kingdom grow from day to day until it shall reach its consummation. How is the Kingdom of God to grow if the young are left to grope their way into it through the many conflicting errors that surround them? How are they expected to grow up as Churchmen, if they are not taught when young and impressionable what the Church is, her grand and life-giving doctrines? This cannot be done in Sunday Schools, it must form part and parcel of their early education. In other words, the Church herself must provide Schools for them, in which they shall be educated on the foundation of Catholic Truth. The older I get, the more am I convinced that the future of the Church, in this and every other country, will depend upon such institutions. Not long ago the Bishop of Exeter expressed a similar opinion; "I am more and more convinced," said he, "as every year goes by, that upon our dealing with the young depends the future of the Church." The Mother Church in England has within the last few years awakened to a sense of her duty in thus providing for the education of the "lamb of Christ," in the establishment of such schools as:—All Saints, Bloxham, St. George's, Brompton, St. Edward's, Oxford, and many others. It is our duty as Churchmen, especially the Bishops and rulers of this Branch of Christ's Holy Catholic Church, to arise and remedy this evil. It can be done, and should be done. Let every diocese take up this question in its annual Convention—let them hammer away at it until the nail shall be well driven into the minds of every earnest and conscientious Churchman.

R. C. Y.

Canadian Church Affairs.

From our Special Correspondent. The Huron Episcopal election is now a thing of the past. On Thursday, October 18th, the Synod on the fourth ballot elected Dean Baldwin of Montreal, third Bishop of Huron. There was a very large attendance of clerical and lay delegates, aggregating about 250 all told. The first ballot resulted as follows:

	Clerical	Lay.
Dr. Sullivan	69	117
Dr. Courtney	15	10
Dr. Lobley	13	11
Scattering	10	10

The Synod then adjourned for the following day, and a cablegram was at once sent to Dr. Sullivan who is at present in England, notifying him of his election. Next day at 10 A. M., Synod again re-assembled in full force, and the following message was read from Dr. Sullivan: "I am very grateful to the Synod, but duty to Algoma compels me to decline." This was received with loud applause, many of Dr. Sullivan's friends testifying their admiration of his disinterested and self-denying action. The reply was a surprise, however, to the majority.

A second ballot was then proceeded with after a motion to adjourn for an hour had been voted down. The result of this was:

	Clerical	Lay
Dean Baldwin	46	76
Canon Innes	21	5
Dr. Courtney	18	12
Dr. Lobley	13	12
Canon Carmichael	5	2

No election was declared, and forthwith the Synod adjourned till 2 P. M. The first ballot in the afternoon was indecisive, Dean Baldwin, however steadily creeping up and coming within two of the necessary number. The fourth and



final ballot followed close upon the heels of the third and was decisive, as follows:

Table with 3 columns: Name, Clerical, Lay. Dean Baldwin 57 01, Canon Innes 19 6, Dr. Courtney 13 10, Dr. Lobley 10 4, Canon Carmichael 9 1.

The Synod then adjourned till 8 p. m., and on re-assembling, received the following message from Dean Baldwin, "I gratefully accept the election of the Synod of Huron as a special indication of God's will."

Taking it altogether, the diocese is to be congratulated on the result of the election. Dean Baldwin, though a pronounced "low" Churchman, is one of the very ablest clergymen on the continent and a man of rare piety and wonderful energy.

On the whole the election was conducted in a fairly becoming spirit. There was the usual amount of button-holing and canvassing, and a few instances of intemperate and partially-insulting language, but no bones were broken and no incurable wounds inflicted.

An occasion like this serves well to illustrate the real spirit of a man's Churchmanship. There were those who at this election would, for the sake of electing a man of their own stripe, have inflicted upon the diocese some totally incompetent individual, and again there were others who had sufficient love for the general welfare of the diocese and moral courage to cast their little hobbles to the winds and join in supporting a man of diverse "views" but of grand promise.

The sudden death of the sainted Dr. Ewer in Montreal, has created a very sad feeling in Canada among Churchmen of all stripes. The death is also announced of Canon Johnstone, of Hull, diocese of Montreal. The reverend gentleman had been in orders forty-five years.

The bishop of Niagara having called a council consisting of the diocesan dignitaries and some laymen, to advise him in the matter of his contemplated resignation, has been advised to remain in his present position till the diocesan episcopal endowment fund had been completed.

Wycliffe Divinity College re-opened last week with twenty students. Huron is also pretty full. The additional endowment fund of Trinity College, Toronto, seems to be progressing, as also that of King's College, Nova Scotia, the parent divinity school of the Dominion.

"Having in my youth notions of severe piety," says a celebrated Persian writer, "I used to rise in the night to watch and pray, and read the

Koran One night, as I was thus engaged, my father woke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber while I alone wake to praise God.' 'Son of my soul, he answered, 'it is better to sleep than to wake to remark the faults of thy brethren.'"

Lord Coleridge.

A great change has come over the position of of Bench and Bar in England in the course of the few last years.

At Westminster, where questions of common law were tried, there used to be three different courts; the Queen's Bench, the Common Pleas, and the Exchequer; and each of these had five judges and a chief. The Queen's Bench chief was the Lord Chief-Justice of England; the other two were respectively Lord Chief-Justice of the Common Pleas and Lord Chief-Baron.

Such had been the constitution for many years, and thus we had three great judicial officers of almost an ordinate rank, though, as precedence had to be settled, the degrees were in the order in which they have been placed. Now, however, there is but one chief of the Common Law Division, and he has the title of Lord Chief-Justice of England.

The post is filled by Lord Coleridge, who certainly is not likely to let it suffer in dignity. As he is now in the States, some details of his life will be interesting. He is a grand-nephew of the poet, and is of the same Devonshire family; tall, bald, and with an inveterate habit of blushing.

It would be an exaggeration to say of him that he is a popular man; he is too satirical, and he seems to lack heartiness. He is in politics a Liberal, and was peculiarly obnoxious to Mr. Disraeli when the latter was in office. No saying of Lord Beaconsfield's was more often quoted in England than the one in which he described Sir John Coleridge's eloquence as "a stream of silvery mediocrity."

Never at fault for a word, he never selects a wrong one, and yet seldom selects a strong one. There is no successful lawyer at the English Bar who has said fewer good things in the way of wit, and yet he has said no silly things.

He was always a safe advocate and sometimes a very successful one. In breach-of-promise-of-marriage cases he was peculiarly good. He had an insidious way of getting damaging admissions from a witness who had no idea that he was examining him from a hostile point of view.

He had a beautiful, silvery voice, and his way of holding up a love-letter and reading it and then laughing at it was quite an accomplishment, and he was never tired of repeating it with success.

He takes his seat at Westminster as President of the court, and wears over his scarlet and ermine the collar which from the days when Gascoigne, Lord Chief-Justice, rebuked the Prince of Wales in the reign of Henry IV., has been one of the recognized badges of the Chief-Justice of England.

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Your life has been a varied one, With curious phases fraught— Sometimes a check, sometimes a dun, Your daily coming brought. Smiles to a waiting lover's face, Tears to a mother's eye, Or joy or pain to every place— Good-by, old stamp, good-by!

You bravely toiled, and better men Will vouch for what I say; Although you have been hooked, 'twas when Your face turned lo'ther way. 'Twas often in a box you got (As you will not deny)— For going through the mails, I wot— Good-by, old stamp, good-by!

Ah, in your last expiring breath The tale of years is heard— The sound of voices hushed in death, A mother's dying word, A maiden's answer, soft and sweet, A wife's regretful sigh, The patter of a baby's feet— Good-by, old stamp, good-by!

What wonder, then, that at this time, When you and I must part, I should aspire to speak in rhyme The promptings of my heart! Go, bid with all those memories dear That live when others die— You've nobly served your purpose here, Good-by, old stamp, good-by!

Married.

HIGGINS-STUART.—In Trinity Church, Lincoln, Ill., Tuesday, October 9, by the Rev. Jas. E. Hall, assisted by the Rev. A. Q. Davis, (the Rev. E. A. Larrabee celebrating the Holy Eucharist) the Rev. Jesse Higgins to Miss Agnes Stuart, of London, England.

Personal Mention.

The Rev. J. H. DeMille has accepted a call to the Rectory of St. Phillip's Church, Belmont, Diocese of W. N. Y.

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Nature in England. By Burroughs, illustrated by Parsons.

The Bread-Winners. The fourth installment of the anonymous novel. In order that new subscribers who begin with the November number may secure the whole of "The Bread-winners," which commenced in August, we have reprinted, in pamphlet form from magazine plates, the three installments previous to November, and copies may be had of all dealers or of the publishers (post-paid) for ten cents. This is the first half of the story.

The Departments. Contains a variety of interesting contributions, including "Matthew Arnold in America," by Prof. Henry A. Beers, "Opera in New York," light poems in "Brio-a-Brac," etc., etc.

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CHURCH OPINION.

Church Review.

LITURGICAL ENRICHMENT.—The movement in America towards a revision of the Prayer Book merely touches upon matters of grammar and "polish." For example, the American Prayer Book has, in the Communion Office, following the Invocation: "That we and all others who shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them and they in Him." Of course, them should be us and they should be we. The Scottish Office of the Holy Communion renders the passage as follows: "Humbly beseeching Thee that whosoever [italics ours for emphasis] shall be partakers of this Holy Communion . . . may be made one body with Him, that He may dwell in them and they in Him." This form is perfectly grammatical and clear. In the preparation of the American Office a change was made, and for the "whosoever" in the Scottish Communion Office the words "we and all others who" were substituted, and by an oversight corresponding changes were not made in the pronouns.

A greater blemish, however, is contained in the collect for the Fourth Sunday in Advent, and is shared by ourselves. Clearly the prayer which begins "O Lord," is designed to be addressed to the Second Person of the Trinity; but the anomalous conclusion, "through the satisfaction of Thy Son our Lord, to whom, with Thee and the Holy Ghost," &c., destroys not only the grammar but the special Christmas "token" (as the Bishop of Western New York calls it,) intended as its note and flavor. Who could object to the restoration of "Who livest and reignest?" &c. These grammatical errors suggest the ludicrous jokes about *mumpsimus* and *sumpsimus*. Do our Transatlantic brethren really celebrate according to the form prescribed in their Prayer Book? If so, the faulty pronouns are meaningless, and the Office is dangerously mutilated.

Church Times.

THE CENTENNIAL CONVENTION.—The American Church is holding her Centennial Convention, an event which was noticed in the opening prayers at the Reading Church Congress. Our brethren are naturally full of the progress they have made in their first hundred years. In 1783 only seven States were represented; the number of delegates was but forty-five, and there was no episcopate at all; whereas this year there have assembled upwards of sixty Bishops and more than four hundred delegates. The growth has been wonderful, especially when it is considered how formidable a mass of prejudice had to be overcome; but, after all, it is nothing compared with what it should have been. Our brethren will do no good until they realize the fact that the whole Continent belongs to them, and until they resolve to "count naught done while aught remains to do." We trust that the work will receive an impetus from the present centenary that will carry it far upon its way.

Church Guardian, N. S.

DRESS IN CHURCH.—There is no doubt that the practice of attending Church in the costliest garments obtainable by the possessors of wealth has the effect of keeping many of the poorly clad brethren from the House of our Common Father. Of course it is an absurd objection, and shows that fellow mortals are measured by the "fine linen" measure. It is false pride to stay away from the House of Worship because we cannot dress as well as anybody else. But as the objection exists, it becomes the duty of all concerned to avoid the cause of the evil. Richest toilets should be kept for social displays; and a quiet and becoming dress, one not likely to cause comment on account of its material and fashion, would seem to be more fitting for wear in the Sanctuary of God. In England there is an organized movement specially for this object; and not only for this, but also for a silent, steady reform of undue display and expense in dresses. Looking at it in a Christian light, rich women must surely feel that the church is not a proper place to display dresses, and they will be anxious to assume a more sober attire when they realize that the work of grace is hindered in precious souls through this undue display of wealth.

N. Y. Sun.

THE NAME OF THE CHURCH.—It cannot be doubted that the term Protestant is very objectionable to a large body of Episcopalians. They refuse to regard their Church as Protestant, and the word has historical associations and produces an impression altogether odious to them. It suggests, to their minds, sectarianism, and enables them to be classed with the Protestant religious denominations generally to which they deny the name of Church. They claim for their episcopacy historical descent from the Apostles, and for their Church true and unassailable catholicity.

Protestantism is regarded as a failure by many Episcopal priests no less than by Roman Catholics. It began with a denial of authority in matters of conscience and interpretation, with which they have no sympathy. Its logical outcome, according to them, is either religious skepticism or the multiplication of sects, and under it the conception of an historical Church, catholic and of ultimate authority, utterly perishes. These Protestant sects, say they, are founded on varying interpretations of Scripture, but the Episcopal Church renders obedience to authoritative creeds, doctrines, and interpretations handed down in an unbroken line from the Apostles themselves, and affirmed and promulgated in general councils.

To call their Church Episcopal, they add, seems to justify the inference that there may be a Church without Bishops and without the apos-

tolio succession, or the handing down of the office of Bishop directly and without break from the Apostles; and that they declare to be an impossibility. No Bishop, no Church, is their doctrine, and no Church except the Catholic, or universal, Church.

Church Bells.

THE TERM "EVANGELICAL."—If a man take to himself the designation of Evangelical as descriptive of himself as a Churchman, does he not thereby assume that if his fellow-Churchmen do not think as he thinks, and feel as he feels, on religious subjects, they are not Evangelical? Now if a professing Churchman be not Evangelical, he is not only not a true Churchman, but he has but little, if any, claim to the designation of Christian at all; for the very essence of the foundation on which the Church rests, and that which pervades all her worship, services, and offices, is the Evangel or Gospel, and the doctrines, blessings, and obligations which spring out of it?

The designation of Evangelical in the Church as truly descriptive of a school or party within her fold, is out of date. There are few people possessed of accurate knowledge on the subject who would venture to say that the good, earnest and devout men who still range themselves under the banner inscribed with the word 'Evangelical' have a monopoly of the Gospel, or are more earnest in preaching its simple fact and truths, than those who perhaps might be designated 'High Churchmen' or even 'Ritualists,' or, still further, those who refuse to designate themselves, and object to be characterized or known by any other name than that of members or clergy of the Church.

BOOK REVIEWS.

THE STATE, THE CHURCH, AND THE SCHOOL. By C. H. L. Schuette; Columbus, Ohio.

By an hour's reading one gets a little idea of Prof. Schuette's argument. The book is ponderous, vague, and inconclusive. The division which discusses the Church is extremely misty. The author appears to be a Lutheran, and of course sees the Church through Congregational spectacles. It is an "invisible" entity, if it has any being at all aside from the imaginations of certain people who think they belong to it because they believe in Christ. The article on the School is more satisfactory and sound, but the greater part of the book is only "words, words, words."

VOICES FOR THE SPEECHLESS. Selections for School and Private Reading. By Abraham Firth, Secretary of the American Humane Association. Boston: Houghton, Mifflin & Co. Price 75 cents.

One is surprised and delighted to see how many beautiful and touching words have been written which "plead the cause of those dumb mouths that have no speech." It was the purpose of the compiler to gather selections for reading and recitations, in which the duty of kindness to animals should be taught. They abound in poetical beauty, pathos, and humor, and cannot fail to have a salutary influence upon the young who may become familiar with them.

THE STORY OF ROLAND. By James Baldwin. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$2 00.

There is probably no language of Europe in which the legends of Charlemagne and Roland have not been told; and perhaps never before have they been wrought into such a charming and connected story as Mr. Baldwin has given us. Its material has been gathered from the songs and stories of five centuries. It will prove a delightful book for age as well as youth, for those whose hearts have not outgrown the love of poetry and romance. The volume is handsomely printed and illustrated.

MARIANELLA. From the Spanish of B. Perez Galdos. New York: William S. Gottsberger; Chicago: Jansen, McClurg & Co. Price 50 cts.

This is a story full of pathos, and, as the translator says, "the whole tone is idyllic." The characters are distinctly sketched, and the reader cannot fail to be interested in the strange little heroine.

The sprightly covers we have been accustomed of late to see on *The Continent Weekly Magazine*, now appear on the Monthly Part, of which the ninth number is just at hand. The outward guise of this popular, and we are glad to learn prosperous, magazine constantly gains in attractiveness. The monthly part is made up of this time of five of the regular weekly issues. Its leading illustrated features are "The Charge of the Heavy Brigade" at Balaclava, by Henry W. B. Howard, a stirring account of an affair that ranks with the celebrated Light Brigade Charge in valor, and surpasses it as a military feat of arms, the illustrations being portraits of Lord Raglan, General Scarlett of the Heavy Brigade, Lord Cardigan of the Light Brigade, and Captain Nolan, with maps and views; "Art in the West," by Will O. Bates, an interesting account of the progress of art work and art patronage in the big Younger America, with copious illustrations from the late exposition at Cincinnati; Tennyson's "Lady Godiva," admirably rendered in picture by Alfred Brennan; "The Little Maid," a poem by Margaret Johnson, illustrated by Jessie McDermott; and one of Donn Piatt's poems, "The Ohio Boat-Horn," a reminiscence of the early Mississippi days, illustrated by W. L. Sheppard. Among the serials Marion Harland's "Judith" and Rhoda Broughton's "Belinda" approach their climax, while Helen Campbell's "What-to-Do Club" continues to unfold its suggestions for pleasurable usefulness to American girls.

The November number, concluding the sixty-seventh volume of *Harper's Magazine*, is very rich in illustrations, and its articles are timely and entertaining. The frontispiece, illustrating Austin Dobson's poem, "At Last," is from a drawing by E. A. Abbey. All the articles are as usual interesting and attractive.

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Calendar.

October, 1883.

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

The English Church Congress.

The annual meeting of the Church Congress means more in England than with us. There the Church has really no other channel for proclaiming its needs, and showing the way to gratify them.

This year the meeting was held in the ancient and picturesque town of Reading, situated within an easy distance of Oxford, and of London. The staple industry of the place is the production of biscuits, which gives the name of the town, as the Bishop of Oxford said in his opening address, "A savor of the quiet frises and of the social board."

The opening sermons were preached by the Archbishop of Canterbury, the Bishop of Winchester and the Bishop of Meath.

The Bishop of Oxford, who as Diocesan, was President of the Congress, delivered a very happy inaugural address. It was temperate and sensible, but hearty, straightforward, and thoroughly well adapted to its immediate purposes—welcoming the Congress, giving the true keynote to its debates, indicating the results which might be hoped from the meetings of the week.

Perhaps the passage which was received with the loudest and most repeated plaudits and cheering was one in which the Bishop spoke plainly against any change in the Marriage Law. The Church Congress is no bad index of the mind and temper of Churchmen generally; and those who heard how the Bishop of Oxford's burning words were caught up when he made it plain that the Bishops were not likely to "forfeit their place in Parliament by personal cowardice, by political corruption, by slavish adherence to a party, or subservience to a Court," will see good reason for confidence that a good fight will yet be fought for the purity of homes and the maintenance of the ancient and scriptural law of marriage, and especially that attempts to intimidate the Bishops will not succeed.

The greater part of the first day, after the sermons had been preached and the President's address delivered, was given up to discussions of the present state of biblical criticism and of the never-ending question of science and religion. It was a happy idea to bring Professor Flower to give an account, at once authoritative and simple of the meaning of evolution, and of the kind of evidence upon which it rests. The Professor's paper may be commended to all—and they are many—who are vague as to what the Darwinian theory really is, as well as to those who are puzzled as to its bearing upon their preconceived views of the universe, including man.

Interesting papers on the same subject were read by the Rev. Aubrey Moore and the Bishop of Carlisle.

On the second day, women's work in connection with the Church was the subject of discus-

sion by the main body of the Congress, and although many will regret the too purely ecclesiastical views taken by some of the speakers, none can deny that, regarded in its broader aspects, few things more directly and immediately concern society than the part taken by women in the teaching of religion and morals. The Rev. Canon Carter urged what may be termed the conventional view of the subject, while the Bishop of Lincoln gave it as his opinion that no vows should be taken until the subjects had attained the age of sixty years. Eighty might be still better.

While in one hall the Congress busied itself with the work of women, in the other a meeting was held composed only of men, to discuss the promotion of personal purity and the prevention of the degradation of women and children. There can be no question of the importance of these subjects, any more than of the extreme difficulty of dealing with them in any effectual way. In the afternoon the subjects of discussion were the marriage laws and the prevention of pauperism; while in the evening, at a working men's meeting, the Bishop of Oxford recapitulated what had been done during the day, and endeavored to arouse his audience to a sense of the value of the Church's services. He admitted that for the practical estrangement of the masses of the people the clergy themselves had been largely responsible, but pointed out that a new spirit has of late years animated the Church, and begged his hearers to consider whether they now respond adequately to the efforts made on their behalf. The Bishop of Bedford expounded his ideal of episcopal duty, which, however, does not seem likely to be realized for some time to come; and at another meeting foreign missions were the theme of various speakers.

The discussion upon the marriage laws was opened by the Archbishop of Buckingham, who boldly attacked the existing law of divorce and advocated a return to the most stringent rules ever enforced by the Church.

The relaxation of the existing prohibition of marriage with a deceased wife's sister forms a more practical subject of discussion, because it is capable of being argued upon grounds of social expediency which all can understand. It affects that positive morality which depends upon a large induction from the actual consequences of given modes of conduct. Moral rules, no matter upon what written authority they are now advanced, must have been in their origin the expression of the observed laws of life, just as grammatical axioms, though referred to some eminent theorist, were originally deduced from the practice of correct speakers. We have now to check them and interpret them by the observed consequences of their adoption, not to attempt to force conduct into the moulds they may a priori be thought to provide. The alteration of the marriage law which has for many years been persistently sought in England by a small clique was dealt with by Mr. Walter, the editor and owner of the London Times, in this practical spirit. Whatever may be the meaning of a disputed passage in Leviticus, it is at least clear that it is of the highest importance to a country to have a consistent marriage law resting upon an intelligible principle. There is in England such a principle at present, and the people are asked to throw it aside without adopting any other. They are asked to allow a man to marry the sister of his deceased wife while refusing to allow a woman to marry the brother of her deceased husband, or to allow a man to marry his deceased wife's niece or his own step-daughter. None of the advocates of change have ever shown cause for this abandonment of principle in one particular case. They have given a great variety of sentimental arguments, against which may be set other sentimental arguments just as relevant and cogent. They have indulged in a great deal of high-flown talk about liberty, which ignores the fact that they refuse to others the liberty they ask for the wife's sister. But they have never fairly and manfully faced the question whether affinity is or is not to be regarded as a bar to marriage. They strive for the introduction of that which political nature abhors in other cases—an anomaly; and their arguments when fairly examined come to nothing more than a passionate assertion that while others are to be bound by law they should be free to follow the dictates of desire. Let them propose the abolition of restrictions founded upon affinity, and then they will at least have a principle to go upon. At present they have none, and are simply seeking to establish a mischievous exception.

The views of the Rev. W. L. Blackley upon the means of preventing pauperism are now tolerably well known in England, but the subject is one which may be most usefully discussed in a gathering of the clergy, who can find no surer avenue to the confidence of the working classes than an intelligent and instructed interest in their material prosperity. Mr. Blackley seems to be carried a little too far by his pet idea of universal assurance under State guarantee when he disparages the societies which provide for burial or for a man's widow and children. It is true that they do not save the man himself from pauperism, but they save others in their degree. If each generation contributes to the independence of the next, the result is the same as if each contributes to its own. The most painful part of the subject is the unquestionable insolvency of many of the societies to which poor men contribute. It is a sore subject with working men, because it has sometimes been dwelt upon by persons having an unmistakable antipathy to trades unions, and in a yet greater degree because those who manage these societies are very often plausible fellows interested in stifling inquiry. It is too much to expect working men to master the theory of insurance, which is an insoluble mystery to many who have better opportunities of informing themselves. The State has interfered to some extent to regulate life insurance, but its action is very far from ef-

fective. There is a great deal to be done in the way of putting within the reach of working men some flexible and convenient system with national security behind it. But there is also a great deal to be done in educating the working classes to resist the seductions of societies which offer provision for men's families at prices with which no honest office could compete. Mr. Blackley's scheme in its full extent is not likely to be realized just at present, but he could choose no more useful work than that of familiarizing working men with the true principles of insurance and convincing them of its importance.

The General Theological Seminary.

The Triennial Report of the Board of Trustees submitted to the General Convention shows the financial condition of the seminary, at the last annual meeting of the trustees, to have been: Total value of real estate and personal property, \$634,957 51; the endowments, amply secured by the personal property, represent \$347,791.67; of the scholarships wholly or partially endowed, the income of but twenty-six is available for students, the endowments of two not having been paid as yet to the seminary, and those of six being too small to be available. The amount of contributions from the several dioceses to May 1, 1883, is as follows:

Table with 2 columns: Dioceses and Total to May, 1883. Lists contributions from various dioceses like Albany, California, Central New York, etc.

Total cash donations received by seminary since its establishment in 1818 \$655,351.90

The date of the last triennial report was one of the darkest periods in the financial history of the seminary. Now everything wears a different aspect. Upwards of \$150,000 have been received in various donations; all the vacant lots are leased at a fair rental, and substantial buildings erected thereon. The ground rents from the property of the seminary have thus been increased from \$10,060 in 1880 to \$19,350 in 1883, while during the same period the trust funds, representing endowments, have increased from \$212,591.84 to \$348,036.29. The report speaks of the urgent need of a suitable chapel and additional dormitories, with a commodious refectory. With reference to the department of instruction the report says: "At the suggestion of the dean the faculty have been authorized in their discretion to make arrangements for offering to such as may desire it a post-graduate course of study. Such a course will supplement and enlarge the range of the seminary studies, enable individual students to pursue special lines of study and bring the diocesan schools into closer relations to the General Seminary by drawing their best graduates to it to finish their theological education and to advance their sacred duties farther than can be done in institutions which are merely local.

Thus, the General Seminary will stand, as it must eventually do when further endowments enable it to make provision for the study of all branches of sacred theology, in reference to other diocesan schools in the relation of a university to ordinary colleges." The number of students during the last three years has been as follows: In 1880 81, 87; in 1881-82, 84; in 1882-83, 74. At the present time there are 82 in the institution. The whole number of students matriculated since 1882 has been 1419, of whom 32 have been honored with the office of a bishop in the Church of God.

The library now contains 17,508 volumes, and 10,371 pamphlets. It has been kept open daily from ten A. M. to five P. M., for use and consultation of the books, and the advantage has been duly appreciated by students and others. It is gratifying to know that there is a prospect of having, ere long, a fire-proof building to preserve its valuable books.

The trustees report the following munificent gifts during the past three years to establish various endowments: The endowment of "the Eugene A. Hoffman professorship of pastoral theology" has been increased by a donation of fifteen thousand dollars (\$15,000.) It now amounts to forty thousand dollars.

The ten thousand dollars alluded to in the last report as about to be given by Mr. George A. Jarvis, of Brooklyn, has been paid to the trustees to establish "the Bishop Paddock lectureship fund," and two valuable courses of lectures have been delivered under its provisions. Both these courses of lectures have been published.

Miss Caroline Talman, of New York, has given ten thousand dollars to endow a fellowship in the seminary, to be known as "the John H. Talman fellowship," in memory of her late honored father.

The widow and sons of the late benefactor, and for many years active member of the Board of Trustees, Mr. S. V. Hoffman, have given sixty thousand dollars to create "The Samuel Verplanck Hoffman Foundation," for the support of the dean of the seminary. During the lifetime of the donors the income is to be added to the principal, or appropriated by their direction, with the consent of the Standing Committee, to

some other purpose for the benefit of the seminary. The principal now amounts to \$65,424 68.

The heirs of the late Tracy R. Edson, of New York, at the time of his death a trustee of the seminary, have presented from his estate, at his request, ten thousand dollars, to be known as "The Tracy R. Edson Foundation," for the purpose of providing, from the income thereof, instruction for the students in elocution, "in order to insure the reverent, dignified and intelligible reading of the liturgy of the Church (including the reading of the Holy Scriptures,) and also the distinct enunciation and audible delivery of sermons."

The alumni have contributed \$9,000 additional making upwards of \$25,000 in all, to endow "The Alumni Professorship of the Evidences of Revealed Religion." The endowment has been accepted, with special conditions, which have embodied in the statutes.

The Rev. Dr. Charles W. Rankin, rector of St. Luke's Church, Baltimore, Md., has presented \$2,500 to endow a scholarship, to be known as "The Bishop Whittingham Scholarship."

The vestry of St. Thomas' Church, New York, has directed a like sum in their possession to be paid this month to the seminary to endow a scholarship to be known as "The St. Thomas' Church, New York, Scholarship."

And lastly, Mrs. Julia Merritt, of New York, has added \$5,000 to the "General Endowment Fund."

The trustees close their report thus: "After careful consideration the board has determined to erect additional buildings on the present admirable location as rapidly as funds are provided for the purpose. They decided, before doing anything, to procure a complete plan of all that will be needed for the future development of the seminary, for in this way alone could they avoid wasting money in the erection of buildings which sooner or later, would have to be taken down, because they are not in harmony with or adapted to its wants; or, what would be still worse, have to carry on the institution handicapped with an incongruous collection of buildings, constructed without reference to each other, poorly adapted to the needs of the institution, and yet too good to be destroyed.

"The general plan, which has been unanimously adopted, is the work of Mr. Charles C. Haight, the architect of the new buildings of Columbia College, and the son of the late Rev. Dr. Haight, who filled, for so many years, our chair of pastoral theology. It combines, in a remarkable degree, economy of cost, simplicity of construction, and dignity of appearance. When fully carried out it will provide accommodation for two hundred students, which is probably as many as will be gathered here at one time. At the same time any portion of the plan can be built and rendered immediately available, while the general design is so arranged that separate buildings, costing from fifteen thousand dollars for the smallest to upwards of fifty thousand dollars for the largest, can be erected by individuals as memorials.

"The corner-stone of the first of this series of buildings was laid by the Bishop of Albany, on the 10th of May, in the presence of a large gathering of the trustees and friends of the seminary. Addresses were made on the occasion by the Bishop of Springfield, Rev. H. C. Potter, D. D., and Hon. William M. Evarts. It is called Sherred Hall, in memory of Mr. Jacob Sherred, a vestryman at Trinity Church, New York, whose generous legacy, in 1821, of sixty thousand dollars, caused the seminary to be brought back from New Haven, whither it had been removed in 1820, and permanently established in the city of New York.

"It is practically a fire-proof building, and will contain six large well ventilated lecture rooms, with a private room attached to each for the use of the professor. It will be ready for occupancy before Christmas, and will cost a little more than \$40,000. At the same time a friend has generously agreed to erect a fire-proof building for our valuable library, at a cost of nearly \$50,000, provided \$30,000 are secured to build the two small dormitories, which, in the plan adopted, connect it with Sherred Hall. Such an offer, following so close upon the generous donations for the building of Sherred Hall, and the increase of the endowments, shows that our School of the Prophets has entered on a new era of prosperity and usefulness, and taken fresh hold upon the heart of the church."

Jewish Missions.

A public meeting in interest of Jewish Missions and in celebration of the union of the Church Society for promoting Christianity amongst the Jews, with the Board of Missions, was held in St. James', Philadelphia, Sunday, Oct 14th. Bishop Huntington, of Central New York, preached, and there were present in the chancel, the Bishops of Central Pennsylvania and Quincy, the Rev. Mr. Whittlesey, of the Society for the increase of the Ministry, the Rev. Drs. Morton and Saul, of Philadelphia, Drown and Moore of Long Island, Gibson of Virginia, the Rev. Messrs. Tschiffely of Louisville, Waters of New Orleans, and other clergy from various parts of the country. The Rev. Geo. F. Flichtner, Secretary for Domestic Missions, formally announced the union of Jewish Missions with the Board of Missions. The Rev. C. Ellis Stevens, Secretary of the Society, read a statement regarding the origin of Jewish Missions in former action of the General Convention, the methods used, and the substantial and encouraging results of the work, which now employs missionaries, under the Bishops in most of the larger cities, supports a number of schools similar to those in the foreign mission field, conducts an organized work through the parish clergy in 36 dioceses and 10 jurisdictions, and sustains a publication depart-

ment for scattering a Christian literature adapted to the present state of the Jewish mind. The Jews in more than 200 cities and towns are reached, and baptisms and confirmations are reported from all parts of the country, in no vast numbers, but in a ratio much nearer that of work in the foreign field than has usually been realized. These Jewish Christians become respectable communicants of the Church. There is no known case of one having fallen from the Faith. The drift of Jews from their old religion calls for earnest effort in this direction. The work has made unexpected progress, and has secured the support of the whole Church.

Bishop Burgess, of Quincy, then made a very stirring address. He narrated that in former times a large crucifix stood before the gate of the Roman Ghetto, and cited it in illustration of the fact, that Christianity had formerly been presented to the Jews in a manner not calculated to win, but rather to repel them. Within the last fifty years, this had been changed, and as a result, in the old world great numbers had been brought to the faith. The Church of England was founded in the first century by Jewish missionaries. Christ Himself was of the Jews. We had paid our obligation to this people by centuries of hatred and persecution. At last we were beginning to awake out of this past, and the efforts put forth were being crowned with all reasonable success. The work was very similar to that of foreign missions, and the results were practically the same. It was a work deserving the heartiest support, and would receive it. For its own sake, and as now united with the Board of Missions, it had the strongest possible claims to the confidence, prayers and aims of all. Prophecy foretold the conversion of the Jews, and also that of the Gentiles. But we needed to work for the accomplishment of both results. The "fulness of the Gentiles" was already partly accomplished; the richest element of the Gentile race were within the Church, and the Gospel was in our day being carried to all. Prophets and Apostles had come from the race of Israel of old, and he believed that great men would be raised up among them, to lead the body of the Gentiles to Christ. This was prophesied. Mission work amongst the Jews bore an essential relation to all other missions. The Bishop then narrated a personal conversation he had had with Neander, the Church historian, himself a Jewish Christian. Neander told him of a remark of one of the Rothschild family whom he knew to be already practically a Christian, and whom he had asked the reason of his remaining unbaptized. Why should I be? No one will acknowledge me as a Christian. Even the very boys in the street will continue to say to my death, "There goes that rich old Jew." Neander believed the future of Jewish Missions to lie in America, where the Jews were made citizens, as not elsewhere in the world. The Bishop believed this to be true, and that the chief obligation and hope for the work rested with our church of the Anglo-Saxon race. The service was closed by Bishop Huntington.

Church Work.

Dakota.—Trinity church, Groton, is now nearly ready for occupancy, the windows and seats, organ and chancel furniture only being needed to complete it. Its dimensions are 22 x 40 feet, with a porch 10x12 feet. The church is for its size remarkably handsome internally, the low side walls and steep roof finished open inside to the ridge giving a very fine effect. The triple lancet chancel window is high above the altar, and will light the church very beautifully when the glass is put in. The church is finely located on six lots donated by the owners of the north addition to the town. The cost of building was mostly paid by friends of the Church in the East. The Services this Summer and last have been maintained by lay reading. The expectation is that the new missionary Bishop of Dakota will send a missionary in connection possibly with Aberdeen, Columbia, and Ordway, important towns near by, where there are no churches as yet. Groton is a flourishing town of 2 years old in the James River Valley, on the line of the Chicago, Milwaukee & St. Paul Ry., 170 miles west of Minneapolis, and but for the partial failure of the crops this season owing to the severe drought in June, the church would have been fully completed this fall. Now the work waits for further aid, as no debt will be incurred. The friends of missionary work who can assist are appealed to for the necessary aid. Funds can be remitted to Mr. J. F. Brown, Groton, Dakota. About three hundred and fifty dollars would finish the church in good shape.

Pennsylvania.—Probably no such gathering of children belonging to the Church Sunday schools of Philadelphia was ever before seen as that which filled the Academy of Music on Saturday evening, October 13th. The occasion was a general missionary meeting of the Sunday schools in order to give the members of the General Convention an idea of the strength of the Church in this department. Over one hundred schools were represented in the throng which completely filled the seats and aisles of the Academy.

Bishop Stevens was to have presided at the meeting, but he was kept away by illness, and Bishop Whitaker, of Nevada, was requested to take the chair. After appropriate services, conducted by Bishop Brown, of Fond du Lac, Mr. George C. Thomas, first vice president of the Sunday School Association, was introduced, and made the first address. Mr. Thomas spoke of the necessity of working in the Sunday School willingly, orderly, resolutely and knowingly, making an acrostic of the word work. He also gave some statistics of Sunday School work in the mission fields. Bishop Perry, of Iowa, the next speaker, urged that missionaries should be sent Westward, just as they had been sent West to the shores of this continent.

Bishop Whipple, of Minnesota, the last speaker, said that the day was the twenty-fourth anniversary of his consecrations as Bishop. He gave some interesting facts about the work among the Indian missions. At the conclusion of his remarks the audience was dismissed with the benediction by Bishop Whitaker.

At half-past two in the afternoon a meeting of the smaller children was held in the same place. Rev. James F. Powers, of Philadelphia, Rev. W. A. Leonard, of Washington, Rev. W. W. Newton, of Pittsfield, Mass., and Rev. C. C. Tiffany, of New York, made addresses.



St. James' Church, Hestonville, has, during the summer, been entirely renovated and much improved by painting the outside and varnishing the interior.

The centennial anniversary of the organization of the Church in the United States will be permanently memorialized by a novel but well-conceived idea in the establishment of a new parish in the old city limits of Philadelphia, in the vicinity of Fifth or Sixth and South streets.

At the meeting of the Standing Committee of the diocese held on Thursday last an application for the establishment of a new parish, in due form, attested by Mr. J. H. Haverstick (now or recently connected with Ascension Church), as secretary, and having the direct consent and approval of the rectors of the three nearest parishes, viz., Rev. Dr. Davies, of St. Peter's; Rev. W. Hodge, of Ascension, and Rev. A. D. Heffern, of Trinity Church, Southwark, as required by the existing canons, was presented.

While, of late years, organizations of parishes in the rapidly growing newly built portions of the city have been keeping pace with the increase of municipal improvement, it is a novelty to have the old city in its worst part of its slums, the haunts of crime and vice in its most abject condition, invaded.

The project, which has met the approval of all who have been consulted, creates no opposition. The poor—and worse—the criminal thickly settled population will have the gospel preached to them, their sick cared for and their bodily wants attended to. The mission will be of the character akin to that of advanced school of Churches, which has done so much in the famous wickered districts of London and Liverpool, where the so-called Ritualists churches have met with success in their mission, exceeding the wildest expectations.

The fiftieth annual meeting of the Bishop White Prayer Book Society was held on Thursday evening, October 18, at the Episcopal Rooms, Philadelphia, the Rev. Edward Y. Buchanan in the chair. An interesting historical paper bearing on the workings of the society since its organization, prepared by Hon. John Welsh, was presented. It will be read at the semi-centennial anniversary of the society which is to be held next month. The ceremonies on this occasion are expected to be of a very interesting character. The Bishop of the diocese will deliver an address.

The managers' report shows that during the year there have been 8490 Prayer Books and Hymnals distributed in different parts of the country. The receipts for the year have been \$2792.84, and the expenditures \$2337.97. Since the organization of the society there have been distributed 328,631 Prayer Books and 65,665 Hymnals. The total receipts have been \$100,322.

Central Pennsylvania.—From St. Luke's Parish Calendar of Scranton, Pa., we glean some interesting items:

On the first Sunday in October, four years ago, the present Rector of St. Luke's Church entered upon his work in the Parish. At that time Parochial affairs were not in a very encouraging state owing to a number of causes. Among other things, the Parish had been burdened with a heavy indebtedness since 1871, and the debt instead of decreasing had been constantly on the increase owing to the non-payment of the annual interest.

From the Parish Records for the past four years we make the following summaries:

Baptisms, adults, 35, infants, 168; total, 203. Confirmed, 92. Communicants added by removal, restoration, and confirmation, 181; Communicants lost by death and other causes, 100, present number, 231; marriages, 24; burials, 65; Public Services, Sunday, 647; Holy Days, 245; other days, 620; total number, 1,512. Celebrations of the Holy Communion, 254; Sermons and addresses, 537; Parochial Visits, 2,650.

The offerings during the four years were: For 1879-80, \$6 448.31; for 1880-81, \$5 162.11; for 1881-82, \$15 756.96; for 1882-84, \$9,613.26; making a total of \$36 680.64. Of this amount at least \$15,000 has been paid for the principal and accrued interest of the indebtedness. The Parish is well organized for work and entirely united. The Annual Harvest Home Festival has just been held, at which time a beautiful brass Altar Cross and a handsome Dossal were presented as memorial gifts. They were made by J. and R. Lamb of New York. The Annual Meeting of the Ladies Guild was held on the evening of St. Luke's Day when the Treasurer's Report showed the encouraging fact that over eleven hundred dollars had been raised during the past year by the organization.

Wisconsin.—The Year-Book of All Saints' Cathedral, Milwaukee, has just been issued. It gives a full description of the Cathedral property, with a schedule of the services and an account of the work performed by the clerical staff and the congregation. This is one of the few churches in the United States in which there is a daily Celebration of Holy Communion.

Western New York.—The funeral services of the Rev. William Shelton, D. D., who for over 52 years was Rector of St. Paul's Church, Buffalo, and who was recently elected Rector Emeritus, took place in the church on Sunday, October 14. The body reached the city from Bridgeport, Conn., on Friday morning. It was removed from Dr. Shelton's late residence to the Church, where it lay in state, members of the church acting as guards of honor. Tickets to the number of 2,000 were issued, and the large edifice was literally packed. After the playing of Beethoven's "Funeral March," the procession entered the church. Fifty boy and twelve men choristers, clad in surplices, came first. They were followed by the Rev. Dr. Brown, Rector of the church, accompanied by Archdeacon McMurray, of Niagara, and followed by the clergy of the other six churches of the city. The burial chant of the Church was then sung alternately by the gallery and chancel choirs. This was followed by the reading of the lesson, after which the hymn beginning "My God, my Father, while I stray," was sung. The Rev. Dr. Brown then addressed the mourners and congregation. He paid a glowing tribute to the memory of the dead clergyman. Dr. Shelton was buried at Forest Lawn, where his wife's body was interred about a year ago.

New York.—The Rev. W. S. Rainsford, who has just returned from Europe, preached last Sunday at 11 A. M. at St. George's Church, on Stuyvesant-square. The alterations in the chancel have been completed, and the surpliced choir, under the leadership of William Albertus, sang for the first time with good effect.

Thursday, October 18th, was the thirty-second anniversary of the founding of St. Luke's Home for Indigent Females, and exercises commemorative thereof were held at the Church of the Beloved Disciple at 2 o'clock. Short addresses were made by the Revs. Messrs. Arthur Brooks and Isaac H. Tuttle, and a report of the condition of the institution during the past year was read by the Rev. A. H. Warner. It is free from debt, and is now supporting 63 old ladies, some of whom have been cared for over 20 years.

Eighteen thousand dollars have been raised toward a sustentation fund, and it is rapidly being increased by contributions from all denominations. The institution's charitable work is not confined to any church, but its doors are opened to any who are really in need and are members of any church. The Home is in immediate proximity to the Church of the Beloved Disciples, at Madison avenue and Eighty-ninth-street, and is thoroughly provided with every comfort.

When St. Luke's hospital was founded by Dr. Muhlenberg doubts were expressed whether an institution founded and supported as a branch of the missionary activity of the Church, and whose religious services were to be conducted according to her ritual, would be sufficiently broad to meet the needs of the whole community. "But from the first," Superintendent Baker says, "the rule has always been observed that we were to turn our face from no poor man whose disease rendered him eligible for admission either on account of his poverty or his religious belief. Our charity has been given to all who sought our relief, as the following classification of patients who have been inmates will show:"

Churchmen, 8,829; Roman Catholics, 5,324; Protestants of no special denomination, 1,603; Presbyterians, 1,611; Lutherans, 1,310; Methodists, 1,048; Baptists, 511; Reformed Dutch, 197; Congregationalists, 131; other denominations, 147; Israelites, 95; of unknown denominations, 482. Total, 21,288.

The twenty-fifth annual meeting of the Society of St. Luke's Hospital took place at the hospital on October 18th, Festival of St. Luke. The Board of Managers, in its report to the Trustees, gave an interesting resume of the hospital work of the entire city, from its inception to the present time, much of which is information gathered at great pains and of very general public interest.

The number of endowed beds in the hospital at present is 85. The income from the endowment fund thus constituted the past year was \$28,579.69. There was received from paying patients, \$8,468.91. The total expenses were \$70,294.52, thus leaving \$35,245.92, dependent on annual gifts and contributions. Toward meeting this demand \$22,418.32, was raised, leaving a deficit of \$12,877.60, which must be drawn from the capital. During the year two beds were endowed and the following sums were received as legacies from deceased friends of the institution: Mrs. A. F. Miller, (balance,) \$1,250; Mrs. Mary L. Thompson, \$10,000; Mrs. Catherine L. Spencer, \$5,000. There were also received \$3,000 from Mrs. Emily D. Gates, of Plymouth, Wis. In connection with this gift the Bishop of the Diocese of Fond du Lac writes "that Miss Anna Gates, while a patient in St. Luke's Hospital, was so impressed by the beneficent work of this institution, that, just before her death, which occurred a few months ago, she requested her mother, Mrs. Emily D. Gates, to bequeath to the hospital a sum not less than \$3,000." Mrs. Gates, desiring to avoid all testamentary complications, sent on the money at once. The managers close their report by the statement that not one of the original incorporators of St. Luke's is now among the living, and that the hospital has not been closed a single day since it was first opened.

The total number of patients treated during the year was 1,551, and admitted, 1,396. The number discharged cured was 629; improved, 509; unimproved, 112; died, 152, and there was then left in the hospital 149. The number paying full rates was 181; part rates, 129; beneficiaries of associations, 3; beneficiaries of Trinity Church, 8; on the free beds of the Church of St. George the Martyr, 61; the charity patients, 1,169. The nationalities of these were: American, 686; English and Scotch, 263; Irish, 351; Germans and other Europeans, 217. The denominations of the patients were: Churchmen, 600; other Christian bodies, 998; Jews, 15, and of no denomination, 28. The total number of hospital days was 57,890, of which 48,046 were free. The largest number of patients in the hospital at one time was 181, and the daily average was 158. The average cost per capita per day was \$1 16.45. The old Board of Managers was re-elected.

On Wednesday, the 10th inst., an address of rare interest was delivered in the Sunday School room of the Anthon Memorial Church, by an intelligent Indian woman, regarding the wrongs of her tribe, the Putes on the Pacific slope to the Rocky Mountains. This Winnemucca, "the Indian Princess," known also as Mrs. Sarah Hopkins, the wife of a fine looking man, said to be a soldier, who while engaged in the army became acquainted with her bravery, efficiency and good deeds, has often told her story, not only in Washington, but in various places; to those who have wept while listening to her account of cruelties permitted by our Government which it seems almost impossible to believe. She was accompanied, on Wednesday, by Mr. Hopkins and Miss Peabody; the latter remarked to the audience, that all the United States Senators to whom Sarah had appealed were on her side, besides other prominent persons whom she named. This full blooded Indian woman is a striking illustration of the advance in civilization and intelligence, of which these so-called savages are capable.

With the help of some Eastern friends she has been enabled to publish her story in a book, which is to be issued in an attractive form in a few days hence in New York. In the composition of the book she has had no assistance, and it will appear just as it came from her pen "without the change of a single word." She does not ask for money, but the proceeds of this book will be applied to her necessary expenses while pleading for the rights of her people.

Nebraska.—A cordial invitation is hereby extended to the clergy, not merely of Nebraska, but to all who may find it convenient, to be present in their surplices at the consecration of Trinity Cathedral, Omaha, on the 15th of November next. If they will so signify their intention to the Dean (Frank R. Millspaugh) he will be most happy to provide for their entertainment.

Indiana.—The Rev. F. S. Dunham preached his farewell sermon in St. Stephen's church, Terre Haute, on Sunday last. For several months he has had under advisement a call from the church at Albion New York. He finally accepted it.

Mr. Dunham's pastorate of St. Stephen's church extends over a period of nearly eleven years. The steady growth of the church, its enlarged membership and its widening sphere of usefulness in all sorts of good work are witnesses that his endeavors have not been in vain. The sick, the needy and the distressed lose in him a helpful friend who was indefatigable in his ministrations to them. Not until the secrets of all hearts are known will be disclosed the full extent of his charitable work—a charity in which considerate attention, watchful care, sympathy and advice were of more value to the recipients than the pecuniary relief he was able to dispense out of the necessarily limited resources at his command. In going to his new field of labor, in New York, Mr. Dunham will bear with him the good wishes of all who have enjoyed the pleasure of his acquaintance during his unusually long and prosperous pastorate of St. Stephen's parish.

The Rector of Trinity Church, Fort Wayne, is the president of a society recently organized in the interests of the young men of the city without regard to religious proclivities or denominational affiliations. One of the objects of the society, which is known as the "Young Men's Association," is to furnish a place of resort for young men, where they can participate in all kinds of harmless recreations. The association rooms will include a gymnasium and bowling alley, and all the appliances needed to make them attractive, and likely to draw away patrons from the saloons. A number of the prominent business men of the city are interested and express the determination to give the experiment a thorough trial. The movement is the result of some suggestions made by the Rector of Trinity Church in an address on the subject "How to keep our young men out of the saloons."

Central New York.—A beautiful and impressive service was held on the Twenty-first Sunday after Trinity, in Grace Church, Mexico, N. Y. It was a celebration of the Harvest Festival, and was largely attended by an intelligent and deeply interested congregation. The chancel was artistically decorated with the grains and fruits, the products and foliage of the season. The music was most excellent; and after Morning Prayer was said, an appropriate sermon was delivered by the rector, the Rev. Dr. Hartzell on "Autumn Symbols."

Chicago.—On Sunday last, the Rev. R. A. Holland, S. T. D., preached his last sermon as rector of Trinity Church, Chicago, to an immense congregation. He assumes next week the pastoral charge of Trinity Church, New Orleans, in which he succeeds Bishop Hugh Miller Thompson.

Massachusetts.—The Clerical Association will resume its regular Monday morning meetings on November 5th, at the Church rooms in Boston. The Committee of Arrangements, Dean Gray, the Revs. W. C. Winslow and C. L. Short) make the announcement that an essay will be read at each meeting, and among the essayists engaged we notice the following: The Rev. Drs. P. Brooks, Courtney, Chambré, Mulford, Steenstra, Huntington, and the Rev. Messrs. Richards, Roberts, Percy Browne, A. C. A. Hall, G. P. Huntington, S. U. Shearman, Welwood, Shinn & Field.

Miscellaneous. SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whitteley, 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, 1888, at 8 o'clock, P. M. WM. WELLES HOLLEY, Sec'y. Hackensack, N. J., Sept 24, 1888. A Rector, who can give highest references as to qualifications for general parish work, reading and preaching, desires another position as Rector or assistant. Address C., Office of the "Living Church" Co.

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An adjourned meeting of the Clergymen's Retiring Fund society will be held in St. Matthew's Rectory, Jersey City, N. J., on Thursday, Nov. 8, 1888, at 8 o'clock, p. m. Wm. Welles Holley, Secretary.

"L'Avantur," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began Oct. 15th, 1888. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2039 Sansom Street, Philadelphia, Pa.

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

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The Clergymen who may have recently changed their residences, are earnestly requested to communicate with the Rev. W. F. C. Morsell, Editor of McCall's Standard Church Annals, Lock box, Philadelphia. Please give Diocese, State, County, City or Town.

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