

# The Living Church.

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

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### Canadian Church Affairs.

As this is the first of a series of letters on the above subject, it will, I am sure, prove interesting to many of the readers of the LIVING CHURCH, to have a concise epitome of the present strength and general status of the Sister Church in the Dominion. First then, to commence from the bottom and taper upwards, we have a membership in the whole of British North America,—which, by the way, is somewhat larger than the total area of the United States—of 574,818 souls. The former census, ten years previous, gave us a membership of 490,000 in round numbers. Thus we have a gain in a decade of 85,000. The clergy of all grades muster 850 strong. The Bishops 15. We have four Universities and three Divinity Schools, and about as many more colleges for boys and girls. Not in the way of any vulgar boasting, I would state that probably two thirds of the wealth and refinement of the community in Canada, is to be found in the Church of England. Outside of the Province of Quebec she leads in numbers in almost every city and town in the Dominion. Her weakest points are to be found in the remote but old settled rural districts of Ontario and the Maritime Provinces where, sad to relate, during the last fifty years, hundreds of thousands of old country Churchmen have been lost to us, simply because we were unable to cover the ground, and have gone over in droves to the Methodists, who, from their more elastic organization, were able to follow the settlers into the wilderness. It is quite common in Ontario to find whole townships of people, (English or Northern Irishmen) who were almost to a man Churchmen, now nearly all Methodists of the bitterest kind, and who only remember the Church of England as they do the scenes of their far distant childhood across the water. But I suspect you American Churchmen know something of this, and that probably this has been repeated on even a larger scale in the States in the bygone days of feebleness and indifference.

Our mode of diocesan and parochial administration, is somewhat similar to yours, but not so democratic. In theory, the Bishop appoints to every parish. In the case of what are called Government Rectories and country missions, this is generally carried out; with parishes in large towns and cities, in the majority of cases a different plan is adopted. When a vacancy occurs, the vestry petition the Bishop to appoint a certain clergyman, which he almost invariably does. Of course, if such an appointment should be glaringly unfair or unsuitable, as sometimes happens, the Bishop holds a conference with a deputation from the vestry, and persuades them to fix their choice on some one else, which, with ordinary tact, is generally a simple matter. As a matter of fact, collisions between a Bishop and a congregation on such a point seldom occur, and I can only bring to mind one case of this in the history of the Canadian Church.

Every diocese possesses a Synod, composed of the clergy and lay delegates elected by the congregations, which ordinarily meets once a year at the call of the Bishop, and legislates on matters of discipline and finance. From this body is elected a Standing Committee, equally composed of each order, which meets every quarter, and administers diocesan finances, but which possesses no spiritual jurisdiction. The Bishop is elected by the Synod; two-thirds of the clergy and a majority of the laity respectively being necessary for an election. In the case of missionary dioceses which have no Synod, the

Bishop is elected by the Provincial Synod, which corresponds to your General Convention, and is composed of clerical and lay delegates, elected by the various diocesan Synods, and which meets once a year at the call of the Metropolitan or senior Bishop of the ecclesiastical province. To return to parochial government, no parish can dismiss a clergyman, except through the Bishop. The vestries are held annually on Easter Monday, and have only purely temporal jurisdiction; the clergyman appoints one churchwarden, the people the other; all the services of the Church are subject to the ordering of the Incumbent, and all paid officers are appointed by himself and the wardens jointly.

Most of the dioceses are subdivided into Rural Deaneries, comprising in most instances a county, over which an experienced clergyman exercises a supervision which embraces the proper state of repair of all church fabrics, the due performance of the services, as well as the payment of the clergyman's salary. He is also often appointed an arbitrator by the Bishop, in differences between clergyman and their congregations, and is generally the *oculus episcopii*.

All dignitaries, such as Deans, Archdeacons, Canons and Rural Deans, are appointed by the Bishop.

The preponderating school of thought among the clergy, may be described as moderately "high," with a strong "low" church element. The Maritime dioceses are mainly high, the Ontario dioceses are pretty evenly divided, the Missionary dioceses have too much work in hand to give much thought to hair-splitting. Ultraritualism is not very extensively represented, and is confined to a few city churches in Toronto, Montreal and Quebec. Party feeling unfortunately runs too high among Canadian Churchmen. Our divinity schools are pretty evenly divided in the matter of their teaching. Trinity, Lennoxville and Kings are "high," Huron, Toronto and Montreal decidedly "low," St. Johns, Manitoba, neutral. Of late years, however, there has been a marked advance in "churchliness," among Canadian low Churchmen; all along the line the ecclesiastical seasons are more or less strictly observed, and Church principles more and more definitely taught. Indications seem to point towards the death and burial of the old cast iron, calvinistic, ultra-Protestant school of thought in the Canadian Church, in the not far distant future. The salaries of the clergy vary a good deal in the different dioceses, but will average all round about \$700 per annum at a rough calculation. In the diocese of Huron, the Queen diocese in this respect, the minimum salary for a priest is \$800. In the Northwest a good deal of assistance is rendered by the great English societies.

Although the supply of clergy is hardly equal to the demand, we do not suffer appreciably. Not more than six or seven per cent. of our parishes are vacant, and these are efficiently served with lay help and superannuated clergymen.

We use the unaltered English Prayer Book. I must now conclude this rambling letter. It is, of course, impossible within these limits, to do full justice to the subject, and the want of a Canadian Church Year Book and Directory, such as you have in the States, makes it almost a herculean task to collect statistics. This epitome is therefore unavoidably imperfect, but even as it is, will probably interest many of your readers, some of whom may perhaps be surprised at the magnitude of their Northern sister. I hope to speak in my next letter of topics of general interest.

Ontario, April 14th, 1883.

The threatened Anarchical manifestation in Paris on the anniversary of the Commune came to nothing; the Anarchists having probably arrived at a sensible persuasion of the unwisdom of fighting, just now, with a Government which is the master of so many legions. This display of prudence to the contrary notwithstanding, there has been an insurrection in the French capital, attended, happily, by no more serious casualties than the kicking of the shins of two or three policemen, and the "punching" of the heads of a few disorderly hobbledoys. The young gentlemen of the Lycée Louis-le-Grand chose to mutiny against their "Provisour;" and large numbers of the insurgent pupils, after smashing all the furniture they could lay their hands upon, barricaded themselves in one of the dormitories, from which at length they were forcibly ejected by some fifty police agents, who had been called in to quell the riot. In the outset no less than two hundred and seventy lads were turned neck-and-crop into the Rue St. Jacques, where they were handed over to their parents or guardians; but subsequently justice was tempered with mercy. Only one hundred and twenty pupils have been definitely dismissed; but, with the exception of fifty of the worst offenders, the youths expelled from the Lycée Louis-le-Grand may obtain admission into other colleges.

Commenting on some recent denunciations of Ritualism by a member of the London Corporation, the *Church Review* says, "A priest must on no account wear a chasuble in the house of the Lord, but an alderman may get himself up like an electro-plated armadillo in the house of the Lord Mayor."

### The New St. Mary's, Knoxville.

We have inspected the architect's drawings and plans for the new school building, and when the structure is finished, we may safely say that the Church will rejoice in the possession of one of the handsomest schools for young ladies that there is to be found in America. The plan provides for a main building and two wings, enclosing three sides of a quadrangle, while the East wing will be flanked by the beautiful new Chapel, which already rises heavenward, like a psalm of praise crystallized in stone. Energy and enterprise have always distinguished the present administration of St. Mary's School, and besides these necessary qualities there has always been the spirit of self-sacrifice for the Master's glory and the good of His Church and for the cause of Christian education. To recover from such a disaster as was the fire of last January and to propose to build such a substantial and improved school edifice as the new St. Mary's will be, is not only a mark of perseverance and energy on the part of the Trustees and the able Rector of the school, but also of reliance upon the solid appreciation of Churchmen, many of whom have educated their daughters at St. Mary's, or have means of knowing the value of the training given there. But it ought to be understood by all these friends of St. Mary's, scattered as they are all through the Western and Middle States,—it ought to be known to the wealthy Churchmen of Chicago, who are interested in the success of this noble institution, that unless the friends of St. Mary's come to the rescue more generously than they have yet done, the work will be seriously hindered and burdened. It is certainly a matter of surprise as well as of anxiety that, up to April 7th, only \$3,013.25 had been received from the Church at large, for rebuilding St. Mary's. The generous Rector of St. Mary's is no longer able either to contribute or to advance funds from his private means, and this ought to be known and appreciated. Will not the wealthy friends of St. Mary's come generously to her aid? A few thousands of dollars given now will enable the Trustees to erect the new edifice upon the soundest of financial bases, without any indebtedness, and with buildings and chapel complete.

It will be a proud day for St. Mary's, and for the Church in the West, if at the opening of the school next Fall, we shall see the new buildings and the new chapel all finished and paid for, and this noble institution prepared to enter upon a greater period of prosperity than it has ever known in its already prosperous past. T.

### The Louisiana Council.

The Forty Second Annual Council of the Diocese of Louisiana met in St. Paul's Church, New Orleans, on the 11th inst. The opening sermon was preached by the Rev. A. I. Drysdale, D. D.

Owing to general fears of high water the laity were slow in coming in. The second day, a good working quorum was obtained. The proceedings were characterized by harmony and earnestness. The delegation to General Convention was unchanged from three years ago. In the Standing Committee, the new Rector of Christ Church, Rev. A. I. Drysdale was elected in the place of Dr. Thompson, raised to the Episcopate. A new departure was taken in the absence of preaching, no sermons being delivered except the one Council Sermon and the time being thus more free for business. The Church in Louisiana under its active Bishop is evidently making steady progress.

Although there was not a quorum of laymen present, the Bishop, at the request of the Convention, read his annual address.

After paying eloquent tributes to the memories of those who had been called away during the year, the Bishop dwelt on the fact that the thought and energy of Church people were too exclusively given to parish affairs. The acts of the Council do not sufficiently guide and control the action of the parishes represented in it. There seems to be a lack of appreciation of the fact that the Church in Louisiana is one body, and that there are certain functions which cannot be discharged properly without the participation of all parts of the body. The observation of this fact had led him to urge Rev. H. C. Duncan to establish a diocesan paper, to give the Church a better idea of its unity. The paper appealed to a common sentiment, but it appealed in vain. In conclusion the Bishop referred to the necessity for close attention to financial affairs of the church. The Scriptural injunction should be borne in mind: "Owe no man anything but love one another." The clergy was urged to encourage the offerings for foreign missions, and also to the fund for the relief of the widows and orphans of deceased, infirm, or disabled clergymen.

One of the saddest questions to be dealt with is the destitution to which clergymen and their families are led when age or sickness have put an end to the workman's faithful labor, and the night of his life has come. The matter of clerical support is one for consideration. It would seem that this matter could be left to the vestry, but the scattered condition of the rural population renders it difficult for the vestrymen in the

country to meet together with regularity. The Bishop impressed upon the laity the necessity of carefully providing for the ministers who labor among them. It was a subject upon which the clergymen themselves hesitated to speak. At the last Council a measure relative to diocesan missions had been considered, but was too imperfect to be executed. The need for a simpler organization was urged. Missionary clergymen and the means to support them, were lacking.

The following is the summary of the Bishop's work during the year: Confirmations, 378; baptisms, 3; sermons, 78; ordinations, 2.

### The Power of Wealth.

An Address was delivered on December 6th, 1882, in the Hall of the House of Representatives in Columbia, S. C., before the Alumni of the State University, by Thomas M. Hanckel, Esq., the son of a well-known clergyman of the Church, who holds a deservedly honored place in the respect and esteem of the citizens of Charleston, where he resides. From first to last, the address was characterized by the most unaffected modesty, and by the deepest reverence for sacred things.

One of the most impressive topics of the discourse is the rights and correlative responsibilities of property. The writer illustrates his point by an ingenious application of the words spoken by our Blessed Lord with reference to the tribute-money. "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's," as much as to say: This image and superscription is human, but this fine gold... this weird magician of the Mart and the Exchange—this power of wealth is sacred and divine. The one is the symbol of the human power, the human laws, and the human institutions under which you hold the coin. The other is the symbol of the divine commandment under which you hold this wealth. The one is the evidence of your allegiance to Caesar; the other is the witness of your allegiance to Heaven.

In the course of his remarks, Mr. Hanckel pays a glowing tribute to the long and illustrious line of the nobility of England, who, in his estimation, "stand head and shoulder above the privileged classes of other nations;" and he bids his hearers to learn how English nobles have carried their power, and won their leadership. But in what way, it may be asked, does all this bear upon the subject? How does it affect those to whom this Lecture is addressed? Simply in this way: Because the men of wealth in this land of ours "are surely coming to assume the position, in this country, by force of their social and political power, which the noblemen of England occupy by virtue of their historical descent... they represent the prosperity of the country, and the power it gives." And this consideration suggests the vitally important question: "Will they represent its legitimate power and its enlightened munificence, or will they represent its selfish greed and corrupt ambition?" If they take a place which corresponds with that held by the gentry of England, will they accept the duties and assume the responsibilities of the gentlemen of England? "Government has been defined to be organized property. Will our men of property recognize the sanctity of their vocation? Will they consecrate the governments by the beauty of their mercy, and illustrate our history by the grace of their patriotism and the wisdom of their munificence, or will they imperil the country by the blindness of their selfishness and the folly of their neglect?... Whether the institution of property shall reign in peace, or whether it shall stand amidst social convulsion and desolating upheaval, amidst disastrous change and individual ruin, must depend largely on those who wield its powers and administer its prerogatives."

One of the most telling points in the Lecture is that where the author draws an illustration from the story of the Great Plague in London; when the dwellers in palaces and mansions, unsuspecting of the existence in the slums of the great city, of the germs of disease and death, were awakened from their dreams of false security by the sudden cry that the Plague had begun. "And so," said the lecturer, "if we take no thought of the schools in which truth is to be defended, we shall learn to our cost that it is the people who are corrupted when error is taught; and prophet and people will go down in ruin together."

The author cites also the case of "the perjured nobles of the old regime of France, who thought it a fine thing to talk wildly of the 'Rights of Man'; to talk flippantly of 'Liberty, Equality, and Fraternity' in the salons of Paris; to rub their hands at the brutal scoffs of Voltaire; to laugh over the ribald wit of Rousseau, and to worship no God but the Goddess of Liberty and Reason—not thinking of the *sans culottes*. But a time came, when the 'enlightened' mob made fearful application of the philosophical lesson. And the Reign of Terror affrighted the nations by its mad orgies of blood, rapine, and blasphemy."

The Head Master of Trinity College School, Port Hope, presented twenty-four of his boys for Confirmation, at a recent visitation of the Bishop of Toronto.

### Enthronement of the Archbishop of Canterbury.

The interest taken by all England in the ceremonies attending the installation of its Primate is a remarkable proof of the religious awakening which has come to people of all degrees; while the enthusiasm manifested augurs well for the work to be done by the ninety-first successor of St. Augustine.

There were many present in the great gathering at Canterbury on Thursday in Easter week, to see the enthronement of the new Primate of all England who could remember a very different aspect of affairs, when no careful forethought and provision for regulating the entry and disposition of spectators were necessary. Indeed, it is not very long since the Archbishops themselves attached so little importance apparently to the form that they were content to be enthroned by proxy, and with a very scanty ceremony, as a writer at the beginning of this century remarks. The Archbishop or his proxy, the members of the church attending in procession, was placed in his patriarchal chair at the east end of the church, when the proper instruments were read and obeisance made by the members of it, and so the Archbishop was put into formal possession of his metropolitan dignity with the authority and profits belonging to it. This, says the local historian, finished the ceremonies of the day. Very great was the difference in the recent observances. From an early hour in the morning visitors began to arrive in the town to swell the numbers of those who, to make sure of reaching the cathedral in time to get places, had come over-night to the city; to the ordinary trains bringing clergy and laity from all parts of the diocese were added special trains from London on both the railways that pass the place, and among those who had travelled furthest were some of the clergy from Cornwall, a few of the many friends the Archbishop made while Bishop of Truro. The inns of the town, not so numerous as in the days of Canterbury pilgrimages, could barely accommodate all who sought rest or refreshment. From the country round the gentry drove in with their carriages, and before the hour for opening the Cathedral doors there was a block of vehicles and a crowd of pedestrians in the narrow, crooked approach by Mercery-lane, in which stood the "Checkers of the Hope that every man doth know." A bright, if rather cold morning, made the waiting less trying than it might have been under less favorable conditions of weather.

Though all to whom tickets of admission had been given were required to be in their places before half-past 10, the ceremony in the Cathedral did not begin until 11 o'clock, when the great west doors were opened, and the head of the long line of clergy who had formed in procession in the cloisters entered and passed up to the choir between the rows of people seated in the nave or standing in the aisles. Slowly they streamed in, filling the long nave and the choir and coming still in a seeming endless line through the doors; when those in front had already filed into their seats on the broad stages of the steps leading up to the high altar. And then to the low, sweet notes of an organ voluntary succeeded the sharper tones of trumpets, played by some of the surpliced chorists as an accompaniment to the chant of the choir-boys, who walked in front of the Cathedral clergy and the bishops, each attended by his chaplain. After these dignitaries of the Church came the Apparitor-General, Mr. Felix Knyvett, and at last he for whose coming all eyes were watching, the Archbishop. With neither affected humility nor any manifestation of unbecoming pride, but as one deeply impressed with the consciousness of the heavy responsibilities devolving upon him, he moved with firm steps and a certain stateliness not unbecoming one called to his high office. The long scarlet train—worn in place of the pall which was the badge and ensign of the fullness of an Archbishop's authority, and until he had received which from the Pope, says an antiquary, he could not exercise the power and office, or so much as take upon him the name and title of Archbishop—was borne by two boys, nearly of a size, in white surplices and little purple caps, one of them the Archbishop's son, the other a King's scholar of the Cathedral school. Following were five of the eight chaplains which an Archbishop might at law retain and qualify, being two more than the statutory allowance for a duke. Heading these was the Rev. Randall Davidson, son-in-law and resident chaplain to the late Archbishop, the others being the Warden of Keble (the Rev. E. S. Talbot), the Rev. Dr. Butler, of Harrow, the Rev. Prebendary Cadman, and Canon B. F. Smith (of Crayford); and next to these the Vicar-General of the province, Dr. Deane, Q. C., Dr. Tristram, Commissary-General of the city and diocese of Canterbury, and Mr. John Hassard, Principal Registrar of the province.

"The scene on which one looked down," says the London *Times*, "when all had taken their places in the choir was, apart from the impressive solemnity of the occasion, such as would not soon be forgotten. There was little or nothing of the gorgeous wealth of color and richness of apparel and ornament which gives tone of mediæval and

semi-barbaric splendor to similar proceedings in the Roman Catholic Church." Yet touches of bright color were not altogether wanting, though the predominating effect was of a white-robed Anglican simplicity more in keeping, perhaps, with the severe cold gray of the walls and the untinted stone of the groined roof.

When all the members of the procession had found places the Hallelujah Chorus was sung, and then the principal ceremonies were begun with the making of an affirmation by the Archbishop declaring that he would maintain the rights and liberties of the Church. The Morning Service was begun, and at the end of the First Lesson the Bishop of Dover, as Archbishop of Canterbury, attended by the Dean and Vice-Dean (Canon Holland), conducted the Archbishop to the throne, which, with the elaborately carved canopy, was erected by Archbishop Howley.

Returning to the choir by the north aisle the Archbishop was next placed in the Dean's stall in sign of his taking real and actual possession of the See of Canterbury and of all the rights and privileges thereof. The beautiful Te Deum of this Service was sung, and the Dean having said the suffrages, to which the choir chanted the answers, a prayer was offered for the Archbishop, who afterwards pronounced the Benediction, first in the choir, and afterwards in passing out to the nave from the steps under the great tower.

Durandus Rationale, Div. Off., Lib. IV., f. 45, gives this symbolism of the pastoral staff: "Baculus est auctus in fine, rectus in medio, et retortus in summo, designatque quod pontifex debet pungere pigros, regere debiles sui rectitudine, et colligere vagos;" or as the old Leonine line renders it—

Attrahe per primum, medio rege, punge per immun. The mitre is equally significant. Its double form is generally interpreted as representing the cloven tongues of fire of the Pentecostal effusion. It may have another meaning, as ascribed to it in the following lines:

The horned mitre represents Full knowledge in both Testaments; The gloves that be all new and white, Handling the sacraments aright; The crosier staffe most playnly shows Reducing of their strayed ewes.

It may be worth while to record in connection with this subject that several of the Bishops in this present generation never officiated at consecrations of Bishops or of churches without the use of gloves adorned with a rich fringe of gold lace. The writer can testify from ocular evidence that such was the habitual custom of the late Bishops Murray of Rochester, Maltby of Durham, and Longley of Ripon.

### Calendar.

April, 1883.

1.	1st Sunday after Easter.	White.
8.	2d Sunday after Easter.	White.
15.	3d Sunday after Easter.	White.
22.	4th Sunday after Easter.	White.
29.	St. Mark, Evangelist.	Red.
26.	5th Sunday after Easter.	White.
	Rogation Sunday.	White.

Because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away.—St. John xvi:6,7.

When consolation is taken from thee, do not immediately despair; but with humility and patience wait for the heavenly visitation, for God is able to give thee back again more ample consolation.

So also do thou learn to part even with a near and dear friend for the love of God.—Thomas a Kempis.

'Tis my happiness below Not to live without the Cross, But the Saviour's power to know, Sanctifying every loss. Trials must and will befall, But with humble faith to see Love inscribed upon them all, This is happiness to me. God in Israel sows the seeds Of affliction, pain, and toil; These spring up and choke the weeds Which would else o'erspread the soil. Trials make the promise sweet, Trials give new life to prayer; Trials bring me to His Feet, Lay me low, and keep me there. —Cowper.

### The St. Johnland Colony.

New York Times.

Among the names contributed by New York to that illustrious company who speak to the present generation through their good works, none inspires more reverence than that of Dr. W. A. Muhlenberg. There was in this poet-philanthropist that which transfigured all he touched—a compelling force for good that bore down all unworthiness before it. Dr. Muhlenberg died before his appointed work was finished. Having founded that monument to his memory, St. Luke's Hospital, and performed a mighty work in other directions on behalf of the suffering poor, he perceived a want not supplied by any existing institution or organization, and hence arose that noble enterprise known as St. Johnland.

St. Johnland is a community in which the best teachings of Christ are put into everyday practice. Here the extremes of human helplessness are brought together and succored upon the common ground of Christian benevolence. On the one hand are the helpless aged, those waiting for the tardy ferryman to take them over the silent river; on the other, the equally helpless young, the waifs of society, just beginning the battle for which circumstances have so poorly provided them.

St. Johnland is situated on Long Island Sound, in Suffolk county, about 45 miles from the City. It is reached by the Port Jefferson Branch of the Long Island Railroad from Hunter's Point. The settlement is a little more than a mile from the station, and a part of the domain of 583 acres commands a view of the Sound from a fine elevation. Of one kind and another the settlement boasts above a score of structures. There is a very pretty church, a modest but neat school house, a gymnasium, a printing office and stereotyping establishment, and the rest of the buildings are chiefly devoted to "home" purposes, with sundry neat cottages for laborers' families.

but has since been enlarged to double its original capacity. The library and village hall was erected by a number of gentlemen. The upper floor is used for a dormitory for 24 boys. Other buildings are the "Mansion," so called, being the original homestead; the "Square Cottage," adjoining this; the Caswell Cottage, the Gate House, at the entrance of the village; the gymnasium, the school house, the Spencer Double Cottage, the Christchurch Cottage, the Da Costa Memorial Cottage, two Sheale Cottages, and the Rest Cottage.

Each of these establishments constitutes a family with its own distinctive features. The 36 children who occupy the Spencer and Wolfe Home are mostly cripples, yet a happier or brighter group of little girls it would be difficult to find. The picture here presented is in striking contrast with the child life so common to asylums, where the individual is lost in the aggregate, and the distinguishing characteristics are uncouth timidity or stolid indifference. There is here in every face an intelligent alertness, a suggestive responsiveness to every kind word or look, and, in short, the visitor finds here among these waifs all that he would expect to meet (but is sometimes disappointed in not finding) at the family fireside. Another notable family group is to be found in the "Sunbeam Cottage." This is a cottage only in the largest sense of the word—the Newport sense, for example. Queen Anne is suggested by both its exterior and interior. It is a very commodious and substantial structure, neat without being gaudy, and tastefully furnished.

The number benefitted at St. Johnland during the past year is 251. Of these 41 were old men, all of them provided for at the Wolfe Home. The children are separated into six households, three of each sex. The boys are classed mainly by their ages, passing on as they grow older from lower to higher, until, if meritorious and fit to learn type-setting or stereotyping, they are advanced to the Fabri House for apprentices. All the boys, except those of the Fabri House, attend school regularly, and take part also in the work of the houses, or in the gardens and fields, as they are needed. The girls are differently classed, the households being composed of mixed ages. The older, under a competent head, assist in the care of the younger and the labors of the house generally, thereby fitting themselves to gain a respectable livelihood in the upper grades of domestic service.

St. Johnland was called into existence to elevate family life among the poor, and countenance nothing, therefore, that would be subversive of family ties. In all cases possible the or-

phan children of a family are kept together. Each child here expresses an individuality. No two are dressed alike, nor in any other manner ground into an artificial uniformity by unnecessary routine or cold repression. They are permitted within a reasonable limit to have their own little possessions, as well as to express their personal predilections, and with respect to the latter character some interesting developments are noted with regard to the care and artistic effects apparent in the ornamentation of their homes. The total outlay for current expenses last year was \$29,938 89. To meet this, in the way of regular and reliable income, there was received \$26,477 53, leaving a deficit for the year of \$3,506 36 in the current expenses account, to which should be added \$2,196 16 expended for improvements in grading, fencing, and other outside works. Similar outlays must be counted upon for other years, and St. Johnland, in order to maintain its present standard of usefulness, is in need of an additional income of \$5,000 per annum. It is worthy of mention that included in the current receipts of the year are \$3,010 50 from the printing office, and \$1,479 07 representing sales of farm products, the largest yields hitherto derived from these industries. Inasmuch as the outgo has exceeded the income for several years, there is now due the Treasurer the sum of \$14,314 92, but beyond this there is no indebtedness. The estate, buildings, etc., are wholly free from debt. The present total of permanent funds is \$88,900. Included in this is the Muhlenberg endowment or general permanent fund, which was begun in the sum of \$20,000 to signalize the founder's eightieth birthday. It was designed prospectively to secure the maintenance and extension of the work in all its various forms of benevolence, the hope being entertained that through the name it bore it would, from time to time, be so augmented as eventually to yield an income that would place the charity beyond anxiety for its daily bread. This fund has increased nearly \$10,000, amounting now to \$29,900, and there is reason to hope that it will increase; but in the mean time a more speedy method of financial relief is imperative. The arguments for maintaining communities like St. Johnland are too obvious to call for recital, but incidentally the fact may be mentioned that it costs no more to maintain a child in this Christian community, with its practical training and beneficent moral influences, than the State pays for the maintenance of its paupers, or about \$100 per annum.

St. Johnland is in a sense an adjunct to St. Luke's Hospital, and is especially a child of the Episcopal Church. Unfortunately it is so remotely situated and so sequestered that it receives little public attention, and certainly not the amount it deserves. It is as modest as it is worthy, and unless public attention is called to it in some decisive way, there is danger that it will become as orphaned as the waifs which it provides with homes.

### Letters to Laymen.—XV.

MY DEAR ROBINSON:—You are young. You have seen little of the world. Your associates have been pretty much all of one kind and class. You are not "an educated man," not even a well informed man, and yet in a certain sense you may be called an intellectual man. I mean by that you have an intellect and that you use it. I am bound to say, however, that you use it to a very poor purpose. You think, but you do not think clearly. You think, but your thoughts are very crude. You have read one book over and over again, and in my opinion it is a very poor one. It is a collection of Ingersoll's lectures. You are a great admirer of Ingersoll. You say that you "believe in Ingersoll." That I suppose is why you say that you "do not figure on the hereafter." In a sense you do not and in another you do. In a sense, at least every man does—unless he is a tramp or a fool. You are a machinist. You are trying to perfect yourself in your trade. In other words you do figure on the hereafter. You have bought a house and lot and are gradually paying for it. Why? In order to have a home. You are figuring on the hereafter. You say you "hope to go into business for yourself some day." That is, you are "figuring on the hereafter." You have two young boys. You send them to school. You bought your place, you say, sooner than you wanted to for the sake of getting your boys out of the horrid neighborhood you lived in and the influence of the bad boys. In so doing you were figuring on the hereafter. "But (you say) that is a very limited hereafter: one that ends with this world without reference to any other." Yes: I grant it. But what I insist on is that, in a sense, you do figure on the hereafter; and it is a very sensible thing in you. It must be plain to you that there is not anywhere a man of any sense who does not in some wise figure on the hereafter. Why not then figure on an unlimited hereafter? Do you not think you would be a better man for it if you did. You say that "death ends all." Is it any comfort to think so? Would you love your wife and children any less if you supposed that you could love them forever? You say you are anxious that your boys should "have an education." Would you be any the less anxious if you supposed that their education might go on forever? Of course not. My friend, your reading has been very limited. Your thinking is very crude. Suppose you should change your present belief; that you should come to believe in a limitless hereafter; that all that you think and say and do should have reference to such a hereafter; that you should believe that you and your children shall live forever and that what you are and think and do now, will, and must have to do with what you shall be forever; that your education of yourself and of your children should have reference to that hereafter. Would it make you a worse man? Would it not make you a better man? In your heart do you not think that such belief and conviction would be a blessing to you and yours? You do "figure on the hereafter." A short and very limited hereafter. Think it over. Begin to figure on an unlimited hereafter, and after you have figured on it for awhile try to form an honest estimate as to which is wisest—to figure on a very limited or an unlimited hereafter.

### The Household.

Lace crochet of the popular macreme cord is much used for the edge of curtains of canton flannel or of cretonne, or of any material which has sufficient body to need so heavy an edge.

Another handsome decoration of a rocker would be a cushion covered with plush, or embroidered canvas. Put a puff of satin around the edge; and cover the seams with small chenille cord. A pillow roll for the head-rest at the back should be made to match, and tied on with ribbon.

It is a good plan when making dresses for a very small boy to make two pairs of sleeves. It is frequently a cause of dismay when dresses that should be worn for six months only answer for three. It is a simple matter to rip out the small sleeves and sew in the large ones if they are already made.

A good way to remove dust from a carpet is to fasten a damp cloth over the broom; with this the dust may be literally taken up. This will be found useful in the sick-room, and also in any room where there are many small articles to catch dust. It brightens a carpet to wipe it off in this way even after the usual sweeping has been done.

Here is a suggestion which should be borne in mind: When you have the wood-work in a room painted, it is a good plan to have about two inches of the floor painted also; have the paint the same color as that of the baseboard; then, if when changing carpets, the carpet will not come close to the wall, the little space left will not be so unightly.

Double-faced canton/flannel in wine colored and olive green is much used for lambrequins, table covers, curtains for arch-ways and double doorways, and also for windows, but it is liable to fade when brought in such close contact with the sun and light. The trimming is usually a band of old gold, feather stitched on, and the edge is finished with fringe or a hem.

Do not throw away the bones of a turkey or chicken. Crack them and let them boil for two or three hours in a little water; put in also any nice bits of the fowl that are left, particularly the neck, which is never eaten. To this add any soup stock you may have, and with a little barley or sago, you will have a nourishing soup. Season with pepper, salt, and any herbs you choose.

The following recipe for the prevention of moths is strongly recommended: Prepare a mixture of half a pint of alcohol, half a pint of spirits of turpentine, and two ounces of camphor. Shake thoroughly before using. The materials to be preserved are to be wrapped in linen, and pieces of blotting paper soaked in the liquid placed in the boxes with them. The supply of the liquid must be renewed once a year.

Raisin pie, which is preferred by many people to grape pie, is made of one cup of crackers, rolled very fine, one cup of cold water, the juice and rind of one lemon, one cup of raisins, stoned and chopped very fine and one heaping teaspoonful of sugar. Beat these thoroughly together, and add one egg the last thing. Bake with a thin upper and under crust; rub the top crust with the white of an egg or with a little milk with sugar dissolved in it; bake it in a moderate oven, but brown the pie by setting it on the shelf in the oven.

In place of any known preparation sold under the name of "baby powder," use some fine starch. Put a few lumps in a cup and pour over it enough cold water to dissolve it. After you are sure it is dissolved let it stand until the starch has all settled and the water is clear; then turn the water off. Let the starch dry, and then powder it and put it in a soft muslin bag, through which it will sift out. This is very healing and answers admirably any purpose the powder is supposed to do.

Browned kidneys make an excellent dish for breakfast table. Melt some butter in a saucepan, and when brown put in slices of kidney, cut thin and rolled in flour; if you do not cut the slices thin they should be cooked for five minutes before they are rolled in flour. One reason why kidneys in the various ways they are cooked are not generally liked, is simply because they are frequently served when about half cooked, and there are few stomachs capable of digesting raw kidneys. If onion is an agreeable flavor, put a few bits in the melted butter.

Fortunates are those who possess one of those large wicker or rattan chairs, as they may be decorated so handsomely with colored satin ribbon, run in and tied in bows, or handsome scarf about twelve inches wide, and long enough to hang over the back and down the back and seat and hang over the seat a little. It may be made of a strip of plush in the centre, and a strip of embroidery in crevel work on felt, satin, momie cloth, or canvas of some contrasting color, or worsted work. Line and join the seams with fancy stitches in silk, and finish the ends with fringe.

A pretty ornament for a desk is made by taking three penholders with pens in them, and painting or gilding them; then tie them together with a narrow ribbon, and arrange them so they will stand upright like an easel, to this may be attached one of the pretty little gilt or silver buckets which can be bought at almost any store where fancy goods are kept; if a tiny chain is not already fastened to the bucket, it can be tied to the easel with ribbon. This is intended to hold pens. The little easel may be used as a frame for a Christmas card if you choose; the card can be fastened by means of a cord matching in color the fringed edge of the card.

A toilet set, which is very pretty and tasteful for a birthday gift, is made of blue satin. The set is to consist of a pin cushion and two mats; line the mats with blue silsila, and trim the edge with Valenciennes lace; on one mat work in outline stitch a small horse-shoe; work this with olive and pink embroidery silks. Do not put the horse-shoe in the centre of the mat, but at one side. The words "Good Luck," should be worked in the rim of the horse-shoes. The other may be prettily ornamented by embroidering a fan on it. The cushion should have the monogram of the owner on it, and at each corner put a satin bow, and a fringe of lace around the edge of the cushion.

The great difficulty with paste is, that it sours and molds so quickly that it does not pay to mix a large quantity; but the Journal of Applied Chemistry gives a recipe for making perpetual paste, thus: Dissolve a teaspoonful of alum in a quart of water. When cold, stir in as much flour as will give it the consistency of thick cream, being particular to beat up all the lumps, stir in it as much powdered resin as will lay on a dime, and throw in a half a dozen cloves to give it a pleasant odor. Have on the fire a tallow of boiling water, pour the flour mixture into it, stirring well at the time. In a very few minutes it will be of the consistency of mush. Pour it into an earthen or china vessel; let it cool; lay a cover on, and put in a cool place. When needed for use, take out a portion and soften it with warm water. Paste thus made will last twelve months. It is better than gum, as it does not gloss the paper and can be written on.

THE ARBUTUS.

From the Young Churchman. The daisy of the woodland side, That seldom falls by Easter-tide— Sweet Resurrection from the tomb— To greet us with its early bloom.

Stories from Heathen Mythology.

BY REV. J. M. NEALE, D.D. Introduction. You have perhaps heard something of heathen mythology; at least, enough to know what is meant by the word.

Now it may at first sight seem strange that we, who live in a Christian land, and who "know that an idol is nothing in the world, and that there is no god but One," should be forced to spend our time in studying the foolish stories that Pagans invented.

But you may ask, why is it necessary that we should have a knowledge of these fables? For many reasons. In the first place, no man among the upper classes can be properly educated, who does not understand Latin and Greek.

But some one may say, Surely those who have no occasion to learn Latin and Greek, like girls, can do very well without mythology. Not so very well; for our poets are so full of references to it, that those who know nothing of it, will often be puzzled to make out what they mean.

Again, unless we know something of the darkness in which the world lay before the Coming of our Lord, we cannot so well judge of the great victory which the Church gained during the first three hundred years of her struggle.

there is another, which is, perhaps, stronger than these.

When after the confusion of tongues at Babel the knowledge of the true God began to die away, wise men thought it well to invent fables, or parables, or, as they are sometimes called, myths, to keep up the remembrance of some great truths among their fellow-countrymen.

And, indeed, the number of gods whom the Greeks worshipped was rather a corruption of what was true, than the invention of what was false. They felt that the God Who made heaven and earth and all that is in them, must be a God of strength; so, to represent that character of Him, they invented Ares, the god of war; they felt that he must be a God of Beauty.

It is worthy of notice, too, that the Greeks had no distinct idea of Angels. Hesiod, indeed, a poet some time later than Homer, says, that when the men died who lived in the golden age, as the Greeks called it,—that is the first age of the earth, which they also thought the best, they became "divinities through the will of great Zeus, good, having their conversation on earth, the guardians of mortal men."

I will mention another thing which we may learn from mythology, and it is this,—that man feels his need, in some form or other, of the blessed doctrine of the Communion of Saints. Even the Greeks could not endure that men whom they believed to have been great and good in past ages, should be forgotten as though they had never been.

After all, the great thing to be learned from mythology, is also that which is nat-

urally the first to be thought of, namely, thankfulness that "the darkness is past, and the true light now shineth." Let us compare two passages together. Ulysses goes down into the house of Hades, and there sees Achilles, the bravest of the Greeks. "None," he says, "of those in times past, or in time to come, shall be held more blessed than thou art; we honored thee as a god while thou wert living, and now thou rulest among the dead."

In telling you the stories which follow, I have said at the end of each what meaning the fable may be supposed to have. I do not mean in all cases, that it was intended by its inventors to mean all that I say; only that we may very well take it in that sense, and so turn it to good account.

Sagacity of Dogs.

A curious story of canine sagacity is reported in the Cologne journals. The owner of a number of rabbits near Barnicu found that for six successive nights one of the rabbits was stolen from the house which he had made for them, out of a wooden case which stood a few inches above ground. At the top of it an opening had been made about the width of two hands, which was closed at night by a board on which heavy stones were laid.

A Wolf's Dislike for Music.

It is well known that domestic dogs dislike music, but the hatred of it seems to be much stronger in a wolf. Dogs become familiar with it, and have learned to endure it; but to the wolf it is intolerable. It would be well for those who live in countries infested by wolves to arm themselves with some loud-sounding musical instrument, as the following anecdote would suggest. A Scotch bagpiper was traveling in Ireland when he encountered a wolf, which seemed to be very ravenous.

A POLITE BOY.—I was in a compartment with a little French boy of twelve, the precise age at which American children, as a rule, are rude. He was dressed faultlessly, but his clothes were not the chief charm. I sat between him and the open window, and he was eating pears. Now, an American boy of that age would either have dropped the cores upon the floor or tossed them out of the window without a word to anybody.

A little boy was told by his aunt, that "it was cruel to kill a fly upon the window pane." With a puzzled look he said, "How many must I kill, for it not to be cruel?"

"THEIR OCCUPATION GONE." R. V. Pierce, M. D., Buffalo, N. Y.: I was attacked with congestion of the lungs, soreness over the liver, severe pain in the joints, a burning fever, and general giving away of the whole system.

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### Then and Now.

One of the most unanswerable arguments in favor of Christianity, one that appeals instinctively to the heart of every man, is the fact which cannot be denied, that Charity, as the world now understands the word, is the result of Christian teaching. Only those who have studied the old-time authors, who are versed in the history of those soul darkened days which preceded the Advent of the Messiah and are acquainted with the minute details of that ancient world which has happily passed away, can fully realize the change. To the fools who have said in their hearts there is no God, such a study would be at once irksome and unprofitable; to those who humbly profess and call themselves Christians, it could not but strengthen their faith and fill them with a lively sense of gratitude, that they had seen the light in a time when old things had indeed passed away, and all things had become new.

Dr. G. Uhlorn, a learned German Divine, has just published a very remarkable work, which has excited great attention throughout the whole civilized, that is to say throughout the whole Christian world, under the title "Christian Beneficence in the Ancient Church." He has compiled with great skill and completeness, a series of the most convincing arguments for our Holy Religion, that have ever been given to the world. It is on meat of this kind that our spiritual Caesars can best fatten; it is with practical arms like these, that our foes can best be overcome. The study of Dr. Uhlorn's arguments cannot but prove interesting and profitable.

The old world was essentially "a world without love." It had its liberality, but this took the form of feasts for friends, of the erection of baths, of aqueducts, of statues. The sick, the poor, the needy were never thought of, never spoken of except in terms of contempt and reprobation. Selfishness was the mainspring of all liberal acts. What a man had in view was a reputation for himself, for his family, or for his native city.

The fact that all the citizens of Rome received public rations proves nothing. This was a political necessity, not a charitable benefaction. If the citizens had plenty to eat, they were content. *Panem et Circenses* was their cry—Food and Plays. While they had these, their rulers had nought to fear. When they had them not, then Revolution, Terror and Anarchy stalked in the Imperial City.

The only beneficent institutions of the Roman Empire are those which sprang up in its later days. But then Christianity, while not openly proclaimed, had leavened the people, and introduced new forms of thought and action. Stoicism, to which many would have us go back, while recognizing a common humanity, was essentially a religion of pride and hardness. For it, sympathy was a fault, vulgarity and poverty, crimes. That old world then, even in the peaceful yet glorious days of Augustus, when Virgil sang in sweet rhythms, which will be admired till the end of time, was "a world without love." There, were no hospitals, no asylums, no institutions of mercy. Philosophy, the one religion of the cultured, knew nothing, and was proud to know nothing, of mercy and humanity. The poor were a burden, children, even, a nuisance.

Judaism was undoubtedly a preparation for Christianity. It contained a milder spirit in striking contrast to that which surrounded it, but yet the God whom the Hebrews worshipped was a God not like unto man; the Messiah whom they longed for was one who should wreak vengeance upon their oppressors, and who should restore them with barbaric magnificence to an earthly Zion.

It was reserved for Christ, by binding together the two commandments, "Thou shalt love the Lord thy God, and thy neighbor as thyself," to awaken the well-springs of charity, and to inaugurate the era of beneficence. He, first, went about doing good. He, first, taught men that all were brothers, all members of one earthly kingdom. The question of Cain was not to be the question of His followers. Every man was his brother's keeper. Every distinction vanished before the equality of blessing in the Kingdom of God. "The Church is God's realized kingdom, but the whole world is His kingdom potentially."

We have only to compare the world now with that old one which has been feebly pictured, to notice the difference. We defy the enemies of Christ to give any other reason for the undisputed change, except the influence of Christianity. Philosophy has had no hand in it, for Philosophy reached its apogee long before the change began; and Philosophy, from the lips of Socrates and Plato, and Aristotle, avowed that "man had naught to do for man." Philosophy was entirely subjective, not unlike some of those later developments of Calvinism at which the world has wondered. Pantheism certainly counts for nothing, for its gods were but men and women with idealized powers and idealized passions, who helped those they loved, and injured those they loved not. Civilization, as our modern free-thinkers understand it, is for nothing in the change, for the very highest civilization existed before. To Christ only must the praise be given. The few real thinkers who do not accept His religion, are yet ever ready to admit its powers and influence for good. Any man, we care not who he be, who calmly and impartially, sits down to a study of history, must admit that eighteen centuries ago a change of which it wot little at the time, begun to operate upon the world, that a spirit of love began then to move over the troubled waters of humanity, and that little by little humanity began to recognize the beauty and truth, and to live according to the teachings of the One Man Who called Himself the Brother and Friend of every man, and at Whose Birth was first heard the sublimest anthem: "Glory to God in the Highest, on earth peace, good-will to men."

Good old Peter Cooper is gone, but his works do follow him. His record is the grandest monument that he can have. Granite and bronze are perishable, but the gratitude that true charity inspireth never faileth. What a comfort, for the hour of death must be the consciousness of such a stewardship! Life, and talent, and wealth, given for the blessing of humanity! Was Peter Cooper the poorer for all he gave? Is he the poorer, now? Did he desire to take it all back when came the supreme hour of separation from this world? Would he take it all back now? Nay, he brought nothing into this world, and he could carry nothing out. What he "saved" he lost; what he gave away so wisely is laid up in store against the time that, to him, has come. Why is Peter Cooper-honored in his death? Was he a great man, for commanding talents, such as win the applause of the multitude? Was it by books written, speeches made, conspicuous public service rendered, magnetic personal influence, command of men, that he won the admiration and gratitude of his countrymen? Not by any or all of these. It was by his love of humanity, by the consecration of his wealth to the education of the industrious poor. How many men in this country to-day, have it in their power to win for themselves such a title to remembrance and gratitude! Will they? Few there be who will find their reward in the grateful memory of kind. The many will find their reward in a brief enjoyment of the power that money gives.

A contemporary with a very long name, says that the telegram sent by the secretary of the Indiana Convention, to notify the Rev. Dr. Nicholson of his election, was "very western." To be western at all is very bad, but to be "very western"—there is little hope for a Diocese so situated! Let all secretaries of western dioceses take warning. The secretary of the Indiana Diocese has the sympathy of the LIVING CHURCH. Fellow Barbarian, we greet thee! Give us your hand!

### The English Cathedrals.

The English Cathedral system is a curious anomaly. The Bishop of each Diocese has no rights within the one church in which his throne is permanently erected, and which takes its name from the presence of that throne. The governing body is the Chapter, whose head is the Dean, and it is this body which regulates both the material and the spiritual affairs of the Cathedral. The Bishop may occupy his throne when he pleases; and on certain occasions, and at any time by permission of the Dean, may enter the pulpit, but there his power ends.

This state of things has grown up gradually. At first the Bishop lived with his clergy in his see-city, and the Cathedral was what it should be, the Mother Church of the whole Diocese. Gradually, however, as temporal power and position came to the Bishop, he was often called away to the capital, and thus, little by little, first by delegation, finally by usurpation, his power, so far as the Cathedral was concerned, passed into the hands of the Dean.

A Parliamentary Commission is now considering the whole question, and there is no doubt that the outcome of their deliberations will be a reform, though how thorough we have no means of saying.

As a contrast to the old system it is at once interesting and instructive in view of the importance which the Cathedral question is gradually assuming amongst ourselves, to consider the plan laid down by the present Primate for the formation of a Cathedral Staff at Truro. This plan has been most favorably commented upon by the Commission, who regard it as an ideal to which their reforms should reach.

The principles of the Truro scheme are that the Cathedral is the Bishop's church; he is not only the visitor—an office found apt to assume an antiquarian character—but the chief organizing and managing authority. With proper reserves, he may use the Cathedral as the church of the Diocese for all episcopal and diocesan purposes. The whole of the Cathedral Staff are to be more or less, but sufficiently, under his orders. He is to be virtually Dean, at least so far as to depose the modern Dean from the position which he occupies so inconveniently, and sometimes so unpleasantly, near the Throne. The several Canons Residentiary are to have their respective work assigned to them on their installation by the Bishop, and as much obligatory upon them as the rules of residence and other laws of the Chapter. There is a great deal of work to be done for the Diocese, and they are the men to do it. Besides these, there appears for the first time an official personage, with the rank and income of a Canon Residentiary, destined to take an important and increasing part in the development and work of the Chapter. This is the Missioner, who is to go forth directly from the throne, to preach the Gospel in the waste places, to assist the clergy wanting aid, to plead for societies, and represent the Bishop when he cannot otherwise appear. No doubt every clergyman was such a missioner at the beginning, and this is only a harking back to the very earliest antiquity. "In nothing has the Church of England," says the *London Times*, "departed so much from primitive usages as in allowing the parish and the incumbent everywhere to raise walls, not only against intrusive clergy and laity, but against the Bishop himself and episcopal rule."

Dr. Benson's plan has in it all the elements of success. The working of it will be watched from this side of the water with much attention.

Even the Baptists have at last surrendered to Easter. The protests of papers and preachers have been of no avail. The "rigids" are in the minority, and the floral decorations and special services for the day, have become quite popular. A correspondent of a Baptist paper laments after this manner:

What are we to say to these things? Our Baptist forefathers would doubtless be surprised, if they were to come back to earth just now, to see it announced in the daily papers that ten of our strongest churches had given order to florists to decorate the house of worship in a most elaborate and costly manner for Easter day. Perhaps they would be still more surprised at the still further announcement that one of these would celebrate at three o'clock on Good Friday the anniversary of the Crucifixion of our Lord. People will not stop with observing Christmas and Easter

but will hunt up other great days, and so put themselves in danger of Paul's censure of the Galatians, "Ye observe days, I am afraid of you." Against these tendencies, I am persuaded, Christians now-a-days need to guard themselves. The pendulum that swung the Protestant world so far away from the Roman Catholic is now swinging back again, and men should be careful, &c.

Very true! It is the "entering wedge," and what if it should split the hard shell of the denomination! A correspondent of another Baptist paper, makes this sensible observation:

I may be reminded that a distinction is to be made between an intelligent adherence to Baptist doctrines, and a blind adherence to Baptist prejudices. And if I were pushed in a corner, I suppose I should have to acknowledge that the doctrine of Christ's resurrection is good Baptist doctrine, that it is not unbaptistic to preach on that doctrine on a given day, and that even to "consider the lilies" as suggestive of the resurrection is not in any direct antagonism to the Philadelphia Confession. If we object to these things as being "just what the Roman Catholics do," some one may rise up and remind us that the Roman Catholics do a great many good things, as, e. g., teaching the divinity of Christ, and having bands of "sisters" to care for the poor and the sick. To make effectual our protest against the evil in Roman Catholic doctrine or practice, we must carefully distinguish between the evil and the good in the system.

Very good! Perhaps the entering wedge may sometime open the Baptist intellect so far, that it can comprehend that this is the very principle upon which the Prayer Book and the whole Christian Year are based.

### Educational Ladders.

A celebrated Boston lecturer has recently put forth a plea for the maintenance of academies and colleges by the State. "Let us," he says, "make the educational ladder continuous, with no gaps, so that the poorest man, if he have the ability, may go up to the very top." He would have the public treasury provide for every man educational privileges as high as have been reached "anywhere on earth." It sounds well, but we think it goes too far. The arguments adduced to sustain the proposition prove too much. They prove that *everything* desirable for "the poorest man" should be provided by taxation. Nothing, for example, is more desirable for the poorest man than that he should have plenty of soap, good medical attendance, healthy food, a good house, etc. If the argument be restricted to intellectual and political wants, surely he should have a daily paper and a good library. Women should be taught music and painting, and how to dress and talk. If the argument be further restricted to the knowledge of practical affairs, the State should teach every man a trade, teach young women to cook and sew, etc. It should train architects and dress-makers, book-binders and cobblers. The nation and the world have so far left these things, for the most part, to private enterprise.

The LIVING CHURCH is a staunch advocate of the "Public Schools." We cannot do without them and every patriotic citizen should sustain them. But just how far the education of "the poorest man" should be provided at the public expense, may be open to question. Is it to go to the highest point of education reached "anywhere on earth?" We think not.

When the State takes the money of one citizen to educate the children of another, it does so on the claim of a public necessity. The safety of the Republic demands that a fair degree of intelligence should exist among the masses. It is not a necessity that they should all be able to play the piano or to read Greek. If they have the "ability" and desire to master languages and to excel in art, let them do so. Private benefaction has generally opened the way for higher education, and genuine ability has always found a way to realize its ambition. The State has no right to use the money of men who earn it, to make "ladders" for another class of men. Let us have taxation for the diffusion of intelligence, but let culture take care of itself.

American Irish may chuckle over the scare which the late nitro-glycerine explosions have occasioned in England, but they know nothing of the temper of the English people, if they suppose that such atrocities are likely to help Ireland in her distress. There is nothing that could possibly be done, which would so com-

pletely unite England against concession to Irish agitation, as such infernal attempts to destroy life and property. Ireland is her own worst enemy, and as long as such enormities as the Phoenix Park murders, and the London explosions are traceable to her people, and are applauded by them, she will be going on from bad to worse.

A great part of the editorial work of a weekly newspaper, is the labor of condensation. The wider the circulation the greater is the variety of interests to be served, the more numerous are the items which must find a place. The question with the LIVING CHURCH, from week to week, is not how shall we fill our columns, but how shall we make our columns serve all the wide field that has to be represented? It will be observed that lengthy correspondence is diminishing, and that news paragraphs are increasing. Most of the Church news sent us is recast, to fit the niche at our disposal. We desire to thank correspondents for bearing so cheerfully the curtailment of their letters. We aim to give the news, but cannot always give the precise words of the writers.

By these remarks we do not mean to discourage friends from writing letters. Give us all the news you can, all the advice you please; only consider the situation, and leave it to our discretion what shall be done with it. In a multitude of counsellors there is wisdom. Expressions of praise and blame enable an editor to understand his constituents. He is working for the public, and needs to know what is the mind of the public. Give us a large grist, and we shall try to winnow and grind it. We venture to promise that the most of our contributors will be pleased, a few may be only satisfied, while a small proportion will grumble, because we do not print every word as they send it. In some cases it would not be to their credit if we did.

A correspondent calls attention to a statement lately made in these columns, that Joseph Cook's lectures on Christian Philosophy in Boston, had numbered 154, without abatement of interest and attendance. He suggests that there may be a mistake, and that, if true, the fact deserves to be republished, "for the benefit of those who think Ingersol so powerful a man." The number given at the time was correct. It may now be increased by at least a half dozen. The fact is that blasphemy pays, only as a sensation, but it has no hold on the confidence and affections of men. Ingersol could not "draw" ten nights in succession, in any city on the continent.

A pathetic story is circumstantially told by the daily papers, of the sad condition of a young woman, who has taken irrevocable vows in a Montreal convent. For years she has in vain implored the authorities to release her from these vows, that she might return to her family in an honorable way. She is heart-broken and despairing, and her family are afflicted with the most poignant grief. But nothing can be done without the Pope, and he does not seem inclined to act. The girl's letter to her father is heart-rending. Of course no force is used to restrain the girl, but the fear of excommunication holds her like the hand of death.

The Bishop of Albany, referring to the gift of a site for his cathedral, says, in his Annual Address: "It is the answer to the prayers of many years; and it came after long anxieties and much effort, after such alternations of hope and disappointment, as make it 'a thousand-fold more valuable than if it had come earlier and more easily.' There is a whole sermon in the remark. Blessed are they who have learned that God's waiting means compound interest, and that His answers to prayer are delayed only that they may be all the more precious.

The Annual Grand Choral Service of the St. George's Benevolent Association of Chicago, will be held in the Cathedral Church of SS. Peter and Paul, (corner of Peoria St. and Washington Boulevard) on the eve of St. George's Day, Sunday, April 22nd, 1883, at 7.30 P. M.

ONE HUNDRED THOUSAND of the LIVING CHURCH Tracts have been sold.

**News and Notes.**

The Hon. and Rev. A. G. Douglas, has been elected by the Synod of the Diocese to the vacant Bishopric of Argyll and the Isles, Scotland.

The Pusey Memorial Fund in England now amounts to \$105,000. Dr. Pusey's library has already been purchased, and the committee have acquired a house and land in a good situation. The treasurer of the fund, also announces that the committee have now sufficient funds to enable them to endow at least one residential librarian, or curator.

The situation in Europe may be called *Dynamistic*. It is satisfactory to know that in England a very severe law will probably check the fiends who contemplate wholesale destruction of life and property. In Russia, however, the jails are now so crowded with suspected persons that they can hold no more. It is doubtful if the Coronation take place at all. The few Royalists who had accepted the invitation to be present, have now fallen ill, and have been obliged to send their regrets.

The appointment of Dr. Hellmuth, Bishop of Huron, Canada, to the Suffragan Bishopric of Hull, in the Diocese of Ripon, England, has now been officially announced. A Suffragan Bishop is not legally called "My Lord," he has no seat in the House of Peers, and he loses his position on the death or resignation of his Diocesan. The appointment of Dr. Hellmuth is not regarded with favor by the English Church papers; he having signed the memorial against toleration.

The State of Maine has now a law of a most peculiar character; quite Spartan in fact. It is entitled "An act to prevent cruelty," and, with the use of about 2,000 more or less well-chosen words, authorizes Societies for the Prevention of Cruelty to Animals to take and put to death old and maimed animals, so as to save them from cruel treatment. One section defines the word "animal" as "any living creature, male or female." The Legislature adjourned on the 9th of March, and this remarkable feature of the act has just been discovered. There is likely to be some startling news from Maine during the next year, if the law for the prevention of cruelty is strictly enforced and if, as the *New York Times* says, this law can be legally construed to include "irate and decrepit mothers-in-law, and enfeebled and bad tempered aunts."

In another column appears a full account of the enthronization of Archbishop Benson. At the luncheon which followed the ceremony the new Primate made an admirable speech, which was cheered to the echo by the distinguished company who had the pleasure of hearing it. After a graceful tribute to his predecessor, he aroused great enthusiasm by a promise "to respect other peoples' opinions."

Experience of the past taught us that man did not a good work but an evil work who endeavored to force his formed opinions upon the formed opinions of others. What we should do was to set before men who differed from us the principles upon which we formed our opinions, and let them judge for themselves. To endeavor to do the duty of a Minister of Christ without respect for other men's opinions would, in his opinion, be a violation of one of the first principles of the Gospel.

He hoped to show himself an "Archbishop of the Laity," and to stand side by side with all who worked for freedom.

The credulous simplicity of the London *Rock* has been again imposed upon by some waggish Ritualist. A recent number of that remarkable journal contained the following alarming letter:

**EXTRAORDINARY RITUALISM.**—"Sir, We all know how ridiculously palms are used in some churches on Palm Sunday. But, surely when the vicar of a Ritualistic Church (as was actually done in my own parish) preaches with palms in his hands and a crown on his head, Ritualistic priest-worship has attained its zenith. How long is this to be tolerated by truth loving Englishmen?"

A DESPAIRING PROTESTANT.  
March 21st.  
The joke is an old one. Even the Low Church clergy have palms on their hands and crowns on their heads.

The Hon. Harriett Monsell, first Mother Superior of the well-known House of Mercy, at Clewer, England, passed her reward on Easter Day. Sister of Lord Inchiquin, and widow of the Rev. C. Monsell, she took up in 1853 the work which had begun four years before by another clergyman's widow. To assist her there came a few more devoted women, who, forming a community, gave themselves up to the works of mercy, which, as their numbers increased, they plentifully found to perform. Mrs. Monsell naturally became the Mother Superior of this society, and so remained till the year 1875, when broken down, she resigned her authority, and gave up her home. In 1876 she retired to Folkestone, where she remained till her death. "Archbishop Tait," says the *Church Times*, "had a great regard for this worthy follower of the religious life, and being nearly of equal age, when they met they used to surmise who would be called away first. It is probable that the same enemy attacked them both and that the cold of November found a weak part in one, while in March its severity was too much for the other. In 1858 there were but six professed Sisters. Now they number over 200 professed and lay, in various parts of England, Wales, America and India.

A man, who in the Police Court the next morning declared himself "a sincere Protestant," rushed up to the High Altar of St. Paul's Cathedral, London, on Easter Day, and threw down the Candlesticks and Cross which stood thereon. For this Christian and gentlemanly conduct he was fined \$25. Moralizing on this outrage, the celebrated George Augustus Sala says in the *Illustrated London News*, "Perhaps it is advisable that moderate-minded people should know that candlesticks on the communion-table are not things of yesterday, as the Pauline iconoclast seems to have thought they were. At Christmas-

tide, 1810, some thieves broke into the strong-room at St. Paul's, and stole the whole of the valuable communion plate, weighing nearly eighteen hundred ounces. In Dean Milman's "Annals of St. Paul's Cathedral," there is quoted from Malcolm, writing in 1803, a catalogue of the communion plate; and among the articles enumerated I find "A pair of silver gilt candlesticks, two feet nine inches high, exclusive of the spikes, with triangular feet," and "two other candlesticks, of the same materials, about two feet in height."

But wishing to go further back in this candlestick matter, I referred to that vast treasure-house of ecclesiastical ornament and costume in the eighteenth century, "Picart's Rites and Ceremonies," originally published in the reign of George I., when Sir Christopher Wren's St. Paul's was a very young cathedral indeed. In vol. vi., page 76, there is a very fine double page engraving, with the title of "La Communion des Anglois à St. Paul." An elaborate view is given of the choir and chancel; and on the communion table are two tall candlesticks, with candles in them. "Ritualism" was certainly not in vogue at St. Paul's a hundred and sixty years ago.

There were a few words in "Brief Mention" last week about Jenny Geddes, the energetic female who threw a stool at somebody in St. Giles' Cathedral, Edinburgh. Historians are now disputing as to two points; first, whether this amiable female ever really existed, and secondly as to whom she threw her stool at. Hume thus speaks of the matter in his History:

Accordingly, in the cathedral church of St. Giles, the Dean of Edinburgh, arrayed in his surplice, began the service; the Dean himself and many of the Privy Council being present. But no sooner had the Dean opened the book than a multitude of the meanest sort, most of them women, clapping their hands, cursing, and crying out "A Pope, a Pope! Stone him!" raised such a tumult that it was impossible to proceed with the service. The Bishop, mounting the pulpit, in order to appease the populace, had a stool thrown at him.

The Rev. Thomas Thomson, in his "Comprehensive History of England" agrees with the classic Hume that it was at the head of the Bishop, and not of the Dean, that the stool was thrown; and an identical statement is made by William Howitt in "Cassell's History of England," adding that when the Bishop hastened up into the pulpit over the head of the Dean in the reading-desk, and entreated the people to listen to the collect, Jenny Geddes cried out, "De'il colic the wame of thee!" mistaking the strange word collect for that painful disorder. But, on the other hand, in "Chamber's Book of Days" (in which is given a woodcut of the reputed stool of Jenny Geddes preserved in the Antiquarian Museum at Edinburgh), and in Chamber's "Encyclopaedia" (article, "Geddes"), it is said that the zealous Presbyterian dame cast her stool at the head of the Dean.

It might be puzzling to discriminate between the disagreement of these ecclesiastical doctors were it not for the circumstance that Chambers incidentally mentions that it is very doubtful there ever was such a personage as Jenny Geddes, at all. In 1756, it appears, one Mr. Robert Mein published a pamphlet in which he maintained that his great grandmother, Barbara Hamilton, was the stool-casting dame in question.

**Parochial Changes.**

In his twenty-fifth anniversary sermon in Christ Church, St. Louis, speaking of the changes among clergymen that had in the mean time taken place, Dr. Schuyler says: "They have come and gone, leaving their impress, doubtless, upon the several fields in which they have labored, and on the Church in the city; but may we not believe that more would have been accomplished had the relation between pastor and people been more sacredly regarded? The love of change has infected both clergy and people, and they go from place to place, and the people are content to have it so. May it not be the case that one reason for the failure of Christianity to retain its hold on the hearts and consciences of the people, is to be found in the constantly changing character and tone of the teaching, and the want of full and hearty sympathy, which only years of pastoral intercourse can awake and retain?"

Bishop Robertson, in his diocesan paper comments upon this: "These are wise words, and are on a subject that ought to arrest the attention of many of those who are reflecting gravely on the causes why the Church in their own towns does not grow more rapidly. They let in little piques; they grow indifferent, they let the salary go unpaid; vestrymen do not attend meetings, nor give moral support to the minister; the people for small reasons absent themselves from church. They come at length to entertain the notion that things are not going on so well, and perhaps a change will help them. So, from lack of moral or financial support, the clergyman retires, and a vacancy ensues, perhaps a long one, in which any previous gains are lost. There are divisions in the parish as to the choice of a successor. He comes with freshness for a while. But the deadly habit of restlessness grows; the special friends of the last minister let the others take care of this one; all sense of honor is gone as to the duty of sustaining one who has been called to them from other work.

Wonder is often expressed that with a clergyman of such moderate ability the parish goes steadily on, growing all the while. Of course, it is because the tone and helpfulness about him reacts on the minister and the people. Another parish has had brilliancy and ability in many ministers, but still does not thrive. With some parishes almost any minister will succeed and cause them to grow; with others none seem even to please or induce prosperity. Ministers of standing and established success come to visit these last places, and some affect to laugh at

them as preaching so poorly. But wise men say among themselves: 'Well, are we any better off for these changes? Would it not have been as well for us to have stood by our first minister, or any one since? Is there not fault in us? Only a perfect parish should expect a perfect minister.'

**Personal Mention.**

The Presiding Bishop has accepted the resignation, on account of ill-health, of the Rt. Rev. C. C. Penick, D. D., Missionary Bishop to Cape Palmas and Parts Adjacent, to be acted upon at the next General Convention.

The Rev. Dr. De Lew, Assistant Rector of the Church of the Ascension, Baltimore, has accepted the Rectorship of St. Paul's, Prince Frederick, Calvert county, Diocese of Maryland. Address 61 N. Fremont street, Baltimore, Md.

The Rev. George W. Bowne, assistant priest of St. Paul's Church, Baltimore, has accepted a call to the rectorship of St. Peter's Parish, Salisbury, Diocese of Eastern, to take effect the 1st of June.

The Rev. A. P. Anderson has resigned the charge of the Mission at Eugene City, Oregon, and accepted a call to St. Paul's Parish, Oregon City, with charge of the adjacent missions. Address accordingly.

The Rev. Alonzo Potter Diller, having resigned the rectorship of St. John's, Marietta, Va., and become Assistant Minister at St. Mary's Parish, Brooklyn, N. Y., should be addressed accordingly.

The Rev. David Platt Sanford, D. D., Rector of St. Andrew's Church, Thompsonville, Connecticut, died of pneumonia, on Tuesday morning, April 3d.

The Rev. Samuel Maxwell has entered upon his duties as Rector of Trinity Church, Pittsburgh. His place of residence is 15 Lincoln Avenue, Allegheny, Pa., to which address his letters and papers should be directed.

The Rev. Wm. C. McCracken accepted the Rectorship of Trinity Parish, Yazoo City, Mississippi, on the 1st inst. Address accordingly.

The Rev. Geo. H. Mueller has resigned the rectorship of St. Peter's Church, Shakope, Minn., to take effect the first of June next.

The Rev. J. B. Pitman has entered upon his duties as Rector of Christ Church, Lima, O. Address accordingly.

**Obituary.**

**BACON.**—In Niles, Mich., March 27th, at the house of her daughter, Mrs. W. B. Joselyn, Harriet L. Bacon, wife of Dr. William Bacon, aged 89 years.

This aged couple have been eminent Pioneers in Church work, helping to organize and sustain it where it was before unknown. Their house was ever the home of the Missionary, and when even his uncertain ministrations could not be obtained, the Dr. was lay-reader and his wife chorister. Their first efforts, over fifty years ago, were in Candor, N. Y., afterwards in Jonesville, Mich., and Princeton, Illinois.

**GEORGE.**—In Marietta, Georgia, on Tuesday after Easter, March 27, 1883, the Rev. James H. George, aged 77 years.

His was a life of labor, of faith, and patience which no words can describe; a life which was "hid with Christ in God."

**ODDEN.**—Fell asleep in Christ, suddenly on the 10th inst., Sophia, wife of E. O. Odden, Wilton, Conn. Her funeral was from St. Matthew's Church, on Friday, the 18th, and her body was laid to rest in Gods Acre near by to await the "General Resurrection in the last day."

At a meeting of the Vestry of the Church of the Annunciation, Philadelphia, held on Monday evening, April 9th, 1883, the following Preamble and resolutions were unanimously adopted:

WHEREAS, In the mysterious Providence of God, we have been called upon to mourn the loss of Mr. Wm. H. Thaw, an honored member and faithful co-worker in the vestry and in the parish; therefore be it

Resolved, That the sympathy of this Vestry be extended to all those who are thus bereaved of a loving friend and brother, especially to the immediate family, so suddenly thrown from the joy of the Easter-tide to the sorrow of the grave, and to whom the bereavement is so full of mystery and pain.

Resolved, That we place upon our records, this expression of our sense of the great loss which has come to the Vestry and to the Parish, and that the Secretary be directed to forward a copy of these resolutions to the family of our departed brother, and to publish them in the *LIVING CHURCH* and *Episcopal Register*.

H. G. BATTERSON, Rector.  
THOMAS VOLGT, Secretary.

**To Correspondents.**

**PRESBYTER.**—The Canons of this Church are silent on the subject.

**M. E. H.**—There is no book on "Reformed Episcopacy" known to us. The writer once printed several thousand tracts showing how wrong and unjustifiable the schism was; but few people cared to read about it. There is but little interest in the movement from year to year.

**H. C. L.**—Declined with thanks.

**MRS. G. P.**—Too late for this year.

**H. C. F.**—A good suggestion. Will consider it and write you.

**A SUBSCRIBER.**—We cannot give you any information about the lines "Through Life to Death," which appeared in the *Easter Issue*. Perhaps the correspondent who sent them will be kind enough to tell you where the entire poem may be found.

**Acknowledgements**

ST. MARY'S SCHOOL.  
The Rector of St. Mary's School gratefully acknowledges the receipt of a box of bedding for refurbishing, from the Ladies' Aid Society, Trinity Parish, Bethlehem, Pa., and two large candelars from Mrs. C. E. Chandler, Knoxville.

FOR REBUILDING.

Rev. P. Z., Detroit, Mich.....	1.00
A. F. Munson, Lewistown.....	1.00
Mrs. A. S. B., and Friends, N. Y.....	50.00
Mrs. Mumford, New Mexico.....	31.50
St. Luke's S. S., Dixon, Ill.....	6.76
W. S. Lessig, Knoxville.....	10.15
Mary B. Landell, Phila.....	1.00
Mrs. Weston, Cambridge, Ill.....	2.00
Delia J. Desel, Galveston, Texas.....	7.00
P. D. Walter, Locustport, N. Y.....	1.50
James Yates.....	1.50
Previously acknowledged.....	3,015.28
Total for Rebuilding.....	\$3,181.66

The contract for the new building has been let for \$65,000 including plumbing and steam-heating. The Trustees have on hand, insurance \$25,000, Knox Loan \$15,000, subscriptions \$10,000, leaving \$15,000 to be raised by contribution. The foundations are begun and the building is to be finished Oct. 15th.

Contributions may be forwarded to the undersigned or to any one of the Bishops in Illinois.  
C. W. LEFFINGWELL, Rector.

ST. LUKE'S HOSPITAL, CHICAGO.  
Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 2824 Prairie Ave., or to Rev. Clinton Locke, 2824 Prairie Ave., Chicago.

Easter Offerings of Miss Lay's S. S. Class.....	4.65
Easter Offerings of Mrs. Lane's S. S. Class.....	31.50
Easter Offering of Gertie, Bessie, Fannie, Louise, Ida, Emma, and Mabel.....	18.85
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**THE BOOK OF COMMON PRAYER**, with Commentary for Teachers and Students. London: Society for Promoting Christian Knowledge. New York: E. & J. B. Young & Co. Price, 75 cents net.

This is excellent, compact, and Churchly, and has the endorsement of the Society which enjoys the confidence of Churchmen on both sides of the Atlantic. Besides the full text of the English Prayer Book, it contains an Historical Introduction, by Dr. MacLear; Notes on the Calendar by R. Sinker; on the Creeds by Dr. Lumby; on the Collects by Canon Bright; on the Holy Communion and Minor Offices by Rev. F. E. Warten; on "The Psalter," "The Ordination Services," "The Thirty-Nine Articles," "Glossary," a "Concordance to Psalter," and a "Concordance to Prayer Book," are given respectively by Revs. E. J. Boyce, C. C. Mackarness, Dr. MacLear, J. Rawson Lumby, D. D., and E. Wensley.

**A GRAMMAR OF THEOLOGY**. Being a Manual of Instruction in Churchmanship for Adults and the more Intelligent Youths. By the Rev. F. O. Ewer, S. T. D. Third Edition. New York: E. & J. B. Young & Co. Price, 25 cents net.

This manual has been before the Church for some years, and the issue of a third edition indicates the favor with which it has been received. Dr. Ewer is learned and devout, a faithful priest and a most conscientious teacher. The Churchmanship that he teaches, as he himself would not doubt admit, is in advance of that which American Churchmen generally accept. The question whether it be for better or for worse cannot be argued here. Every priest, in the use of Dr. Ewer's work, will qualify it according to his own conscience.

**HOME GYMNASTICS**. For the Preservation and Restoration of Health in Children, and Young and Old People of both Sexes; with a short method of acquiring the Art of Swimming. By Prof. T. J. Hurler, M. D. Translated from the Swedish by G. Lofving. Illustrated. Philadelphia: J. B. Lippincott & Co. Chicago: S. A. Maxwell & Co. Price 60 cents.

A good many people have lived healthfully and happily without Home Gymnastics, but there is no doubt that such exercises are needed in many homes and schools. The instructions of Prof. Hurler are very exact and comprehensible, and his advice is good even when his system of exercise is not followed in all its details.

**SPRING BUDS**. Counsels for the Young. Translated and abridged from the French. By E. L. E. B. Translator of "Gold Dust." With a Preface by Charlotte M. Yonge. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price 90 cents.

Parents and Pastors will find in this book what they seldom find, a devotional book for the children, free from cant and false sentiment, reverent and instructive. As the preface truthfully says, it is adapted to children of our own Church, and there is a simplicity in it which places it quite within their grasp, while it directs their minds to the One Great Elder Brother and Source of all Love.

**L' EVANGELISTE**. A Parisian Novel. By Alphonse Daudet. Translated by Mary Neal Sherwood. Philadelphia: T. B. Peterson & Brothers, 306 Chestnut St.

L'Evangeliste has created a profound sensation in France, and is finding hosts of readers in this country. It is a powerful indictment of fanaticism as it appears in such movements as the Salvation Army. It appears to be founded on fact, and is written with all the intensity of the French novel. It is not pleasant reading. The horrors of fanaticism are only equalled by those of lunatic prisons.

**THE OFFICE AND WORK OF A PRIEST**. Meditations, Addresses, and Ordination Sermon. By the Rev. John Eddowes, M. A. London: Rivingtons.

These addresses were delivered in the chapel of the Episcopal Palace at Ely, during the Ember Days of 1882. The titles are: The Work of the Priesthood; The Life of the Priest; Dangers and Helps in Spiritual Life and Work; Parochialia; God's Presence with His Priest. They are practical, earnest, and spiritual. A Priest cannot fail of benefit from reading them.

**TIM AND TIP**: or the Adventures of a Boy and a Dog. By James Oils. Illustrated by W. A. Rogers. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. Price \$1.

The children who have read "Mr. Stubbs's Brother," that intensely amusing and pathetic story, will be delighted to hear of this new book by the same author, and cannot fail to be delighted in reading it. The illustrations are capital. The story has appeared, we believe, as a serial in Harper's *Young People*.

The want has long been felt of a publication which would give accurate and reliable information as the state of theological opinions in Germany, England and America.

Mr. F. H. Revell, Publisher, 145 Madison St., Chicago, will issue about the last of April a treatise, entitled, *The Current Discussions in Theology*, prepared by Professors Boardman, Curtis and Scott, of Chicago Theological Seminary. It will treat of the latest critical questions in the departments of Biblical, Historical and Systematic Theology, and will be found interesting and stimulating by all ministers and theological students. To be issued in one 12mo. vol. of about 216 pages, fine cloth, price \$1

Anson D. F. Randolph & Co. have now nearly ready the "Hand-Book of the English Versions of the Bible," with copious examples illustrating the Ancestry and Relationship of the several Versions, and Comparative Tables, by Rev. J. I. Mombert, D. D. This volume, on which the author has spent years of laborious research and study, presents an exhaustive view of the English versions from Anglo-Saxon times to the Revision of 1881, brings information not contained in any single work extant, and is an indispensable work of reference to all readers of the Bible.

S. Bagster & Sons will publish the book in England.

The Rivingtons, London, issued last year a dainty volume containing poetical selections entitled "Five Minutes Daily Reading of Poetry," selected by H. L. Sidney Lear. It became a favorite at once, but its sale here was very small, owing to the fact that a dozen or more of Longfellow's copyrighted poems were included. Mr. Whittaker now announces that he has made satisfactory arrangements with Houghton, Mifflin & Co., and will issue the book immediately.

*Harper's Magazine* for May is fully up to the usual high standard of that Household Friend. It contains a striking and novel presentation of the features of San Francisco, Roman Carnival Sketches, an article of value on the late Anthony Trollope, and several other interesting articles.

Mr. Curtis in the Editor's Easy Chair, while commending the courage of Dr. Dix's Lenten sermons on the frailties of the fashionable women of to-day, suggests that the evils complained of are due to the unnatural restrictions by which women are denied freedom of choice in the conduct of their lives.

Messrs. Brown, Pettibone, & Kelly, the well-known Chicago Stationers, have placed on our table two of the celebrated "Anti-Stylographs," for which they are the sole agents in this part of the country. The Anti-Stylograph is a self-feeding reservoir pen; it holds as much ink, and writes as long a time without re-filling as the stylograph, but the point is a simple pen, which can be changed at pleasure. It will undoubtedly supersede the much more costly Stylograph. The price is only one dollar.

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They hung around Clyde's classic neck Their apple springs for sport, And everyone laughed when a clumsy lout Spilled his tea in the piano-forte.

Next day the parson went down on his knees With his wife, but not to pray: Oh, no; 'twas to scrub the grease and dirt From the carpet and stairs away!

The Emperor Alexander of Russia, during the occupation of Paris, was present at the anniversary of one of the hospitals. Plates for contributions were passed around, and they were borne by some of the patrons' wives and daughters. The plate presented to the Emperor was held by an extremely pretty girl. As he liberally gave his louis-d'ors he whispered, "Mademoiselle, this is for your beautiful bright eyes." The charming little damsel politely courtesied, and immediately presented the plate again. "What!" said the Emperor, in amazement, "more?" "Yes, sire," said she; "I now want something for the poor."

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The Color Line.

From a Special Correspondent.

A promising commencement has been made here in Church work among the colored people. A special Service is held for them every Sunday afternoon...

The Rev. Dr. J. L. Tucker, of Jackson, the new Rector of Christ Church, has assumed charge of that parish. Dr. Tucker's residence here will doubtless promote the cause to which he has shown such devotion...

Dr. Tucker's picture of the negro's degradation is a very dark one, while clergymen in other localities show a more cheerful view. As it is impossible to believe that any of them could misrepresent facts, or even have any motive for deception...

A great deal has been done in a quiet way by Church people for the religious instruction of the negro, but the South is too poor to furnish the money required for any grand concerted movement...

For example—if we could erect a suitable building in any of our large cities, and have such a Service as is adapted to the needs and tastes of this people, it would be impossible to calculate the influence that would extend from this centre to the most distant parts of the State...

Dr. Tucker's plan of a model parish is set forth in a recently published pamphlet, containing an enlarged version of his speech before the Congress at Richmond. It is too long for quotation, but he also treats of the importance of a bright, warm-tinted church and an attractively rendered service.

There is so much to be done for the colored population that there is no necessity for rivalry or jealousy among the laborers, but it appears that the Church can do the work most effectively for various reasons. Its methods do not arouse the antagonism of the white people...

The subject of the elevation of the negro race in the South is just now receiving a great deal of attention in various quarters, and the kindred topic of erasing the color line is also under discussion. I fail to understand why so much stress should be laid on this point.

A recent editorial in the Congregationalist says in reference to the American Missionary Association and the Home Missionary Society, "both are pledged, and honestly we are sure, to keep out of each other's way where it is necessary and together to erase the color line as fast as possible."

The efforts of the A. M. A. to erase the color line have not been crowned with dazzling success. Ever since the war they have been laboring in the South, and even their white missionaries and teachers are entirely ignored in Southern society...

preachers. It might be supposed that they would be regarded like missionaries to foreign countries, but such is not the fact. A full explanation would require a long treatise and more information than one correspondent could collect...

Efforts of Northern denominations to erase the color line in Church relations would seem more appropriate when some of their own distinctions are abolished. In the great cities, in the majority of the large congregations, a dress distinction exists. The person in shabby apparel is virtually excluded from places of worship...

While social distinctions exist, it will be difficult to convince every one that the color line is more unchristian than the discriminations mentioned. FRANCIS A. CONANT. Mobile, Ala., April 14, 1883.

The Sisterhood of the Good Shepherd. The Fourteenth Anniversary of the organization of this Sisterhood, was observed by Divine service with the Holy Communion, in St. Barnabas' Chapel, No. 306 Mulberry street...

The Bishop being unable to be present, the service was conducted by the Pastor and the Rev. Mr. Putnam, Chaplain of Christ Hospital, Jersey City. After the reading of the Fourteenth Annual Report, of which we give a synopsis below, an address was made by the Rev. Dr. Van Rensselaer.

The Sisterhood of the Good Shepherd was organized on the second Tuesday after Easter, 1869, by the Bishop of New York, "to minister to the poor, the sick, the homeless and the outcast and to care for little children."

Parties of women and children have been received from the Church of the Annunciation, mission chapel of the Incarnation, and St. Thomas' Church, and from ladies who desire to give them fresh air and rest by the sea.

The work has increased during the past year in every department except St. Barnabas' House. For two months in the summer very few women could be received, because of the repairing and painting of one of the houses.

Another important reason for a Sisters' House is found in the increasing number of applications for sisters to take charge of Church work in this and other Dioceses. Under present circumstances new members of the Sisterhood can only be received as vacancies occur in the work entrusted to their care.

The friends of St. Barnabas' House enabled the sisters to give every family connected with the Mission, a Thanksgiving and Christmas dinner in their own homes, beside providing fully on these festivals the usual dinner for all in the House, and for the children of the Sunday and Sewing schools...

Appreciative reference was made to the gifts supplied by kind friends for the stockings and Christmas-tree of the children, and to gifts of shoes furnished by the late Peter Cooper.

The chapel had been abundantly supplied with flowers at Easter, and the usual gifts had been made, including a feast for all the children in the afternoon of Easter Monday. Touching allusion was made to Mr. Van Ness, who for so many years had been the beloved and faithful teacher of the young girls of the mission.

A cow living near Syracuse was run over by a railway train, and injured, except that one of her hind legs was cut off below the knee. Her owner, a skillful surgeon, amputated the limb at the knee joint, and healed the wound, and now the cow stumps along comfortably on a wooden leg.

At Christ Hospital, Jersey City, one-third more patients have been treated than in the year previous. The patients had the advantages of daily prayer and of spiritual ministrations. Three adults and seven children had been baptized.

The work in Wilmington, N. C., had gone on with increasing success, more than eighty white children having been received, while the three sisters in charge had instructed them in secular and religious knowledge. The average attendance at the Sunday School was more than 100.

The House of the Good Shepherd at Asbury Park, N. J., opened June 15th, was full all summer, the family ranging from sixty to seventy-five. The additions to the house greatly increased their comfort. In his visit to Asbury Park, August 21st, the Bishop of New Jersey consecrated the new chapel of the chapel.

Through the contributions of kind friends the children of St. Barnabas' House had received for three months the benefits of living in the country by the sea, while the children of the Day Nursery stayed as long as their health required.

Parties of women and children have been received from the Church of the Annunciation, mission chapel of the Incarnation, and St. Thomas' Church, and from ladies who desire to give them fresh air and rest by the sea.

A Sisters' House in New York is still a pressing need. During the year \$1,016 has been received for that purpose and placed in the saving fund. The sisters have been urged to locate in west 36th street near Ninth avenue, and open a Day Nursery and also a room in which to obtain a cup of coffee.

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Church Work. Its Progress and Its Needs as Seen by our Correspondents.

Georgia.—In St. Peter's parish, Rome, the Rev. George W. Wilson, Rector, Lent was fairly observed, and it may be reasonably hoped, with some good fruits. The Festival of the Resurrection was a bleak and ungenial day. Dark and threatening clouds that overhung the land at early dawn grew blacker and more angry in appearance as the day advanced...

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out their furniture and betook themselves to more congenial quarters.

North Carolina.—A joint Missionary Service was held on the evening of the 4th inst., in St. James' Church, Wilmington, at which interesting addresses were delivered by Rev. Joshua Kimber, Archdeacon Kirby, D. D., and Rev. Dr. Bunn, formerly medical missionary to China. There were present five clergy of the city. The speakers were severally introduced by the Rector, Rev. A. A. Watson, D. D. Rev. J. Kimber, as Secretary of the Foreign Board of Missions, addressed the meeting on the general missionary work of the church—what she is doing abroad as well as at home.

Missouri.—Grace Church, Kansas City, the Rev. Cameron Mann, Rector, was consecrated on Low Sunday, April 1st. The day was very pleasant, and the Church was crowded with a devout and interested congregation. Bishop Robertson delivered a very eloquent sermon, which was principally an historical review of the Church in Kansas City, from its first foundation under Bishop Kemper to the present day.

At Christ Church, St. Louis, on Sunday, April 8th, Bishop Robertson confirmed three deaf-mute members, of Rev. Mr. Mann's mission. A large number of deaf-mutes were present, about 80, and a number of the regular congregation. Mr. Mann interpreted the Bishop's address to the confirmed, while the latter read it orally to those who could hear.

Louisiana.—In Christ Church, New Orleans, April 10th, Bishop Galleher admitted to the order of Deacons Mr. Charles Coleman Kramer. Morning prayer was read by the Rector, Rev. Dr. Douglas, who also presented the candidate. The sermon was preached by the Rev. Dr. Perival, of Annunciation Church, New Orleans, from Isaiah LXI. 6. "Men shall call you the ministers of our God."

Southern Ohio.—The Easter offerings of St. James' Church, Janesville, which amounted to \$740, of which \$71 was contributed by the Sunday-School, were for the raising of the debt incurred by the recent repairs to the church building. The new gas fixtures, the funds for which were raised by the Young Ladies' Bishop Molineux Society, have been ordered from New York, and are of the latest design. The preparations for the Diocesan Convention of which full notice will be given in due time are now making. This Convention will be of unusual interest. Two candidates will be advanced to the Priesthood. The Woman's Diocesan Auxiliary Society will be held at the same time.

The Rector, the Rev. Mr. Pittenger, has been suffering for some time with nervous prostration and has been unable to attend to his duties since Easter. He will spend two weeks in the South, hoping that rest and change of air will restore him to his usual health.

Kansas.—The town of Wetmore, Kansas, contains but one Church family, yet by the earnestness of this one, a lot has been secured and deeded to the Bishop for Church purposes; and the head of the family, with his own hands has set out fruit and ornamental trees upon the lot, and is doing all that he can do unaided, in building up a churchly interest.

New Mexico.—Bishop Dunlop, on his way home from the Lake Valley region, spent Wednesday, April 4th, in Albuquerque. He gave an encouraging account of the work in the Jurisdiction, and said we were doing much more, in proportion to the help we receive, than any other religious body.

The Bishop's visits to Albuquerque have been unfortunate in one respect—he nearly always brings a wind and sand storm with him. This visit was no exception. The wind blew, and the sand flew, but some visiting was done nevertheless; and in the evening there was a reasonably good attendance at the service, and the four candidates for Confirmation were all present to receive the holy rite of the laying on of hands. The Bishop preached an eminently appropriate sermon, which was listened to with marked attention. The only thing to be regretted about it was that it was not given to a Sunday morning congregation.

Ohio.—The Easter offering of Trinity Church, Toledo, was \$3,700, instead of \$3,500, as reported. That of Grace was \$129. That of St. John was over \$100. On the 2nd Sunday after Easter the weekly Eucharist was begun in both Trinity and Grace Churches, at 9.30 A. M. in the former, and 7 A. M. in the latter. In both cases the suggestion came from the laity; a suggestion the clergy were very happy to comply with. A beautifully embroidered white stole was presented on Easter to the incumbent at Grace. The next meeting of the N. W. Convocation of this diocese, is to be in Huron, April 23rd and 24th.

Long Island.—We announced last week the death of the Rev. Alfred H. Partridge, D. D., for 28 years Rector of Christ Church, Brooklyn, E. D. Dr. Partridge was born in Hatfield, Mass., Dec. 14, 1811. He received his early education at Hadley, Mass., and showing a decided preference for the Church, he prepared for the General Theological Seminary, in New York, from which he graduated in 1838. On leaving the seminary he became Assistant Rector of St. Matthew's Church, at Bedford, Westchester County, and a year afterward succeeded to the full Rectorship, being ordained a priest by Bishop Onderdonk. With this church he remained for 17 years, and during that period was instrumental in building up small churches in Westchester County, among which were St. John's, at Lewisburg; St. Mark's, at Katonah; St. Mary's, at North Castle; and St. Luke's, at Somers. Dr. Partridge then accepted a call to Christ Church, Brooklyn, Eastern District, succeeding the Rev. Dr. Charles Reynolds. The church at the time was very small and weak. The house of worship was a little wooden chapel on Bedford avenue. With great energy Dr. Partridge began his work in Brooklyn, and as a result Christ Church has now over 600 members, and the congregation worships in a large brown-stone structure situated in Bedford avenue, between Clymer street and Division avenue, the largest and most influential church in the Eastern District. The new church was built in 1863, being consecrated on the Sunday before Christmas of that year. Dr. Partridge's pastorate was most successful in every respect, and there was not a more widely known clergyman in that part of Brooklyn. The love with which he was regarded by his people was exceptional. He was especially noted for

his excellent pastoral work, and as a consequence he was called upon to attend many more funerals and officiate at more marriages than the other clergymen in the neighborhood.

The Rev. Ralph Wood Kenyon has accepted a call to the Church of the Holy Innocents in Albany, and on the second Sunday after Easter, he preached his final sermon as assistant minister of St. Luke's Church, in Clinton avenue, Brooklyn. His successor will be the Rev. Joseph Reynolds, of Trinity Church.

Southern Ohio.—The annual meeting of the organization of Associate Missions, whose aim is to support feeble churches and missions in Cincinnati, took place on Sunday evening, April 8th, in Christ Church. Mr. R. B. Bowler read the report of the executive committee, and Mr. Ed. Worthington the report of the treasurer, which showed that \$2,531.65 had been collected and expended. Mr. Frank J. Jones then read a report of the charitable section of Christian ladies, of which Mrs. I. N. Stanger is the head; it embraces a Sewing Society, a Flower Mission, a Maternity Society, and other benevolent operations. Rev. Louis Brown then read his report as city missionary, after which Bishop Jagger preached a sermon on "Patient continuance in well-doing," which was admirable and impressive. He showed that this steady continuance in good works, was that which developed into Christian character, while too many people mistake emotion for religion, and suppose they are sanctified because their feelings have been wrought upon. He forcibly dwelt upon such work as that in which the Cincinnati Church is engaged, as being indispensable to Church life and health, and said that every large and strong city parish, should have its mission, a work undertaken especially to develop its Christian graces and promote its own life, and without regard to the question of whether it will become a self-supporting parish or not in the future.

Most of the city clergy were present; at the close of the exercises, the following officers were elected: President, ex-officio, Rev. Bishop; Vice President, C. Richards; Treasurer, E. Worthington; Secretary, F. J. Jones, constituting a board, together with the following: Mrs. Stanger, Miss Wiggins, Mrs. Barbour, and Miss R. B. Bowler, Dr. Kearney, E. N. Pendleton, O. W. Short, T. H. C. Allen, Theo. Cook, E. P. Bradstreet.

Pennsylvania.—With the gradual progress of Church life, boy choirs have lately been multiplying quite rapidly in the Diocese of Pennsylvania. Last year a festival of nine united boy choirs was held in the Church of the Epiphany, there being nearly 300 surpliced chorists and clergymen in the procession. The Bishop was present and preached an admirable sermon on the occasion.

This first attempt at holding a Choral Festival was so successful, that those interested in it were emboldened to form a permanent union of male choirs, of which the Bishop is Patron, and the Rev. Dr. Nicholson, the elected Bishop of Indiana, is the President. It now embraces twelve choirs, and proposes to hold a festival each year. The festival this year will be held on Tuesday evening, May 1st, in St. Luke's Church. It will consist of choral evening prayer, hymns and anthems, and an anthem Magnificat. It will be under the direction of Mr. Aaron Taylor. The Rev. Dr. Currie, the Rector of St. Luke's will preach the sermon.

The order of service with the words and music has been printed, etc., for sale at all the principal music stores, and the Church book store.

The choirs are now under practice and a well rendered service is anticipated. The great difficulty is that there is no church in Philadelphia sufficiently large or well adapted for such an occasion. Last year the Church of the Epiphany could not begin to hold all that desired to be present, and St. Luke's will hold but few more. At such times the need of a Cathedral is greatly felt.

South Carolina.—For its Church population Charleston is well supplied with places of worship. There is St. Michael's, which is quite "down town," and in the immediate neighborhood of the centre of business. It is a large and old fashioned edifice, and occupies the site of the first English Church of which the then Province could boast, and which was dedicated to St. Philip. The original church was built a little more than two hundred years ago. In the early part of the eighteenth century, a second church, of brick was built where the present St. Philip's stands. This appears to have been a structure of much elegance, and one of which the citizens were justly proud. After standing for more than a century it was unfortunately destroyed by fire. A new and more beautiful edifice, however, arose upon its ruins, and was consecrated by Bishop Bowen in the autumn of 1838. It rejoiced in an excellent chime of bells; but during the late civil war they were broken up and cast into cannons. As yet, the parishioners have not been able to replace them. In one of the two cemeteries attached to it rest the remains of the eminent statesman, John Calhoun. About the middle of the last century, by an Act of Assembly, the town was divided into two parishes; called respectively St. Philip's, and St. Michael's so that the church now bearing the latter name is on the site of the original St. Philip's. The steeple is a hundred and eighty feet high, and can be seen far out at sea. It happily escaped injury from the shells that were repeatedly directed against it by the Federal batteries on Morris Island, and although the body of the church was struck upon several occasions, it was never seriously injured. St. Michael's was opened for Divine Service on the 1st Feb. 1761. Three years later, the bells and clock were brought from England, and in 1768, an organ followed.

New York.—The Rev. Dr. E. Winchester Donald, Rector of the Church of the Ascension, New York, announced on Sunday, the 8th inst., that the debt of the parish, amounting to \$20,000, had been paid. Dr. Donald succeeded the late Rev. Dr. John Cotton Smith about a year ago. He at once took an active interest in relieving the parish from its embarrassments. He started a subscription list, and he himself went to the members of the church to appeal for subscriptions. The congregation has largely increased in numbers, and the church now stands on a firm footing.

A meeting in the interest of St. Johnland, the noble church charity founded by the late Dr. Muhlenberg, of which a full account is given in another column, was held at the Church of the Heavenly Rest, New York, on the second Sunday after Easter. The Rev. Alexander Mackay Smith paid a feeling tribute to Dr. Muhlenberg, and said that the success which St. Johnland has attained was predicted by the doctor for such an institution long before the one in question was founded. The idea of St. Johnland was that of a Christian state, and as such it appealed to the community for aid. Men were asked to give, not in support of a theory, but to something which had been thoroughly successful, but wishes to continue its work and widen its scope. The Rev. Arthur Brooks said that there were two classes of helplessness which appeal to the sympathies—the helplessness of the young and the helplessness of invalids. These two classes St. Johnland was designed to relieve. It was a home not only for those growing up to find place in the world, but for those who could never fight for

themselves again. The community system of St. Johnland had developed advantages far greater than even its founder had anticipated. The Rev. E. W. Donald said that St. Johnland answered the question, "What shall we do with the boys and girls who are growing up in the city?" It gave them a home with all its comforts and advantages. It gave them education, and it taught them how to make an honest living. The common laborer cannot do anything but what other men can do. St. Johnland aimed to train the children in its care to do things that some men and women cannot do. Then they were sent back into the city, having strong bodies, disciplined minds and a knowledge of something by which they could earn a living. To do this work requires money. "I cannot think," said Mr. Donald, "that the present condition of our treasury is due to your indifference or unwillingness to aid us, but rather to your lack of knowledge of what we are doing there." An additional income of \$5,000 is needed to carry on the work in a satisfactory manner. At the close of the service a collection was taken up, and a considerable sum was received.

In St. James' Church, Hyde Park on the Hudson, Bishop Neesley, of Maine confirmed 28 persons on Friday, April 13th. The class was presented by the Rev. O. Valentine, who is the priest in charge of the parish during the absence of the Rector in Europe.

Illinois.—Hitherto the Mission Church of the Good Shepherd, Millard avenue, Chicago, has been obliged to use in administering Holy Baptism a common wash-bowl, but it will soon be so no longer. A dear child of the Kingdom, not yet eleven years old, was very much concerned in seeing the consecrated water placed in a vessel of common use, so she set herself to remedying it. A society was formed at the beginning of the past Lent, of the little girls all below thirteen, and it met regularly each week, for needle-work of various kinds. Last week a fair was held by these children, and \$40 was realized by their industry. And now a font will be seen in the neat little church at Millard avenue. But more cheering still, though Lent is past, still this society of little workers will live; they will continue to have their weekly meetings. May many more be constrained to follow in the footsteps of these dear children. Miss Julia T. Perrin is President, Miss Christine Caryl is Vice-president, and Miss Gertrude Briggs Secretary of this society of "Sowers and Reapers."

On the morning of the 3rd of April, the tower of Christ Church, Streator, was struck by lightning and torn in pieces, the lumber and shingles being thrown on all sides for 300 feet distance. The miners of the city being out on a strike it will be difficult to raise money to rebuild it. There was no damage done to the church inside except to the plaster between the tower and the church.

Though Grace Church, New Lenox, has lately lost several contributors, during Easter week, they doubled their pledge for Rector's salary, and offered further to take a less number of services if he would continue in charge of the work. Their Easter offerings amounted to nearly \$400, \$300 of which was to build a tower in memory of the late Senior Warden and his wife. The balance is toward a pipe organ fund.

The Ladies Society of Emmanuel Church, Rockford, have purchased a Rectory.

Although still suffering from his recent illness, the Bishop visited St. James' Church, Chicago, on last Sunday and confirmed a class of thirty, presented by the Rector, the Rev. W. H. Vibbert, S. T. D. This Confirmation had already been postponed owing to the death of the Bishop's father, and he was unwilling to keep the candidates waiting any longer.

Wisconsin.—The semi-annual Convocation of the La Crosse District, held its session in Christ Church, Chippewa Falls, April 10-13. A part of one day was given by the Bishop and clergy to visiting the Church Hospital in that city. The Bishop appointed an opening service on Sunday, the 15th, in the newly purchased church building in Prescott. On Easter day an Altar cross in memory of Miss Eleanor Hull, was given to the Church in Oconomowoc; and on the occasion of the Bishop's visitation at Watertown, a memorial cross to Mrs. Clark, was placed on the Altar.

Texas.—On Wednesday, the 4th inst., the thirty-fourth Annual Council of the Diocese met in the Church of the Epiphany, Calvert. The opening sermon was preached by the Rev. H. Howard, from the text, "Fight the good fight of faith." It was a splendid exposition of the Church's position, as the sole holder of the True Faith. We had arranged for a full report of the proceedings of the Council, but it had not come to hand up to the time of going to press.

Mississippi.—Before Bishop Thompson left New Orleans on the occasion of his recent visit, the ladies of his former congregation handed him a purse of \$400, as a parting evidence of their affection.

The Grenada Sentinel pays a very warm tribute to the Rev. W. C. McCracken, who has just resigned the Rectorship of All Saints' Parish in that town. After speaking of the success which has attended his work, the Sentinel says: When in 1878, the yellow fever broke out here, he came forward with a fearless dedication of all his mental and physical resources, that seemed even sublime in that dark hour of trial, when the bravest faltered and the purest trembled. For months his wiry form was on the go, encouraging the well, administering to the sick and burying the dead, without reference to ecclesiastical preferences or social conditions. The rich and the poor alike, received his spiritual counsel and enjoyed his personal attentions. Lapse of years sometimes wipes from the tablet of memory gratitude that should burn with pure and steady light, but until time shall level the graves of the precious dead in our cemetery, and shall destroy the dismal marks of the black angel that brooded in gloomy silence over our town for three months in '78, the name of W. C. McCracken must live green in the grateful recollections of many of our people."

Iowa.—On Low Sunday, after Evensong, the Bishop of the Diocese administered the Apostolic Rite of Confirmation to six candidates in the Church of the Holy Cross, Keokuk, presented to him by the Rev. George Howard Somerville, Priest in charge, making a total of thirty-three since last April. The church was tastefully decorated, every available seat occupied, and the service was most heartily rendered.

AID FOR NASHOTAH. Do not forget this venture of the Church's early missionary zeal. We need means to support Professors and Students. The daily mail is our only source of supply. May God put it into your heart to send us help! Address the Rev. A. D. Cole, President, Nashotah, Wis. E. R. Wellen, Bishop of Wisconsin; Wm. E. McLaren, Bishop of Illinois; J. H. Hobart Brown, Bishop of Fond du Lac—Executive Committee. A. D. COLE, Pres. Nashotah House. Nashotah, Waukesha Co., Wis., March 7, 1888. SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Eliza Whitteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.

Colorado Springs and Manitou as a Health Resort.

By E. F. TENNEY, President of Colorado College. I have long hesitated about throwing my personality into any emigration scheme, but it is now fifteen years since I first resided in Colorado, and during all the years in my Eastern home I have had occasion to know much about the State, and it is now more than six years since I have made my home in Colorado Springs; and I am fully persuaded that I can do no better service to mankind than to urge certain people to go to Colorado, and if they must go to Colorado to Colorado Springs, which is the most home-like town I have ever seen in the West, or to Manitou, for near neighborhood to mineral waters of surpassing merit.

- Who should Move to Colorado. a. I do not advise any man, woman or child who is in good health and earning a comfortable living, to go West, to any part of the West. Uneasy moving is not commendable. b. If persons are poor and wish to go West to engage in agricultural pursuits, they should go to Kansas, Dakota, or some portion of the country where wheat lands are cheap. c. Agricultural lands in any country where irrigation is required are more expensive than elsewhere, and more capital is needed; but the markets are near at hand and crops will always demand good prices. d. The Colorado grazing industry is very remunerative, but requires capital. e. Young men without families to support will find more openings for business in a new country than in an old one. f. No one ought to go into a new country depending upon finding immediate employment. There must be means sufficient to sustain one for a few months until work opens. g. No one ought to look for employment in a new country unless able and willing to do any work that comes to hand.

Colorado as a Health Resort.

- 1. A high altitude is not, usually, favorable to organic diseases of the heart. 2. Persons in advanced stage of quick consumption, with lungs softened, ought not to go to Colorado. The rarity of the atmosphere will only hasten the crisis. 3. Persons suffering from chronic consumption are likely to live longer and more comfortably by residing in Colorado. 4. Those who have had slight hemorrhages, or who have constitutional tendencies to pulmonary disease, bronchial affections or asthma, will certainly derive advantages from the Colorado climate. 5. There is absolutely no need of dying of consumption if one will try the climatic prescriptive. 6. The climatic cure is not always certain, but the chances are greatly in favor of cure. 7. Life insurance tables and government reports show that upon the Atlantic seaboard from thirty-three to forty, and in some localities even fifty per cent. of the deaths between the ages of twenty and forty are caused by consumption. There is no doubt whatever that these people might be rescued if they would arise and flee for their lives in the incipient stages of disease, or before disease takes hold upon them. The Colorado towns and farm lands would be crowded with people if one-tenth of those who would be benefited by residing there were to go and find permanent homes. 8. Persons suffering from nervous debility are, usually, renewed and built up by residence in Colorado. The tonic properties of the Iron Ute Spring, at Manitou, give it easily the first rank in the upbuilding of enfeebled constitutions. 9. Those whose health has been seriously impaired by malarial disorders regain full vigor in the New West.

Manitou and Colorado Springs as a Summer Resort.

Those who visit Colorado in the summer find as perfect a change of climate and scenery as if they were to go to California. The summer nights are not only cool, but cold before morning. A vast number of people from the valley of the Mississippi visit this region in the summer instead of going to Eastern mountains or the sea-shore. Manitou and Colorado Springs are to the west what Saratoga Springs and the White Mountain region are to the East.

Colorado Springs as a Winter Resort.

Those who are benefited by a cool, bracing atmosphere will find a vast amount of sunlight in Colorado, and the weather is milder at Colorado Springs than at Denver, or at any other point north of the "Divide." The hours of sunlight are longer than at Manitou. Four to five days of every week, taking the season through, upon an average, may be depended upon as days of bright, warm sunlight, and invalids can get out between ten and four o'clock. The early mornings and the evenings are usually cool, and the nights are cold. There are each winter two or three cold snaps, when the mercury drops ten to twenty degrees below zero. People need warm houses and warm clothing; but the average winter is filled with sunshine; there will, however, be rough, windy days enough to house the feeble perhaps two days in a week upon an average. November and March are not usually good months. There is rarely any snow in Colorado Springs; two inches in the autumn and two inches in January, each lying upon the ground scarcely three days, is the record of the winter of 1883-4; the same season witness heavy snows everywhere north of the "Divide" between the Arkansas and the Platte. There is, at Colorado Springs, usually a foot of snow in March, lying upon the ground ten days. There is absolutely no rain between the first of September and the first of March. The soil is of such a nature that the moisture sinks away immediately. There is never any mud except for a day or two after the March snow. The natural roads of the country are the finest in the world. New comers who are feeble need horses' legs more than their own. The altitude is not at first favorable for walking. It is more needful to make sure to get abundance of good food in a rare atmosphere than in one more dense.

Colorado College as a Health Resort for Students Needing a Climatic Change. The experiment has been so far made as to prove beyond all doubt that students who in the East drop out of their work on account of asthma, bronchitis and incipient consumption, may as well not carry forward their studies and live out their days by going to Colorado. Colorado College plans to care for such pupils. By pursuing a part of their studies at first, by doing four years' work in five or six, by living out of doors, by allowing the climate to get at them, they need not die or be seriously ill. The college authorities have made special provision to meet the wants of such pupils. The college is well appointed and is

doing good work, in the fitting school, and in classical, literary and scientific courses. Great pains has been taken to provide a good Christian home for young men and for young women, at moderate cost; and the medical attendance in town is as good as may be found in the country.

Self Help. There is not a boy or girl in the United States who cannot earn his or her way through a good course of liberal study, if able and willing to work. The labor plans of Colorado College are so far systematized that energetic young people can certainly earn a good education if they will. It is patent that those who go to Colorado for health reasons cannot earn their way. Those who go because they are well and willing to work, and find it hard to make their way through expensive colleges in the East, and who desire to become citizens of the New West, "to grow up with the country," will do well to help themselves in Colorado College.

The Colorado Springs Investment and Improvement Company offers garden tracts and town lots to those who, for considerations of health, need to make homes in Colorado, and offers also good board, rooms or rentals at moderate prices to those who need temporary quarters while determining the question of a removal to a health-giving country. Good board and rooms, at a moderate price, may be found at any time by writing to the Columbia Club; or, at a higher cost, to the Antler, which is one of the finest hotels in the country.

Colonization.

The Colorado Springs Investment and Improvement Company has for sale town lots to the extent of ten miles of street frontage in the neighborhood of the College, and some hundreds of acres of excellent garden lands. Market gardening is very profitable, for the supply of hotels and non-producers. The town of Colorado Springs has been built upon the "Colony" plan, six thousand people residing where ten years ago the antelopes were feeding. The Investment Company has now, by opening a new irrigating ditch, brought into market more than fifty city blocks, to be sold at very moderate prices, compared with the older portions of the town. The town is not surpassed by any town upon this continent in quality of population. It is a temperance colony, with good schools, and full churches ably manned. The new lands offered by the Investment Company are so planted as to give the largest facilities for a college town in the future. It is the aim of those concerned in this enterprise to plant here the Oberlin of the New West, a Christian colony and a college town.

The Colorado Springs Company Lands.

The Colorado Springs Company, the original owner of the town site—whose generous gifts of endowment lands to Colorado College have proved of great value—is still in possession of half a million dollars' worth of the best lots in the city, and of outlying garden lands, and of the villa sites in Manitou. These are sold at very reasonable prices. There is no land agent in the country with whom strangers may more safely deal, and on whose statements more confidence may be placed than George H. Parsons, Esq., the Secretary and Treasurer of the Colorado Springs Company. Full information in regard to real-estate, the purchase or rental of houses, may be obtained of A. L. Lawton, Wells & Sharpless, F. G. Rowe, or Charles H. Mills, gentlemen well-informed and most honorable in business transactions. Walter M. Hatch, Esq., the President of the Colorado Springs Investment and Improvement Company, will correspond in relation to the lands of the Colorado Springs Investment and Improvement Company. I shall be very glad to give more full and particular information to any who will write me at Colorado Springs, Colo., or 9 Congregational House, Boston.

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