

The Living Church.

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

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WHOLE No. 266.

Living Church Annual for 1884. Calendar Begins with Advent.

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News and Notes.

The Very Rev. Maurice Baldwin, D.D., was duly consecrated Bishop of Huron in the Montreal Cathedral on St. Andrew's day, in presence of an immense congregation.

SURELY it is curious to see sectarians who refuse to celebrate the birth of our Lord, meet together for a grand "service of praise" in honor of the birth of Martin Luther. It is to be said for them, however, that many of them accept Luther as the founder of their religion. It is also a curious and instructive fact that in Germany the Luther celebration was most warmly participated in by the Socialists and Free-Thinkers.

The oldest peer of Great Britain, the Earl of Buckinghamshire, who recently attained his ninetieth year, is in Priests' Orders. Besides him, eight other peers are in Holy Orders, namely, the Marquis of Donegal, (Dean of Raphoe), the Earls of Delaware, Carlisle, and Stamford, Lord Plunket (Bishop of Meath), Lord Saye and Sele (Archdeacon of Hereford), Lord Scarsdale, and Lord Hawke. The Earl of Mulgrave, heir-apparent to the Marquise of Normandy is also a clergyman.

THE LIVING CHURCH ANNUAL for 1884 is now ready. The cover is handsomely printed in two colors, and the material execution of the work reflects great credit on the LIVING CHURCH COMPANY. The publishers, Messrs. S. A. Maxwell & Co., anticipate for it a very large sale. Those who are curious in such matters will be interested to learn that for 10,000 copies of the ANNUAL no less than two tons and a half of paper were required, the electrotypes "plates" weigh 500 lbs; there are 1,300,000 "ems"—the usual printer's measure—in the book, and 130,000 sheets were run through the press.

MR. GLADSTONE lately administered a very decided snub to an impertinent "Evangelical." The latter wrote to the Prime Minister complaining that there were candles on the altar of Hawarden church, which Mr. Gladstone attends and of which his son is rector. The reply, made by a private secretary, is a model: "Mr. Gladstone has received your note, for which he is obliged. He would be glad if you had any opportunity yourself of seeing the services in Hawarden church, how they are attended, and also what the parishioners think of their rector, to whom they have lately presented a mark of their regard. I am to add that for his own part Mr. Gladstone never anywhere interferes in such matters as those connected with the conduct of the Church services."

It is a curious and unprecedented shuffle of Deans that Mr. Gladstone has just made in England. As announced last week Dr. Cowie has gone to Exeter, and now his place at Manchester has been filled by the "translation" from Carlisle of Dr. Oakley. The latter was the first member of the English Church Union appointed to a deanery. A deanery in England is a good thing. It carries with it a fine house, an average salary of \$7,500 fully equal to double that amount in this country, and the right to wear the antiquated garb of Anglican Church dignitaries—buckled shoes, silk stockings, knee breeches, "apron," and shovel-hat. Nor should the title of "Very Reverend" be forgotten.

An enthusiastic admirer of the great Reformer proposed at a meeting of the Hebdomadal Council (the governing body) of the University of Oxford, that an address of congratulation be sent officially to the Emperor of Germany on the four hundredth anniversary of the birth of Luther. The proposition was, however, negatived by a majority of forty. The remarkable point in the matter is the deduction that may justly be drawn from it as to the power and influence

of the High Church party in Oxford. For a long time past the Evangelicals have been dwindling as fast as the 'Church' party, have been growing. The question at issue afforded a fair battle-field for the contending parties; and the result shows clearly what is to be the ecclesiastical future of Oxford.

DEALING in "futures" has been pronounced illegal by the Supreme Court of Georgia, in a judgment remarkable for more impassioned language than is usually found in legal documents. The decision runs:

"If this is not a speculation on chances, a wagering and betting between the parties, then we are unable to understand the transaction. A betting on a game of faro, brag, or poker cannot be more hazardous, dangerous, or uncertain. Indeed, it may be said that these animals are tame, gentle, and submissive compared to this monster. The law has driven them to their dens, they have been outlawed, while this ferocious beast has been allowed to stalk about in open midday with gilded signs and flaming advertisements to lure the unhappy victim to its embrace of death and destruction. The business of selling and buying cotton futures has grown, in spite of persistent opposition from the pulpit, the legislative halls, and the bench, to enormous proportions. Now and then the bucket-shops have received rebuffs when they sought to enforce their contract directly, but they have managed to avoid this to a considerable extent by taking negotiable notes and transferring them to innocent holders, in whose hands it was supposed they were good."

Canadian Church Affairs.

From our Special Correspondent.

The long promised diocesan branch of the Church of England Temperance Society has been formed in Toronto. At a very largely attended meeting held last week in the Synod offices, the bishop in the chair, the officers were elected and other preliminary business transacted. The date of "Temperance Sunday" was fixed for the first Sunday in Lent, and the bishop was authorized to ask the other religious bodies to set apart the same day for that purpose. The bishop stated that there are now 31 parochial branches in the diocese, and three more in course of formation. A resolution was passed asking the Provincial Government to provide for the imparting of temperance instruction in the common schools.

The now more than notorious Dr. Wilson, of Kingston, has been involving himself still further with the Salvation Army, and has now gone on a three month's leave of absence. It appears that the doctor recently attended an "all night" of prayer, at the close of which (about five in the morning) he administered Holy Communion, "assisted" by Major Moore. On being brought to book by his rector, Dean Lyster of the Cathedral, he explained the matter by stating that no form of consecration was observed, and that the wine was "unfermented." An indignation meeting of the city clergy was held, relative to the matter but the result of their deliberations has not definitely transpired. Considerable pressure has however, it is understood, been brought to bear upon him to go away for a time and reconsider quietly and prayerfully his late action.

The promoters and supporters of Wycliffe College, Toronto, are in high glee over the very prosperous condition of the institution. The college it appears is now practically out of debt, with an endowment fund of over \$50,000, fully paid up. An endeavor is to be made to raise this fund to \$100,000, which, when done, will, it is calculated, place the school on a permanent basis. The total assets from all sources at present aggregate \$89,000.

Dean Baldwin is getting his rail share of notoriety just now. Last Sunday he preached his farewell sermon to an immense congregation, and on Monday was banqueted by the citizens of Montreal, when speeches were made by the bishop and by representatives of all the Protestant denominations in the city.

It is very gratifying to be able to report a decided improvement in the health of the Bishop of Niagara. He has lately been holding confirmations in various parts of his diocese. The editor of the "Methodist Monthly Magazine," has asked his lordship to contribute a paper on the re-union of Christendom, on which subject as previously noticed by me he has written to the "Toronto Mail."

An anonymous benefactor has given \$2,350 to the Sustentation Fund of the diocese of Montreal. A meeting of the governors of the Montreal Diocesan Theological College was recently held. A most prosperous state of affairs is reported. There are at present over twenty students in residence. The diocesan missionary meetings have been very successful this year.

The Sunday School Association of Toronto is getting into good shape, and seems likely to do an important work in the diocese. In no respect is the Church more remiss than in the matter of Sunday school organization. At present Toronto and Rupert's Land are the only dioceses that possess an association of this kind. The lack of uniformity in leaflets is also an

other lamentable feature in the Canadian Church Sunday schools, some using the English Institute leaflet, some the Toronto Evangelical Association, and some the International, others, none at all. I could not begin to enumerate the different leaflets used, but I should be inclined to put them at probably at least half a dozen. It is now proposed by a writer in the *Dominion Churchman* to form a Dominion Sunday School Association for the purpose of securing some uniformity of teaching and organization. It is to be hoped that this suggestion will be eventually acted upon, and that the present diversifiable and chaotic state of affairs will be remedied, otherwise, we can look for no solid or adequate progress.

A very interesting correspondence is now going on the columns of the *Toronto Mail*, on the subject of the corporate re-union of Christendom to which letters have been contributed by the Revs. Langtry, Carry, and Whitcombe, of Toronto diocese, Rev. Dr. Laing a Presbyterian, and Rev. Dr. Dewart, Methodist. With the exception of the last named gentleman's production, all these letters have exhibited a tone of marked moderation and catholicity, and have been devoted to the discussion of the feasibility of holding a general congress, and of all christians to discuss points of difference.

Unfortunately the demon of discord seems likely to be introduced by Dr. Dewart, who has written two very lengthy letters, virulently attacking the doctrine of Apostolical Succession, and speaking of the Rev. Mr. Langtry in a manner calculated to strain very severely his Christian forbearance. It is to be hoped that this may not, by introducing what is virtually at present a side issue, be the means of directing the discussion into a channel devoid of all practical result, and barren of everything but intensified bitterness. The Rev. Dr. Laing's letters are written in an admirable spirit, and coming from one of the most eminent of Canadian Presbyterian divines, are very significant. The very fact of there being a desire on the part of the Presbyterians, for the corporate re-union of Christendom is most encouraging, and marks a new departure on their part, the importance of which can hardly be over estimated. It is possible that the outcome of this correspondence will be the holding of some such a congress at an early date, which, although not likely to have the immediate desired effect of knitting together the broken and disjected members of Christ's body, cannot fail to be productive of immense good, and pave the way for the consummation of what must be the heartfelt prayer of every true Catholic.

Ontario, Dec. 3rd, 1883.

The Meeting of General Convention.

BY THE LORD BISHOP OF ROCHESTER.

At half past three on the morning of October 3rd I reached the hospitable and refined residence of the Bishop of Pennsylvania, and soon after ten found myself among a busy throng of Churchmen in the vestibule of Christ church, the oldest church in the city, associated with Penn. where Washington was wont to worship, and a former rector of which, Dr. White, was the first American Bishop who was consecrated by English hands and prayers. This church was, for all but one of twenty-nine, the seat of the Triennial Conventions, and it was a very impressive spectacle when between fifty and sixty Bishops, headed by Bishop Lee, of Delaware, and the Anglican Bishop of Rochester, the messenger of the congratulations of the Archbishop of Canterbury to the senior Bishop, walked up the aisles of the crowded building to take their places at the Holy Table. The body of the church was filled with the members of the Convention, and the galleries with other Church people, many of them ladies. The service, simple but most impressive, was distinguished by the heartiness of the responses and the volume of the sacred song. Bishop Smith, now in the fifty-second year of his episcopate, standing over the remains of Bishop White, pronounced the Absolution with great force and solemnity; and Bishop Clark, of Rhode Island, preached a vigorous and interesting sermon, distinguished as much by masculine thought as literary skill, on the past history of the Church and her present magnificent duty.

These Conventions are held triennially, and are of increasing importance. This one was exceptionally interesting from the circumstance of next year being the centenary of Bishop Seabury's consecration in Scotland as first Bishop, "Connecticut." They are chiefly held at the great cities on the Eastern Seaboard, Boston, New York, and Philadelphia, from the necessity of providing abundant accommodation for the numerous visitors, also from the need of liberal, local subvention to the great expense. This year towards this object over 15,000 dollars were contributed by the Churchmen of Philadelphia, in addition to the private dispensing of much charming hospitality. Each diocese elects eight delegates, four laymen and four clergymen, to the House of Deputies, which sits apart, and appoints its own Chairman, usually a clergyman. The House of Bishops sits by itself in a convenient room close by, with separate desks,

each accommodating two Bishops. There are two secretaries, as perfect men of business as could be found.

On the next day the Convention held its first meeting in Holy Trinity church, an impressive and commodious building, of which Mr. Phillips Brooks was rector before he went to Boston. The House of Deputies occupy the body of the church, and their places are assigned to them by wands inscribed with the name of the diocese on the top. It smote amazingly the imagination of a visitor from our little island to see side by side Florida and Vermont, Pennsylvania and California, Iowa and Louisiana, Missouri and Massachusetts. Also it inflamed the heart with a passionate sense of the nobleness of the Church's mission in that vast area, and the unspeakable blessedness of her work in proclaiming Christ to a mighty nation that is yet being born.

The next day both Houses met as a Board of Missions, to receive the oral reports of the Bishops of the missionary diocese. A more dignified or instructive method of commencing the deliberative functions of a Church which is nothing if she is not missionary can hardly be conceived. It made an English clergyman wonder, with a wonder not without an element of sad envy in it, if his own beloved and Apostolic Communion, herself not so very far behind in her beneficent and successful missions, will ever see the day when both her Convocations and both her great missionary societies will be privileged to meet in brotherly, devout, and grateful ecclaves, to hear from the lips of her own missionaries what God is doing by them among the Gentiles, and then, as the Apostles of old, to give Him unfeigned thanks and adoration. One who stood on the platform and looked down on the massive heads and earnest faces before him was not ashamed to feel a thrill of intense emotion run through all his soul. Bishops, and Presbyters, and laymen all sat together. The Episcopal Church in America, though numerically inferior to others of the great religious bodies—(did not she start with all the sympathies of a young and exasperated people against her, for her fancied arrogance and her historical associations with a long line of kings?)—has no cause to blush either for her present position among men of culture and piety, or for the laymen who are numbered in her Communion. Robert Winthrop, George W. Childs, Thomas A. Hendrichs, Hamilton Fish, are deservedly foremost names among the living citizens and statesmen of the United States; and all were present at the first day of the meeting of the Board of Missions. The Bishop of Rochester had twice to address this somewhat imposing, though most indulgent assembly, first on his being formally introduced to the House of Deputies as a visitor, and then on presenting the letter of the Archbishop of Canterbury to the presiding Bishop. It was a marked and significant token of respect, both to the English Church and the English people, when the entire assembly arose and remained standing while Bishop Lee (an admirable Chairman) read in clear and impressive tones, and with much dignity, his Grace's letter.

For two days the Board of Missions was in session, and the addresses of the missionary bishops varied, of course, and always colored by the idiosyncrasy of the individual speaker, produced a profound impression. Bishop Whipple of Minnesota, whose thoughtful, sad face instantly reminded me of our own Bishop of Lincoln, includes many Indians in his diocese. He is called their Apostle, and they would die for him; he lives for them. Bishop of Palmas, struck down again and again by fever on the African coast, has resigned his post, apparently not a day too soon. His words made one's own work seem otiose indeed. The Bishops of Northern and Western Texas, each with dioceses about as large as France, gave characteristic accounts of their work and difficulties; Bishop of Colorado spoke of his new cathedral; Bishop of California of the unwillingness of his Pacific millionaires to contribute to the Church's need; Bishop of Nebraska stimulated and cheered us with his ringing and incisive sentences. All speakers seemed real in what they said, and all hearers seemed to care to listen to it. On the Sunday evening also, in some of the more important churches, missionary meetings were held, and missionary zeal stirred and fed. The mission reports completed, the two Houses resumed their separate duties, and proceeded to the orders of the day. Among these the most important is the revision of the Prayer Book, reported on by almost coequal and representative committee of both Houses, and, it is said, with entire unanimity. The report is in an entirely Conservative direction, studiously avoiding any doctrinal change, and aiming at a more thorough approximation to ours at home, among other things in restoring the use of the *Venite* and *Magnificat*. Perhaps the most striking of the proposed alterations is the establishment of a festival-day for the Transfiguration.—*Church Bells*.

The Pennsylvania branch of the "Mexican League" has disbanded. Other branches will probably follow this commendable example.

The Life of Bishop Whittingham.*

[First Notice.]

"Another large biography!" exclaims some busy reader. Yes, but it is the life of a great man—large-hearted and large-minded. If large, the work is not bulky; there is no padding, no spinning out in order to make a big book.

We have no hesitation in pronouncing this work one of the most interesting, valuable and important biographies that we have read for many a day. We place it on the same level with the lives of Hook, Patterson and Wilberforce, and for American Churchmen it is even more instructive than those charming volumes. Mr. Brand has done his work—and it was not a light or easy task—in such a manner as to deserve the hearty thanks of American Churchmen. The book is eminently readable. You are carried on from page to page and from chapter to chapter, with increasing interest, so that it is difficult to put the volume down, after you have once begun to read it. This is high praise, we know, but it is well merited. The personality of the biographer is felt, but it is not unpleasantly obtruded either in the shape of commendation or censure. Mr. Brand's relations with the Bishop were most intimate; almost filial; it is plain that he venerated and loved his friend, yet it is equally plain that he was no blind worshipper, which last, so far from being a qualification, is about the most undesirable of all things in a biographer. The style is good, though, if we had space, we might point out a few sentences that are obscure, and a few others where a needless suppression of names has made the allusions not obvious, except to those who are very well up in the by-ways of American Church history. There is need also of a more careful presentation of dates in the margin, and there certainly ought to have been added a careful list of all Bishop Whittingham's numerous publications, sermons, charges, pamphlets, &c. The very fact that most of these were of, what may be deemed in the literal sense, an ephemeral character, is a reason for giving such a list in a work like this. Moreover, they show the versatility and untiring industry of the man.

Leaving the biographer, we turn now to the remarkable man himself, whose life is here so vividly portrayed. The life of Whittingham may be roughly divided into three well-marked portions; 1st, his childhood and youth until his ordination, 1805-1827; 2nd, his labors as author, parish-priest and professor, 1827 to 1840; 3rd, his long memorable and incisive episcopate, from 1840 to 1879, which itself may be conveniently subdivided into three periods.

William Rollinson Whittingham was born in a cottage in the suburbs of New York through which East Broadway now runs, on the 2nd of December, 1805. Both his parents were born in England. His father was Richard Whittingham, son of a brass-founder of Birmingham, and his mother's name was Mary Ann, eldest daughter of William Rollinson, an engraver of seals and of silver-smith work. The mother of the future bishop was truly a remarkable woman. Like Hannah of old, she devoted her first-born to the Lord, and moreover undertook the whole of his education. She studied Latin, Greek and Hebrew to enable herself to become her son's teacher, and that her acquirements in languages were far from inconsiderable is shown by an anecdote related in vol. 1. p. 14. which tells of her reading the daily Lessons in Hebrew while travelling on a Hudson River steambot. Mrs. Whittingham's religious temperament was of a sombre, almost puritanical cast, and the childhood of her son, though not unhappy, was very strictly watched. To school or college he never went, and he was debarred from the usual amusements and companionship of ordinary boyhood. That her training for so precocious and peculiar a child was judicious, will hardly be maintained. Indeed as we read, the wonder grows, that a boy whose brain was so prematurely taxed could have survived not only to reach manhood but to live a long life of unusual usefulness. He had a full right to be the sensitive, nervous, impulsive, ardent being that he was, brought up under high pressure from his mother's breast. We are told that he could not remember when he did not know French, Latin, and Greek, and on pp. 24 and 25 is given a facsimile of a veritable letter written in a good legible hand without a single misspelled word, when he was a baby of two years and five months old! The story, which exceeds the precocious performance of Macaulay and John Stuart Mill, is well nigh incredible, but appears to be thoroughly well authenticated. Our readers must examine and judge for themselves.

His education having been completed at home under his mother, Whittingham at the age of 17, when most young men enter college, matriculated at the General Theological Seminary in November, 1822. "As he was but a lad in years, so he was but an overgrown boy in appearance and in dress; in manner he was diffident and shy, although nervously eager. When examined, he proved to be so well prepared that he was asked, 'At what college were you educated?' His an-

*Life of William Rollinson Whittingham. Fourth Edition. By William Francis Brand. 2 Vols. 8vo.; pp. 490, 382; New York: E. & J. B. Young & Co., Chicago: S. A. Maxwell & Co. Price \$5.00.

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scription.

Our Public Schools.

The vast public school system of this country is an interest which the public cannot afford to give up to politicians. Leaving altogether out of consideration the question of religious influence or infidel influence, the schools in their purely secular aspect need looking after. Citizens owe it to themselves, to their families, and to the nation that these most potent agencies in the formation of the physical, mental, and moral constitution of the rising generation shall be well conducted, and be made to accomplish satisfactorily that for which they are designed, and for which the money of the people is lavishly expended. They have a right and it is their duty to demand results commensurate with the taxes levied. A costly pile of brick and stone surmounted by a mansard roof and a big bell, is not the end for which the public school exists in any locality. It may be a means to that end, if properly constructed. Often, however, it is but the gilded ornament of a death's head within. In many a towering temple of knowledge disease of body is developed with greater rapidity than strength of mind. Children are crowded in close rooms, sometimes imperfectly warmed and often without any ventilation, and from these centres radiate diseases throughout the entire community. Even when the grand modern school-house is fairly constructed, the school is often a miserable failure. Extravagance in building is compensated, by economy in management; local pride is gratified, and the children suffer the consequences.

The thoughtful citizen will not lose sight of this fact, that one of the largest items of public expense in nearly every State is the support of the public schools; and the conscientious citizen will use his influence to have these schools as good as they can be made. He will insist upon having his school-house lighted, seated, warmed and ventilated in accordance with accepted principles of sanitary science. He will not pay his money to put out the eyes of his children, to break their backs and twist their shoulders and ruin their digestion and destroy their lungs. He will demand, first of all, that the public schools shall be conducted in the interest of physical health; and though he may endure to have his child taught to sing "I want to be an Angel," he will resist with all his might the misguided efforts of school boards to realize this pious aspiration in practice.

Next to this he will endeavor to secure efficient and judicious discipline in the school. He will not tamely submit to have his children driven like dumb cattle and bruised by brutal teachers, nor will he acquiesce in the prevalent laxity of discipline by which we are now afflicted. Without discipline there can be no instruction worthy of the name. Without discipline the herding together of children in school is a positive damage. It is here that failure and disaster begin. There is not enough control of children in school or out of it. The boys are allowed to behave like young ruffians and the girls become bold and rude. The fault begins at home, and the school, by lack of discipline, fosters degeneracy of morals and breeds corruption of manners. It is time for loyal citizens to insist that the morals and manners of their children shall be protected by a stricter discipline in our public schools.

Another defect, and by many it may be considered the main defect, of our public schools, is the very general lack of thorough instruction. The school exists for one object, viz., to instruct. To be taught the child must be governed. But too often in our schools the child is neither governed nor taught. The ladies and gentlemen who

preside in our magnificent halls of learning are not always distinguished for their ability to impart knowledge. In most of our graded schools the course of study is pretentious and the actual attainments of the pupils are a mere smattering. Ologies and Ontologies are paraded and pursued, while the English language is almost an unknown tongue. German and Latin, music and drawing are taught to shoeless urchins, to whom a pair of kid gloves would be a more appropriate benefaction. Lads and lassies "graduate" who know as little of the three "Rs" as they do of good manners.

The complaint comes up from all sides that the money of the people is being squandered by school boards that have no qualification for the work which is entrusted to them. It is not the LIVING CHURCH that is finding fault; it is the public in whose interest the LIVING CHURCH speaks. The people want something for their money and will have it. Voters who have families are impatient at this trifling with an interest so dear and sacred as the welfare of their children. They know that something better ought to be done, might be done, and they will insist that it shall be done.

There are, of course, public schools of exceptional excellence, and to these our remarks do not apply. That the public schools may be made to serve the people and become a blessing to the Republic, there can be no doubt. This result has been reached in many places. It may be realized everywhere. The school cannot do the work of the Family or the Church, but we may insist that it shall do the work for which it was created and for which the American people are taxed.

Church Growth.

The most interesting page in the LIVING CHURCH ANNUAL just issued is the Summary of General Statistics. To be sure it is all figures, but "figures do not lie," and sometimes they tell very pleasant and agreeable facts. A few words with regard to the facts announced by the figures of this General Summary may be of use to our readers. The first fact is not a pleasant one. The number of clergy reported is the same as last year, 3,575. There are forty-eight dioceses and sixteen missionary jurisdictions, an increase of one mission district by the division of Dakota. The deacons ordained are only 155, and priests only 143. This is another proof of the great danger that threatens the Church, a dearth of clergy, a failure on the part of the best men in the Church to give themselves to the holy Office of the Priesthood. The candidates for Holy Orders reported are 392, in 42 dioceses and five missionary districts. This number would provide only about 125 clergy per annum. The Church must face this momentous question: How are we to provide for an increase in our clerical force?

As subsidiary to the rather saddening report concerning the number of clergy, the ANNUAL reports 753 lay-readers in 30 dioceses and two missionary districts. It is estimated that if a full report of the number of lay-readers could have been obtained from the whole Church, the number would have exceeded 1,100. We turn now to the more encouraging features of the year's report. A statement of the number of families and individuals belonging to the Church is given. Families in 48 dioceses and 13 missionary districts, 201,556. Individuals, 929,277. Many of the diocesan journals give these items, and it is not difficult to estimate the numbers in case they are not given. It would be well for the diocesan journals to include these statistics, because the real strength of the Church ought to be reckoned by the number of the baptized, rather than of the communicants. The Baptisms reported last year were 45,854; this year they are 46,900, an increase of 1,046. Confirmed last year 25,976, this year 26,440, an increase of 464. The communicants in 1882 were 352,814, this year there are 373,088, an increase of 20,274. This is a gratifying increase, and is a remarkable offset to the stationary condition of the clergy statistics. The marriages are, in 1881, 13,436, in 1883, 15,570; burials, in 1882, 26,618, in 1883, 26,450. The Sunday Schools in 1882 reported 31,185 teachers and 302,282 scholars, in 1883 34,005 teachers and 320,854 scholars. One of the most remarkable items is the increase

of contributions. In 1882, the gross amount was \$7,958,485.55, in 1883 the total is \$9,880,868.38, thus showing an increase of \$1,922,382.83. This amount is reported from 48 dioceses and 14 missionary districts. The Church grows notwithstanding certain serious drawbacks, notably the scarcity of clergy. Baptisms, confirmations, communicants, Sunday Schools, and contributions show a large and healthy increase. Even in regard to the number of clergy there were 23 more deacons and 27 more priests ordained this year than there were last year, so that even here the Church is beginning to gain. The moral we would draw is this: Let every effort be made to increase the numbers and better the quality of the clergy, and the increase of the Church growth in other respects will manifest a still larger and more gratifying result. The Church is growing, but her progress is not commensurate with her mission. We may well heed the Advent call to awake out of sleep and put on the armor of light. With the sword of the Spirit and the shield of Faith the Church should go on conquering and to conquer.

The Aristocracy of Faith.

Readers of Hammond's work on the Canons of the Church will remember the diagram of an ancient church; how, in an inner apartment separated from the catechumens, a place was provided for the faithful and the co-standers. Our churches now make no distinctions. If an infidel will pay his pew-rent, he may sit next the chancel. But it is still true, that the Faithful—the real disciples, the men and women of childlike hearts before God, live and work in an inner court, a *penatium* more honored of God than men, separated by a thick wall from those that are without.

Perhaps the reader will catch our meaning, when we repeat the remark of a lady about a certain parish, that "it had a great many Episcopalians but a very few Churchmen." It is indeed one thing to rent a pew, buy a Prayer Book, and patronize the rector, get into society, and indulge in religion as a fashionable luxury. But it is another thing to love the Church as the Body of Christ; to work, pray, and speak for it with an ardor of devotion; to deny one's self for its sake; and so to live in it that at last one may peacefully fall asleep "in the communion of the Catholic Church." There is not a "middle wall of partition" on earth, so thick as that which separates the people who attach themselves to the Church for some purpose that is worldly or selfish, from that select company who love to sing,

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

We occasionally meet with some of the latter, (and it is well for the Church that they can be found wherever the Church is,) who, while faithfully discharging their duty, grow impatient with the surrounding indifference, and petulantly complain that they are left to bear the burden alone.

But is it not well to recall to mind the fact, that it has always been by an inner band of devoted ones, an aristocracy in labor and self-denial, that the interests of the cause of Christ have been promoted and defended? Why should we complain when we are admitted to their glorious company, with the privilege of sharing the honorable toils, and shedding the meritorious tears of those whom God has counted worthy in His Kingdom? If we accept the inner life with all its trials, we secure also its joys and rewards. "I had rather be a doorkeeper in the house of my God than to dwell in the tents of ungodliness."

While we are doing some drudgery to pay the interest, or to provide for the wants of our dear pastor and priest, our "Episcopalian" friends are spending their time and money in vain show and fashionable dissipation, and "having a good time," too. The flesh is weak and craves a share in it all. But the spirit thinks the matter over seriously and concludes that he who tilleth the Lord's land "shall have plenty of bread" (even the Bread of Life), "but he that followeth after vain persons shall have poverty enough." (Prov. xxxviii:19.)

Perhaps these lines may strike the eye—and if so, may they pierce the heart—of some one who is in the Church but not of it, attached to its services but knowing nothing of its service; to whom the devout and quiet Churchman is a mystery. God

deliver you from your unreality and shallowness, and plant in your heart a desire to gain the higher atmosphere of the Christian life, and to become a participant in the peace of God which passeth the understanding even of those who possess it!

The Advent.

While Advent has its joyous retrospect of Emmanuel come to save, and its solemn prophecy of the Judgment Day, it stands out prominently in the Christian Year as the period of awakening to present action. It is true that every season has its application to duty, but the key note to all is given in Advent, and the new life that was brought to light in the Gospel thrills every soul that listens reverently to the Advent call.

Mark how the thoughts of passing time and coming recompense or doom are awakened at the dawning of the Christian Year. This mortal life, these works of darkness, the day far spent, the night at hand, the coming Judgment plead "trumpet-tongued" for an awakening of all the energies of the soul. No man can face these solemn realities; nay, no man can contemplate these awful possibilities, though he may not be convinced of their reality, without being moved. Mortality and retribution are the facts to which the Advent appeals.

But these two facts would not suffice to rouse the world, dead in trespasses and sins. They might beget despair, they could not arouse to action. Another fact, that Christ has come to save, and that whosoever will may have life, is needed. This transcendent reality of the Incarnation, Advent proclaims, and the harmony of motive is complete. It is not that we are lost by sin but that we are saved by Christ, that awakens the soul. There is hope. We may cast off the works of darkness for there is offered to us an armor of light.

This phase of Advent is not, perhaps, as fully apprehended as it should be. The appeal to conscience is through fear instead of hope. But the thought of the second Advent can have no saving power apart from the fact of the first Advent. If there is no Saviour we must wait the Judgment in dumb terror. Action is useless. But if there is hope, we may awake from the torpor of despair and redeem the time.

This view of Advent is enforced by the contrast between the Christian year and the year of nature. The season exhibits only decay and death. Nature gives no promises, but the Day-Star has arisen in the Christian soul. Men's hearts are failing them for fear of those things which are coming on the earth, but in this darkest hour the Sun of Righteousness is rising to gladden the sad heart of humanity. It is not lo! here, or lo! there, but the Kingdom of God is within us. All without may be drear; the days may darken and grow cold, but the Christian soul is cheered by the Advent promise—"at even-time it shall be light."

One of the signs of the times, which all Christians of every name will hail with satisfaction, is the liberal and progressive spirit so far manifested by the present Roman Pontiff. Perhaps there is no one man in the world who wields a commanding influence over so many souls as does the Bishop of Rome. His course cannot be regarded with indifference by any one who has at heart the welfare of Christ's Kingdom on earth. The difference between the policy of Leo XIII. and that of his predecessor has been boldly stated by l' Abbe Roca, honorary Canon of one of the French cathedrals. In a recent conference in Paris the Canon indicated the radical changes that are taking place in the Roman Church. He believes that the present Pope is thoroughly convinced of the need of reform, that the Roman Church is undergoing a gradual transformation, and that Leo XIII. is to be the instrument of conforming that communion to the enlightened Christian conscience of the age.

How can the clergy more effectually forward their Advent work than by increasing the circulation of the Church papers among their parishioners? The press is a great power in this age, and the Church has not yet learned to use it. People who read nothing else read the papers. Probably not one family in four,

among our congregations, takes a Church paper. Among the first religious bodies in the land, as regards intelligence, wealth and numbers, we are among the last in the use of the press. The combined circulation of our weekly papers would not be equal to one-half the weekly issue of any one of several religious papers opposed to us. This state of things is unfavorable not only to the education of our own people but also to our influence upon those outside. The life, the thought and the work of the Church are not understood as they ought to be and might be if we had a powerful Church press.

A respected contemporary, remarking upon the recent reduction of rates in the New York dailies, says: "A cheap paper is always a poor one." Though perhaps not intended, that is not altogether complimentary to the LIVING CHURCH. This paper at any price may be "a poor one," but we claim that it is not any poorer at one dollar a year than it was at three dollars, the price at which it was started. The amount of reading matter, by actual measure, is now double the amount given for three dollars, and the amount paid for contributions is largely in excess of that which was paid when the price was more than double. Paper and press work are as good, and the business is conducted better in every way. The secret is in management, and a large circulation. The LIVING CHURCH proposes to give more for one dollar now than it did five years ago for three dollars, and will do it.

The LIVING CHURCH naturally felicitates itself upon the fact that the General Convention and the entire Church press, so far as observed, have at last adopted substantially the views in regard to the work in Mexico which were expressed in these columns four years ago. Not that it would glory in the failure of any work sincerely undertaken for the promotion of the Gospel "as this Church hath received the same," but because its foresight has been vindicated and its accusers have been put to silence. It is an evidence that the LIVING CHURCH is guarding the interests of the Church and is not actuated by partisan motives; and we desire here to say that the question of High or Low Church has not been considered and will not be considered by this journal in discussing missionary work.

The London *Church Times* has some curious correspondence on the odd phrase, "shearing the church hog." One correspondent explains that the word "hog" is probably a contraction of "Hogaster," which meant a little hog or a little sheep. One item of parish property was stock of this kind, the profits of which were applied to various church purposes. A Norfolk commentator has shown that "hogget" was once a word in common use for a little sheep. Another correspondent suggests that "hog" may be a misreading for "hedge." Some entries in old parish registers, like the following, have called out this discussion: "Paid to Wyall for shearing the church hog, i. j. d." The German proverb, "*Viel Geschrei und wenig Wolle*" (much squeal and little wool) has nothing to do with the old English phrase.

Let not our readers imagine that the LIVING CHURCH is failing in health, because it dwells upon the importance of circulating the Church papers. We have started out bravely on our second ten thousand and have no misgivings as to the issue. But the people need to be awakened, all along the line, to the need of well established, ably conducted organs for the teaching and defence of Church principles. These can never be had, to any great extent, at the high prices that have heretofore prevailed. The LIVING CHURCH has discovered the secret of furnishing a paper that meets the needs of parochial work, at the low price of ONE DOLLAR A YEAR. We only ask that this fact be made known, and we are sure of doubling our list in twelve months.

The author of "My Petition" disclaims the intention of taking any liberty in naming this paper in connection with the correspondence invited in his advertisement. It was simply a misunderstanding of the relation between our advertising and editorial departments.

BOOK REVIEWS.

MEDIEVAL CIVILIZATION. By George Burton Adams, Professor of History in Dewey College. New York: D. Appleton & Co., 1888. 18mo. pp. 142. Price 45 cents.

Professor Adams' little book belongs to the series of "History Primers" now issuing by Messrs. Appleton. As a brief survey of the topic selected, it will be found very satisfactory in the main, though the author's estimate of the German reformation is hardly one which Churchmen will accept.

THE POST-NICENE GREEK FATHERS. By Rev. George A. Jackson. New York: D. Appleton & Co., 1883. 18mo. pp. 224.

This is the third of the Early Christian Literature Primers, edited by Professor George P. Fisher. In very small space, Mr. Jackson has crowded a great amount of valuable information regarding the Post-Nicene Greek Fathers, in the shape of biographical sketches and descriptive and critical analyses of their writings. Much labor and patience have been expended, and the work bears mark of fairness and discriminating judgment. Clergymen will find this inexpensive little series very useful as a key to patristic theology.

THE SINGERS WELCOME, long octavo, pages 191. Boston: Oliver Ditson & Co. Price 75c.

This is the latest production of that very prolific worker in behalf of churches and singing schools, Mr. L. O. Emerson; and while the latest is believed to be also the best of all his work. It contains a vast lot of duets, quartettes, glees, hymn-tunes, chants and anthems, preceded by some 65 pages of clear and valuable instruction in the notation and elementary science of music.

SUNLIGHT AND SHADE; being Poems and Pictures of Life and Nature. New York: Cassell & Company, Limited. Chicago: S. A. Maxwell & Co. Price \$3 00.

From the heavy cover to the last strong page of this book, everything is rarely beautiful. The cover is in old gold and blue with a fine design. In text work the selection are extremely happy. Illustrations abound, indeed they are on every page, and by such artists as Fred Barnard, Allan Barrand, George Clausen, Frank Dicksee, A. R. A., Mary Gow, G. G. Kilburne, B. W. Macbeth, Sutton Palmer, W. L. Wyllie and many others. Any one who desires to select a present for a friend of fine literary and artistic tastes can hardly do better than take this book. It abounds with richness in variety.

RED LETTER DAYS ABROAD. By John L. Stoddard. With illustrations. Boston: James R. Osgood & Co. Chicago: Jansen, McClurg Co. Price, \$5 00.

The descriptions and illustrations in this magnificent book relate to Spain, to the Passion Play at Ober-Ammergau in 1880, and the Cities of the Czar. The artistic and typographical merits of the work are of the highest order. The chapter which awakens the intensest interest is that on the Passion Play. By means of its vivid descriptions and exquisite engravings the reader may almost realize the actual performance, unique and wonderful among the productions of the ages.

THE SUNDAY SCHOOL. Some suggestions to teachers. By the Rev. Melville M. Moore. New York: Thomas Whittaker. Price 48 cents per doz.

These suggestions were first given in the form of a circular letter to the teachers in the author's Parish Sunday School. Several of his clerical brethren thought they would be useful if issued in tract form, and this small tract is offered to teachers in our Sunday Schools, with an humble hope that it may be helpful to them.

HISTORY OF THE CHRISTIAN CHURCH. By Philip Schaff. New edition. Thoroughly revised and enlarged. Vol. II. Ante-Nicene Christianity. A. A. 100-325. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$4.00.

The first edition of this volume was brought out twenty-five years ago. This volume is entirely re-constructed and nearly double the size of the first edition. The author has given to the revision a vast amount of labor, and has aimed to bring the work up to the present advanced state of knowledge. Dr. Schaff is learned and conscientious, a graphic writer and a close thinker. But he thinks as a Congregationalist, and fails to draw the most self-evident conclusions that do not harmonize with his preconceptions. The labor of this revision has not brought him any nearer to the true idea of the Church, though valuable material for this purpose has been at hand. The Syria Ignatius he mentions in the preface as one of the new sources of information for scholars of the present age. Yet he does not seem to consider it as a matter of any consequence at all that this manuscript confirms the testimony of others to the Episcopal character of the Church in the second century. He admits with apparent indifference that the Church was Episcopal at the time of Ignatius and Polycarp, and speaks of the "rise of Episcopacy." It was a remarkable "rise," indeed, if the Apostles left the Church Congregational and all the congregations in all localities throughout the world, simultaneously adopted Episcopacy, during one generation, without leaving a trace of controversy. Yet Dr. Schaff calmly tells us that "Episcopacy arose instinctively, as it were, in that obscure and critical period between the end of the first and the middle of the second century." There is not the shadow of proof or suggestion of the possibility of such being the fact, in all the writings or records of that age. "Instinctively, as it were," a historian ought to have better judgment than to make statements that have not the slightest foundation in fact.

Dr. Schaff is too candid, however, to withhold the admission that Episcopacy was adapted to the wants of the Church at the time, that it was a historic necessity. Considering that it has been the prevailing form of Church organization ever since, the almost exclusive form till recently, the suspicion ought to arise in the

learned author's mind that it may be, after all, of divine origin.

Dr. Schaff's valuable work is appreciated by all scholars, and the publishers deserve all thanks for bringing it out in such substantial and attractive form.

THE FOUNDATIONS OF RELIGIOUS BELIEF. The Methods of Natural Theology vindicated against Modern Objections. By the Rev. W. D. Wilson, D. D., Professor in Cornell University. New York: D. Appleton & Co. 1883.

Dr. Wilson's well-earned and unquestioned rank as a scholar is an honor to the Church in whose priesthood he serves. No one among our clergy could have been selected, better fitted to treat the topic of these latest lectures on the Bishop Paddock Foundation. The volume discusses the basis of religious belief, disposing of modern physical, metaphysical and (so-called) logical objections, examining supposed difficulties and reasserting the great fundamental positions which underlie faith. The style is forcible and generally clear. The book is characterized by a dignified, fair and charitable appreciation of opposing theories, coupled with a calm fearlessness which betrays no shadow of alarm for the future of our holy religion. It is timely.

JACK O' LANTERN, AND OTHER RHYMES, by Eleanor W. Talbot. New York: Cassell & Co. Limited.

This will be a favorite holiday book. It has 38 illustrations, in colors, many of which are full-page; the accompanying rhymes are full of happy conceits pleasingly written, with just the merry jingle that suits such light text for the purpose of fascinating little children, and holding their attention unwearied. Eleanor Talbot has even excelled her former books—"Wonder Eyes and What For," and "Mother Goose's Goslings"—in the good drawing, tasteful coloring and frolicsome composition of the pictures in this year's offering to the little ones. This is es-

pecially true of her work on the rhymes beginning—"Little Madam Grey Mouse," "Lives in a wee house;" and the one—"O ye golden-hearted lilies, "Born beside the river's brink." The book is sure to have a good sale.

HEART CHORDS My Sources of Strength. By Rev. E. E. Jenkins. My Hereafter; by Edward Bickersteth, D. D. Cassell & Co., New York: Jansen, McClurg & Co., Chicago: Price 40 cents.

THE HOME LIBRARY. By Arthur Penn. With illustrations. New York: D. Appleton & Co. Price 60 cents.

This is the eleventh volume of the "Appleton Home Series." In ten chapters it gives a very well digested dissertation on books from the point of view of the home. It can be heartily commended to all who wish to form libraries.

FAIR WORDS ABOUT FAIR WOMEN. Gathered from the Poets. By O. B. Bunce. New York: D. Appleton & Co. 1884.

A collection of poems by the poets of various nations, in exaltation of woman; attractively bound and illustrated.

DON'T. A Manual of Mistakes and Improprieties more or less prevalent in conduct and speech. By Censor. New York: D. Appleton & Co., Pp., 88. Paper covers.

Under this forbidding title is masked one of the keenest, pithiest and most sensible manuals of etiquette we have come across in many a day. It pronounces a telling "don't" against customs some of which are prevalent even in good society.

OUTLINES OF SERMONS FOR CHILDREN, with Numerous Anecdotes. New York: A. O. Armstrong & Co. 1884.

This latest volume of the "Clerical Library" series, is of uneven merit as regards the sermon outlines of the various preachers represented, and is at times, we fear, a little heavy. But the outlines are admirably full and suggestive, and the book will be found a valuable help in a confessedly difficult department of pulpit duty.

HIS FIRST OFFENCE. A true tale of city life. By Ruth Lamb. Illustrated. London: S. P. C. K. New York: E. & J. B. Young & Co. pp. 160. Price 45 cents.

Like many of the publications of the S. P. C. K., this book is very interesting in its application of great truths to the many and varied conditions of life. While discontent continually expressed by one of the characters of the tale, adds so much to her daily cares, circumstances arise that eventually remove that failing, but only at a cost of suffering. Under the pressure of family sickness, and of poverty in a home that once bore the smile of comfort, the hero commits "His First Offence." The mental anguish and remorse, the physical suffering and the effect upon his character, that follow this deed, together with the great relief of mind, when the injured people are sought for and found, and restitution made, and forgiveness obtained, are all told with graphic earnestness. It is an excellent book for a Sunday School Library.

REMINISCENCES OF THE SEVENTH REGIMENT N. G., S. N. Y., in State Camp, June, 1883 by the Rev. C. Pelletreau. New York: Thos. Whittaker, publisher, pp. 28. Price \$1.00

A book in verse, brimming with the comical incidents of the famous New York Seventh's encampment of this year at Peekskill on Hudson, composed, we fancy, by the regimental chaplain. It will amusingly while away an hour for members of the National Guard; and is issued in handsome cloth and gilt edging.

It should not be forgotten by those interested, that the Shepherd's Arms has now a weekly edition. The little paper is very attractive in its new departure, and the rose tinted paper appears to be very pleasing to the little ones. Sunday-schools are supplied with the weekly at the rate of 30 cents per copy, per year. Address "The Young Churchman," Milwaukee, Wis.

Harper's Young People for 1888, bound volume, is one of the standard holiday books. It is a delightful volume over which the boys and girls will linger for hours at a time; and as it is a very large volume (840 pages) it cannot soon be gone through. The Young People is published weekly, and is taking the place among youth which the magazine holds among the elders. The price of the bound volume is \$3.00. For sale by Jansen, McClurg & Co., Chicago.

E. P. Dutton & Co. have issued a very unique and beautiful illustration of Faber's "Pilgrims of the Night." The drawings are by Edmund H. Garrett, engraved under the supervision of George T. Andrew. The cover is, both front and back, brilliant in color and exquisite in design, fringed with silk, with cord and tassels. It will doubtless be one of the most popular of the holiday gifts. Price \$1.75. For sale by Jansen, McClurg & Co., Chicago.



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