

The Living Church.

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

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FERDINAND C. EWER, S. T. D.

In Memoriam.

By A. Z. G.

Through shadowing, ever changeful clouds
He saw the all-enduring Light—
The battles of the world around
But drove him closer to the Right.

He fought for truth; he fought for God;
What recked he then the heathens' rage?
He saw beyond their fleckle sense
The Living Church of every age!

The Church of God was all he sought,
His only Rock amid the seas;
The fretting froth might murmur on,
He heard the vast Eternities!

Through all he clung unto the Cross,
Through poverty and pain and scorn;
They were to him the heritage
To which with Christ he had been born!

The silken surfeitings of life,
Its cushioned crucibles of cant
Might cast him forth, it mattered not—
Its wrath, its ravings or its rant.

He saw what you may see, and I,
A tattered truth, with elided shreds,
Another golden calf, a world
That worships what its folly weds.

He saw the Jewelled truth of God,
That Jesus came from Heaven to give,
Bedragged in the swinish mire
By men—the Master healed—'to live!

He saw the Holy Faith of God
Divided by their callous hands,
The Master's seamless Robe of Love
Torn to a thousand swabbling bands.

He saw the Temple rent again,
Which Christ arose to build anew;
That in the Fathers' hearts and hands
In life, in grace, in beauty grew.

The Catholicity of Christ,
Which more than he have found in pain,
He saw unto the many 'round
Was but a thing of greed and gain.

His soul revolted, sprang to arms
And in its King its Captain found;
Mid discords dire his clarion voice
Gave never forth uncertain sound.

His life was failure—to the world,
And gathered not its gems and gold,
Content to live and die with Him
Its fathers crucified of old!

O world, the same through changing years!
In Church, in State, in life of pride,
That asks its gross Barabbas back,
And mocks the Saviour by his side!

O will it never learn to seek
Its sweetest grace from wayside streams,
Its Manna in the desert drear,
Its Meat beneath the life that seems?

O will it never learn to ask
Its prophets for their seal from God,
And seek to read the warning note
Upon earth's ruin-covered sod?

O will it never turn to gaze
Upon the life like this we sing,
To listen to its dauntless voice—
To test the metal by its ring!

O friend, thou hast not lived in vain!
O brother, thou hast made us strong!
O Priest of God, thy faith hath nerve
Our hearts to battle with the wrong.

The Church that thou hast loved shall live;
We have His Word, Who is her Head;
We have such lives as thine—still ours—
They only sleep, they are not dead!

God's beauty fills the world with life;
God's glory is the Church's crown;
God's Kingdom cometh while we sleep,
In Him whose love His life laid down!

"HE LEADETH ME."

By "MARAH."

Through paths not always bright and fair
My Heavenly Father leadeth me;
Full oft I meet with pain and care,
And many heavy burdens bear,
The way is dark, I cannot see.

But still, though rough the road I tread,
And though the sun withhold his light,
Full well I know by Christ I'm led;
And He will strengthen Who has said;
"Walk thou by faith and not by sight."

What matter, then, e'en though the way
Be full of thorns! My Father's hand
Will guide me safe to where, for aye,
Is rest and everlasting day,
No sorrow enters that blest land.

News and Notes.

THE Rev. W. D. Walker, Bishop-elect of Northern Dakota, will be consecrated in Calvary chapel, New York, of which he has been for a long time the rector, on the Eve of St. Thomas, December 20th. He is a good Churchman with no extreme views.

MR. HENRY WARD BEECHER and Mr. Henry Irving had a little dinner together, and a great deal of emphatic "mutual admiration" last Sunday. Said the divine: "Were I not pastor of Plymouth church, I would be an actor." To which Irving replied, perhaps not without a little gentle malice, "you are a born actor."

DR. CHRISTOPHER WORDSWORTH, Bishop of Lincoln, has now attained his seventy-sixth year. His very many friends and admirers in this country will certainly join in offering their hearty congratulations to the learned prelate. Bishop Wordsworth is a brother of the Bishop of St. Andrew's and nephew to the celebrated poet.

It was a gracious and generous act of Mr. Edwin Booth, who owes much to the appreciative criticism of Dr. Ewer, to head the subscription list of the fund being raised for the eminent Churchman's family, with the munificent sum of two thousand dollars. If all who are indebted to Dr. Ewer will do likewise the fund will be very soon sufficient.

SOME alarm has been caused amongst the many railway officials who possess valuable watches, by a rumor that the companies were going to adopt the astronomical method of reckoning time, that is, instead of recommencing after twelve o'clock, running on to thirteen and fourteen o'clock, and up to twenty four. The change may be made, and it would be a sensible one, but the old watches would still be good. In Italy where the proposed system has always been in use, clock and watch dials only show twelve hours. Suppose a man's watch points to two o'clock, he can always tell whether it is two o'clock in the afternoon, or two o'clock in the morning.

THE new standard time came into operation last Sunday. In New York, the clocks were put back three minutes and fifty-eight seconds, and in Chicago, nine minutes and thirty seconds. The addition of a few minutes to any one day seems a matter of small account and yet it might easily have serious consequences. This change recalls the very much more important and striking change of time which took place in England in the year 1752. The Gregorian Calendar was then adopted, and as there was a difference of twelve days between the Old and the New Styles, it was enacted that the day immediately following the 2nd of September should be called and reckoned the 14th day of September, omitting all the intermediate days. Riots actually took place in several parts of the country, the working people being firmly of the opinion that they had been cheated out of twelve days.

THERE is a general uneasiness prevalent throughout the Continent of Europe. The tone of the German press has become very bitter against France, and the latter country has long nourished the most vindictive feelings against the conquerors of Sedan. In addition, France seems likely to have a war with China on her hands. The position of the country, which some papers here are very fond of calling a "Sister Republic" is an ugly one. All her former allies have been alienated by the atheistic, communistic, intolerant and childish vagaries of her rulers, and thus she finds herself left absolutely alone to bear the brunt of the present crisis. Nor has she now that unity of feeling at home, which ninety years ago enabled her to beat back the combined forces of despotism, and raise herself to the first rank amongst nations.

THE late Lord Congleton, whose family name was Parnell and who was a relative of the celebrated Agitator, was a very eccentric man. Early in life he became an ardent adherent of the peculiar sect known as "Plymouth Brethren." His devotion to his new creed involved him once in a strange matrimonial alliance. While travelling in Persia with a friend he succeeded in converting an Armenian lady, a Mme. Lezar, widow of an Armenian merchant, to a belief in his form of worship. Converting her was comparatively a simple business; but then arose the question, What is to be done next? Propriety forbade that these two guileless gentlemen should travel about accompanied by a handsome widow; while, were she left behind, her Catholic relations would make short work of her new found fanaticism. For the sake of her soul she must not be left, so one of them must marry her! It was agreed that, after the manner of the Scriptures, lots should be cast to decide who was to become the happy Benedict. The lot fell to Lord Congleton, who at once carried out the contract, and lived very happily with the lady until her death twenty years after.

THE following item is translated from *Der Katholik*, the organ of Bishop Herzog: "An old Catholic congregation has been established in the Papal city, under the direction of Canon

Count Campello. It is called St. Paul's, after the Apostle whom history, not legend, places within the circle of the first Christian community at Rome. Like that first congregation at its beginning, its numbers are not yet great, but its continuity is assured, and the prospects for growth are good. Next to the zeal and energy of Count Campello this is specially due to the generous assistance which has been rendered by Dr. Nevin, rector of the American Episcopal Church in Rome, by Bishop Littlejohn of Long Island, by the Anglo-Continental Society, and a succession of prominent clergymen of the Church of England. On all Sundays and feast-days divine services are held, with preaching and the celebration of the Holy Communion in the Italian language, at the *Chiesa Cattolica Italiana* (Via Genova 18), and on all week-days there is an evening school for mechanics. The movement is represented by its own organ, *Il Labaro*, which was started last year, and, after suspension, has now again appeared."

Canadian Church Affairs.

From our Special Correspondent.

Help is at last forthcoming for our over-weighted Northwest dioceses. Three new clergymen have definitely been engaged from England, and one in Ireland has also applied. The work goes on briskly in the matter of the church and parsonage building. At Regina, the capital of the North-west Territories, the Church has firmly established herself. This place will be shortly the head quarters of the new diocese of Assiniboia, and the residence of a Bishop. Canon Anson is now in England organizing his band of volunteer Church workers. He will come out in the spring. Every true Churchman will wish him God speed in his work. The Rev. Mr. Murray of Halifax, Nova Scotia, has undertaken to raise enough among the Churchmen of that city to support a mission in Carberry, diocese of Rupert's Land, and has so far met with good success. So bright in fact are the prospects for this work that the Bishop has already nominated an incumbent, the Rev. Mr. Stunden, a graduate of Trinity College, Toronto.

The various Luther celebrations have passed off very successfully, not to say brilliantly in the dominion. At Toronto a meeting of representative Protestant ministers was held under the presidency of the bishop when some very able addresses were delivered. In Montreal last Sunday a most eloquent sermon was delivered in St. Martin's church (rather appropriately named) by the Rev. Mr. Stone, a rising young clergyman. Celebrations were held in all the various Lutheran churches, which were in many cases very tastefully decorated. The Lutherans number over 46,000 in the Dominion and are invariably very well affected towards the Church. In many districts in default of having a pastor of their own they have joined the church *en masse* and in one instance, to my own personal knowledge, a Lutheran congregation decided their church to the synod of the diocese and had it consecrated by the Bishop. There are quite a few German clergymen in the Canadian Church, some of whom were Lutheran ministers, and they are without exception a devoted and zealous Catholic minded and learned class of men.

Archdeacon Lauder, of the diocese of Ontario, has been appointed to the chaplaincy of the Canadian Senate in the room of the late Canon Johnstone. The Archdeacon is a veteran in the work and is well worthy of the honor conferred upon him. He is a graduate of Trinity College, Dublin.

Bishop Kingdon of Fredericton, is about to proceed to England for two or three months. There are now eight vacancies in the diocese at an average salary of \$700. Several new churches have been consecrated this fall.

A very progressive mission is that of West Truro in the diocese of Toronto. In four years under the energetic supervision of the present incumbent, the Rev. G. B. Marley, three churches have been built and one purchased from the Methodists, and a parsonage has also been erected. Two services are conducted every Sunday and five Sunday Schools. Six years ago the ground, as far as the Church is concerned, was broken, and "dissent" ruled supreme.

Indications that the Church is waking up into new life are multiplying on every hand. A few years ago the energy and self-denial of the Methodists, and the indolence and carelessness of the Church clergy was proverbial, and it must be confessed there was a good deal of foundation to the popular notion. Now the rule seems to be rapidly reversing itself, and while the Church clergy are becoming models of zeal and energy, our Methodist friends seem to be slowly but surely "cooling off" and becoming *pari passu* with the increase in their education and refinement, comparatively apathetic and indifferent. I have noticed this in a number of instances, and although it may not yet be the general rule, the tendency is that way, and it is becoming more marked every day. Methodism, an admirable system for a new country, or more correctly for simple-minded, impulsive and ignorant people, is rapidly outliving its usefulness, and will have to change with the times or

else fall behind the age. This must always be the case with religious systems which sprung into being to supply a special need, or to specially assert a principle. They do their work, and then gradually die away or develop into something better or worse.

This revival of zeal among the clergy has come none too soon. According to the last census of 1881, the Anglican Church has, relatively with the increase of the general population, decreased eight per cent., while the Methodists show an increase of ten per cent. over and above the population. These are humiliating figures, and contrast very strikingly with the splendid record of the American Church. The census of 1891 will, we have reason to hope, tell a more cheering, if not flattering, tale. There is, of course, this to be noted in connection with the question and it is a point that has not been, as far as I know, ever drawn attention to before, the classes which form the stronghold of the Church do not, as a rule, have large families, and probably exhibit the smallest numerical increase of any portion of the community. I throw out this for what it is worth and commend its consideration to all Church stationers. It is a fact that also applies to the American Church.

Rev. W. C. Clark, rector of Christ church, Belleville, diocese of Ontario, has recently passed away. He had formerly been a Presbyterian minister, and was ordained by the Bishop of Rupert's Land. Mr. Clark was a most successful parish priest, and a good, sound preacher. The handsome new chapel in connection with Trinity College, Toronto, is rapidly nearing completion, which it is expected will be reached next June. The cost is \$26,000.

The choir of St. Paul's Church, London, Ont., diocese of Huron, have been vested in surplices; this is only the second such choir in the whole diocese.

Ontario, Nov. 20, 1883.

The Province of Illinois.

The meeting of the Federate Council of the Province of Illinois, of which mention was made in our last issue, was the happy reunion of the dioceses included in the Province, and the opportunity for the friendly discussion of the various interests of the great field represented. The Provincial Council is not and cannot be, under our present system, primarily a legislative body. It meets to consider the needs, to recommend the action, and to conserve the interests of the various dioceses that have a bond of union in the Provincial relation. The support of the aged clergy of Illinois, for example, was one of the subjects of discussion at the morning session. Bishop Seymour spoke with great feeling of the need of a venerable priest in his diocese, the oldest priest in the Province and the oldest living graduate of the General Theological Seminary. Bishop McLaren promptly pledged for the diocese of Chicago one hundred dollars a year toward the support of this honored servant of Christ, and the other dioceses will make up an equal amount. This, with the annual stipend from his former parish where he is resident, will meet his moderate wants. The Provincial school for girls, St. Mary's Knoxville, was another object of discussion and interest. The rector made a report describing the great calamity of the fire of January 4th, and the sympathy and aid that had been extended from all sides. The school has been re-opened in the new building, now nearly completed, with a larger attendance than ever. There is pressing need of contributions for the completion of the building and for the endowment of scholarships for pupils who need aid.

Another matter of great interest came up in the report of the committee on the change of the name of the Council to Provincial Synod. The report which was presented by the Bishop of Springfield is an excellent one. The Council seemed perfectly ready for the question and the whole matter, together with a final request to the General Convention to permit such change, was altogether without a dissenting voice.

The project of a Church Congress at Chicago in 1884, which had been agitated, was deferred on account of the meeting of General Convention here in 1886.

The Bishops of the Province were requested to issue a pastoral letter, and resolutions strongly commendatory of St. Mary's school, Knoxville, and of its much needed chapel, were passed. Springfield was declared to be the place of next year's assembling, and so one of the best, if not the best, of the meetings of the Provincial Synod came to a close.

Perhaps no Church works so vigorously in connection with the nationality sentiment as that of Russia. It is a branch of the Greek Church, but it is bound hand and foot to the State. The Russian Church is doing more for the Slavonic sentiment than all other causes now at work. In the Danubian and Balkan regions it has always been the willing, persistent and effective ally of the Slavonic agitator. It would appear that in the recent political excitement in Bulgaria the Church has, as usual, been putting forth its strength. It would seem, however, as if it had gone a little too far. From the *Journal de Protestants* it is gathered that seventy-five Bulgarian villages have embraced Roman Catholicism in order to get rid of the odious persecution of the Eastern prelates.

Saint Radegonde.

529-587.

By CAROLINE F. LITTLE.

At the opening of the sixth century we find the Church in a state of comparative rest and quiet. The great waves of persecution, which from time to time had well nigh engulfed it, had subsided, and the progress of Christianity and its softening influences were becoming more marked among the different nations. Many years of rude, barbarous rule succeeded the invasion of the Goths and Vandals, and as the Roman power declined, the savage element introduced by the rude men of the North, seemed likely to sweep away the refinement, culture and learning of the old Romans. The power of Christian women in this century, though not always visible, was indeed very great. Oppressed as woman had been by the barbarous nations, and insignificant as was deemed her work and sphere, she would naturally grasp with eagerness at a religion which seemed to elevate her to an equality with man, and to hold out such promises of happiness for the future, that the life here was as nothing in comparison with it. Again and again does history repeat itself in regard to the conversion of Sovereigns and even Nations by the influence of woman's power.

Clovis, King of the Franks, himself a heathen, married Chlotilde, a Christian Princess of Burgundy, and through her fervent prayers, and earnest entreaties was led to accept the Faith. The story of his conversion is most interesting. In the latter part of the fifth century, the tribe of the Alemanni crossed the Rhine and attacked the Franks at Cologne. The tide of battle turned in favor of the enemy, and the Franks seemed likely to be put to flight. At this important juncture Clovis raised his hands to Heaven and invoked the aid of the God whom Chlotilde worshiped, promising to accept the Faith if his prayer was heard; then rallying his forces, he encouraged forward his men, and soon completely routed his enemies.

After his victorious return from battle he remembered his vow, and placing himself under Saint Remy for instruction, was ready to be received into the Church on Christmas Day, 496. When Clovis knelt to be baptized in the great church at Rheims, St. Remy exclaimed, "Bow thy head, haughty Sicambrian, adore what thou hast hitherto burned, burn what thou hast hitherto adored." More than three thousand of the noblest Franks were also baptized on that day. Thus, it is said, was the whole Frankish nation won to Christianity by the influence of one woman.

It would take years however before the power of Christianity even, could soften and civilize the coarse instincts of these men of the North. Clovis built churches, and did much to enlarge the bounds of his now nominally Christian Empire, but the latter part of his life was stained with crimes of revenge and brutality. At his death his four sons divided the Empire between them, and Clotaire, of whom we would especially speak, established himself at Soissons, and as his brothers passed away soon, he seized upon their domains, and so became quite a powerful ruler. His character was brutal and atrocious; and, although nominally a Christian, few ever exceeded him in his acts of inhuman and ruthless cruelty. Two of his nephews he murdered with his own hand, in order to deprive them of their inheritance, and succeed to it himself.

We can readily see that there could be no affinity, or mutual sympathy between a man of his character, and a delicate, refined girl, whose inclinations would lead her to the quiet seclusion of a convent. But to be the wife of this man was the fate assigned to the young Princess Radegonde. Clotaire, in his plundering expeditions, had attacked the Prince of Thuringia, and taken captive or put to death all his family. Radegonde, a charming little girl, he took with him to Soissons, resolving to have her educated, and when she reached a suitable age to marry her himself. With this aim in view she was given into the care of proper persons, brought up in an elegant palace, and instructed in ecclesiastical and scientific learning, as well as all that pertained to a woman's education.

Radegonde was by nature a thoroughly refined and religious character, and one to whom the pleasures of the world could never be as attractive as those of religion. As she matured in thought and feeling her inclinations directed her to the holy life of a recluse, but she was powerless. She, although a princess, was a captive, and had been selected to become the wife of the oppressor of her race, the most brutal man that ever held sway over the Frankish provinces. Hard fate it was indeed that would consign her to such a bondage, worse than death, for it was a living death.

Who can wonder that when that dreadful marriage day came the bride was missing? The King was ready to receive her, with all the pomp that a Gaulish monarch of the sixth century could command; yet none could find the fair Radegonde, for she had fled in hopeless despair. But the warlike Clotaire never yet subdued by any one, was not likely to relinquish that, upon which, for years, he had set his heart. Messengers were dispatched in

every direction, and the lost one, soon discovered, was brought back to her waiting bridegroom. He spared her life and married her, not so much in clemency, for he lacked this characteristic, but merely because he had determined to marry her, and his dogged persistence could not admit of his embracing any other course, even to satisfy revenge.

So the would-be nun became the wife of the cruel Clotaire. He gave her as a wedding dowry the palace in which she had been reared, and here the beautiful maiden endeavored to carry out her idea of a happy life. The sick and poor she received in these apartments, and cared for them herself, washing even the feet of lepers, and feeding them with the food she had provided. Then, when these works of benevolence and love were completed, her only other resource was to steal away by herself, and read, meditate and pray. Towards her husband she could not feel the first emotion of love; for his cruel sports she felt no pleasure, and with his heartless and revengeful brutality, she, the pure, saintly young girl had no sympathy. It was a matter of indifference to Clotaire whether his wife loved him or not, the fact that he had taken her captive and compelled her to marry him against her will, was a source of sufficient satisfaction to him. But he did object to her quiet habits, and often reproved her bitterly for her deeds, which, in his eyes, were grievous shortcomings.

One day in a fit of rage and resentment at her brother, he ordered him to be put to death, and this act broke the last outward tie of affection between them. Her pent up spirit could brook no more, and deciding upon her future course, she quickly took the decisive step. Hastening to Noyan, dressed in the rich robes and jewelry, which she as Queen was obliged to wear, she entered the Cathedral, and approaching the Bishop, exclaimed: "Priest of God, I want to leave the world; consecrate me to the Lord." The subjects of Clotaire who were present forbade the Bishop to comply with the seemingly strange request; but Radegonde, coming forth from the Sacristy with the garb of a nun thrown over her regal dress, told him that vengeance would fall upon him should he deny her request. Under these peculiar circumstances the Bishop could but yield, and placing his hands upon her head as she knelt before him, he consecrated her as a Deaconess of the Church. The rich ornaments for which she cared so little, she laid upon the altar one by one, as an offering for the poor.

The storm of opposition, raised by Clotaire at the course his wife had taken, was soon subdued by the interference of the Ecclesiastical authorities, and he was obliged to consent to her becoming a nun. Saint Radegonde retired to Poitiers, and there founded the Monastery of the Holy Cross, which she entered at the age of twenty-one, with a large number of young and beautiful maidens, who like her cared only for a religious life. Poitiers was already an Ecclesiastical centre, for near here St. Martin of Tours had founded the first French Monastery, and it had been the See city of the notable St. Hilary, and here also was the great church which bears his name.

In this new and beautiful convent Saint Radegonde lived the life which was so dear to her. The nuns studied and copied ancient manuscripts, wrought exquisite needle-work, cared for the poor and sick, and attended the services at the great chapel which was connected with the house of The Holy Cross. Lasting friendships sprang up with the learned Bishops and Priests who visited them, and many were the happy suggestions given them for their work by the saintly and scholarly Radegonde. It is interesting to us to know that among these was Fortunatus, that strange child of nature, by whom the treasury of Hymnology was so greatly enriched. He had been a wandering troubadour travelling from city to city, singing lays of his own composing and attending any high festivities to which he had access. When in Poitiers he came under the influence of Saint Radegonde, and advised by her to live differently, he studied for Orders and became Priest and Almoner in the Monastery which she had founded. He still continued to write light and witty poems as well as his immortal hymns, after entering the Priesthood and nearly thirty of these lays are addressed to Saint Radegonde and Agnes the Abbess of the Holy Cross. They do not extol the graces and virtues of these ladies, but are written mostly in praise of the delicacies which they so often sent him, to tempt his failing appetite. But, if Saint Radegonde was the theme for these playful verses, she, nevertheless, inspired him to write two of the most glorious hymns which we possess. The Emperor Justin sent to Gregory the Great and to Radegonde pieces of wood which he believed to be part of the True Cross. The reception of this precious relic by the Queen Nun suggested to Fortunatus the theme for those grand productions, entitled the "Vexilla Regis" and the "Pange Lingua Gloriosa." What can surpass the sublimity of the following lines which he must have so often sung with Radegonde and the saintly Agnes?

Faithful Cross, above all other
One, and only noble Tree,
None in foliage, none in blossom,
None in fruit, thy peer may be;
Sweetest wood and sweetest iron;
Sweetest weight is hung on thee.
Bend, O lofty Tree, thy branches,
Thy too rigid sinews bend;
And awhile the stubborn hardness,
Which thy birth bestowed, suspend;
And the Limbs of Heaven's high Monarch
Gently on thine arms extend.
Thou, alone wast counted wo, thy
This world's ransom to sustain,
Thou a shipwrecked race forever
Might a part of refuge gain,
With the sacred Blood anointed
Of the LAMB for sinners slain.

It was well for St. Radegonde that she left the heartless Clotaire when she did. He degenerated

more and more, and before his death added still more to his long list of atrocious crimes. His son, (not a child of Saint Radegonde) having risen up in rebellion against him, was taken captive by his father and condemned, together with his wife and children, to be burnt alive. Overcome by remorse Clotaire died soon afterwards, unregretted by his subjects, and a disgrace to the Christian Faith which he had nominally professed.

Of Saint Radegonde's last years we have no important particulars; only we know that she did much to alleviate suffering, much to bring others to a knowledge of the blessedness of a religious hope, and having left us a wonderful example of humility and patience, died, mourned by many a loving heart.

* * * * * O strong and high
And scepter'd intellect! thy goal confess'd
Was the Redeemer's Cross—thy last bequest
One lesson breathing thence: profound humility."

An Indian Harvest Home.

London Daily Telegraph.

When Fenimore Cooper introduced to the world the chief Uncas as "the Last of the Mohicans," and killed him off at the end of the novel, it was natural for the readers of that agreeable work of fiction to suppose that the tribe had become extinct. This, however, would not appear to be the case, for the last of the Mohicans, some hundreds in number, are still living on the banks of the Thames—a river in Connecticut, North America—and, from the latest accounts, are doing very well. Under the auspices of the "Great Father" at Washington, this remnant of a powerful clan have advanced very considerably towards civilization. They wear the clothes "of citizens," as the Americans say, attend school and church, work at trades, raise squashes and corn, and are, in fact, on the high road to a degree of culture which the "mean white" of the West has always declared, and still declares, they are incapable of attaining. But, let these wretched representatives of European races say what they will, the Red Man has in many settlements developed a very satisfactory aptitude for the imitation of morality; and, after all, such imitation, if consistently maintained, is almost as admirable as the genuine inherited morality of the undeniable Christian. In one direction especially—that is, the observance of the feast days and high days of the religion which the missionary has here and there persuaded the Red Man to profess—the tribes in their transition state show a delightful enthusiasm. On many of the reservations Christmas Day and New Year's Day are celebrated with festivities modelled upon the seasonal customs of the white population. The children have their Christmas trees and the adults their annual luxury of better fare; and, so far as jollity and eating go, the untutored Indian seems to require little. The proceedings are, of course, modified to suit the old, but still surviving, tastes and sentiments of the people whom it is hoped to civilize; and character dances and archery, the old Indian games of quoits and base-ball, and so forth, are duly honored in the observance.

In America, when the Red Man was still lord of the land and the bison roamed in herds where populous cities now stand, the children of the Great Father were accustomed to celebrate the conclusion of successful hunts with a "Te Deum" after their own abominable fashion. At different periods of the year also public orgies, such as the "sun dance" of infamous memory, were regularly held in recognition of benefits that the tribes considered they had received from the Great Spirit. Those, however, were the days when the medicine man was the highest authority in the country, and the objects of greatest reverence were the crow, the wolf, the rattlesnake, or other beast, bird, or reptile that the different tribes adopted as their "totem" or medicine animal. Since then there have been changes in America, and the official agent is now a far greater person than the "meda" with his magic pouch of talismanic herbs; and on many reservations the missionary or the schoolmaster has taken the place in local respect of the quadruped or the fowl that once received their homage. Thus we find the Mohicans celebrating a Harvest Festival, not, it is true, after the manner of the ceremony with which we in this country are familiar, but after their own fashion, with games and dancing and a fair. They erected round their church a "bewery" of birch boughs, and within this laid out stalls for the sale of fancy articles of their own manufacture, and food such as the curious visitor might care to taste, and in this way raised by their own efforts a sufficient sum to defray the expenses of their church for the coming year. It is very easy, of course, for the cynic to turn such a holiday as this, organized by Red Indians as an annual thanksgiving for having been converted to Christianity, into a jest. Humanity at large, however, is not cynical, but sympathetic; and the majority will see, therefore, in this simple effort of the survivors of the aborigines to better their condition a very pleasing evidence of the good that the Government of the United States is doing among these poor wards of the nation. It is a common mistake to suppose that America is not trying to do its duty to the tribes. For, though it is open to serious doubt whether Congress has shown itself adequately sensible of the responsibilities which belong to it in this direction, it is quite certain that much has been effected.

Unfortunately, however, there are still too many, especially in the Far West, who look upon these fragments of the old race as little, if anything, better than wild animals, who agree with Artemus Ward "that all Indians is pison," who say that shooting them off is the only way of improving them, and who refuse to believe, partly from ignorance of what is actually being done, that anything can be accomplished in the way of reformation. Congress also has

not set its hand heartily enough to the work of proving these white barbarians to be wrong; for, though its laws seem to leave nothing to be desired, they are not enforced. White men trespass by thousands upon lands expressly set apart for the Indians, and no penalty is exacted; railway companies, in defiance of regulations run lines across the reserved territories and pay no compensation; whisky is sold to the Indians, and conviction of the offenders made almost impossible; agents that are notoriously dishonest or incapable are continued in their posts; and so forth. Nevertheless, in spite of the occasional white barbarian, and the general reluctance of the Administration to insist upon its intentions being carried out, the good work of reformation is going on, and it seems probable that the civilized Indian may, after all, survive when the desperado and the cow boy have become extinct species.

Seen at home, and in his still untrammelled condition, the noble Red Man does not inspire immediate respect. Apart from his grotesque predilection for fragments of European finery, and his original ideas as to costume, the Indian is, as a rule, an undersized and unamiable-looking person. He will beg with surprising cheerfulness, but, under all other circumstances, appears to be as sulky and as uncommunicative as a grizzly bear; while, as regards personal uncleanness, he is a very miracle of dirt. Yet their folk-lore—and there is no evidence more trustworthy than popular tales—would make the Indians appear a sociable and merry people, with not only many virtues but some of the elegancies of life. Thus a love of flowers and of the songs of birds are perpetually recurrent in their legends, while hospitality, a primitive chivalry, and fidelity to their trust are conspicuous. Upon such a foundation as this intelligent men have always foreseen that a superstructure of civilization was quite possible, and those who have undertaken the work in sincerity have succeeded in reclaiming the remnants of the tribes to an approximate Christianity. In British India, races of even more desperate and discouraging types have been gradually moulded into respectability and public utility, and the Indian police of America is a step in the best direction. Every man is proud of being thought of use, and to the semi-savage nothing is so seductive as the semblance of official authority. The result is that the Indians enrolled as police have proved themselves a signal success, and, while assisting in the suppression of crime, have been an excellent moral example to their tribesmen. At the same time, the practical missionary is, after all, the best agent, and where the plough and the schoolbook go together, and the workshop and the church are side by side, there the best results are invariably obtained. The five so-called "civilized" tribes are examples of what can be done with the redskinned folk by determined endeavors, and scattered about all over the reservations of the States are bright spots which the American Government can point to with satisfaction. A great deal more remains to be done, however, before what is really a national scandal can be said to be removed, and before we can expect to hear among the far-off Utes and Shoshones, the Snakes and the Flat heads, and the other tribes that are still contesting their frontiers with unscrupulous settlers, of such gratifying incidents as the Harvest Festival on behalf of their church which has just been celebrated by the last of the Mohicans.

Newfoundland.

BY THE LORD BISHOP OF ROCHESTER.

At four o'clock on the Wednesday evening, just a week after leaving the Mersey, we sighted, at a distance of thirty miles, the Newfoundland coast. The outline is fine and the entrance into St. John's harbor, through a narrow passage, protecting it from the turbulent ocean, almost startling. The town is finely placed on sharply rising ground overlooking the harbor, and the Roman Catholic Cathedral, astutely built on the summit of the eminence, dominates, in more senses than one, the situation. There is a squalid look about the city; almost all the houses are of a meagre description, the roads and trottoirs are infumous, and as it happened to be wet while we were there, there was abundant opportunity of seeing them at their worst. I did not see one fine "store," nor one commodious mansion. The merchants, who are a wealthy and not numerous class, in the summer go into the country. Fortunes are made rapidly, and it does not seem worth while to build a good house when in ten years' time you may be in a position to go home with your competence secured. Newfoundland declined some years ago to enter the Dominion, and has congratulated herself ever since on her foresight. She retains her direct connexion with the Home Government, is absolutely free from taxes of any kind, is locally administered by a rather complicated dual body with a Governor at its head; and from all that I could gather from conversation with some of the citizens, so far from their requiring the commiseration of their friends at home for their ill-fortune in having to live there, the people really to be pitied are those who have not the opportunity of doing so. *Credat Judæus.* It must, however, be admitted, that the air is salubrious, the people vigorous and long-lived, the society hospitable, and the long winters made more than endurable by much kindly social intercourse. In its area the size of Ireland, its total population is somewhat less than that of Camberwell.

What, of course, interested me most was the position and the activity of the Anglican Church. Let me at once say that these are most encouraging. Of the entire population about 60,000 are Anglicans, 65,000 Roman Catholics, 3,500 Wesleyans, who are very strong here; the rest are divided among the other religious bodies. The clergy—and I saw several—are active, intelligent, and spiritual men, thoroughly respected by

the people, and deserving what they receive. The Cathedral, not so well placed as the Roman Catholic building, but planned on incomparably grander lines, was commenced on a grand scale by Bishop Field, who constructed the nave (with the opportune help of a Queen's letter, issued after the conflagration of the city), and died before it could be completed. If it took 250 years to finish York Minster as we now see it, fifty years is not unreasonably long for a Cathedral in Newfoundland. The design is by Sir Gilbert Scott, and the transepts, choir, and central tower, in the early pointed style, are now being added. The total cost will be 50,000. The interior of the nave I thought gloomy. It is not improved by texts round the arches, which give a patchy effect; and the stained glass, which was admirable twenty years ago, seems a little out of date now.

What struck me a good deal was the number of missionary stations all along the coast, and in the Labrador part of the diocese, periodically visited by the Bishop or his representative, and receiving, as they claim and deserve, the Church's care. All that I heard about the Sunday-school system, the preparation of candidates for Confirmation and Communion, and the ordinary pastoral work of the clergy, gave me real joy. There is life and growth here. Newfoundland, moreover, might not be thought at first sight a likely field for Temperance work, seeing that in exchange for her great staple in codfish sent to Spain and Portugal she receives in return the finest port wine that leaves Europe—said to be further improved by the sea voyage. But I had emphatic testimony as to the good work done by a branch of the Church of England Temperance Society established in St. John's, with its total abstinence section for the benefit of those who desire it; and if further evidence were really wanted for the utter overthrow of the fallacy that alcohol is needed to support and maintain the bodily temperature in severe climates, I had it of the most abundant and satisfactory nature from the lips of one of the parochial clergy, who had for five years resided as a missionary on the Labrador coast. From personal experience, and from observation of others, he was absolutely persuaded that total abstinence from all alcoholic drinks was quite the most efficient way for resisting the cold in one of the most inclement climates in the world. Alcohol for the moment stimulates the vital heat by bringing it to the surface, but it stimulates it only to dissipate it; and when it is dissipated the system is deprived of so much valuable power for resisting the terrible cold.

With the exception of one pretty little fishing-village which we drove to see, and which is very Cornish, the look of the country near St. John's is that of a tame Scotland. Much of the interior is as yet unexplored. So far as I could judge it is likely to continue so.—*Church Bells.*

The Origin of Thanksgiving Day.

This scrap of history is from Mton's (1612—1685) History of New England:

"It may not here be omitted, that notwithstanding all their great pains and industry, and the great hopes they had for a large crop, the Lord seemed to threaten with more and sorer famine, by a great drought, which continued from the third week in May, until the middle of July, without any rain, and with great heat of weather for the most part, insomuch as their corn began to wither away, although it was planted with fish, according to their usual manner in those times, yet at length it began to languish sore, and some of the drier grounds was parched like withered hay, part whereof was never recovered. Upon which they set apart a solemn day of humiliation, to seek the Lord by humble and fervent prayer in this great distress; and he was pleased to give them a gracious and speedy answer, both to their own and the Indians' admiration that lived amongst them; for all the morning and the greatest part of the day, it was clear weather, and very hot, and not a cloud nor any sign of rain to be seen, yet towards evening it began to be overcast, and shortly after to rain with such sweet and gentle showers as gave them cause of rejoicing and blessing God; it came without either wind or thunder or any violence, and by degrees in that abundance, as that the earth was thoroughly soaked therewith, which did so apparently revive and quicken the decayed corn, and other fruits, as was wonderful, and made the Indians astonished to behold. A little before the Lord sent this rain of liberalities upon his people, one of them having occasion to go to the house of the aforementioned Hobamak the Indian, he, the said Hobamak, said unto him, I am much troubled for the English, for I am much afraid they will lose all their corn by the drought, and so they will be all starved; as for the Indians, they can shift better than the English, for they can get fish to help themselves. But afterwards the same man having occasion to go again to his house, he said to him, 'Now I see Englishman's God is a good God, for He hath heard you, and sent you rain, and that without storms and tempests and thunder, which usually we have with our rain, which breaks down our corn, but yours stands whole and good still; surely your God is a good God,' or with words to the like effect. (The person that made this relation is still surviving, and a principal man in the jurisdiction of New Plymouth.)

"And after this gracious return of prayers in this so reasonable a blessing of the rain, the Lord sent them such reasonable showers, with interchange of warm weather, as (through His blessing) caused in its time a fruitful and liberal harvest, to their great comfort and rejoicing; for which mercy, in time convenient, they also solemnized a Day of Thanksgiving unto the Lord."

MRS. J. M. GRIFFITH, who recently died at Dubuque, left \$250,000, of which St. John's church and the Home for the Friendless will receive \$25,000.

The Household.

To clean oil or grease spots from carpets, use fullers' earth and water, spread thickly, cover with paper, and let it remain two days; brush off, and if not removed, make another application.

To cure earache, take a pinch of black pepper, put it on a piece of cotton batting dipped in sweet oil, and place it in the ear; then tie a bandage around the head, and it will give almost instant relief.

Some of the window-shades for houses are of fine cream-colored linen, upon which unconventional designs have been painted in water colors. They look very well from the interior, but are less effective from the outside.

Macaroni cooked with tomatoes makes an excellent entrée; use instead of water to cook them in, soup stock; allow half a dozen tomatoes of medium size for half a pound of macaroni. Boil the macaroni, which you have broken in small bits, and when it is almost tender add the peeled and sliced tomatoes; season highly with pepper and salt.

A pudding sauce without butter is made by scalding a teacupful of sweet milk, then adding a coffee-cup of powdered sugar which you have wet with the yolks of two fresh eggs. When the sauce is thick as custard, take it from the fire. When it is cool, add flavoring and the whites of the two eggs, which you have beaten to a stiff froth.

A little care and expense at this time of year in cleaning the cellar may prevent sickness later in the season. Remove everything from the cellar, and if it is possible to do so, have the walls whitewashed. This will sweeten the air, and if some copperas is added to the whitewash it will prove a disinfectant of value. Add enough of the copperas to color the whitewash slightly.

If your hall is lighted by means of glass in the door, a pretty way to arrange a curtain is to tack it at the top and bottom; then tie a ribbon around the curtain in the middle; do not tie it so close that the folds will be stiff and ungraceful, but let them hang loosely, and have the bow on the inside. If the glass is in two panes, the curtains will look still prettier if one is put over each pane.

Very handsome wall pockets, to hold papers, are made of plush. Two boards are required for this. The one intended for the back must be a size larger than for the front. Gilt head nails may be put in the sides, or rings of brass, and the boards be held together by ribbons laced back and forth. A handsome bow of satin or ottoman ribbon is effective if placed in the centre of the front board.

Few people appreciate the many excellences of clams simply because there are few cooks who know to cook them properly. Nourishing and good clam stew is made in this way: Just after washing them let the clams steam until the shells open; take them out of the shells, strain the juice, put it in a kettle with a little water, chop the clams fine, put them in the kettle, and let them boil from five to ten minutes; then add sweet milk, rolled cracker, pepper and salt to suit your taste. This is a good dish for supper or for luncheon.

It is not generally known that draughts of cold air are as unwholesome for a canary bird as for a child. Many a pet bird has drooped and died a mysterious and lamented death for the lack of a little thought of its mistress. Many birds suffer also from heat; their cages are hung so high that while the room does not seem too warm for the mistress it is very uncomfortable for the bird. I have known of cages being hung so near a stove that the wires became so heated as to be unpleasant to touch. If one has not the time to be thoughtful and careful of pets, it is more humane to dispose of them to some one who can be.

Everybody knows how difficult it is for the average woman to keep track of the family wash if it is sent out of the house, and many husbands have lost respect for their wives on account of this inability of theirs. If the record is kept on a piece of paper, it is certain to be lost; if in a book, that will be mislaid; but if a small slate is procured and is hung in a convenient place, with a pencil tied to it with a string long enough to admit of the pencil being used without untying, the difficulties vanish as if by magic. There are no more misunderstandings with the washerwoman, and no more heartless discussions in regard to the number of collars the man of the house really did have in the wash.

Kerosene becomes more deadly every year as the hours of evening lamplight lengthen, and the frequent lighting of fires becomes a daily duty. The fact that these accidents are utterly unnecessary renders them the more lamentable. In the hope of preventing some of them, we state a few facts which everybody ought to know.

1—It is not the kerosene that explodes, but an invisible gas that rises from it.

2—If oil is poured into a lamp that needs filling, this gas rises out of the lamp or the can, or both, and explodes, often with deadly force, if there be any fire within reach.

3—Pouring oil from a can upon a burning fire, or into a lighted lamp, ought to be followed by a terrible explosion. Sometimes it happens that no explosion occurs, but the risk is frightful.

4—The only safe rule is never to pour oil on a burning fire or into a lighted lamp.

Now, you may give Bridget the most positive orders with regard to the fires, but when no one is at hand in the early morning hours, the temptation is strong to assist the smouldering blaze by the aid of a little kerosene. She has done it without injury formerly, why not again? So the nose of the can is tilted over the range or grate, there is a flash, a scream, and poor Bridget will never have another chance to disobey orders.

A little set of dishes is a necessity for the children; it is a sort of humanizer for boys as well as girls. Don't laugh at your boy for liking to play with them; there is nothing about the hearty, bappy play which will make the boy an unmanly man. It is often and wisely advocated that the girl shall be allowed more of the boy's freedom from restraint, that she shall have an active interest in the out-door sports and games of her brother, or of other girls' brothers if she has none of her own; and while this is as it should be, let us advocate also giving the boy a share in the gentler pastimes of the girls. It often appears that if sons were encouraged to take the same interest in the home that daughters are, the best results would follow. If the boys were taught to contribute something to its decoration and adornment in the same way that girls are, the sweet ties that bind them to their home would be strengthened. Children are a great care. The woman who has children, and yet who hopes and expects to lead the same kind of life that one may who is childless, will find her lasting sorrow some time that she has left undone many things which she ought to have done. If mothers could look upon their duties with what I will call a professional interest, with what advance there would be in all that comes under the head of home education.

E. W. B.

Stories about the Wonderful Kingdom

And Some of its Soldiers and Servants.

By C. A. JONES.

CHAPTER XI.—A GOOD FRIDAY LONG, LONG AGO.

After Trajan's death, his nephew Hadrian reigned, and he did not persecute the Christians very much, there were not many martyrs during his rule.

The emperor was building a beautiful new palace near the place where Symphorosa and her little boys knelt, and the sight of anyone praying to the Christian's God made him so angry that he ordered her to offer sacrifices to the false gods of the Romans;

Her boys, too, refused to deny Christ, and the brave lads went to the father and mother who were waiting and watching for them in God's own Paradise.

The next persecutor of the Christians was Marcus Aurelius. I will tell you of a Good Friday long ago, when this very Marcus Aurelius was emperor of Rome and when St. Polycarp, the aged Bishop of Ephesus, was led out to die.

On Good Friday, in the year 167, he had gone away from the bustle of the city to a quiet house, for all the Churches were suffering so much from these terrible persecutions, and to ask God to help them in their need.

He was thinking doubtless of that day long years ago, when the Lord of heaven and earth lay hanging, dying, bleeding upon that cruel cross. I dare say if any one had asked him which day of all days in the year he would like to suffer, he would have answered, This day, this Good Friday.

The Romans were just going to begin a new war, and they thought that by thus persecuting the Christians they were sure of victory; there were games in honor of this war going on on that Good Friday, and the Proconsul sat in his place prepared to judge the Bishop.

Perhaps he knew how good he was, perhaps his age made him sorry for him, certain it is that he did not want to condemn him to die, he asked him to deny Christ, to say, "Away with the impious men," meaning the Christians.

Polycarp looked round the theatre, and repeated the words, "Away with the impious men." And then he spoke again, "Eighty and six years have I served Him," he said, "and He hath been a good Master to me, how then can I blaspheme my King?"

"There are beasts in waiting," said the Proconsul. "Let there be," said Polycarp, "call for them; I want to pass through suffering to the Kingdom."

"If you despise the beasts, there is fire," "Bring it forth, why dost thou delay?"

Then the Proconsul sent forth his herald, blowing a great trumpet to proclaim in the amphitheatre: "Polycarp has confessed himself a Christian." Then the people shouted that he should be cast into the flames, and very quickly the pile of faggots was made ready, and the martyr was led to the stake.

The little one grew up to be a lovely gentle girl, and a noble young Roman, named Valerian, married her. St. Cecilia had made a vow to give up her whole life, and all her love to God, and although she obeyed the will of her parents in marrying Valerian she made him think as she did about things, and he who had been a heathen learned to love the one true God, and to believe in Jesus Christ; his brother also, who was named Tiburtius, boldly professed the faith of Christ. Valerian and Tiburtius were thrown into prison, and their gentleness and meekness made the gaoler who had the charge of them believe in their religion. The order went forth that all three of them were to be put to death. It was done; and St. Cecilia bravely waited until God in His own good time should take her away from all her sorrows.

It was on Easter Eve that St. Polycarp went to his rest, went to be with Jesus in Paradise.

CHAPTER XII.—THE SEED OF THE CHURCH.

I have told you that the Emperor Marcus Aurelius was a good man, although he was not a Christian; of course he could not help seeing all the goodness and gentleness of the followers of Jesus, I don't suppose he could help admiring the patience with which they suffered, and after a time he ceased to persecute them altogether. I will tell you what made him change towards them in the way he did. He was marching to fight against one of the fierce wild nations of Germany, and his whole army lost their way amongst the rocks and the great mountains; there was no food to be had, not a drop of water to quench the burning thirst of the poor soldiers; they all gave themselves up for lost, and lay there in that wild dreary place

ready to die. There were some Christian soldiers in the Roman army, and they seeing the distress around them fell on their knees and asked God to help them. All of a sudden there were great dark clouds in the heavens, and the rain began to fall, there was a dreadful thunder storm; the enemy fled in terror, whilst the Roman soldiers drank from the streams which God had sent in answer to the Christians' prayers, and they chased the foe and gained a great victory; and that part of the army, to which those Christian soldiers belonged, was always afterwards called the "Thundering Legion."

There was an old Christian Bishop, named Pothinus, living in the city of Lyons in Gaul. Gaul, dear children, was the name by which France went in those days of which I am telling you, and he was one of those who in the reign of Marcus Aurelius died a martyr's death. He was very old, and very weak, so weak that he could hardly walk to the judgment seat; but he would not deny his Lord. The angry crowd rushed upon him, and he was beaten with heavy sticks, and then bleeding and faint he was taken back to his dark cell in the prison, and there he died.

There were a great many other men and women who like the holy St. Pothinus gave up their lives for Jesus' sake, and they are known in the history of the Wonderful Kingdom as the Martyrs of Lyons.

After the death of the Emperor Marcus Aurelius, Severus was the first emperor who again persecuted the Christians. You must remember, dear children, that Rome then governed all the world, and so what the rulers of Rome ordered was law everywhere else.

I want you to come with me now to Africa, and there beneath the scorching sun, to see what those early Christians bore for their Saviour's sake.

In the old city of Carthage there was a young married lady, named Perpetua, who was preparing to receive the Holy Sacrament of Baptism. People in those days before they were baptized, and whilst they were being taught the truths of the Christian faith, were called Catechumens, and Perpetua and a slave called Felicitas, and four other Catechumens were thrown into a dark, dreary prison, and told that they must deny their Lord or die.

It was hard for them, dear children, very hard to hear this, for you must remember that they had not been baptized, the Holy Spirit had not yet come to them to strengthen and refresh them, and give them courage. They soon, however, found an opportunity of being admitted into the Church, and then the fight which had been so hard became easy, even joyful.

Perpetua's father begged her for the sake of her little child to deny her faith; she would not do it. She dreamed a dream one night, she saw a golden ladder reaching from earth to Heaven, and on each side of it were the instruments of torture, with which the heathen used to torture the Christian Martyrs in those days. At the top of the ladder was a lovely garden, all bright with flowers, and the Good Shepherd was waiting for her and her companions there.

The day came when side by side St. Perpetua and her fellow-prisoners stood in the great amphitheatre, and they were devoured by the fierce lions and the savage bears; but they thought of the sweet garden, and of the Good Shepherd waiting for them there, and not a cry or groan fell from the Martyr's lips.

It was somewhere about this time, too, that there lived in the city of Rome a young maiden, named Cecilia. Her parents were Christians, and had taught their little girl to love and fear God, and when she was quite a child she used to carry a book of the Holy Gospels hidden in her dress.

The little one grew up to be a lovely gentle girl, and a noble young Roman, named Valerian, married her. St. Cecilia had made a vow to give up her whole life, and all her love to God, and although she obeyed the will of her parents in marrying Valerian she made him think as she did about things, and he who had been a heathen learned to love the one true God, and to believe in Jesus Christ; his brother also, who was named Tiburtius, boldly professed the faith of Christ. Valerian and Tiburtius were thrown into prison, and their gentleness and meekness made the gaoler who had the charge of them believe in their religion. The order went forth that all three of them were to be put to death. It was done; and St. Cecilia bravely waited until God in His own good time should take her away from all her sorrows.

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went to sing the glad song of triumph on the other shore.

Then there was another gentle maiden, at Alexandria in Egypt, named Katherine, who from a little child was famous for her great learning, and she gave up all her talents to the service of God. She converted some learned men to the Christian faith, and one day she was lashed to a wheel on which were fastened knives and forks. God sent lightning from heaven and dashed the wheel to pieces, and then the martyr's head was severed from her body. Those pretty fireworks called Katherine wheels take their name from this saint.

Dear children, you especially who cry at the smallest pain, will you ask God to help you to bear things as those holy men and women of old did?

It is said that "the blood of the Martyrs is the seed of the Church." This means that out of all those sufferings the Wonderful Kingdom grew, and became great and powerful, and spread over all the world.

It is related of Sothorn, the famous actor, that his fondness for practical joking was almost unparalleled. On one occasion, it is said, he gave a dinner-party to about a dozen gentlemen, of whom one, designated as Thompson, was late. The others had just sat down to their soup, when a loud ring announced the arrival of the late Mr. Thompson. Sothorn hastily exclaimed: "Let us all get under the table. Fancy Thompson's surprise when he beholds a long table devoid of guests." Sothorn's love of practical joking was well known, so that the company were not astonished at the proposition, and in a couple of seconds every man was concealed from view beneath the table. Sothorn made a half dive, then resumed his place at the head of the table. Thompson entered, stared, and exclaimed: "Hallo! where are all the fellows?" Sothorn shook his head in a lugubrious fashion, and in melancholy tones replied: "I can't explain it, my dear fellow; but the moment they heard your name they all got under the table." The expression on the faces of the hoaxed guests as they slowly emerged one by one, from their concealment, can be better imagined than described.

THE sparrow is a saucy adversary, afraid of nothing and seldom worsted in a fair fight; but of course he has to yield to superior numbers. Thus, not long ago in the Austrian town of Klagenfurth a throng of persons watched a siege which left a sparrow in a most deplorable situation. He had taken possession of the nest of a pair of swallows under the balcony roof of a savings bank, and when they returned refused to be ejected. Whereupon they flew off and presently returned with a score of their kindred, each bearing a lump of mud in its bill. Before the sparrow realized what was going on his enemies had shut him up in the nest, leaving only one small opening out of which, at last accounts, his neck was hanging in a disconsolate manner, while starvation stared him in the face.

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Catarrh. At this season of the year everybody has a cold, and some very bad ones. By frequent exposure the membranes of the nose become very sensitive, and catarrh and influenza are epidemic. Relief may be obtained by the use of Hood's Sarsaparilla. For many years in succession, beginning so far back I don't remember when, I had the catarrh in my head. It consisted of an excessive flow from my nose. Ringing and Bursting Noises in my head. Sometimes the hearing in my left ear was affected. Five years ago, about this season of the year, I began to use Hood's Sarsaparilla. I was helped right away, but I continued to use it until I felt myself cured.—Mrs. E. J. H. Caultfield, Lowell, Mass. Jerome Brownell, merchant and extensive miller at Victor, Ontario, Canada, N. Y., writes: "I have used Hood's Sarsaparilla for my catarrh, and it has helped me. I consider Hood's Sarsaparilla one of the best remedies for blood disease to be obtained." 100 Doses One Dollar. "I have been troubled with that distressing come-plaint, Catarrh, and have been using Hood's Sarsaparilla, and find it one of the best remedies I have ever taken. My trouble has lasted ten years, and never could get any relief until I commenced to use Hood's Sarsaparilla."—Martin Shield, Chicago, Ill. Danger from Catarrh. Depends upon the amount and extent of the Scrofulous infection. Unquestionably many deaths from consumption can be traced to neglected catarrh. There is a violent distress, prostrated and coughing spells, the eyes weep the nose discharges copiously, and the head seems about to split. In such cases Hood's Sarsaparilla corrects the catarrh by its direct action in discharging the poison from the blood through nature's great outlets, so that healthy, sound blood reaches the membranes, and is wholesome. Hood's Sarsaparilla. Sold by druggists, \$1; six for \$5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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SUBSTITUTES. The public are cautioned against a custom which is growing quite common of late among a certain class of Druggists, for instance, when asked for a bottle of Allen's Lung Balsam, they offer some inferior substitute. Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. It loosens and wafers sometimes give relief; but this Balsam, taken a few times, will insure a permanent cure. Will all those affected with coughs or consumption read the following, and learn the value of ALLEN'S LUNG BALSAM. As an Expectorant it Has No Equal. It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle.

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Ministers and Public Speakers. Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. It loosens and wafers sometimes give relief; but this Balsam, taken a few times, will insure a permanent cure. Will all those affected with coughs or consumption read the following, and learn the value of ALLEN'S LUNG BALSAM. As an Expectorant it Has No Equal. It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle.

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Thanksgiving Day.

The summer is past, the harvest is gathered, and the world has food in store for another year. It is enough and no more than enough for the year. Could it be exactly divided throughout the communities of the world there is no doubt that every home would have its full twelve-months supply. If in some places the harvest has been scant, in others it has been abundant. The average of the earth's yield varies but little from year to year. It is never largely in excess of the world's need nor far below it. The fruit of one harvest lasts until the next harvest is gathered, and no longer. With all our inventions and enterprise we live, as it were, "from hand to mouth." The world is never so rich that it could lose our harvest without starvation.

It was the Lord of the harvest Who taught us to pray, "Give us this day our daily bread," and we may well devote a day to the remembrance of God's answer to this prayer. As we shrink from the fury of the winter winds into the shelter of our quiet homes, with the comforting thought that abundant fuel and food are laid by somewhere for our use, we are able to realize the goodness of God in ordering not only the forces of nature but also the forces of civilization to sustain our life and to promote our comfort. Disaster and death have been around us, calamities most appalling have visited many portions of the world. Fire and famine, flood and earthquake, pestilence and tempest have devastated many homes. Not for many years have the destructive forces of nature wrought such ruin as during the year now drawing to a close. Yet this has been only as the undertone of discord to the prevailing harmony of the world. Suns have risen and set with unvarying regularity, the seed-time and the harvest have not failed, nor have any of the great operations of nature been disturbed. The tide of human life and enterprise moves on, with here and there a ripple of opposing currents. It is of the Lord's mercies that we are not consumed. Were but the smallest wheel in the great mechanism of nature to be displaced, the least law to fail, the wreck and ruin of all would follow. A slight change in the composition of the atmosphere would set the world ablaze; the suspension for an instant of the law of chemical affinity would shatter the whole globe with an explosion that would shake the planetary system.

We have enough to be thankful for in the worst of years, and Thanksgiving Day will always be an appropriate observance. It is also a very ancient observance.

The idea prevails in some quarters that an annual Thanksgiving Day is a Yankee institution. Some good people believe that the Puritans invented it together with everything else that is pious. This is a mistake. As there was more or less piety in various places before Plymouth Rock was glorified by the pressure of Puritan feet, so there was the custom of keeping Harvest Home as a festival of thanksgiving to God for the fruits of the earth. It is probably older than the Feast of Weeks among the Jews. It is not certain even that Abel's sacrifice was the first Eucharistic offering to God for the blessings of the harvest. Even among the heathen of almost every nation and language, some celebration of God's bounty has been annually observed.

Naturally and rightly a commemoration of the Divine mercy in providing for the wants of man should be accompanied by feasting. It were not else a festival. The body shares with the spirit in weal and woe. In seasons of penitence and sorrow the corporeal must suffer with the spiritual; in times of rejoicing temperate refresh-

ment is not only allowable but needful. Even the stern Puritans feasted on Thanksgiving Day, though for their Lord's Nativity and Resurrection they made no sign of rejoicing. Really, though not intentionally, they expressed thereby a deeper sense of gain from the products of the earth than from the Incarnation.

Granted that a good dinner is a proper accompaniment and needful adjunct of the festival, what is to be done for those who are scarcely able to provide a dinner of herbs for their hungry households? Shall we sit down to our turkey and cranberry sauce without doing something to help the poor to a moderate feast? It is more blessed to give than to receive. Let us add this happiness to our Thanksgiving Day, the consciousness that some of the unfortunate ones of our neighborhood are thanking us for helping them to thank God.

The Harvest-Home to the Christian is a commemoration of spiritual as well as of temporal blessings. Man does not live by bread alone. The fruits of the Incarnation are the sustenance of the soul. For this spiritual harvest we must plant and water, but it is God that giveth the increase. This too is "daily bread," enough for each days use, if sought for with prayer and sacrifice; but only enough for the day. It must be renewed again tomorrow. We cannot lay up in store the grace of God so that we need to seek no more. Others cannot do it for us. No works of supererogation by the saints can be placed to our credit to gain for us the strength to meet each day's temptations as they come. We can draw from no storehouse of spiritual gifts, in advance. The law of the harvest applies to spiritual as well as to physical life.

The Christian's Thanksgiving will be more than a day of feasting for the body and gratitude for temporal gifts. It will be a day of Eucharistic joy, taking its keynote from the service of the Altar, where with angels and archangels we laud and magnify the glorious Name. Well doth it become the just to be thankful in this way, to Him Who forgiveth all their sins and healeth all their infirmities, Who satisfieth the empty soul and filleth the hungry soul with goodness. O that men would therefore praise the Lord for His goodness and declare the wonders that He doeth for the children of men!

Doubt and its Antidote.*

It is a mistake to suppose that men do not seek after authority in the matter of religion. The failure of Protestantism in our day is owing to the fact that the sects have ceased to believe in their own distinctive tenets. The portion of the Faith they once did retain, which so long as they held it gave them whatever vitality they possessed, they have for the most part abandoned; and as a consequence their followers have begun to abandon them. If they have nothing really to teach, if they have no peculiar dogmas any longer to be believed, why, we begin to ask, should they any longer exist? We owe a debt of obligation to the Bishop of Illinois for the clear and distinct enunciation of the principle that Catholic Dogma is the sovereign and only antidote of doubt. It is a timely declaration, and it is abundantly sustained, as a thesis, by a treatise which we trust will be widely read. It furnishes in its introductory chapters the key to much of the prevailing scepticism of the age, and as the argument advances to the close, suggests the true antidote in a clear and satisfactory manner. The scepticism of the age is not to be met by treatises on Christian Evidences, nor by a mere Bibliolatry, nor by feeding hungry souls on sugar plums; but by a re-affirmation of fundamental beliefs which claim our acceptance on the double ground of their meeting the wants of man as man, and of their being witnessed to by the only authorized messenger of God, the Catholic Church.

The Rationalistic School of the last century, by its vicious method, has done infinite mischief. The assumption on which its whole argument was based, was, in truth, a false assumption. It appealed to reason not to faith. But, as admirably stated, man is not a mere creature of sense, nor an intellectual being only. He has a conscience for moral sense as well, and is, by the constitution of his nature, fitted to know God, and to apprehend supernat-

* Catholic Dogma the Antidote of Doubt. By William Edward McLaren, S. T. D., Bishop of Illinois, New York: James Pott. Price \$1.

ural truth. Error is partial truth. Positivism regards man only as a creature of sense made for this world; rationalism treats him as in pursuit of truth, but never able to find it. Neither Positivism nor Rationalism can satisfy the demands of man's moral and spiritual nature; they make no provision for it; they do not even recognize the claims of the conscience, and the longing for immortality as part and parcel of man's nature, equally with his lower instincts and his natural understanding. It is Christianity alone which recognizes the true dignity of man, and seeks to provide for it. How? Not by speculation, as the schools of the philosophers, but by the bringing near of God Himself, since God only can satisfy the wants of the human soul. The Incarnation is what men really want. Christ speaks with authority because He is God. His appeal as the God-Man—the ideal of all the heart longs for and craves after—is to man's moral nature. The *ought* of the conscience, in the Divine Voice of the Incarnate God, finds the echo of the Eternal Law Giver, and it is satisfied. *Christus si non Deus, non Bonus!* The *a priori* argument for the Divinity of Christ is thus presented, and the argument is indisputable. We are brought face to face with authority in the adorable Person of the God-Man, Christ Jesus, and we are bound to worship and adore.

The fifth, sixth, seventh, and eighth chapters which treat of the Church and the economy of the Spirit are really a valuable and much needed contribution to our theological literature. There is nothing we know of since Hooker's day, where the union between Christ and the Church, and the relation which the economy of the Holy Spirit bears to the economy of the Son is so tersely and so clearly set forth as it is in these chapters. It is conclusively shown that as men want God Incarnate to satisfy the cravings of their souls, so it is a Sacramental Christianity in the deepest and fullest meaning of the words which alone can meet the wants of men. A distinction is drawn between Christ's "headship of the universe and His headship of the Church." It is an all important distinction. "His relations to the universe are shown" (according to the statement of St. Paul) "to be secondary to those which He bears to the Church. That is the one Kingdom which is too near to Him, and too intimately vitalized by His Own life to be classified with the other provinces of His wide Sovereignty. They are put under His Feet, but this is His Body, joined to Him as its Head, in so much that it is His fulness or complement, without which He is not complete." This is profoundly stated, after the manner of St. Augustine long ago.

Not less profound and admirable is the whole statement of the relation which the economy of the Spirit bears to the mystery of the Church as the extension of the Incarnation. We are warned that "the munificent fulness of this manifestation of the Holy Spirit must not be misinterpreted as implying in any sense the banishment of the Head from His relations to the Body. To predicate the personal and potential absence of the Son from the Church because of the mission of the Spirit to it would be to contradict the promises and covenant which He made, and a severance on such terms were impossible. He Who in consequence of a mysterious expediency must withdraw Himself physically from the world of sense, declared that in a little while the Church should see Him again: 'I go to my Father and ye shall see Me no more;' thus He predicted His invisibility to the outward eye. 'Again a little while and ye shall see Me, because I go to the Father;'—thus He foretold the more glorious Presence which was verified at Pentecost, and which has ever been effected by the Holy Spirit in the Church, as a perpetual indwelling, variously manifested by Sacramental and other agencies."

"The very terms in which our Lord described the work which the Holy Spirit was to do in the Church, indicate that it was not to involve independence of action. He was to come only as He was sent. It is thus made very evident that the Spirit was to exercise His distinctive functions in the Church under the mission and government of the Church's Head." The deductions drawn from the principles here so clearly stated are of infinite value and of manifold application. They will be a great help to many persons at the present time, who have been perplexed in consequence

of the very erroneous teaching of a leading Church newspaper on this very subject.

It will be seen then that in this treatise of the Bishop of Illinois we have a work of no ordinary value. It is one of the very few theological treatises worthy of the name, which the American Church up to this time has produced.

The concluding chapters on "The Holy Scriptures," on "Infallible perception of Truth not the Endowment of the Individual," on "The New Testament and the Individual," are very timely. They will meet a want just now very widely felt. The balance of statement on the relation of the Bible to the Church and of private judgment to Catholic tradition, is well preserved. The treatment is thorough, and the reasoning such as must commend itself to every thoughtful inquirer after truth.

The whole argument is brought to a conclusion by a careful discrimination between the false claims to authority as represented by the Bishop of Rome, and the Ecumenical mind or *communis sensus* of the Church. These chapters in their breadth and scope remind us of the lamented Mahan, and will be found a valuable supplement to his book on Faith. The Church owes to Bishop McLaren a debt of obligation for this really valuable treatise, and it is to be hoped that it will find its way as a text book into the General Theological Seminary, before whose students the substance of it was originally delivered.

About Mitres.

It does not matter what a man wears on his head provided he has something in it. Our Bishops wear mitres everywhere, on their rings, seals, coaches, letters, and even (in one case) slippers, but not on their heads. It does not matter much. But it is an interesting fact that Christian Bishops have in all previous ages worn them on their heads. When Polycrates, Bishop of Ephesus, wrote to Victor, Bishop of Rome, about A. D., 195, he used these words in reference to St. John, who had died only a few years before Polycrates was born: "Yea, moreover, John too, who lay on the Lord's breast, who became a Priest, wearing the Golden Plate, and a mitre and teacher,—he sleepeth in Ephesus." A later writer, Epiphanius, (in the fourth century,) wrote of St. James that "it was permissible for him to wear the Golden Plate upon his head."

Now, what was the Golden Plate? Probably the Apostles as soon as they determined to wear head-dresses to distinguish their rank in the Church, adopted the fashion of the old system from which they had just emerged. The High Priest wore a turban or mitre, to which was attached a plate of gold on which was engraved "Holiness to the Lord." Does not this seem to indicate that the mitre was one of "the former things" that were not done away. It must not be forgotten that Christianity came to fulfil not to destroy Judaism. Our Lord Himself set His followers an example in His constant attendance at the acknowledged places of worship, and especially in His going up to Jerusalem at the feast of the Dedication. The Apostles used the consecrated temple as long as it was permitted them to do so, and everywhere else they found the synagogues or churches made ready to their hands. Their modes of worship, their dress, and other non-essentials would not be seriously affected by the change. When necessity demanded other buildings would be erected.

Eusebius gives full accounts of the consecration of churches at Jerusalem, Constantinople, Antioch, and Tyre. About A. D., 335, the magnificent church at the latter city was consecrated with imposing ceremonial. Eusebius began his oration on the occasion, with an address to Paulinus, Bishop of Tyre, and his assembled clergy, as "friends of God, and priests who are clad in the holy robe that reacheth to the feet, and with the heavenly crown of glory, and with the chrism of inspiration, and with the priestly vesture of the Holy Ghost." Some think the "crown of glory" to refer to the tonsure, but this is by no means clear. St. Gregory of Nazianzen (who died A. D. 389) speaks of "the priest's cap."

These and many other allusions, while not so conclusive as to shut out all conjecture, leave a strong impression upon the mind that an ecclesiastical head-dress, especially for the Episcopate, was of very

early origin. It does not matter much, we repeat it; but there is a reason for everything. The ritual of Judaism in all its details had a common sense basis. Things were as they were for good reasons. In many particulars these reasons would hold over and have equal force under the new dispensation, and give continuance to wise and necessary customs. To denounce these as the beggarly relics of a discarded system would have been absurd and is absurd now.

There are few among the clergy who do not appreciate the force of reasons which exist to-day for head-dresses that may be fitly used when they are engaged in holy offices. Open air services and functions, funerals, and processions involve exposures which ought to be provided against. "Stove-pipes" and soft hats may be useful but certainly they are not comely or appropriate. Again in many of our churches the atmosphere is not favorable to health. At the General Convention scores of the older brethren wore skull-caps or zucchetts for protection. Such necessities naturally lead on to a fashion of head-dress, and what better fashion need we seek than that which has for centuries controlled the shape and color of the distinctive hat of the Bishop and the priest?

However, for the comfort of the reader who may tremble at the thought, we again say it does not matter much. The fate of Christianity does not depend on mitres or birettas, but is largely involved in the kind of head that wears them. If we can have only one, we will choose the heads and let the hats go.

The Bishop of Rochester believes in America, and wants his brethren of the English bench to see us. At the General Convention he said: "I shall do all in my power to persuade him (the Archbishop of Canterbury) to visit the United States. I cannot promise to succeed because I have tried so often, in vain, to persuade my brother Bishops to come here. I tried to persuade the Bishop of Peterborough whom I know you would all welcome. I also tried to persuade the Archbishop of York, whom I am sure you would all welcome. But somehow, the Episcopal sons of Britannia, who is supposed to rule the waves, although they are not afraid of any enemy that sails on the water, seem to be very much afraid of the water itself."

A small pamphlet entitled "My Petition" and signed "An Humble Petitioner," has been widely distributed throughout the Church. In this it is stated that communication may be had with the author, through the office of THE LIVING CHURCH. The Proprietors of the LIVING CHURCH wish to state that they have had no connection whatever with this "Petition," and that the use of their name is entirely unauthorized.

Brief Mention.

THE Bishop of New Mexico (Dunlop) said a very wise thing when he said that one dollar raised upon the ground was better than ten given in the East.—The General Convention replenishes its Treasury by assessment upon the dioceses at the rate of three or more dollars for each clergyman on the list. The receipts during the last triennial period were \$10,585.75. The expenditures were \$9,986.12, salaries, \$4,000; publishing journal, \$2,808.10; stationery, etc., \$1,904.72; miscellaneous, \$1,273.30.—The Lord Bishop of Rochester, in his address in the House of Deputies said—"I have travelled a little in this great country. I have travelled from the St. Lawrence to Richmond, and from Massachusetts to Denver; and I remember when I was on the banks of the Mississippi hearing a little pleasant complaint among some of my brother Churchmen there that, while an English bishop had come to the West, there were a great many American Churchmen on the Eastern seaboard who had not yet found their way there. I hope that I was the pioneer of others to come." The good Bishop's word seems to have taken root, for afterwards the Convention with great unanimity voted to "go West" in 1886. It will do them good, and will help us.—The *Christian at Work* says that the failure of the General Convention to deal out justice to "Mr. Riley" proportionate to the injustice he has dealt out to others, is a discredit to that body.—Many and cordial are the congratulations that come

to the LIVING CHURCH, by almost every post, upon the success of the new rate of ONE DOLLAR A YEAR. The secret of this very great success is that every subscriber is taken into partnership. The profits of advertising are divided, and the paper is furnished at cost. Ten thousand new partners are expected during the next twelve months.—The Rev. Benjamin Hutchins, of Albion in the diocese of Springfield, was ordained deacon in St. James' Church, Philadelphia, in September 1826, and priest in May 1828 in old Christ Church, receiving both ordinations at the hands of Bishop White. Since the Rev. Wm. Shelton, of Buffalo died, Mr. Hutchins is the senior alumnus of the General Theological Seminary. These are interesting circumstances in view of our late General Convention.—An exchange asks: "Will the new diocese in North Carolina be named South-Eastern North Carolina?"—A subscriber requests that the portions of the Prayer Book amended by the late General Convention be printed in the LIVING CHURCH as they are to be submitted to the dioceses. This will not be necessary since the Annual will contain the report of the committee as amended by the Convention.—The Advance (Congregational) commenting on action of the late General Convention towards the Enrichment of our services says: "In these days when all denominations seem to be feeling towards a more congregational form of church service, this modification of the Episcopal liturgy will attract wide interest."—A clerical subscriber writes: "Dr. Warring's letter makes me feel the desire to hear more of his views. I did not pay as much heed, I regret to say, to his letters, as I believe I should have done. I am one, let me assure you, who does not wish 'to get rid of the supernatural,' and I have no patience with those who profess themselves Christians, and cannot 'swallow the whale!' (to quote a clergyman now unhappily or happily deposed.) Let us have the weapons to smite the enemy."—The Australian Churchman, commenting on the fact that the judgment of Lord Penzance in the Mackonochie case had to be delivered in his private dressing room, since no other room within the limits prescribed by law could be obtained for that purpose, remarks: "Perhaps the time is not far distant when the judgment will be reversed in a public redressing court."—St. Paul's School building, Garden City, L. I., has been three years in building. The funds have been provided by Mrs. Stewart, and it is pronounced the finest school building in the world.—On the 18th of July, the Thousandth Anniversary of Chester-le-Street church was celebrated amidst great rejoicings, the sermon being preached by the Bishop of Durham (Dr. Lightfoot) who took for his text "A thousand years in Thy sight are but as yesterday."—The Church Record of Western Texas began its career last month under the editorial charge of the Rev. F. B. Ticknor. It is published in San Antonio, and promises to be a most valuable aid to Church work in that locality.—Bishop Wingfield is reported to have said that though he had confirmed over a thousand persons during his brief episcopate there are now only about five hundred Communicants in his jurisdiction. The loss has been by removals. While it is a loss to Northern California it is a gain elsewhere.—Mr. Matthew Arnold, poet and scholar, is engaged to deliver lectures in this country during the coming winter. If Mr. Arnold would only exhibit himself without saying anything about religion no harm would result. He is a cultivated gentleman and a very ordinary speaker. He believes in "sweetness and light" but does not believe in miracles.—"It is a singular fact," says a Presbyterian paper, "that Calvinism is as dead in Geneva as Christianity is in Jerusalem." Nothing singular about that. Calvinism is dead everywhere. The corpse is enshrouded in the Presbyterian Confession of Faith.—Erastianism could scarcely go further than the letter of Bishop Ryle's chaplain in defence of that prelate's ecclesiastical eccentricities, Mr. Walter says: "The Episcopalians in Scotland are nonconformists every whit as much as the Baptists or the Wesleyans are here. I don't go to the Baptist chapel in Hampstead, why should I attend the Scotch Episcopal Church in North Britain?" Yet the man who wrote that is the examining chaplain of a diocese in the Anglican Church!

The Black Letter Days.
The editors of the LIVING CHURCH ANNUAL have given, as most of our readers are aware, the Black Letter Days, or minor Saints days, in their Calendar. They have done this to preserve these historical landmarks in the memory of our people, many of whom have been brought up in the English Church. To illustrate the use which may be made of these commemorations, without any violation of the order of our own Prayer Book, we give below a letter from the Australian Churchman:
To the Editor of the Churchman:
I am glad to notice that some of your correspondents, at the close of their letters at least, from time to time recognize the above days as they recur; but few of the reverend, the clergy, I fear, think of them or in any way acknowledge them even when they happen to have the prescribed daily Evensong on those festivals. In England I have often observed how thoughtful priests mark the day by choosing as the office hymn (after 3rd Collect) some appropriate hymn from Hymns A. and M. according as the day commemorates Confessor, Bishop, Doctor, Martyr, Virgin, Martyr, the Holy Cross, or the Most Holy Name, etc. Thus point and eloquence are given to the whole calendar and it is altogether rescued from the region of dead-letterism. I shall not soon forget attending a few years ago an ordinary week-day Evensong at a time when I was feeling very cheerless and downcast through a recent bereavement. It happened to be the 14th of September, Holy Cross Day, and the hymn for the office, which was sung to a stately Gregorian tune, was that noble entry of the "Tree of Glory, Tree most Fair," beginning:
The Royal Banners forward go,
The Cross shines forth with mystic glow
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.
And ending thus (how well I remember those two lines):
As by Thy Cross Thou dost restore
So rule and guide us evermore.
The effect of the whole hymn was most soothing, and this was heightened by the fact that it was the birthday of the departed one. Little things of this nature, *sortes liturgicae* of this kind, and many other kinds all contribute to the formation within us of that nameless veneration for the appointments of Holy Church which are so full of solid comfort to her thoughtful and faithful children.
QUAM DILECTA.
Feast of the Holy Cross, 1883.
Action Regarding Missionary Work in Mexico.
At the meeting of the Board of Managers held October 30th, the question of the continuation of appropriation to the missionary work in Mexico, was, by resolution, committed to the Foreign Committee.
At the stated meeting of the Foreign Committee, held November 13th, the whole subject received very careful consideration. After which, the following action was reached:
Resolved, That, whereas this committee have just received funds collected by the "League," for work in Mexico, to enable them to meet expenses of that work up to the close of the month of December, the Foreign Committee hereby order the payments to be made in accordance with the items of the late Schedule of Appropriations, subject to the designations of the Mexican League already made; but in view of the action of the Board of Missions in relation to the work in Mexico, this committee do not feel warranted in recommending any further appropriation from the general fund of this Board for such work.
Resolved, That, in view of the plain duty of this Church in Mexico and the importance of it as testified by the Examiners who have recently visited the mission there, the Foreign Committee earnestly ask for special contributions to sustain for the time being what has been adjudged to be really valuable work.
Attest,
JOSHUA KIMBER, Secretary.
An Obstreperous Protestant.
Independent.
It was a proper occasion for the police to be called in when the foundation stone was laid for the new Glasgow municipal buildings. The corporation gave a grand banquet in the City Hall, and 550 gentlemen were present, the Lord Provost presiding. After the usual loyal toasts the Roman Catholic Archbishop Eyre rose to offer the toast to the local magnates; but before he had an opportunity of speaking, a hot-headed Presbyterian minister, the Rev. Robert Thomson, emulating the Scotch girl who flung the footstool, sprung to his feet, and cried excitedly, gestulating the while (we quote the report):
"I protest against Eyre being in that position. [Hisses.] Yes, and I will appeal to a court of law against it. [Laughter and hisses.] I protest, my Lord Provost, against the bringing of a Papist here. [Hisses, and a voice—"Behave yourself."] I call you to order for it [Prolonged hissing, amid which the reverend gentleman resumed his seat.]
Here the Archbishop got in his word which was received with cheers. Then Sheriff Clark spoke, ending with the sentiment, a prayer of every citizen, if not in the form of a toast, "Let Glasgow flourish." Here Mr. Thomson broke in again (perhaps the wine had been too much for him. We quote):
"The Rev. Mr. Thomson—But, 'by the preaching of the Word'; that is the Protestant toast." [cries of "Hush," and hisses.]
"Baillie Wilson afterward proposed 'The Toast.' In his younger days, he said, that toast used to be 'The Clergy of the Church of Scotland.'"
"The Rev. Mr. Thomson—And it will be again yet. [Cries of "Oh!" and laughter.] The Protestant Church of Scotland. [Laughter.] No Popery. [Cries of "Hush," and hisses.]
"Baillie Wilson went on to remark that it was then changed to 'The Evangelical Clergy of Scotland,' but that now they had another new departure, and it was 'The Clergy,' pure and simple. [Laughter.] He asked them to drink to the clergy and pure and simple—[Laughter]—especially simple. [Renewed laughter.]
"Mr. Thomson—No Popery! No Popery! [Cries of "Hush,"]
And so he kept on interrupting in the most impudent way, now standing up to the Archbishop and calling for "three groans for the Papist and the magistrates who dared to put him here," and "Three groans for the Pope," till the City Chamberlain and the City Officer "induced" him to leave the hall. Our Scotch brethren are patient with anti-popery, though they have outgrown its intolerance.

Answers to Correspondents.
A. A. B.—Your communication on "Who are Communists" was mislaid in the removal of the editor's papers from one house to another. Since the General Convention has passed it would need to be changed in some portions, and will be returned to writer if desired and address be given.
A. S.—Your request that the LIVING CHURCH should print and circulate a new title page for the Prayer Book, is one that we can hardly consider. Bless you, it would be like bringing in a lion among ladies! No; let us take it quietly, and be thankful that the Bishops have got to that point where they can speak of the epoch "when truth will naturally assert itself."
Personal Mention.
The address of the Rev. D. A. Sanford is now Watertown, Wis.
The Rev. James B. Mead has accepted a call to St. John's, Dover, Northern New Jersey.
The address of the Rev. N. B. Fuller is changed from Luling, Texas, to Seguin, Guadalupe Co., Tex.
The Rev. George Gibson has taken charge of St. Mark's church, Waupaca, Wis., Diocese of Fond du Lac.
The Rev. Geo. S. Pine has resigned the rectorship of St. Mark's Church, New Canaan, Conn., and becomes rector of St. Philip's, Crompton, R. I., and St. Andrew's, Phoenix, R. I., the first Sunday in Advent. Address, Crompton, R. I.
Obituary.
ROBINSON.—At 245 Prairie Avenue, Chicago, on November 3, Harriet M. Robinson, aged 79 years, widow of the late Thomas Robinson. The remains were taken for interment to Norwich, Conn.
Acknowledgements
NASHOTAH MISSION.
The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the following offerings during the month of October, 1883:
For Daily Bread.—H. P. Baldwin, \$50; Rev. Joseph Wood, Jr., 20; Offertory, St. Michael and All Angels, 9.00; Mrs. G. M. Smith, 5; the son of a graduate, 5; a friend, 5; Sunday-school of St. Paul's, Newark, Conn., 4.67; E. H., 5; Wm. Cornwall, 10; Hamilton Fish, 20; Gurdon W. Russell, 20; J. S. Minor, 25; J. Forsyth, 5; Mrs. Brown Parke, per Prof. Riley, 5; a friend, per do., 5; Robert H. Gardner, 20; a friend in Maine, 5; Zion Church, Oconomococ, 57.66; Mrs. M. D. Fox, 20; Norwalk, Conn., H. L. S., 5; W. S., 5; and E. L. S., 5; Prof. James C. Booth per Dr. Adams, 20; a thank offering, A. C. C. 10; St. James', Kingsessing, Philadelphia, Pa., 15; Miss M. L. Ervin, 50; Greenville E. Fryer, 10; Mrs. Dr. Warner, 2.
For Salaries.—The Rev. Dr. Franklin, \$18 James Jenkins, 80.
For Repairs.—Cash, 25.
A. D. COLE,
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The Notable Features
of the November and December numbers, which include:—First chapters of "Dr. Sevier," George W. Cable's new novel of New Orleans life from 1855 to 1865; "An Average Man," a serial story of New York, by Robert Grant, author of "Confessions of a Frivolous Girl"; "The Impressions of a Cousin," by Henry James, and "The Silverado Squatters," both complete in two numbers. The illustrated articles comprise "Queen Victoria," by Mrs. Oliphant; "The Bull-Fight," by Charles Dudley Warner; "Toungueff in Paris," by Alphonse Daudet; "Recollections of Peter Cooper," "The Pretenders to the Throne of France," and many others' of strong popular interest.
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LETTERS TO THE EDITOR.

Salaries of the Clergy.

To the Editor of the Living Church.

Three most admirable communications provoke me to utterance: "Restlessness of the Clergy;" "Wanted—One More Society;" and "Centalization." These letters appeared in the LIVING CHURCH of October 20th.

My official distinction is—Dean of fourteen counties of a Western diocese. Within this district live 206,000 souls. In carrying the Church to so vast a multitude, I have only one helper entire; and the divided services of a Rev. brother.

My salary all told is \$850.00 per annum. But out of this must come all travelling expenses, etc. In making out my accounts to November 1st next, I find that I shall be \$261.46 out. A portion of this sum was advanced to supply Sunday School books, but by far the largest portion is withheld salary at—station. And you may ask, Why is this? It is simply because I have had the courage to utter my convictions in the presence of opposing money power. Possibly many of your readers may exclaim: "Dear! dear! when will the clergy learn to conciliate the laity;" but my conscience is so clear that I fear not to be called an "impracticable" failure!

What I have been permitted in the providence of God to accomplish, I will not state. I wish simply to make one phase of my missionary experience prominent so that it may be apparent: Why the missionary should be paid from a responsible treasury; why some society should pay the dues for his membership in the many worthy societies of the Church, and why he should not be censured, without knowledge of the facts, for his restlessness! R. H.

The Intermediate State.

To the Editor of the Living Church:

I was just on the point of writing you about the difficulty of finding hymns suitable for All Saints' Day in our Hymnal—hymns, I mean, that will not flatly contradict the teaching of Bible and Prayer Book concerning the state of souls before the Judgment—when the note of "A. L.," in your issue of November 10th, caught my eye. How long is the Church really going to allow this condition of affairs to last? The plea of ignorance on the part of the Committee on the Hymnal cannot be entertained for a moment. Intention of introducing Romish-Protestant errors in regard to an immediate entrance into Heaven at death, is equally untenable. Extreme carelessness in the performance of this trust seems to be the only possible alternative. Will some member of the Committee speak out on this subject, and at least make the best amends he can by trying to correct matters at the next General Convention? G.

Liturgical Enrichment.

To the Editor of the Living Church:

I had hoped that our Revisionary Committee would have suggested the restoration of what Blunt calls its "Gregorian pointedness" to the Collect for the Fourth Sunday in Advent. As you read it over you naturally suppose it to be a prayer to the Saviour until you come to the concluding clause, when you are surprised to find that it is addressed to the Father. It is difficult to expound it otherwise than as offered to the Second Person of the Trinity. I note that both Goulburn and the Bishop of Albany so treat it. If some such conclusion were given to it as that to be found in the Sarum Missal, "indulgentia tua propitiationis accelera. Qui vivis," etc., an awkward incongruity would be avoided. Z.

A Cathedral for New York.

To the Editor of the Living Church.

It seems to me that a metropolitan city like New York ought to have a cathedral. The subject has been agitated several times, but with little success. When I walk up Fifth Avenue and look at that magnificent structure, St. Patrick's cathedral, built by the Romanists, I feel mortified that our Church has not as grand, if not a grander one; and especially when I know that we have the means to build it, if the right methods were put into operation. If it is built at all, I do not wish to see it constructed at the expense of a few wealthy men, for then the poorer members of the Church would feel as if it did not belong to the whole diocese, but only to certain wealthy persons who have contributed towards the object. I would therefore modestly suggest, that the following plan be put into operation.

Let there be a contribution box placed in or at the door of every church or chapel in the whole diocese, so that every man, woman and child can contribute his or her dollars or pennies towards the object. In this way I think an esprit du corps would be excited, so that the money would be forthcoming almost as fast as the workmen could progress with the structure. Another incentive might be offered by permitting every one who should contribute the cost or more than the cost of one stone to have his or her name or initials cut thereon, so that they could be read on the inside of the building. Another plan might be carried out in the crypt of the cathedral, by dividing it into compartments for the interment of the dead; and by allowing the privilege of interment to those who shall have contributed a fixed amount towards the building of the Cathedral. This plan would, of course, have to be submitted to the city authorities, and their consent obtained to its execution. Such a mausoleum would be far more secure from any future disturbance than any of our large cemeteries; for a cathedral built as it should be built would last for ages.

The cathedral that I would like to see in this great city of New York would consist, not simply of the building, but of one that would have

all the accessories that the cathedral system requires. Assuming then that such a structure shall be reared upon this island, would not every member of the Church who had contributed anything towards its erection, feel a pride in it when looking at it from the outside, or walking beneath its lofty roof. Would he not feel as if it partly belonged to him, that his money, be it one dollar or one thousand dollars, had helped to construct it? Does not every Roman Catholic feel a pride in that marble structure in Fifth Avenue. Can it be otherwise? When our children who have contributed their mites towards this object shall grow up and be able to survey the noble structure which they, together with us have joined in building, will they not feel grateful to us, for having given them the opportunity to do so much for the "glory of God and the good of His Church?" Far be it from me to wish that the present contributions to our various charitable organizations should be diverted from their accustomed channels; but I do think that the interest in the welfare of the Church would be so greatly increased by this undertaking that other objects would not suffer thereby. Beside, the moral and religious influence of the Church would be greatly enhanced by having all the members of the Church in this diocese united in this common object.

Of course, what I have here proposed will apply also to any other diocese, that may desire to build a cathedral. Y. W. New York, Nov 10.

Primary Church Education.

To the Editor of the Living Church:

In several numbers of the LIVING CHURCH there have appeared some very suggestive articles on Church education for the young through the kindergarten system. This is striking the key note of the Church's greatest need—viz—"Primary" Church education. Whether it may be accomplished best through the kindergarten system, I am not prepared to state; but that such education for the young could be accomplished at very trifling expense compared to the good accruing therefrom, the Church's future strength would fully attest. A proposal has gone forth in the land to raise a Church endowment fund of \$1,000,000—the interest of which is to be applied to the aid of weak parishes, struggling with church debts, or to aid directly in the building of church edifices in needy parishes. Such a fund would be of incalculable benefit, if applied to the education of the young, and with small effort it could be raised, whereas, to apply it as originally intended it would be easily seen that more evil than good might result, in leading into extravagance and unnecessary expense where economy in building would answer just as good a purpose. To raise a fund of \$1,000,000 in the Church at large, and apply the interest to the training of the young would most effectually do away with the necessity of a fund for paying off church debts; for where the earnest Churchmen are, the needed funds are soon obtained.

The suggestion of one of your correspondents "to have a board of primary church education appointed by the convention of every diocese," is a wise one, and ought to be carried out at once, for herein lies the mainspring of the Church's welfare. Our Sunday Schools accomplish little, because the teachers generally have so little knowledge of Church Doctrine, or of true Churchmanship that they are apt to do more harm than good. Being incapable, they are indifferent, and consequently cannot get the children under their care interested in the Church. A primary Church education is the true means of making earnest Churchmen. When such members exist the means of building up and extending the Church are an accomplished fact. Where the Churchmen are, the money for Church work will generally follow.

Above all things we need a lively interest instilled into the minds of the young, and the kindergarten system will lay the foundation for many a noble life. The small sum of \$250 a year, laid out for this purpose in 160 parishes; as being the interest at four per cent. on a million of dollars, would secure competent teachers who could take in charge from 40 to 50 scholars each—say three hours a day, would in less than ten years be felt as a marvellous blessing throughout the land. Even two years' Church training, combined with the very best secular teaching, will lay the foundation in a child's life which will eventually do away with the melancholy apathy that is now so prevalent. Those interested in the Sunday Schools of the Church find lamentable ignorance of everything pertaining to Christian doctrine, in scholars of all ages. The responsibility of the parent in respect to the religious teaching of the children is completely forgotten and ignored. Every effort is made to clothe the body of the child in fashionable and becoming attire, while the soul is entirely neglected, the very existence of an immortal life seems to be forgotten, in their struggle to appear outwardly clothed as well as, or better than their neighbor's, on the Lord's day. Why is it so? Because the parents were brought up carelessly, and now know no better than to repeat their failure of early training upon those whom they are now responsible for. It is too commonly found that parents shirk the greatest and most serious of responsibilities, the religious training of their children, only to suffer for it themselves in after life, by witnessing the evil lives of those who by early Christian training would have been a blessing to all who knew them.

My suggestion would be to carry on the work of raising the million of dollars for the sole purpose of applying the interest of the sum to the training of children in the Church. The public school system of our land would benefit by such training, while now it is a questionable blessing. W.

Lawlessness.

To the Editor of the Living Church.

I am a little afraid that I am one of the "lawless" as to the Prayer Book. Let me confess. I have a pretty large congregation on Sundays mornings, but until a few months back my evening congregations have been very thin. I tried everything I could think of to remedy it. Adopted fine music, it did not answer. Then tried congregational singing, but that was not the remedy. Then by suggestion, tried the Choral Service, chanted the Psalter, the Amens and everything else, but it was of no use. Introduced gentlemanly ushers to seat strangers with great politeness but they didn't come much; could get but few more than the regular dozen or two. But of the few strangers who did come, I observed that they would always politely take the proffered Prayer Book from the gentlemanly ushers, but I observed also that they nearly always laid it down again when the gentlemanly ushers were not looking. And I observed too that said strangers didn't often come a second time. Then I obtained and adopted the Mission Prayer Book paging out the service, but with no better results. At last I took up my new and lawless method. I selected from the Prayer Book, a "Mission Service" with 18 popular hymns from the Hymnal and had them printed in large type, on a large folded card. The Service was 1st. The Lord's Prayer and versicles. 2d. The Benedic Anima Mea. 3d. A Lesson. 4th. The Gloria in Excelsis. 5th. The Apostles' Creed and versicles. 6th. The Prayer for Christ's Church Militant, (not printed) and 2 Cor. xiii. 14. 7th. Hymn. This was followed by a plain practical talk from some portion of the Scriptures. Then a Hymn and Benediction. No offerings solicited, but a basket for offerings placed near the door. Result—a gradual increase of the congregation to 100 or more mostly outsiders, with a general use of this service; a great volume of singing, some offerings, and several new evening families to come to the full morning service. But please don't give my name away Mr. Editor, for I should have to obey a "godly admonition," and I don't want to do it. PRESBYTER.

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Calendar.

November, 1883.

- 1. All Saints. White.
2. 24th Sunday after Trinity. Green.
3. 25th Sunday after Trinity. Green.
4. 26th Sunday after Trinity. Green.
5. Sunday next before Advent. Green.
6. St. Andrew. Red.

THANKSGIVING.

BY M. W. K.

And now, once more, the time of harvest past,
God's children come to offer praise,
Not only for the field and increase vast,
But all the blessings of their days.

The Metropolitan of Canada on the Position of the Church.

The late Provincial Synod of Canada was opened with a very remarkable address from the Metropolitan, the venerable Bishop of Fredericton.

"We live in the midst of a very whirlpool of diversities of belief, of bodies all vehemently asserting their position in the Church of Christ, one large and important section claiming to be the only representatives of the Catholic Church on earth, others denying this claim, but divided into various sects and parties, yet full of energy, proving the strength of their convictions by the fire of their zeal, honorably desirous to raise and maintain their position by institutions of learning and by all the other appliances which modern enterprise and ingenuity uses to increase its numbers and make itself a power felt and recognized in the body politic.

The Bishop then proceeds to point out how large and important are our points of agreement with the Church of Rome, so large that though union with them is at present impracticable, while they hold fast to "those errors which no primitive council enjoined and no primitive father taught," yet it is not impossible if they would renounce those errors.

"Turning to the other side," the Bishop finds "very considerable differences both in doctrine and discipline," which exclude the hope of union with Presbyterians because of their Calvinism and their rejection of Episcopacy; with Baptists because of their rejection of infant baptism—and, indeed, of all baptism, inasmuch as "a very large proportion of those who call themselves Baptists are never baptized at all and die without it," with Wesleyans because they have departed from the principles of their founder, and are practically a Presbyterian body.

"Why, then, have I presumed to lay these facts before you? Simply for this reason, that if we ignore them we should do scant justice to the position which we occupy, and shall injure rather than advance the future prospects of our Church in this ecclesiastical province. The first inference I venture to draw from these facts, is that it is impracticable and unwise to attempt to force union with any of the religious bodies around us, or to surrender any of the religious truths committed to our trust which serve as a connecting link with the primitive ages of the Church. Many such attempts have been made by persons of great eminence in their day, but they have hitherto proved failures, and it is obvious that any attempt at union which would weaken our title to be a true branch of the old Church of England would not only tend to shake the conviction of members within our own body of our lawful succession, but would render our Church less attractive to those outside her pale, who from time to time entertain grave doubts of the solidity of their own position in the body to which they at present belong."

"Then referring to those who—"

"In every century since the Reformation have sought refuge in the Church of Rome, from a despairing feeling on the question of union, or from a hope that where infallible teaching was promised all painful doubts in their minds must be forever set at rest."

He adds his own conviction—"That it is foolish to sacrifice our undoubted privilege and blessings and begin the Christian life again as if we had been heathens, it is more than foolish—it is absolutely sinful."

And then refers thus to Cardinal Newman:—"One such illustrious name is indeed in every man's thoughts, but as an example to deter, rather than to induce us to follow it. For, as has been well observed by an old and long tried friend, familiar with the whole course of life of that eminent man who left us, 'the only great work that he accomplished was the revival of the Church of England. His work in the Church of Rome has been arduous, but its fruits have been inconsiderable.'"

Others, to secure popular favor would place in abeyance all the distinctive doctrines and disciplines of the Church; but this is unwise as well as unprincipled—"Those who charitably and stiffly maintain their own cause are more respected in heart by their opponents than those who abandon what they have again and again pledged themselves firmly to maintain." What, then, are we to do?

"At present, all that is possible is respect for learning, earnestness, and piety, abstinence from all words and deeds inconsistent with the charity of Christians, and mutual prayer that God would heal the divisions of the body of Christ in His own way and at His own time. Our teaching must be the Church's own teaching, no narrower and no broader. Thus only, and not by reducing the area of belief to a minimum, can we be saved from the evils of sectarianism and the curse of irreligion. For the Church has never weathered one storm by throwing overboard her distinctive principles."

Then, referring to the argument that we have even greater differences among ourselves within the Church, the Bishop adds:

If it had pleased God that the epistle written by St. James had contained the whole New Testament, would not Christianity have appeared to us in a very different aspect from that which it now assumes, when we add to it the epistles of St. John, St. Paul, and St. Peter? Of the four schools of thought now prevailing in the Church of England, perhaps, under present circumstances, we could not well spare one. Not the Evangelical, for it originated in a strong sense of the necessity of personal religion and living faith, which all admire. Not the High Church, (so called), for it inculcated the Scriptural doctrine of a great spiritual society established everywhere by the Apostles, with certain fixed laws, officers, and methods of government, which cannot become obsolete. Not the Ritualistic, for it is the outcome of the theory of the Church as a spiritual society, desiring that its worship should be of the most reverent kind, conducted in the most exact and accurate manner, and this school has rescued the Church from the meanness, slovenliness and disorder which the rubrics of our Church are designed to correct. Not the Broad Church, so termed, except where it runs to seed in the obliteration of creeds and sacraments and explaining away of the miracles of the Bible, for it originated in aversion to the terrible decrees of Calvinism and the presumption which consigned to everlasting damnation all but a few of the whole human race."

In every school of thought are found narrow, exaggerated, or headstrong minds; but these are not the true representatives of the school. Let us then make the best even of our divisions:—

"Oh, how many and great are the points on which we all agree! How unwise to be perpetually dwelling on those on which we are sure to differ! How un-Christian to make the color of a stole or the use of a vestment, or the eastward position, or a choral celebration of as much importance as the inspiration of the Scriptures or as the Divinity of our Lord; and to treat those who use such accessories to their devotion as if they were heathen men and publicans, formalists without a grain of spirituality, insidious traitors without an element of loyalty, forgetful of St. Paul's large-hearted counsel, 'One believeth that he may eat all things; another who is weak eateth herbs. Let him that eateth despise him that eateth not; let him that eateth not judge him that eateth; for God had received him.' We have all the elements of strength in our Church if we wisely use them; an ancient foundation, prescriptive usage, brilliant examples, sanctified learning, capacity for progress, missionary zeal, a providential awakening from a state of indifference, a wonderful eagerness for the right interpretation of Scripture, an unquenchable thirst for knowledge. 'We can stretch out our branches to the sea, and our boughs unto the river,' and make our Church known, respected, beloved, and progressing wherever our language is spoken or our empire bears sway. What hinders us? Not the decree of Providence, but the deceitfulness of riches and the partisan clinging to individual opinion."

The venerable Bishop then closed with an earnest appeal for more help to Algoma and the North-West, with warm words of welcome to the American delegation, and with a touching reference to the probability that he should after this synod "see our faces no more."

The Church Home at Lawrenceville, Va.

BY MRS. BEFORD.

I have received several letters from my friends, asking me if I needed help, and saying it had been reported so many boxes had been sent to me, I needed no more. I have thought it best to prepare this short statement of the present condition of my work, that my friends may judge for themselves. It is useless to repeat the story of its beginning and growth; everybody must be tired of it. Under that fostering Hand which hath rested on it from its incipency, it has now reached proportions which I cannot exactly manage by myself. In my daily school are two hundred and sixty children. My hospital is completed,—a spacious, commodious, airy, most comfortable building, with capacity for eighteen beds, which can be increased to a large number, if necessary. Last February Mr. Strange came to help me from the Berkeley Divinity School, with the approval of Bishop Williams, who with Bishop Huntington, has been my adviser and counsellor since Dr. Twing's death. Since his coming, Mr. Strange has worked nobly and indefatigably, has gathered together eight of

*A paper read before the Women's Auxiliary during the session of General Convocation.

the scattered Zion Union congregations, established flourishing Sunday schools in each, opened a night school for the men and boys who have to work during the day, in which there are fifty-six scholars. Every afternoon he devotes to ministering to the sick and dying. God is surely, by this severe apprenticeship, fitting him for higher things. Few young men are subjected to such really trying labor.

But I must have two teachers in my school. Two hundred and sixty children are hard to teach all alone. These teachers must have salaries secured to them. My four hundred and twenty-five god children I cannot neglect without being faithless to my promise. They will be cold and hungry, too, I fear, this winter. The children in the distant Sunday Schools are pitifully, miserably poor.

I have just received a letter from the Rev. Mr. Binney, the Treasurer of the Board of Trustees of the School and Hospital, telling me the funds in his hands are nearly exhausted by the payments for the buildings; that beyond a special gift of \$25, he has received no money for furnishing the Hospital, and that he has very little left for its maintenance. I am compelled to have a trained nurse to take charge of the sick negroes, and beds for the patients to lie on, and food and medicine.

My sisters of the Auxiliary, you who have been so tender and thoughtful of me in the past, you will not fail to help me now. I am deluged by the number of my god-children. If, in addition to the fearful responsibility of this school, the Hospital be added to it, I shall sink and die under the crushing weight. There is no one for me to appeal to for permanent help in sustaining this work, but the women of the Auxiliary. You all know the painful reason why the Board of Missions cannot support it. Dr. Twing, with his great heart full of love and pity for me and these negroes, was powerless to help me. Mr. Flichtner said to me, since I have been in Philadelphia, "There is no work in which I am more interested, none I would more gladly help, but you know why I cannot."

In addition to the Hospital, we have built a very pretty home for the sisters whom I yet hope to get to take charge of it, and all the necessary outbuildings. The whole cost has been between three and four thousand dollars. Now I need beds, bedding, and other indispensable furniture, both for the Hospital and Home, and the money to maintain the School and Hospital. Of course, I cannot take into the Hospital all the old negroes who will beg to come in. For years I have been clothing numbers of them in their own wretched homes, and occasionally sending them a pound or two of sugar and coffee to cheer and comfort them. This outside help, I trust, I can continue to give them, but the Hospital must be reserved for the blind and sick and helpless. I shall not take in any patients without seeing and knowing their actual condition. In the bare house, whose walls are scarcely dry, we have already three old men. I would not have taken them so soon, but they would have died if I had not. They are old Lacc, whose story you know; Uncle Charles, an old paralytic, deaf, friendless, helpless, starving, when I sent for him; and Moses, who lost one eye several years ago, and now has a cancer forming over the other.

A few days before I left home, Mr. Strange and I went on a pilgrimage to find two pitiful creatures. After a drive of eighteen miles in a pouring rain, we reached the hut where Moses lived. How lonely and desolate it looked in that fierce storm, with Lillah, his wife, out in the rain, picking up a few sticks to make a blaze! They had no one to help them, no medicine, no food—nothing but poverty and suffering. I had Moses brought to the Hospital before I left. Returning late that dismal, murky afternoon, we went through the dreariest, loneliest region even I have ever seen, to find Aunt Jinsey, an old woman who has been sick for many years, but whom I had never seen, though occasionally I had sent her a little help. She had been begging for a long time that we would come. When we did find her, she was lying on a pallet bed on the floor, speechless; she could only raise her dumb, pleading eyes to us, and move her lips to tell her gratitude. The cancer which is slowly devouring her has eaten up almost entirely one side, and for years she has lain in this condition, without a grain of morphine or any anodyne to quiet the gnawing agony. It was too late to move her. God grant the freed spirit has escaped from the hideous, loathsome body, and that she is now in that blessed Church Home, where hunger and pain and suffering are meaningless words.

Numbers are lying on the beds of suffering looking to us, trusting to us. Near my home lies one of my scholars, a boy about sixteen, but so dwarfed by sickness he seems a mere child. Long-continued, neglected spinal disease has resulted in complete paralysis of the lower limbs. Utterly unable to move, he has lain so long on his hard, rough bed, that his back is covered with bed-sores; and on his pinched little face is stamped such pain, it wrings my heart to think of him. I wish Sam would die, too!

It is to help to relieve creatures such as these that this Hospital was built. Judge for yourselves, oh, my sisters! if it should be maintained. Judge for yourselves if I need help.

At a bazaar recently held at York in aid of the York Factory Girls' Club and the Association for the care of Young Girls, His Grace the Archbishop of York told the following story: "A very long time ago, in the time of Archbishop Harcourt—York had a bazaar, and at that time bazaars were hardly known. A dialogue took place between Archbishop Harcourt and Lord Mansvers apropos of that bazaar. The Archbishop, with a bow, which in those days was the fashion, said to Lord Mansvers, 'My lord, if

you are going to assist at the bazaar in York I shall have great pleasure in receiving you at Bishop Harpor, and you can visit it from there.' Lord Mansvers, the father of the present lord, replied with another bow, 'My lord, if you should see me at the York bazaar, I give you free leave to tie a tin kettle to me and run me from one end of the bazaar to the other.' Upon this, the Archbishop, with another bow, said, 'My lord, if these are your serious sentiments, and you will give leave for them to be appended to the appeal, I have no doubt they will add greatly to the financial success of the undertaking.'

Church Work.

Connecticut.—Bishop Paddock visited St. Paul's church, Wallingford, on Sunday, November 11th. The parish is flourishing under its popular and earnest rector. The precious Festival of All Saints, so dear to the bereaved whose thoughts are with the loved ones gone before, was this year specially observed. The senior warden has set a model example by his endowment to the Sunday School, of a fund for the library which shall be a perpetual reminder of her whose brief but beautiful life was devoted to the Christian training of the lambs of the Fold.

Bishop Elliott, of Western Texas, visited St. Paul's, New Haven, on Friday evening, the 9th inst. Many from Trinity and other neighboring parishes were present and improved the opportunity of a social interview after the service. Special gifts from St. Paul's Sunday School are appropriated to the work of Bishop Elliott. The Rev. Mr. Crockett, the new assistant at St. Paul's, is zealously engaged in Sunday School work, and the members of the Woman's Auxiliary are busy raising money and sending boxes to the mission field. The earnest rector of the parish finds ever at hand in every department of Church work those of long experience under his well known and able predecessor, whose services are most helpful.

On Saturday the Annual Reception took place at the "Trinity Church Home," and passed off pleasantly as usual.

On Tuesday, the 13th, a large party went from the New Haven Archdiocese to attend a meeting of the Woman's Auxiliary in Hartford, where they were hospitably entertained.

California.—At Fresno City, in St. James' church, Bishop Kip confirmed 15 persons, on Sunday, November 4th, presented by the Rev. D. O. Kelley, missionary. The majority of the class were males, and nearly all persons of mature years and considerable standing in the community. Among the number were Mr. Henry H. Clapham and wife, Mr. Clapham having lately been a British Wesleyan minister. He is a gentleman of culture and highly educated, and has applied for Holy Orders. On the Tuesday following, the bishop confirmed two persons in the mission church of our Saviour, at Hanford, also presented by the Rev. Mr. Kelley.

Michigan.—The Rev. J. H. McGiffin, rector of St. James' church, Cheboygan, died on Sunday last, of erysipelas, caused by running a rusty nail into his thumb two weeks ago. The funeral took place at Ann Arbor on Tuesday. He was well known throughout the diocese.

Massachusetts.—A very touching and impressive memorial service was held in St. Anne's church, Lowell, on Thursday, November 8th. At the suggestion of the Bishop of the diocese, a committee had been appointed by the clergy present at the funeral of the late revered rector of St. Anne's—Dr. Edson, to make arrangements for a service of that character; and accordingly, Bishop Paddock and fifty-three clergymen (most of whom were duly vested) met a large congregation of the faithful laity, the church being appropriately prepared and adorned for the occasion. At a quarter before eleven, the procession, preceded by a crucifer, entered the sacred edifice from the sacristy, in the following order: The wardens and vestry men respectively, of All Saints' church, Chelmsford, the House of Prayer, St. John's church, and St. Anne's church; the trustees of St. Mary's Orphanage, a body of laymen; the clergy and the Bishop. The music was well rendered by the surpliced choir belonging to the church, assisted by several of the clergy. After the holy gospel, the Rev. E. L. Drown read a series of resolutions with reference to the deceased brother, which had been passed by the Eastern Convocation. The sermon, which it is needless to say was most excellent, was preached by the Rev. Dr. Bolles, of Cleveland, O. The offertory, which exceeded \$100, was devoted to St. Mary's Orphanage. At the Holy Communion the Bishop was celebrant, the Rev. Dr. Lambert assisting in the administration. On the return of the procession to the school-room, Dr. John O. Green, senior warden, acting for the vestry, expressed the grateful acknowledgments of the parish to the Bishop and the clerical and lay visitors; to the Rev. Dr. Bolles, for his admirable sermon, and to the various bodies and associations which had manifested their sympathy and interest by their presence and assistance on the occasion. The Bishop made a suitable reply to the address, after which the numerous company repaired to the refectory below the school-room, where the hospitality of the parish had provided an elegant and bountiful collation.

Nebraska.—Trinity Cathedral, Omaha, of which a full description has already appeared in these columns, was consecrated, on Thursday, November 15. Amongst those present were Bishops Sweatman, of Toronto, Garrett, of Northern Texas, and Burgess, of Quincy, with a large number of clergy. The instrument of donation was read by the Hon. James Woolworth, Chancellor of the diocese and author of "the Cathedral in the American Church." Bishop Garrett, the first Dean of Omaha, preached an eloquent sermon from the text: "The Lord is in His Holy Temple. Let all the earth keep silence before Him."

The music of the services was in keeping with the grandeur of the edifice and the joyfulness of the occasion. Particularly full of devotional expression were the anthem "Lift up your heads" and the offertory "Sing Alleluia forth," in which Mr. Pennell, director of the music, Miss Calderwood and Mr. Wolff sang solos excellently, and the chorus choir fulfilled its part, filling the cathedral with the sacred strains. The special feature of the hymns was the singing of one written by Rev. H. B. Burgess, of Plattsmouth, for this occasion.

Quincy.—St. James' church, Lewistown, now enjoy the services of a surpliced choir. They rendered their first service on last Sunday evening, there being a large congregation present. The surplices were made and presented by the ladies of the parish, and the choir was trained by the Rev. J. M. D. Davison the priest in charge.

Central New York.—The Convocation of the sixth district met in Epiphany church, Trumansburg, of which the Rev. Thomas B. Berry is rector, on Tuesday evening Nov. 13th. There were present of the clergy Revs. Dr. G. H. Knight,

President, Dr. A. B. Beach, Secretary, Dr. Moses Coit Tyler of Cornell University, J. H. Kidder, Owego, A. H. Rogers, Oamden, John A. Bowman of Smithboro and the rector. Mr. Herman V. Bostick of Ithaca was present as one of the lay members of the Board of Missions. The opening sermon was preached by Prof. Tyler and was an able exposition of several passages of Scripture which went to show that the truth in regard to God's character and government was many sided, and hence the man who looked only at one side necessarily fell into error. He, for example, who so magnified the declaration that "God is love" as to lose sight of another passage that declared Him to be a "Consuming fire" only received a one sided Gospel and left out of view an essential feature of the Divine government, which involved retribution for sin and the punishment of the sinner. This is only suggestive of the drift of a sermon which treated a difficult subject in a clear, logical and comprehensive manner.

On Wednesday morning service was held, and the Holy Communion administered. The litany was read by the Rev. Mr. Bowman, the Rev. J. H. Kidder preaching an excellent sermon from the text, "Ye are my witnesses with the Lord; Isa. XLIII—10. Business meeting was held at 2 30 P. M. Reports were read by the secretary and the treasurer, Rev. J. H. Kidder. Plans and methods were discussed as to making the Convocation more efficient and useful in this part of the diocese. In view of Bishop Huntington's recommendation, it was deemed best to associate in some way the Women's Auxiliary with the Convocation. At the closing service in the evening, missionary addresses were made by the Revs. Mr. Rogers, Dr. Beach and the President. At all the meetings offerings were made for missions. The clergy generally are in full sympathy with the Bishop who holds, that as our alms are a part of our worship, an offering should be made at every service.

New York.—For a nominal consideration Mr. and Mrs. Hugh E. Pierrepont, of Brooklyn, have transferred property on the south west corner of Tenth-avenue and twenty-first street, New York, extending 83 feet and ten inches on the former, to the General Theological Seminary.

Among the November meetings of the Woman's Auxiliary, that of the "Committee on Work for Domestic Missions," was well attended. Bishop Brewer gave an interesting account of his work and its needs in Montana, to which Mrs. Brewer added a few impressive words of her own. Mrs. Twing, who has been called to a wider sphere of usefulness, resigned her office in connection with this branch of the work, and a substitute was elected to fill her place. At the "Niobrara League" also, Mrs. Twing retired from her special duties there, and her place was again supplied. Mr. Herbert Welsh of Philadelphia, is to be invited to address the League, probably in December. The "Maternity Society" met as usual in the school room of the Transfiguration, and the "Guild of St. Elizabeth" at 457 Hudson street. The attendance showed an unabated interest, though the President was absent on account of dangerous illness in his family, and his Almoner has been obliged to leave owing to ill health.

"St. Silas' Guild" in the interest of released prisoners, met at 125 E. 73rd street, and thanks are due them for what they have accomplished. The "Ladies' Mission to the Public Institutions" met on the third Friday of the month at the Sunday School room of St. Bartholomew's church. The reports from the various Institutions visited, were unusually full and interesting. At one of these meetings an insight may be had of the different homes, hospitals, asylums, alms-houses, and smaller prisons scattered through the city to the tombs, penitentiary and the State prison at Sing Sing, and any Christian may rejoice to be permitted to join in such a blessed work as this society has been quietly doing for twenty years and longer.

Père Hyacinthe preached at the French church of St. Esprit, on last Sunday morning. The announcement that he would make the first public address since his recent arrival from France attracted an immense audience to the church, and many persons were obliged to stand in the aisles. The sermon closed as follows: "The increase of riches is the great danger of the United States. You have here a paradise under your feet. Take care! If you forget sobriety and austerity, you will perish as a nation. My friends, why do I, a Catholic, stand here to preach to you in a Protestant church? It is because I believe in the infallibility of the people rather than in that of the pope; but the day will come when the new cathedral chimes will summon Catholics and Protestants to one common worship; when the organ's peal will intone one hymn of praise to our Father in heaven."

New Jersey.—The formal opening of the new chapel of St. John's church, Salem, was held on Thursday, the 8th of November, and was a very enjoyable occasion. The building itself is one of the very beautiful features of the property of St. John's church, situated as it is on the north side of the church, and separated from it only by a narrow path. The building, of early English style, is finished in rubble work masonry, with coping stone gables and slate roof. The windows are all of cathedral glass and are very appropriate. The east window is a memorial window and contains the figure of Christ blessing little children in the central light and an angel in each of the two side lights. On the day appointed there was a large congregation assembled in the chapel to witness the dedication of the building. Precisely at the hour named the wardens and vestry proceeded the Bishop and clergy of the church to the chapel, and advanced to the platform during the singing of a hymn. This was followed by a short service set forth by the Bishop, who then said the Dedication Office proper. As the chapel is to be used for parish purposes, it was determined not to consecrate it, but to dedicate it for holy uses and parish work. At the suggestion of the Bishop, the rector then made a statement of the cost and of the time required to complete the building. The first stone was laid on the 5th of July, and the building was used for the first time on the 14th of October, being entirely completed on the 21st of the same month. The cost of the building was given entire as \$6 050. This included grading and fencing, etc. The building cost alone about \$5,000, exclusive of furniture, heater, etc. For this sum the parish has one of the most complete and beautiful buildings that can be found. The main chapel is 50x25 ft., with two side rooms for Infant and Bible class rooms of 14x13 ft., each connected with the chapel and with each other by sliding doors. The whole is finished in natural wood. The furniture is of ash and walnut and so arranged that by simply turning a chair the room is ready for service. This is accomplished by having every other seat in three sections of which the middle one is a chair. All confusion is thus avoided in reversing the seats and the teacher has the scholars always before him. The rector was followed in his statement by the Bishop in a very happy address of congratulation to the congregation, after which he introduced the Rev. Dr. Hills, who recalled certain facts of the early history of the parish. The Rev. Dr. Garrison followed in an address of

great depth upon the power of moulding the thought of the young. Beside the above mentioned there were present the Rev. Dr. Weld and Messrs. Duane, Murray, Nock, McGlathery, Hoskins, Egbert, and several prominent laymen. An adjournment was had to the church where the Holy Communion was celebrated, after which the parish entertained the clergy and visitors at the rectory. The parish is now ready to do work as never before, and there seems to be a good work going on, all working together in the upbuilding of the Kingdom of our Lord.

Colorado.—The Rev. Thomas Duck writes us as follows from Gunnison:

"In March last I issued an appeal in the shape of postal cards stating that we needed \$300, to complete and furnish the church, and \$500 to enable us to build a rectory. These were sent by myself and members of the congregation to our respective friends among clergy and laity throughout the land. Nine hundred were sent, each asking for one dollar. We received in return from about one hundred individuals and churches a little over \$300. The church which had been used since last Christmas with no plaster on the stone walls, was plastered at a cost of \$75, and we concluded that we would next build a rectory. After a good deal of time spent in discussing plans and estimates the vestry gave me permission to go on and build, but not to incur a debt. In order to make the funds go as far as possible I assumed control of and assisted in the work from the start. The wood work indeed I have done alone. The brick walls were laid at a low figure, and in fact, I have found all with whom I have dealt willing to allow a margin. The plastering, which is not yet complete, is given by a poor laboring man, we simply furnishing him the material to his hand. We are now in a fair way, through the kindness of our good Bishop and friends in the East, to pay for the house when completed. It nestles under the eaves of the church, and will be both comfortable and handsome. It will cost about \$525, all told, though it is said to be worth \$750. This enables the missionary to live on the small salary he now gets, but it does not leave us out of debt. In 1881 four individuals signed a note of \$500 which was borrowed for the church. We still owe \$350. Winter is upon us now and we ought to finish the inside of the roof, if but plainly, to enable us to heat the church sufficiently, otherwise our congregation, already greatly reduced by removals, will dwindle away to nothing, for the people will go to one of the other six places of worship in town in preference to sitting in a cold church. We have given the signers of the note to understand that we mean to begin paying them as soon as the rectory is paid for. The question is, shall we neglect them or the church? Shall we pay them in part and shut up the church, or will some of those who were asked to contribute one dollar respond now? Gunnison will without doubt become a great centre for blast furnaces, smelters, rolling mills, foundries, etc. in a few years, but in the meantime we must hold the ground if we hope to be strong then.

"Our ladies through their 'Helping Hand Society' have done, and are still doing, much to raise funds, but times are so hard that their income is necessarily small now. Still the past leads us to hope much in the future from them. It is the present that troubles us, for a Colorado winter in a cold church is very uncomfortable. Again I beg for one dollar from each one who can send it. 'God loveth a cheerful giver.'"

Illinois.—The following statistics are taken from the tenth annual report of the Rev. J. B. Holst, rector of Christ church, Streator: There were five communicants, two of whom removed and one died during his first year. There are now 104 communicants; 77 persons have been presented for Confirmation; 216 have been baptized; 43 marriages; 160 burials; \$8,092.92 has been raised in the parish. This item, while it appears small is large considering the circumstances of the congregation, many of whom are English coal miners and quite poor; and most of the others are persons of limited means. The Sunday School has 250 scholars in attendance. All this is the simple growth of ten years from nothing. The value of church property gathered is \$4,100.

After being closed for five weeks, during which time the interior has been beautifully decorated, St. Peter's church, Sycamore, was re-opened on the twenty-fourth Sunday after Trinity by the Bishop. The decorations were in the main designed by Wm. Schubert, of Chicago, and are perfect in taste and execution. The colors are rich, not gaudy, while the general harmony of the whole could not be surpassed. It is needless to say that the work gives general satisfaction. After morning prayer had been said by the rector, the Rev. Wm. Elmer, a short service was offered by the Bishop, and the church thus beautified and embellished was set apart for the sacred worship of Almighty God. The Bishop afterwards preached a most impressive sermon on the use of externals in the worship of God, during which he spoke of the dual nature of man and the utter impossibility of there being a purely spiritual worship of God so long as our souls are fettered by our bodies, and that as material aids must enter in, as they always have done, these material aids should be such as to produce in us the spirit of true devotion, and cause us to worship God in the beauty of holiness. The sermon made a deep impression on the large audience present. Notwithstanding the stormy weather the church was nearly filled at the evening service. The decorations appeared even more beautiful at night, when lighted up than by day. The Bishop preached on the "power of faith," and proved it, by its place in all the affairs of life. Altogether it was a happy day for the Church, and both rector and people have occasion to rejoice at the liberality of him who so thoughtfully arranged on his sick bed for all the expenses of the work.

Delaware.—The Rt. Rev. Dr. Spalding, Bishop of Colorado, delivered a missionary address in St. John's church Wilmington, on the Eve of All Saints, Oct. 31. The Rt. Rev. Dr. Dunlop, Bishop of New Mexico and Arizona, spoke in the same church, on the following Sunday, Nov. 4, concerning church work in his jurisdiction. Judge Prince, of New Mexico, delivered a layman's address on the same subject, in the same church, on Wednesday evening, Nov. 7th.

The Rev. Thomas W. Haskins, of the diocese of Quincy, Ill., officiated and preached very effectively last Sunday in St. Mark's church. A fair in aid of the same church was opened on Tuesday evening, Nov. 13th, to continue for about two weeks.

The Annual Gathering of all the Sunday Schools of the city took place in St. Andrew's church, on Tuesday evening, November 13th. The church was completely filled, the attendance being larger, it is said, than ever before since these gatherings were begun, eleven years ago. The following Sunday Schools were represented: St. Andrew's, St. John's, St. Mark's, Holy Trinity (Old Swedes'), Trinity Chapel, Calvary, and St. Augustine mission. The following clergy were in the chancel: The Rt. Rev. the Bishop of the Diocese; the Revs. H. B. Martin, M. D., Chas. E. Murray, G. W. Dubois, D. D., Jesse

Higgins, T. G. Littell, and Geo. A. Latimer. The music was directed by William J. Fisher, choirmaster of St. John's church. The bishop in the course of his remarks, made an appropriate allusion to the early life, and to the influence exerted in the Christian world by Martin Luther, the German Reformer. An interesting address, emphasized by object teaching was made by the Rev. Geo. A. Latimer, rector of St. John's church, Philadelphia, sometime rector of Calvary church Wilmington. The large congregation left the church to the inspiring music of Scottson Clarke's Processional March finely rendered by Mr. Craig, the able organist of St. Andrew's church.

Ohio.—Bishop Bedell is visiting the parishes not visited during last year. The Bedell lectureship was founded not long ago, by Bishop and Mrs. Bedell, with an endowment of \$5,000. It is in charge of the trustees of the Theological Seminary, and Kenyon College, at Gambier, and provides lectures on the "Evidences of Natural and Revealed Religion," or the "Relations of Science and Religion." Two years ago Bishop Williams delivered the first lecture with very great acceptance. His theme was "The World's Witness to Jesus Christ."

Bishop Bedell's voice is now quite restorer, and on Memorial Day was heard in Gambier, with all its accustomed power. The occasion was the service on Founder's Day, when lectures were expected from Bishop Cotterill, of Edinburgh, Scotland. The lectures were sent on by the distinguished author, who was prevented from coming by some unexplained hindrance. Extracts from the lectures were read by the Rev. Dr. Bodine at the above service with fine effect, creating a strong desire to see the whole in print, a desire which is soon to be gratified. Archdeacon Kirkby's addresses on that day in Gambier Hall had all his wonted fire, spirit and variety, and did much to increase our missionary zeal.

Dr. John W. Russell, Mt. Vernon, offers \$1,000 for the endowment of the Episcopate of this diocese, on condition that within three years the whole amount shall be raised. With the Episcopate endowed we would soon add to our yearly diocesan missionary fund the amount we now must pay our Bishop, an impulse for growth almost too good to be expected. Surely Dr. Russell's offer will not be in vain. We have ample means to secure this endowment. Let us have it at once—not for the sake of the Bishop only, but for the general growth of the diocese.

Florida.—On All Saints' Day the cornerstone of St. Barnabas Church, De Land, was laid with appropriate services by the missionary, the Rev. R. B. Wolsey, assisted by the Rev. Messrs. Billy, Holeman and Ward. The mission has been only recently started, but so rapidly has it grown, and so energetically and attractively have the services been presented, that a wide spread interest has been awakened, the result of which will speedily appear in a Churchly and pretty building. The designs are by C. C. Haight, of New York. It is the hope and object of the congregation to occupy the church by next Christmas. A very attractive feature of the services at the laying of the corner-stone, was the excellent music, under the superintendence of the missionary. The Rev. C. W. Ward, of Maitland, Fla., delivered the address, calling attention to the correspondence between the threefold division of the Jewish temple, and the threefold nature of man.

Tennessee.—On Sunday morning, November 11th, the Rev. J. P. Lytton officiated for the first time as rector of the church of the Holy Trinity, Nashville. The day was one of rain, and the mud was abundant. However, quite a large congregation was present to greet the new rector, and bid him God speed. After the service was completed, quite a number of people waited to speak a few words to the rector, and altogether it appeared that all seemed pleased and hopeful.

Western Michigan.—On Monday of last week a supplementary visitation of the Bishop to St. Paul's, Muskegon, occurred when two deaf mutes recently baptized in that church were confirmed. The congregation was very large, and the newly confirmed were warmly greeted by a large number of those present, at the Bishop's invitation at the close of the service. The Rev. W. T. Whitmarsh, rector, read Evening Prayer, and the Bishop delivered an interesting sermon on the opportunities and duties of the winter season.

Miscellaneous.—WANTED.—A working housekeeper in a Church School for girls. For particulars apply to Z. LIVING CHURCH office, 162 Washington St., Chicago.

WANTED.—In a clergyman's family with five little boys, an efficient assistant for the mother in all household and nursery duties. To teach in managing children and imparting primary instruction, as well as in other household duties, desired. Address, with references, The Rev. J. Macbride Sterrett, seabury Divinity School, Fairbairn, Minn.

Mrs. Oliphant's new serial, written expressly for the *Living Age*, has its scene in the time of the Covenanters, and its heroine is a historical character.

"L'Avantur," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began Oct. 15th, 1883. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2939 Sanson Street, Philadelphia, Pa.

The University of the South was never before in so good a condition. It has a larger number of students present than at any time during its present administration. But its tuition fees are entirely absorbed in the salaries of its thoroughly organized corps of Academic Professors. Its only endowment is the offerings of Church people, and these go to support the Theological Professors, who are entirely dependent upon this source for support. These offerings are now asked for by T. T. H. Hodgson, D.D., Vice Chancellor, Sewanee, Tennessee.

Mrs. Cole, of Windham, N. H., declares that her life was saved by Hood's Sarsaparilla. She had 3 terrible Scrofulous sores.

Sensible young men will make the best possible preparation for the future by taking the thorough, practical course at H. B. Bryant's Chicago Business College. The practical discipline will be of great service through life.

FOR ADOPTION, The Cleveland Protestant Orphan Asylum have several attractive, healthy infants, (boys and girls) for whom good homes are desired. Correspondence cordially invited. Address A. H. Shunk, 940 St. Cleve Street, Cleveland, Ohio.

Ely's Cream Balm cured me of Catarrh—restored my sense of smell. For cold in head works like magic.—E. H. Sherwood, Banker, Elizabeth, N. J.

Geo. Andrews, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell, afflicted with salt rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by Ayer's Sarsaparilla. See certificate in Ayer's Almanac for 1883.

Replies to an "Humble Petitioner" will be received and forwarded, if addressed care of Lord & Thomas, Adv. Ag'ts., McCormick Block, Chicago, Illinois.

A FACT WORTH REMEMBERING. A severe cold or cough can be soonest cured by taking, according to directions, Allen's Lung Balsam. It can be procured at any drug store. It is harmless to the most delicate person, and can be given to children without fear of injury. Try it if you have a cold or cough.

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