

The Living Church.

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

VOL. VIII. No. 47.

CHICAGO, SATURDAY, FEBRUARY 20, 1886.

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[The above Picture shows a person using the Pillow-Inhaler.]

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It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the **PILLOW-INHALER**, for *say eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is *breathed in, not swallowed*, and goes right to the diseased parts. The testimony to its results is beyond all question, as attested by the experience of thousands.

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Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." **Mrs. J. Gregg**, Lowell, Mass., writes: "My children have repeatedly taken **Ayer's Cherry Pectoral** for Coughs and Croup. It gives immediate relief, followed by cure." **Mrs. Mary E. Evans**, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using **Ayer's Cherry Pectoral**, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in **Ayer's Cherry Pectoral**." **Mrs. Wm. C. Reid**, Freehold, N. J., writes: "In our family, **Ayer's medicines** have been blessings for many years. In cases of Colds and Coughs, we take

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The Living Church.

SATURDAY, FEB. 20, 1886.

DISCORDS.

BY FLORA L. STANFIELD.

An earnest pupil wearily intent
Upon the measures of a little song;
A patient teacher with dim vision bent
Upon the slender hands that move along,
Interpreting vagaries which were born
In a musician's heart one happy morn.

"Songs Without Words," upon the printed
page,

Speak of the master, dear beyond com-
pare;
Songs without words, like wild birds in a
cage

Flutter and fall upon the drowsy air;
The reason why the teacher's sight is dim
Is that one day such songs were sung to
him.

A tiny frown upon the pupil's brow,
A crash upon the old piano's keys;
"There is none wise enough to tell me how
To find the harmony in chords like these;
Poor Mendelssohn was surely half insane
To spoil with faulty tones so fine a strain!"

"My child," the teacher answered, "'tis the
ears
We listen with that makes the music
sweet,

He with untutored senses never hears
The tones which make the melody com-
plete.

This rule remember for your future good:
Grand harmonies are discords understood.

Our lives like measures of the master's song
Have jarring notes, at which we, too, ex-
claim,

"God did not fashion sounds so wildly
wrong
As are these discords, and He will not
blame

The one who sees no possible design
In such a wasted life as this of mine."

We tread a flinty path and cannot find,
The beauty in the mystery of pain;
Perchance the dust of labor makes us blind,
We miss the road and find it not again,
And when the angels tell us of the way,
We murmur "Discord!" at the words they
say.

The tender counsel of an anxious friend,
The calm reproof in phrase of Holy Writ,
The pleading eyes of one who would amend
The tangled stitches our weak hands have
knit;

Songs without words upon the air they fall,
Words without song we call them, one and
all.

It may be that we shall not comprehend
The subtle chords which so offend us here,
Until we loose our sandals, as we wend
Our way to Paradise, its portals near,
Where many a wandering minstrel wakes
to find

That he has left earth's discords far behind.
South Bend, Ind., 1886.

NEWS AND NOTES.

THE Rev. Dr. Nicholson has declined
Nashotah. "In this connection, it may
be stated," says *The Young Churchman*,
"that recent rumors that this work was
to be dissolved, or 'amalgamated' with
any other theological seminary, were
entirely without foundation."

"REVEREND FATHER," says *The
Church Helper*, "is an authorized title in
the Church. See the Ordinal. Right
Reverend Father is a civil title unknown
within the covers of the Prayer Book.
Yet nine clergymen out of ten, when pre-
senting candidates for Confirmation
will say, 'Right Reverend Father in
God.'"

THE daily papers have published a
confirmation of the report in regard to
Bishop Hannington's death. They state
that the London Missionary Society has

received advices from Zanzibar to the
effect that two men who have returned
to that place from Uzegena report that
they saw Bishop Hannington with fifty
men of his expedition taken out for ex-
ecution.

IN Jamaica a numerous accession to
our Communion has taken place at
Clarendon, 2,000 persons, previously
Baptists, joining in a body. They are
all of the peasant class, and very poor,
but are zealous in Church matters, vie-
ing with each other in giving labor and
providing materials. Without external
aid they have already erected a mission-
room, but now they have obtained a
grant from the S. P. C. K. towards a
good church of stone.

THERE are many of our readers who
have never before been privileged to
celebrate the sixth Sunday after the
Epiphany. It is twenty-seven years, if
we remember correctly, since the Epiph-
any season has required the use of all
the collects, gospels, and epistles pro-
vided. We should consider, also, that
many of us cannot hope to celebrate
this Sunday again, in the Church Militant.

THE Queen recently received at Os-
borne the Rev. C. Mansfield Owen,
Vicar of St. George's, Edgbaston, and
the Rev. R. A. Pearce, the only ordained
deaf and dumb clergyman in the Church
of England. Mr. Owen some years ago
started a mission among the deaf and
dumb in Hampshire and the Isle of
Wight, and the movement is now suc-
cessfully carried on by Mr. Pearce, a
number of beneficial agencies being as-
sociated with it. Services and preach-
ing are conducted entirely in the sign
language. Mr. Owen, who personally
prepared Mr. Pearce for ordination, is
still chaplain and hon. secretary to this
singular mission, in which her majesty
has evinced no little interest.

AGAIN the nation has been called to
mourn a brave soldier and a noted mil-
itary leader. The death of Gen. Han-
cock adds still another name to the now
rapidly lengthening list of the coun-
try's honored dead. Gov. Lee of Vir-
ginia renders this tribute: "Virginia
and the South will deeply regret the
death of a generous soldier, a courteous
gentleman, and a strong, firm, and con-
stant friend." The deceased soldier
was a member of our Communion. The
simplicity of the ceremonies at the fu-
neral is worthy of note and commenda-
tion. The service at Trinity church
was the simple order for the Burial of
the Dead. There was no sermon or
eulogy. The troops that escorted the
remains were those that had served un-
der the dead soldier, and they went as
mourners, not to make a funeral pa-
geant.

MR. RUSKIN puts in a plea for the
consideration of Irish virtues and pec-
uliarities in any schemes which may
be put forward for the better govern-
ment of the country. The author of
"The Seven Lamps" says that, first,
the Irish are an artistic people, and can
design beautiful things and execute
them with indefatigable industry; sec-
ondly, they are a witty people, and can
by no means be governed by witless
ones; thirdly, they are an affectionate
people, and can by no means be gov-
erned on scientific principles by heart-
less persons. Mr. Ruskin observes fur-

ther, that as Scott is the authority for
Scotch character, Maria Edgeworth is
the authority for Irish; and that her
three stories of "Ormond," "Ennui,"
and "The Absentee," contain more es-
sential truths about Ireland than can
be learned from any other sources what-
soever.

THE death is announced of the Rev.
John Tulloch, D. D., for 32 years the
Principal of St. Mary's College, Univer-
sity of St. Andrews, and one of the
foremost Scotch writers and lecturers
on theology and religion. He was in
his sixty-third year. Dr. Tulloch first
attracted attention as a writer by his
articles in the *British Quarterly Review*
and the *North British Review*. In 1855
he received the second of the great
Burnett prizes, amounting to £600, for
an essay on "The Being and Attributes
of God," which was published under
the title "Theism." Among his more
important published works are: "Lead-
ers of the Reformation," "English Pur-
itanism and its Leaders," "Christ of
the Gospel, and Christ of Modern Crit-
icism," and "Rational Theology and
Christian Philosophy in the Seventeenth
Century," an exhaustive work in two
volumes. He also contributed many
valuable articles to the *Edinburgh Re-
view* and the *Contemporary Review*,
among which was a series of papers on
"Liberal Churchmen" and "The Cam-
bridge Platonists of the Seventeenth
Century."

AN interesting phase of the Bell-Cox
case, which reflects some credit upon
the Bishop of Liverpool, comes to light
in *The Liverpool Post* of January 30th.
It seems that Mr. Hakes, the prosecu-
tor, a Romophobic from his youth, is
not satisfied with a legal decision
against the incumbent of St. Margaret's,
but thirsts for clerical blood. He can-
not stand it to see Lord Penzance
treated with contempt, and he urges
upon the Bishop of Liverpool the degra-
dation of the ritualistic clergyman, and
the removal of the curate who is going
on about as Mr. Cox did. The Bishop
declines to eject Mr. Paine, the curate,
and says that he had hoped that the pro-
moter would be satisfied with the deci-
sion in his favor, without proceeding to
enforce personal penalties against Mr.
Cox; that in the present stage of the
proceedings against Mr. Cox he con-
siders it would be ungenerous and un-
fair to entertain proceedings for the re-
vocation of Mr. Paine's license if he
(Mr. Paine) should resolve to be guided
by his incumbent's wishes during the
suspension of the latter, and that he
must decline to force a stranger upon
an unwilling congregation with the aid
of the secular magistrate. His lordship
thinks Mr. Hakes may well be content
for the present with having obtained a
judgment condemning the excess of
ritual at St. Margaret's, and declines to
be a party to any harsh and impolitic
proceedings in a case where it appears
to him that some patience and consid-
eration for conscientious feelings should
be exercised. But the inexorable Hakes
still clamors for his pound of flesh, and
writes to the Bishop:

My solicitor has directed your lord-
ship's attention to summary processes
that are available to deal with Mr. Cox
when he intrudes into the church, now
that it is under your immediate control.
In hesitating to avail yourself of these
methods you have doubtless been in-

fluenced by a kindly feeling towards
Messrs. Cox and Paine, but the result
is that I am placed in a difficulty, and
Mr. Cox is exposed to danger of impris-
onment; for I am advised that in the
existing suit it is not certain whether I
shall obtain sentence of deprivation,
and the only means of carrying the ex-
isting suit to a conclusion, so far as as-
certained, is directly to seek the im-
prisonment of Mr. Cox. I earnestly ap-
peal to your lordship to help me in the
present dilemma. If you leave me to
shift for myself I shall feel I have seri-
ous ground for complaint against your
lordship, for I cannot conscientiously
acquiesce in Mr. Cox's contempt of the
Royal Supremacy; but I must instantly
apply for the enforcement of the sen-
tence of suspension, even though the
law shall require the imprisonment of
Mr. Cox before his deprivation. The
proofs of Mr. Cox's further contumacy
are now in the hands of counsel, with
instructions to settle the necessary ap-
plication.

Mr. Hakes makes another appeal,
which, however, the Bishop of Liverpool
refers, with the previous letter, to his
solicitors, declining during the continu-
ance of the suit any personal communi-
cation.

AMERICAN CHURCHMEN

VII.—THE RT. REV. WILLIAM STEVENS
PERRY, S. T. D., LL. D.

A few years ago Iowa was in "the
great West," a new country, of bound-
less promise and undeveloped wealth.
The visitor to-day finds it a magnificent
domain, enterprising, thrifty and pro-
gressive. Among the foremost agencies
of beneficent influence in the formation
of this new State has been the Apostolic
Church, under the administration of
the wise master-builders who have been
called to the Episcopate. The first
bishop, Dr. Henry Washington Lee, for
twenty years the leader of the Church
in this rapidly developing State, left as
a monument of his zeal the beautiful
cathedral church and the fine episcopal
residence of Davenport, with the found-
ations of a collegiate school, Griswold
College. Ten years ago the present
Bishop of Iowa entered upon his work,
and the results to-day witness to the
ability and fidelity with which he has
discharged his trust.

Davenport is a beautiful city, rising
from the west shore of the Mississippi,
extending for miles along a majestic
bluff that overlooks the river, the Island
where the flag of the U.S. Arsenal floats,
and the thriving city of Rock Island on
the Illinois side, with which it is con-
nected by an iron bridge. Through it
passes the great line of the Rock Island
and Pacific Railroad, connecting with
both oceans, and at this point many
other roads converge. The situation
is advantageous for business, charming
for outlook, and favorable for health.

To this see city of a State possessing
the possibilities of an empire yet un-
formed and chaotic, Bishop Perry came,
ten years ago, to continue the work of or-
ganizing institutions, building churches,
and directing means and forces inade-
quately supplied by the Church for the
evangelizing of the rapidly increasing
population.

There is, perhaps, no finer episcopal
residence in the land than the one in
which the Bishop of Iowa resides, and
where his devoted wife dispenses grace-
ful hospitality. Passing by a beautiful
street, up the bluff, till we reach an
elevation of nearly 200 feet above the
river, we come to the "cathedral close."

Here are ten acres of land in the heart of the best residence quarter of the city, upon which are located the cathedral and its accessories. We enter by a gate at the corner, and before us, bordered by a wide lawn, is the Bishop's house. It is a brick building, half-covered with vines, and against the back-ground of the stone cathedral it presents a picturesque appearance. The visitor is not left in perplexity about the place of entrance; a vine-clad porch extends a welcoming shelter, and "the latch-string" is out. Within the door, we seem to have the whole house open to us. Dining-room, drawing-room, parlor, library, all are seen through the draped door-ways, and not a barren or uninviting spot meets the eye. While the Bishop's family circle is not blest with children, it is seldom without guests. The good house-wife delights in the society of the young, and some relative or friend is often a permanent guest. The capabilities of the "palace" for the entertainment of transient visitors seem unlimited.

Before proceeding with our genial host to inspect the cathedral and other diocesan institutions, we must note the splendid collection of books with which every available space is filled. It is a rare feast of which we have no time to partake. There are over 13,000 bound volumes, and as many pamphlets, stored upon the shelves that cover nearly all the walls from floor to ceiling. Many of these are rare and costly. In this collection there are about ten thousand titles relating to the American Church and to American secular history. Out of these, Bishop Perry has extracted material for the Church History which has recently been issued, and upon which he has been engaged during several years. How it is possible for a bishop to produce such a work "on the wing," is a marvel to all who appreciate the magnitude of the task. Most of it, we are told, was mapped out on the cars, in long missionary journeys, the writer being thoroughly possessed of the mass of facts which had only to be verified by reference afterwards to familiar books. This great collection of books and pamphlets relating to our national history is for sale, to make room for books relating to other work upon which the Bishop is engaged. It is valued at \$10,000. Here is a good bargain for the Newberry library!

But Bishop Perry is not a "book worm." He is a practical western bishop, intent upon the Master's work in that part of the vineyard which has been given him to cultivate. During his episcopate of ten years the number of his clergy has doubled, and communicants, parishes, capital, and revenues have increased in the same proportion. Over \$50,000 of indebtedness has been paid off; about thirty churches and chapels have been built; thirteen rectories have been provided; about \$6,000 is in hand for the founding of a hospital in Davenport; a hospital in Cedar Rapids is working on an outlay of \$40,000; and one in Des Moines on a foundation of \$10,000. The Church property in Davenport is worth at least a half a million. It includes the cathedral close, its buildings, and the grounds and hall of St. Catharine's School.

The Church in Iowa, during the last decade, has increased in larger ratio than the population. The State comprises about 55,000 square miles, and contains nearly two millions of population. It is too vast for the oversight of one bishop; it is too weak in ecclesiastical foundations to be divided.

A visitor making a tour of inspection

of all the buildings devoted to Church work under the Bishop's direction must be prepared to devote considerable time. Space will not allow here such a description as would be adequate. Lee Hall, near the bishop's house, is occupied by professors and students of the Theological School. Dean Hale also has rooms here and a library especially rich in liturgics. The cathedral forms the striking centre of this group, and is really a beautiful building, one of the best designs of Edward T. Potter. Its cost was about \$75,000, the greater part being given by friends outside the diocese. It is gothic in style, with clerestory, nave and aisles, and deep apsidal chancel; tower and spire are to be added. The altar is handsomely furnished. Ely House is a comely building to the north, erected by Mrs. Caroline D. Ely, for the professorship founded by her late husband. The main educational building is Wolfe Hall, opposite the west front of the cathedral, at some distance and separated by a street which divides the cathedral property. Near by, in this street, there is a handsome monument to the soldiers. Wolfe Hall perpetuates the memory of the late John David Wolfe, to whom and to whose daughter the Church in Davenport owes so much. Here are the study and recitation rooms, library, cabinets, etc., and from the high cupola may be had as magnificent a view as perhaps can be found over half a continent. Just completed, and more modern and attractive in its appearance and appointments, is Kemper Hall, where the head-master and the grammar-school boys find a delightful home. In this building, full scope has been given to the Bishop's taste and practical sense, and the marvel is that so much and so well could be done with \$25,000. It is the admiration of all visitors. The school and house are well managed by the Rev. P. C. Wolcott and his good wife, while the Bishop and Mrs. Perry take as much interest in the boys as though they belonged to the episcopal family. Sheldon Hall completes the group of buildings gathered around the cathedral. It is a handsome residence, the home of the senior professor of Griswold College, David S. Sheldon, LL.D., who has been connected with the college from the first, and is a scholar of unusual attainments and wide reputation.

But a visit to Davenport ought not to be concluded without a glimpse of St. Catherine's Hall, an elegant building, pleasantly situated, about a mile from the cathedral, where thirty or forty girls are educated under the wise supervision of Miss Rice. In adapting and enlarging this mansion to meet the needs of a boarding school, Bishop Perry has again shown admirable taste and skill, and in bringing the school to such a speedy and complete success, he has achieved a result perhaps beyond previous records of educational enterprises. In all respects of home and school management, provision, and discipline, St. Catherine's is worthy of praise and confidence.

Bishop Perry ought, indeed, to be a happy man, and such he appears to be. He is always cheerful, though amid so many and so bright rewards of his wise labor there is still much care and toil from which a heart less brave would shrink. During his episcopate he has carried through six law-suits in defence of Church property and Church principles, winning them all; he has deposed several clergymen, on their own admissions, without trial; he has issued a monthly paper; travelled more than

15,000 miles annually; bought, built, furnished, sold, repaired, negotiated, invested, borrowed, paid off, and a hundred other secular things, besides the care of churches and schools, and the writing of the history of the American Church, and other books.

Yes, Bishop Perry is a cheerful man and a busy man, and though he wears an episcopal "apron," is very far from being affected or foreign in air and manner. He stands his work well, looks almost as young as he did ten years ago, and his voice rings out, as clear and strong as ever it did when he was secretary of the General Convention. Of that body he has been a member since his ordination, nearly thirty years. Bishop Perry is a nephew of Bishop Stevens, was reared a Congregationalist, confirmed at the age of nineteen, graduated at Harvard in 1854. It would require too much space to enumerate here all the valuable publications from the pen of this gifted prelate. Besides his last great work above referred to, the following may be noted: Documentary History of the Church, 2 vols., in which he was co-editor with Dr. Hawks; The Churchman's Year Book, 1870, 1871; Historical Collections of the American Colonial Church, 3 vols.; Historical Notes and Documents, illustrating the Organization of the Church in the United States; Journals of the General Convention, 1785 to 1835, 3 vols.; Hand-book and Journals of the General Convention; many sermons and addresses, and many books edited and prefaced. The Bishop of Iowa, though still in the prime of life, has discharged with credit the duties of rector, college professor and president, secretary of the General Convention, editor, author, bishop, and historiographer of the Church.

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

NO. VIII.—ST. CYPRIAN AND THE CHURCH AT CARTHAGE.

Between the promontories of Hermaeum and Apollo, the Mediterranean forms a spacious bay upon which stood that emporium of commerce, that city of vast resources and immeasurable wealth, that city of mythological and historical renown, that ancient rival of Rome, called by its founders, *Carthada* or the New City. This little Tyrian colony had increased with the flight of years, until its position as an African sea-port was unsurpassed. Situated as it was, with the great sea before it, and the far-reaching desert of sand beyond it, the city commanded both naval and inland commerce. Obtaining from the interior of Africa, slaves, precious stones, ivory and gold, the Carthaginians offered them in exchange for products brought them from beyond the sea. The wealth of Carthage, the magnificence of her buildings, her great naval and military power, her lofty citadel containing three hundred elephants, four thousand horses, and forty thousand foot-soldiers, made her indeed a most formidable rival to the power of Rome.

The names of the evangelists who first gave the much needed Gospel to Carthage are involved in obscurity; though there are traditions that tell of Simon of Cyrene, and Simon Zelotes, bringing the Good Tidings to this pagan shore. Near the beginning of the second century, missionaries from Rome founded the See of Carthage, and set up the cross, the standard of the Faith, praying that it might supersede the worship of the dread *Astarte*, Queen of Heaven, and of the beloved *Melkarth*, the tutelary deity of the city.

The progress of the Church at Carthage was rapid and brilliant, but brief. Tertullian appears in the foreground bravely defending the Church before her accusers, and wielding a potent influence throughout Christendom. But, alas! that mighty intellect succumbed to heresy, and the great champion of the Faith is condemned at Rome, and doubtless anathematized in the Carthaginian councils. Nevertheless his writings were invaluable to the Church. Cyprian and Augustine were great admirers of his works, and followed him, save when he would lead his disciples into error. The middle of the third century found the Church at Carthage beset with many internal disorders, far worse than persecution; and a strong hand, and a cool, clear intellect, were needed to reform the errors and abuses which had crept in among the clergy and laity. The character of the Carthaginians was warm, impassioned and impulsive, and, under the fierce rays of the African sun, differences which would be slight and pass away in another climate, there would result in perpetual feud.

At this time there lived in Carthage a wealthy, luxurious, self-indulgent professor of rhetoric. His influence was wide, his retinue of servants large, his attire gorgeous and fanciful, and his intellectual powers unsurpassed. To seek pleasure was his highest aim; and surrounded with all that a fashionable pagan world could offer he deemed himself blest by the gods. Who would have selected him as the one destined by Providence to direct the affairs of the Church, and guide her safely by the rocks and shoals of pride and heresy into the peaceful harbor of humility and truth? Surely human choice would not have fallen upon him any more than upon Saul of Tarsus when on his way to Damascus. But suddenly the scales fell from the eyes of Cyprian as from those of the great Apostle, and he saw the light from Heaven shining with its all-searching rays. Cæcilius, a presbyter, prepared him for Baptism; and Cyprian was so grateful to him that, when he received the sacred rite, he added to his own, the name of his teacher. His name in full was Thascius Cæcilius Cyprianus. While a catechumen he distrusted his own strength, and did not realize how great the grace given in Baptism would be. But after receiving it he speaks thus: "When my past sins were washed away by the waters of Baptism, the pure light from above infused itself into my whole spirit: when my second birth of the Spirit had formed in me a new man, all at once what had been doubtful before, became certain; what had been shut was opened; that was easy which before was difficult, and that only difficult which before was impossible."

Cyprian took Orders, and had been but a short time priest, when Conatus, the bishop, died; and to his amazement he was almost unanimously elected to fill the vacant chair. His humility was so great that he felt himself unworthy of the position, and so secreted himself in his house to avoid the importunities of the people. But they guarded every door by which he might escape, and at length he was forced to accept the appointment.

The policy Cyprian adopted in dealing with the troublesome elements in the Church was a wise one. All could not be straightened out at once, and he felt that the terrors of a persecution alone could rectify the abuses of the time. More than one dream foretold to his busy brain the impending doom

and Cyprian in Carthage and Origen in Alexandria felt that a time of sifting was near at hand. The former dreamed that a voice from heaven commanded the people to pray: but alas, their voices jarred one with another, and there was no unity and no harmony in their prayers.

The fatal day arrived. Decius usurped the throne of Rome, and issued an edict against the Christians. The news reached Carthage, and Christians and pagans alike, but with different emotions, were roused by the intelligence. Fabian, Bishop of Rome, had fallen under the hand of the Emperor, and none might hope to escape. The passionate mob, jostling each other in their mad career, rushed to the market-place and with one cry demanded that Cyprian should be seized. "Cyprian to the lions, Cyprian to the wild beasts" echoed and re-echoed through the crowded thoroughfares. His presence in the city exasperated the heathens, and while he was there the Christians were in the greatest danger. The desire of the Bishop was to depart and be with Christ, which he knew was far better for him. But he would do nothing without Divine guidance. That he sought: and the text, "When ye are persecuted in one city flee to another" came to his mind with especial meaning, and he saw that although against his wishes, he must withdraw. The pagans assembled in council, offered rewards for the seizure of Cyprian, confiscated his goods, and appointed a day when all must sacrifice to the gods or perish.

Cyprian kept watch over every lamb of his flock, and wrote letters of counsel and entreaty to all. The persecution was indeed a time of sifting. Many denied Christ immediately, but others only when under extreme torture. Those who offered to idols were called, *sacrificati*; those who consented to burn incense before the statue of the Emperor, *thurificati*; and those who were base enough to purchase papers declaring that they had sacrificed, were termed, *libellatici*. Myriads apostatized, yet there were many who were faithful; and the prisons were crowded with those who were tortured, but who were not permitted to gain the glory of a martyr's death.

During the two years that Decius reigned, the persecution never ceased, but after his death the Church had rest for a season. Cyprian came back joyfully to his beloved flock, from whom he had been separated against his wishes. But what a scene meets his eyes in the streets of Carthage. What is it that falls upon Christian and Pagan alike; and sweeps like a scourge through the city, sundering all natural ties, and depriving the dead and dying of the respect due them from the nearest kin?

The demon of the plague hath cast
From his hot wing a deadlier blast.
More mortal far than ever came
From the red desert's sands of flame!
So quick that every living thing
Of human shape, touched by his wing,
Like plants, where Simoon hath past
At once falls black and withering!

Here is Cyprian's opportunity for revenge. The heathen lie dead and dying in the streets of Carthage. Mothers turn away from their dying children; children force their expiring parents into the streets.

And oh! to see th' unburied heaps
On which the lonely moonlight sleeps!
The very vultures turn away
And sicken at so foul a prey!
Only the fierce hyena stalks
Throughout the city's desolate walks
At midnight, and his carnage plies.

Cyprian summons the Christians, and exhorts them to treat the heathen ac-

ording to the Gospel precepts. The words and example of their bishop roused them, and they went forth to duty and probably to death. Glorious indeed was Cyprian's revenge upon the heathen.

Gallus, who became Emperor after the death of Decius, was himself soon succeeded by the censor Valerian. He was at first favorable to Christianity, but under the influence of Marcion, a magician, he changed his views and issued an edict banishing all the clergy. Cyprian was sent to a little village on the Lydian bay, where he remained some time in exile. He was visited by Pontius, his deacon and biographer, who says Cyprian was so holy that angels would have been sent to minister to his wants had he been consigned to a desert, instead of to the fertile grove where he found him. Cyprian was finally recalled and permitted to remain a brief time with his disciples. Then he was seized and carried to prison. The news that he was apprehended spread like wild-fire through Carthage, and none remembered his self-denying care of them during the plague. All that was forgotten in their joy that their old enemy was at last to be brought to trial. Christians and heathen alike gathered to see him, the one from love and anxiety, the other from hatred and malice. The walk from the prison to the place of trial was long, and the scorching September sun fell upon the head of the aged saint as, surrounded by the rabble, he was hurried through the streets. One Christian soldier eager to obtain some memorial of so holy a man, offered him fresh apparel, but he declined saying such inconveniences would doubtless be over forever that very day. The trial was short. The governor, Galerius, said: "Art thou Thascius Cyprian, the bishop of so many impious men? The emperor commands thee to sacrifice." Cyprian answered, "I will not sacrifice." "Consider well," said the proconsul. The saint only replied, "Execute your orders, the case admits of no consideration." After a brief consultation with his advisers, the ruler delivered this sentence: "Thascius Cyprian, thou hast lived long in thy impiety, and assembled around thee many men involved in the same conspiracy. Thou hast shown thyself an enemy alike to the gods and the laws of the empire; the pious and sacred emperors have in vain endeavored to recall thee to the worship of thy ancestors. Since, then, thou hast been chief author of these most guilty practices, thou shalt be an example to those whom thou hast deluded to thy unlawful assemblies. Thou must expiate thy crime with thy blood." Cyprian exclaimed, "God be thanked." He was led forth amid the joyful acclamations of the heathen, and with all the pomp of some great celebration, to a neighboring field where he was decapitated. Over the spot of his triumph a church was erected, and named *Mensa Cypriani*; and over the grave where his precious remains were deposited, another was reared to his honor, and called *Mappalia*.

The stars are watching the sleeping saint,
And lighting the sleeping brow;
But the light of the stars is cold and faint
To the glory he dreameth now.

A WINDSOR vicar says there are horrible slums, where people live like hogs and where fevers rage, just under Windsor Castle, and suggests a national subscription to convert them into good houses, as a tribute of respect to the Queen and the late Prince Consort.

BISHOP VAIL'S LETTER.

From *The Church Standard*.

*** The services at Kansas City, the local account of which we have reprinted a portion of, and the subsequent so-called "Requiem Masses" at other places, have created so much excitement in the Church, not to mention the indignation aroused by the open declaration that the dead had been "assassinated" by the ecclesiastical authorities, that we feel we must cry out and wash our hands of any share or part in this business. * * *

Nothing could be more satisfactory than the whole tone of his letter. The secular local paper had advertised "Two Requiem Masses to-morrow morning . . . for the repose of the soul of the late Father Jardine." Could anything be better calculated to draw forth a blast of indignation, not only from ultra-Protestants, but from the high-and-dry ranks of conservative Churchmanship? In answer to such a challenge, we might well have looked for a tempest, with the swift thunderbolts. Such would have been the case in most dioceses a few years ago. To-day, thank God! things are changed. The Bishop writes with all the calm dignity of one clothed with judicial power, who knows the force of words and who must speak, not by the rush of personal feeling, but with the impartiality of the judge. * * *

The cause of the Bishop's letter, the source of his deep regret, is that the already too great "local excitement" would be increased, and that these services would be "misunderstood and misrepresented." The Bishop then proceeds to state his three objections: 1st. That the applying to a service of a name not found in the Prayer Book, suggests the idea of the use of a service not contained therein, and therefore is likely to be "misunderstood and misrepresented." The Bishop says: "If you had advertised or announced it as a memorial service, however much I might feel it, in the peculiar circumstances of the case, to be in bad taste, I would not have noticed it in this way, because a memorial service would not imply any change, either by addition or interpolation in the ordinary service." Surely in this the Bishop is absolutely correct. The use of phraseology unsanctioned by the standards and customs of the Church is apt to be a source of misunderstanding, and to give rise to misrepresentation. The Bishop's second objection we quote in his own words: "I protest against this, because of its injurious influence against public morals and Christian purity. The person thus set forward as a saint or a faithful departed, had not long ago been arraigned . . . on charges seriously affecting his moral and Christian character. He had been tried by his peers. . . These brethren . . . were compelled by their conscientious convictions to bring in their verdict of 'guilty' against him, and recommended to the Bishop of Missouri that he should be deposed from the ministry. The accused . . . petitioned for a new trial. . . While considering this and before pronouncing sentence, Mr. Jardine was found dead in his bed, evidently from the effects of the deadly drug chloral or chloroform. The common and almost unanimous judgment was that it was a case of deliberate suicide. My own opinion and that of some others is that it was not a deliberate suicide, but the effect of an overdose of the powerful narcotic drug, to which . . . he had become intemperately if not hopelessly addicted. If he died from deliberate suicide, he was guilty

of a mortal sin, so aggravated that the Church forbids the use of the service of faith and hope at the burial of such a one. If he died from an overdose of the intoxicant, it is only another and an awful evidence of the power which the tyrant vice had secured."

A more fair, calm, and accurate moral diagnosis could not be made. Under no circumstances should public masses have been said in his name. The Bishop ends this section as follows:

Of what use is ecclesiastical discipline, of what use are laws and canons, of what use is any attempt to require or enforce moral purity in the Church, if the decisions of courts are to be defied, and the honest efforts of bishops to keep the Church pure, are to be made light of and scorned, even at the very altars of God? For the demoralizing influence of such a service upon the public conscience, and as weakening the sense of purity in the Church, I object most earnestly against this misjudged proceeding.

The Bishop's third point is that having such a service for a man under ecclesiastical censure in another diocese, was "a fault and offence against the comity which should prevail between the dioceses." * * *

SETTLEMENT OF STRIKES.—But the consideration not only of reason, but of actual circumstance, is indispensable to wise conclusions in such differences, and not only these considerations, but the fact that human affairs do not proceed with strict logic. Undoubtedly they follow certain laws, but among them are the laws of disorder. The variations must be allowed for always. Thus a strike may be theoretically unreasonable, but it must be settled upon other than theoretical considerations. In truth, our apprehension of the laws of society and trade is like a range of headlands upon a coast. They show plainly the general course to be taken if the ship is not to run ashore. But the seaman cannot sail by the headlands alone; he must know where the hidden reefs lie, and the force of the currents. So in the practice of medicine the nature of drugs and the value of symptoms and the general course of treatment may be definitely described and learned, but experience, the instinctive knowledge how to allow for this and that, how to relax and how to strengthen the precise and proper treatment—this is the best art of the physician.

The possible strike of the elevated engineers was a menace of great calamity to the community—a calamity of a kind possible only in a highly perfected civilization like ours—and akin to the sudden suspension of the mail or telegraph or railway service of the country. Its adjustment by force or by want of common consent would be always a misfortune, because it would be merely a postponement. But in this case the evil result was averted by frank consultation and by mutual concession. It has thus proved, not that unreasonable demands will never be made on either side, but that when a self-respecting body of citizens like the associated engineers make a quiet statement of grievances, they are not to be dismissed peremptorily as "seditious" and "grasping" and "unjustifiable," but that they deserve careful attention, and probably a careful remedy. The incident plainly shows that with a desire to be fair, and not to decide arbitrarily upon a theory, much of the trouble and ill feeling which are generated by such conflicts of interest and opinion are happily and reasonably avoidable.—*Harper's Weekly*.

The Household.

CALENDAR—FEBRUARY, 1886.

21. Septuagesima.	Violet.
24. St. MATTHIAS.	Red.
28. Sexagesima.	Violet.

WHAT THE TRAVELER SAID AT SUNSET.

BY J. G. WHITTIER.

The shadows grow and deepen round me;
I feel the dew-fall in the air;
The muezzin of the darkening thicket,
I hear the night-thrush call to prayer.

The evening wind is sad with farewells,
And loving hands unclasp from mine;
Alone I go to meet the darkness
Across an awful boundary line.

As from the lighted hearths behind me;
I pass with slow, reluctant feet.
What waits me in the land of strangeness?
What face shall smile, what voice shall greet?

What space shall awe, what brightness
blind me?
What thunder roll of music stun?
What vast processions sweep before me?
Of shapes unknown beneath the sun?

I shrink from unaccustomed glory,
I dread the myriad-voiced strain;
Give me the unforgotten faces,
And let my lost ones speak again.

He will not chide my mortal yearning
Who is our Brother and our Friend,
In whose full life, divine and human,
The heavenly and the earthly blend.

Mine be the joy of soul communion,
The sense of spiritual strength renewed,
The reverence for the pure and holy,
The dear delight of doing good.

No fitting ear is mine to listen
An endless anthem's rise and fall;
No curious eye is mine to measure
The pearl gate and the jasper wall.

For love must needs be more than knowl-
edge;
What matter if I never know
Why Aldebaran's star is ruddy
Or colder Sirius white as snow!

Forgive my human words, O Father!
I go thy larger truth to prove;
Thy mercy shall transcend my longing;
I seek but love, and Thou art Love!

I go to find my lost-and-mourning-for
Safe in Thy sheltered goodness still,
And all that hope and faith foreshadow
Made perfect in Thy holy will.

JACK AND JILL.

HOW THEY WENT UP THE HILL OF LIFE
TOGETHER.

It was too funny for anything, but we were married. It didn't concern the world in the least, but it was a matter of no small moment to Jack and myself, as we came out of the little box of a parsonage, that we were actually man and wife. Dr. Pitcher, the Lutheran dominie, eyed us sharply as he came into the cozy study. How well I remember that morning! The sunshine fell across the window garden, with its fragrant flowers, and made a golden spot on the carpet just at Jack's feet. In front of me was a Beatrice Di Cenci, after Guido, on the wall, and the sad, pathetic face haunts me yet. It almost seemed to speak to us, saying, "Children, you are so foolish!" Dr. Pitcher evidently thought so too, for he was a bachelor, and questioned Jack quite a while, but Jack was manly and frank, and he had a letter of introduction from good old Dr. Clark, who had known him from a boy, and so our dominie was satisfied.

It was very solemn after all; the serving man and maid came in as witnesses, and I nudged Jack as they looked at us in astonishment, as much as to say: "What do these children want to commit such foolishness for?" But we answered the questions, we took each other's hand; the good doctor prayed so tenderly, as if his own past had toned his words, and we went out into the sunshine, past the gray church, one, to climb the hill of life together.

Jack kissed me in the shadow of the tower, although I told him he shouldn't on the public street, and we turned our faces toward home. Jack was twenty and I was sixteen; no wonder you grow solemn and shake your heads, you older ones, but I believe the young folks will envy us now, but not by-and-by, perhaps, for life is a tough thing, and the hill for Jack and Jill was no exception. But we commenced to climb with light hearts. We were strong and young, and we loved each other. "Until death do us part" did not seem a very hard thing to answer to from the doctor's lips.

We had four rooms to ourselves—a little bird-house of a tenement—kitchen, parlor, and two bed-rooms; yet what in the world we wanted of an extra bedroom one could hardly tell, as we were both orphans in this western city, far away from any one we knew.

We were alone in the world, we loved each other, why not climb the steep hand in hand? Jack worked in a great flouring mill; his day began at seven and closed at six; what nice long evenings we had to study and read and dream! To be sure, Jack had only forty dollars a month, and we had many sums in addition and subtraction to do to keep out of debt, but he said I didn't grow poor, and my Dutch ancestors certainly would not have been ashamed of me in that regard. I was accustomed to take my hair down at night to please him—it was blonde, the color of gold—and he called me "The Mermaid," so covered was I by the meshes of light. I was just a little proud of my hair, like a silly child, and used to tell Jack jokingly, "If worst came to worst I could sell that for bread." One evening our landlord came in, just as I had allowed the last coil to fall. He inquired of Jack if I was a younger sister. "My wife, Mr. Lane," said Jack, smiling; I thought it too bad that I looked so young, but my cheeks would be red, and I was plump as a partridge.

But that first year sobered us a little; we found Fate was no sentimentalist, and hard places must be faced and conquered, if possible. I looked after the house, did the marketing, and planned to see how far twenty dollars a month would go in providing our food. The first month I spent thirty, which made Jack look sober, but the next I did better, until, finally, I was able with ease to do what I desired. Jack and I were determined to lay by something if we went hungry; we had dreams for the future, which we hardly breathed to each other. Of course we did not live in very ample style; pastry and cake were not always on our table. I kept at a few things until I could do them well. Jack was patient, I had a good cook book, was blessed with common sense, and kept bravely at it.

Perhaps you are quite tired of all this recital, but Jack and I lived it all, with hearty faith in God and each other. We had but little, but from that little we extracted every ounce of happiness. I had a small library from my father, and when the curtains were dropped,

the stand drawn out, and the lamp lighted—our "student," the one luxury we indulged in—the little kitchen was not a place to be despised by people like us. We read aloud in turn, a dictionary on the table for reference, and an encyclopædia in one volume, which we prized very highly. We found the reading aloud a good exercise, and we acquired valuable information. We went through Macauley in this way—his essays and history, some of the British dramatists contemporary with Shakespeare, particularly delighting in Christopher Marlowe's "Dr. Faustus," Homer's "Iliad," in Bryant's translation, Mommsen's "History of Rome." Oh, we were very literary, Jack and I, that first winter! We had some hot discussions relative to the merits of some of the old English authors, and then, with all, we took German. We could do the grammar about our work, there were many Germans in the mill, and we did get on quite a little in that throat-distorting language.

You think it was sunshine; if it had been, I should not be telling this story to you. You hope Jack never broke his crown, "but he did, all the same," as a little sprite at my elbow says about her playthings. Love, thank God, can last not only until death, but beyond, but the rainy days are quite necessary in the journey to make us thankful for the sunshine, if for nothing more. We were to have our share of dark days, but no one could take away from us the happy remembrance of that year of work and pleasure.

One night Jack came home in high spirits; the mill would stop a day for repairs. "Jill, we can have a holiday, and we will have a lark." Our first day together since we came out of the little parsonage; how pleased we were, like two children let loose from school! We arose the next morning with the sun; we did the work together, and, arrayed in our best clothes, left our dear little home, with the sunshine flooding the tiny kitchen and "Dick" in his cage singing as if he would split his throat in ecstasy. How happy we were! The people we met all seemed friends, and we danced along like two kittens on a frolic. Jack had proposed that we go to a city twenty miles away and spend the day. We reached the station in good time, and the express in half an hour left us at our destination, and steamed away, hissing like some wild creature mad with fury. The people must have thought us half demented, for we raced about, in the book stores, looking at pictures, pricing fabrics at the great dry goods houses, and altogether behaving shockingly for old, staid married people. But you must remember that Jack had only reached his majority and Jill was but just seventeen. Ah, well, what a red-letter day it was, with its autumn glories, the markets full of blushing fruit, a glamor on everything! It seemed to Jack and I an enchanted land; everything was free to us, and we could see and enjoy it all. We got our lunch at a little Dutch parlor, with a motherly attendant, who evidently regarded us as two babies who had escaped our parents for a day. She accepted a ridiculously low sum for it all, and her broad, good-natured face smiled all over when we went out. Every moment was just packed full of solid fun; Jack and I were speaking of it yesterday, after returning from Mrs. Lord's fashionable reception, how perfectly happy we were, and how it ended. But I must not anticipate.—From "Good Housekeeping."

(To be continued.)

THE CASTLE FEAST.

From the German.

BY K. M. S.

It was a time of great scarcity in Sweinfurth. The crops had been scanty and the work had not been abundant. The lord of the castle was away on the king's business and it was with much trouble that the poor got enough to eat. The lady of the castle was very sorry that the food was so scarce and wondered how the people in the valley got along. To see for herself, she put on a dress like a beggar-woman, hid her hair under an old hood, and taking a basket, went out just at the fall of evening, in great secrecy. She descended to the valley and, beginning at the farthest end, begged for food. Some doors were closed in her face; from some she received a mouldy crust; from some a cold turnip, or a bit of hard sausage or cheese. Her heart was full of grief, but it was not the poor food, but the cruel, unkind words and the ungrateful complaints of the lord and lady of the castle that troubled her. She knew how liberally she had shared with her poor vassals and how she had tried to help them.

Coming to a miserable hut, she knocked. The door was opened by a sad-looking woman. She begged for bread. "Alas, my poor woman," began the occupant of the hut, "I am so sorry that my store of food is so small; but come in and share what I have." "I would not ask," replied the suppliant, "but I can't come in as I have some one to whom I must take what you give me."

"Indeed, indeed, take the whole cake. I ate this morning, and perhaps I shall have something to-morrow!"

"I will thankfully take half, and may the blessing of the Lord rest upon you!" The cake was divided, and the seeming beggar went on her way.

The next day, all the village were invited up to a feast at the castle. The lord had returned and the lady wished to celebrate his home-coming. Every one was to appear and by three o'clock the courtyard of the castle was crowded with guests. There was a long table set out, with benches, and at each place was a handsome covered dish. On one side was a smaller table, heaped with all sorts of fruits, and cakes, and soups, fish and meats. The guests were invited to take their seats. The lord and lady stood at the head and foot of the long table. "Begin without ceremony," said the lady. Each dish was uncovered: in one was nothing; in another, a mouldy crust; in another, a bit of hard cheese; in another a mouldy sausage. The lady saw the amazed countenances of her guests. "You are astonished," said she, "that I have spread such fare for you. I give you back what you gave to the beggar woman last night, with cruel and injurious words. It is bad enough to be obliged to beg for food, but your denial might have been given with kindness and pity. I was that beggar woman, disguised to learn how those fared who applied for food. In but one hut did I find kindness and pity. Come, my friend," continued she, "here is the half of the cake you shared with me; come, dine with us, for we will be honored by your presence. You alone remembered the precepts of our holy religion and gave of your penury without expecting reward. Come, dine with us to-day, and ever after find a home in this castle. As for you, my vassals, take back your gifts—you see their value, given even grudgingly—and remember this lesson: God loveth a cheerful giver."

THE ROAD TO SUCCESS.

A lady—so says a Chicago daily—came once in despair to one of the patrons of the Woman's Exchange in a Western city. Her eyes were very seriously affected, and allowed her to do nothing in the way of painting and fancy work, in which she excelled. She was poor, and in perfect despair as to how she should eke out her poor little income.

"Well," said the representative of the Exchange, "what can you do? For what have you been most highly commended in your whole life?"

"I really believe for my chicken pies," responded the poor lady, laughing at the poverty of her accomplishments now that her eyes were useless.

"That is the very thing for you to do, then," said her friend; and she did it well. Buying some little dishes, just large enough to contain enough pie for one person, she at once began supplying the Woman's Exchange. She found it far more profitable than her needle-work and painting had been, as her chicken pies were so remarkably nice that they soon became the fashion.

Another lady who lives in the country makes \$100 each spring by simply picking the beautiful marguerites which grow wild in such profusion, making them into artistic little bouquets, and sending them to the Woman's Exchange. There, with their innocent, lovely faces, so suggestive of green grass, babbling brooks, and waving trees, they cheer the hearts of the much-to-be-pitied city folk. The daisies are specially good for this purpose, as the season is long and the flower not easily injured by transportation.

Don't, then, follow the beaten paths, but open a bread-and-milk dairy, where both articles shall be so good that nobody can possibly want anything else for lunch, or "go West," young woman, as well as your brother, and "squat" on what may be made into a good farm. Dare to be a little original in your ideas, and summon sufficient courage to carry them out. Think over what you can do the best, prepare yourself thoroughly, and go to work to find success.

DR. JOHN HALL says: "It is good for the newly married, as a rule, to begin by themselves, together, without the officious direction of others, however well meaning; and it is good, if possible, to be in a home, not a boarding-house nor a hotel. It may be 'love in a cottage,' and the cottage may be humble; but it is commonly better adapted to the growth of a true, pure, simple life than 'rooms' in one of those non-military barracks which the needs of our great cities are supposed to demand. A 'mess-table' is doubtless proper for the officers of a regiment, or a group of monks. The passengers of an ocean steamer can properly dine together; but for young married people, it is best that they should live together, their doors closing out the world; that they should be all in all, under God, to each other; that the young wife should not be pursued by calculations as to how she looks to spectators; that he and she should wisely adapt their habits of life to means and prospects, remembering that it is easy to go up, but difficult to descend."

As many of our readers well know, it is the fashion now to seal letters with wax instead of using the ordinary mucilage. But that the color of the wax possesses a significance of itself is not so generally known. The ordinary red wax signifies business, and is supposed to be used only for business letters. Black is, of course, used for mourning and condolence. Blue means love, and in the four or five tints of this color, each stage of the tender passion can be accurately portrayed. When pink is used congratulation is intended. An invitation to a wedding or other festivity is sealed with white wax. Variegated colors are supposed to show conflicting emotions.

BRIEF MENTION.

ONE wet, miserable, foggy London day in autumn, Charles Lamb was accosted by a beggar woman with, "Pray, sir, bestow a little charity upon a poor destitute widow woman, who is perishing for lack of food. Believe me, sir, I have seen better days." "So have I," said Lamb, handing the poor creature a shilling; "so have I; it's a miserable day! Good bye! good bye!"

THE *British Magazine and Review* published in 1783 having met with close competition from other publications, a characteristic advertisement was issued, of which the following forms the conclusion: "Let them imitate also the authenticity and variety of our original articles, the disinterestedness and liberality of our strictures, and the methodical arrangement of the different materials (which some of them, indeed, with abundant lack of skill, have attempted to copy), as well as the goodness of our paper, the neatness of our types, and the superior excellency of our delightful—and of course expensive—engravings, all from original drawings or capital paintings, by artists whose names constantly appear to their respective performances—and we will wish them as much success as they may merit, or indeed as they can fairly obtain; for, as our good old friend, Mr. Toby Shandy, observes, 'This world surely is wide enough to hold us all.'"

IN a paper read before the Society of Antiquaries on November 3, 1660, by the well-known William Camden, is this epitaph on the martyred Archbishop of Canterbury:

"Pro Christi sponsa, Christi sub tempore,
Christi

In templa, Christi verus amator obit.
Quinta dies Natalis erat, flos orbis ab orbe
Carpitur, et fructus incipit esse poli.
Quis moritur? Præsul. Cur? Pro grege.
Qualiter?

Ense.
Quando? Natali. Quis locus? Ara Dei."

DURING the mission services at St. Luke's church, Brooklyn, one could have seen among the congregation! T. Dewitt Talmage and George F. Pentecost with the singing evangelists Stebbins and Sankey.

THE *Hampshire Chronicle*, an English local newspaper dated August 25th, 1783, has the following advertisement: "For the benefit of the organist, on Tuesday, August 29th, will be performed in the church at Romsey (Hampshire), *The Messiah*, an oratorio (composed by Mr. Handel). The principal vocal performers—Master Goss, Mr. Parry, Mr. Goss, Mr. Hill, Mr. Barret, &c., with full band and chorus. Between the acts, a concerto on the organ by Mr. Parry. The performance to begin at eleven o'clock precisely."

WHEN Mr. William L. A. B. Burdett-Coutts, lately ventured to sneer at Mr. Gladstone as an "old woman," some one in the audience put him to the blush by exclaiming audibly: "You are the last man in England to speak ill of old women!"

A WRITER in *The Church Review* (England) refers to the number of English clergymen out of employment and declares the clerical profession is largely overstocked. "Of the 9,000 or 10,000 unbeneficed men, there must be many who are in serious straits and difficulties through lack of employment—and those of longer standing and experience find their difficulties to increase year by year. It were high time to make an effort to bring to light the operations of the 235 clergy charities." Why not emigrate?

DR. OLIVER WENDELL HOLMES says he receives such cheerful letters as the following: "DEAR SIR—Please send me your autograph, as you will not be writing autographs much longer. Please attend to it at once."

The Church Times, London, thinks "that the wave of extravagant Ritualism has passed by. Most clergymen, even of the most advanced school, are content now with such ritual as really gives point and dignity to the Prayer Book as it is. It is found that while this latter policy, where it is carried out with good sense and good taste—and we may add that it includes the Six Points—almost invariably fills our churches, extravagant ritual usually proves a failure; that it edifies nobody and pleases very few except the performers; whereas the necessity of attracting the millions to our Church, her doctrine and her worship, has become an object of the deepest importance, if not one of life and death."

LAUGH, and the world laughs with you,
Weep, and you weep alone;
For this sad old earth must borrow its mirth,
But has sorrow enough of its own.

BISHOP SELWYN, who interested himself greatly in the poor, one day coming on a company of miners, heard them talking in a very animated way, so loudly that he said to them: "My friends, something seems to interest you all very much; I heard your voices quite in the distance; may I enquire what it is?" To which they replied: "You see that copper tea-kettle there? We found it, and we were just saying that the one who could tell the biggest lie should have it." "Oh!" said the Bishop, "I am sorry for that; I hope you will never again tell lies. 'Tis a fearful bad habit, and so unmanly. Why, I never told a lie in my life." Whereupon the four miners shouted in "one" breath: "Give the governor the kettle."

LORD ROBERT MONTAGU, some years ago a pervert to the Church of Rome, has come back to the Church of England.

THE municipality of Leipsic is about to perpetrate what will seem to Wagnerians a horrible barbarism. The house in which "the Master" of latter-day music was born is to be pulled down. We can scarcely believe that the deed will be permitted. Among the numerous Wagner societies in and out of the Fatherland there must surely be found wealth enough to preserve this interesting relic.

The Congregationalist imagines it has struck a vein of wit, when it asserts of our prominent contemporary, *The Churchman*, "that it ranks high, albeit unconsciously, on the list of funny journals."

THE Rev. Father Gibaud in a sermon in Notre Dame church, Montreal, after telling his people that "the (R) Catholic Bible is the word of God and the Protestant Bible is the word of man," added: "I want to be understood that the Church forbids you to read those Protestant Bibles. If you have any of them in your house burn them and if you don't want to burn them, bring them to me and I will burn them." In the face of all this, the most prominent (R) Catholic review is crying for the revision of the Vulgate.

IN a marriage register, in the church of St. James, Bury St. Edmunds, the following curious notice appears: "1832, Nov. 5th, Christopher Newsam, Charity Morrell. Said Charity Morrell being entirely without arms, the ring was placed upon the fourth toe of the left foot, and she wrote her name in this register with her right foot."

HINTS FOR HOUSEWIVES.

If the oven is too hot when baking, place a small dish of cold water in it.

AN exceedingly pretty crocheted mantlette appears in the New York weekly *Tribune* of January 6th, taken from the *London Queen*. We regret that the directions are too long for this column.

A WRITER in *The British Medical Journal* advises people to be careful not to slice up a pineapple with the same knife they use in peeling it, as the rind contains an acrid organic substance which is likely to cause a swollen mouth and sore lips. In Cuba salt is used as an antidote for poison of pineapple peel.

A DARK and gloomy room may be brightened by placing ebonized shelves over the doors and windows, grouping scarlet, yellow or gilded fans upon the walls, and placing pretty bric-a-brac and vases in positions where they will be brought into relief by the cheerful back-ground.

PECAN PIE.—The pecans must be very carefully hulled, and the meat thoroughly freed from any bark or husk. When ready, throw the nuts into boiling milk, and let them boil while you are preparing a rich custard. Have your pie plates lined with good pastry, and when the custard is ready, strain the milk from the nuts and add them to the custard. A meringue may be added, if liked, but very careful baking is necessary.

CLOVER LEAF EDGING.—Cast on 10 stitches and knit across plain.
1st row: K 2, o, n, k 1, o 2, n, k 3 (11 st.)
2d row: K 5, p 1, k 2, o, n, k 1 (11 st.)
3d row: K 2, o, n, k 7, (11 st.)
4th row: K 8, o, n, k 1 (11 st.)
5th row: K 2, o, n, k 1, o 2, n, o 2, n, k 2 (13 st.)
6th row: K 4, p 1, k 2, p 1, k 2, o, n, k 1 (13 st.)
7th row: K 2, o, n, k 9 (13 st.)
8th row: Cast off 3, k 6, o, n, k 1.
Repeat from first row.

RUGS woven of strips of carpet are now very popular. Instead of putting old pieces of carpet into the rag-bag, cleanse them thoroughly and cut into strips of not less than one inch in width. Send them to a carpet weaver and you will get in return a nice, pretty rug that will wear longer than a new carpet. Eight pounds of rags will make a rug one yard in width and a yard and three-quarters in length, fully as good as can be bought for \$6 or \$7 at a carpet store. Carpets of various colors can be used.

THE newest design in curtains for the window is made of the most sheer and fine cream-colored batiste. Painted flowers resembling conventionalized bachelors-buttons are scattered irregularly over the curtain. They are painted flat without any attempt at shading, in dull reds and blues. Around each flower is run silk of the same color. On account of the thinness of the material the coloring, when seen against the light, is as distinct on one side as on the other. The flowers are large and not very close together, making a most exquisite curtain, and not a difficult one to make. The edges are finished with little fluffy tassels.

DUNDEE MARMALADE.—Slice a dozen large oranges very thin, removing the seeds; if a bitter orange is available, use it in addition. Use also the juice of two lemons, and enough cold water to make seven pints. Let the fruit thus prepared stand overnight in an earthen bowl, protected from the flies. The next morning put it over the fire in a preserving kettle, heat it, and boil it gently until the orange rind is tender; then stir with it seven pounds of granulated or loaf sugar, and continue to boil it gently, stirring it occasionally, until the rind looks clear, and a little of the marmalade, cooled upon a saucer, has a jelly-like consistency. After that point is reached, take the preserving kettle off the fire, cool the marmalade in the kettle, and then transfer it to glass or earthen jars or jelly glasses. In the top of each one fit a round of paper dipped in brandy, and either close the jars or seal the glasses with paper brushed with the white of egg, in order to exclude the air. If the marmalade is well cooked and properly put up, it will keep indefinitely in a cool, dark place. If put up when oranges are plentiful, it is one of the least expensive of preserves, and is wholesome and nutritious, especially for invalids and children.

The Living Church.

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

WE continue in this issue the historical and descriptive papers which were begun last spring, on the Mission to the Oneidas, from the pen of Miss Susan Fenimore Cooper, daughter of the distinguished author, and niece of Bishop De Lancy. These may be followed, if our readers are interested in the subject, by the Diary of Ellen Goodnough, the wife of the missionary. This diary gives an insight into the working of the mission in its everyday detail. It is a sort of photograph of the life of the people, simple, accurate, and pleasantly written.

SOMETIMES we are compelled to decline a really worthy contribution for want of space, and the very natural rejoinder is made by the writer that much matter of less value finds a place in our columns. The explanation is: it is not a question of intrinsic value, but of fitness. We aim to meet the wants of many readers. Some are interested in one thing, some in another. Each issue of the paper must contain a variety of matter suited to the variety of readers whom we wish to instruct and please. Sometimes there is a superabundance of material of one kind, sometimes of another. We must select.

A CONTEMPORARY argues that because in the diocese where it is published there has been no ecclesiastical trial for many years, therefore there is no need of an appellate court in the American Church. Yet, within a year or two there have been several cases in various dioceses, out of every one of which great trouble has arisen for want of this very thing. A trial has just been concluded in a southern diocese, with the usual results. Friends of the accused claim that the trial was unfair, that it was prejudiced in its very inception. Conviction by the court does not carry conviction to the community. It has been so in nearly every case, it will be so to the end of time, unless we provide some court wherein the trial of the local court may be reviewed.

In urging upon the Church the need of an appellate court, we do not plead only for greater safeguards to those who may be accused of offences, for a stronger guarantee that justice will be secured, for a decent respect to public opinion—these are motives enough, and they cannot be offset by any theoretical disadvantage that may be shown. We ask for an appellate court for the further reason that only by such an institution can bishops and other clergy be protected in the conscientious discharge of the duty of discipline, which is imposed upon them by their ordination vows. If they are forced to the dreadful ordeal of trying a brother bishop or priest, they should know that they will be sustained, or corrected in possible mistakes, by a higher court. There is not a bishop or priest in the Church who has not a vital interest in the establishment of an appellate court.

THE use of the cassock, worn instead of the short coat underneath the surplice, seems to be in the direction of good taste and convenience. Without such a garment the surplice must be made long, to conceal the lower extremities, or else the effect of the drapery is almost grotesque. The white surplice dragging on the floor, agitated by every motion of the feet, does not present a comely appearance. The cassock is a great convenience to the clergy, as a semi-official dress which may be worn "on duty" outside of the chancel, and where the surplice would be out of place. There is nothing obtrusive or incongruous in the wearing of the cassock in dignified social intercourse, while its propriety in the sacristy, the Sunday-school, and in all parish meetings, cannot be questioned.

The idea that the cassock savors of "sacerdotalism" or Romanism, is quite groundless. So is the notion that long garments are the rightful apparel exclusively of the female sex. Till about the end of the sixteenth century, all men of mature age, whose occupations were scholastic or sedentary, wore "gowns" as part of their ordinary attire, both in and out of doors, if they chose to do so. A man in a short coat generally meant a youth, or a horseman, or an outdoor servant. The dress of the Bluecoat boys (a blue cassock) shows that, at the same period, even children, if devoted to a scholastic life, wore long robes.

The cassock is nothing but this gown or robe, which has been dropped, by everybody but the clergy, in common life. Those among the clergy who now wear their cassocks habitually, know that no more comfortable and pleasant dress, for indoor occupations (such as reading, writing, etc.), could be invented, and they can quite understand why it

was, in old times, the favorite garb of middle-aged, sedentary persons. The cassock is in origin as purely a secular dress as could be imagined. It was originally merely a dress which any man wore who wished to do so.

While custom has shortened the outer robe worn in secular life, it still concedes to ecclesiastics the more graceful covering which was formerly in common use, especially for sedentary employment; and every clergyman who has an eye for comeliness and propriety of dress should wear the cassock, at least in the chancel, and shorten somewhat the long surplice handed down from the Georgian era.

PROTESTANT EXCLUSIVENESS.

WE do not favor the term "Protestant" as the name of any branch of the Catholic Church, though there are some truths indicated by the name which we heartily accept. It makes all the difference in the world what Protestantism protests against and excludes. We have reason to set ourselves against the Pope, against heretics, and against men of sin of all sorts, but it is not a part of our vocation to count out any portion of the human race. The religion of Christ, whatever it is, is not a system of caste. The wheat are not the rich, and the tares are not the common people. There are strict dividing lines as between saints and sinners, but none as between capitalists and tradesmen. So far, then, as Protestantism has got into the way of excluding the one and embracing the other; so far as it draws its lines at social distinctions, having a certain disdain of the workingman, and a peculiar fondness for bond-holders, so far it has got into a very bad way, and is drawing lines which the Founder of Christianity is supposed to have completely obliterated.

We are moved to these remarks from reading two articles which by more than accident, it would seem, hit upon the same thing, and a thing, withal, which Protestants would do well to look into. The first is in the current number of *The North American*, on "The Aristocratic Tendencies of Protestantism," by Mr. O. F. Adams. Mr. Adams is not an atheist or anarchist, as might appear from such a title, but an avowed Churchman. None the less, beginning at home and then going forth among the Unitarians, Congregationalists, Presbyterians, etc., he is moved to say, that "whatever gracious message Protestantism may once have had for the poor man, it has none now, to all appearances. For years it has steadily turned its face away from the poor man. Its ears have long been dulled to the voice of the poor man, asking to be

recognized as an equal before God in its temples."

After reading Mr. Adams' short article which is taken up with showing that Protestantism has come to be a religion of exclusiveness, the eyes of which are "too dim to see aught of Lazarus but his rags," we turned elsewhere, feeling that perhaps the writer exaggerated in his statements and was misguided in his feelings. Taking up next an article on "Socialism" in the current number of *The Andover Review*, we read as follows: "Protestant ecclesiasticism, it seems to me, is aristocratic rather than popular, and does not appear to have carried down to our time as well as Catholic (by which it means Roman Catholic) ecclesiasticism, the early communistic spirit of Apostolic Christianity." Again, "I do believe that among the masses in America there never was such a hunger and thirst for real Christianity as to-day. What these writers complain of in substance is not that there is too much of Christianity, but too little; not that people are not Christians, but that there is such a divergence between profession and practice, that 'the Church' has become the world; that it has been captivated by the rich and made a part of the mechanism of fashion; that pews have doors and locks, and that the aisles are guarded by ushers, not merely to show people in, but to keep them out; that church privileges are sold—at times, even literally auctioneered off for money."

Here, then, was nothing to take comfort in. Moreover, the writer of the above is a professor in Johns Hopkins University, who knows thoroughly what he is writing about, who has made socialism a study and has made himself fully acquainted with the feelings, thoughts, aspirations and grievances of the workingman. Professor Ely is also a Christian believer, though "not a theologian," and a believer, on the whole, in Protestant Christianity. None the less, he believes, also, that Protestantism has been seriously working away from the masses and identifying itself with the rich and well-to-do.

Now, here is something to be looked into. It is especially to be looked into in a republican and democratic country. So far as such exclusiveness is true, it is not only not of a piece with our institutions, but it is a denial of them. Above all, it is a perversion, and so far a denial, of Christianity. Any one who has read the New Testament knows what it teaches in this matter. He knows what Christ teaches. He knows that not so much as a word fell from His lips which favored caste exclusiveness or aristocratic pretensions of any sort. He knows that for Protestantism or any other form of organ-

ized Christianity to shape itself in this way is so far to be false to the Master. He knows, or at least ought to know, that any form of Christianity which goes on casting out those whom Christ would include and making void His plainest, most emphatic, teachings, is destined, if not to disappear altogether, to become a very inadequate instrument in the world's conversion.

GROWTH INTO LARGER TRUTH.

In the changes which the expression of religious truth is passing through, the Church, though both guided and guarded by the Prayer Book, has its legitimate share because all American Christians are affected more or less by the controlling influences of the age. The lead of two centuries ago has been essentially the lead up to the present time, and the Church so largely shared in that direction, which was the expression of religious truth in the terms of what was called the "evangelical faith," that it is only in comparatively recent days that the theology of the Prayer Book has found, if indeed it has yet fully found, emphatic recognition in our Communion. The battle fought ten or twelve years ago between the evangelical and the ritualistic parties in the Church was, in other terms of statement, the battle between beliefs in which Churchmen hardly differed from the Christians in the denominations around them, and beliefs which are the great conservative and Catholic traditions of the Church universal. These beliefs express the facts and ideas of our Lord's teaching in terms that do not conflict with what is known of the laws of mind or of the spiritual life. That battle was not fought in vain. The Church has since been in a process of development along the great traditional lines, and is stronger today in the affirmation of its leading principles than it has ever been before in America. This development has been quite as much in practical as in theological directions. It was a dry Church system, the fruit of a dry age, which our colonial Churchmen brought to America, and the state of religious society here for a long while was such that the normal tone and temper of the Church did not obtain a fair expression until the days of Bishops Hobart and Doane; and even then it seemed to the majority of Churchmen that these bishops and their followers were introducing new teachings, rather than opposing those which had been adopted from the representatives of the Continental Reformation. The advance to the full expression of the Church's teaching, as laid down in the Prayer Book, has been slow and has at times had almost the character of an innovation. Ritualism has

practically disappeared as an issue among us, and what is fundamental and Catholic in the movement has been absorbed into the one devotional life.

It is a great thing for a religious body like our own to have thrown off its foreign accretions and become a better representative of its fundamental principles. It enables us to take higher ground and to prepare for larger out-reaches into the world's life. What we have escaped from is strongly set forth by one not of our fold, who is candidly examining the weak points of the so-called evangelical faith, with an earnest desire to escape from its limitations. President W. W. Patton, of Howard University, Washington, writing on this subject in the January *New Englander*, for the benefit of his own spiritual kith and kin, ventures to suggest to them where the points of evangelical weakness are to be found. His statements are worthy of consideration because they show from what Churchmen have escaped, and indicate, to thoughtful persons, the breadth and strength of the positive and Catholic teachings for which we have secured a more adequate expression. Dr. Patton thinks that the statements and reasonings about God, in his relations to human character and destiny, have been too much based on a theory of the world rather than on its real condition. The New England village has been an imperfect type of all that the world contains. A certain system of regulation piety has been too much insisted on as a means of salvation. There has been too little allowance for the versatility and the possibilities of human character. Again, the refinements of metaphysics have been assumed as indisputable, and too much stress has been laid upon the figurative language of the Scriptures, at the expense of the intuitions and sentiments of the spiritual life. Methods of human reasoning have been assumed as representing the divine order of thought. Then Dr. Patton points out that the theories of our common Christianity have centred rather in Adam than in Christ, and that "evangelical religion" has failed to connect itself sufficiently with the daily lives and temporal interests of men. The essence of religion and of right character, in his views, is love, and not orthodox opinion; and opinion gains its value from its efficacy in producing love.

These suggestions indicate sufficiently to thoughtful Churchmen how far the evangelical faith, which has been put confidently in place of the Church's teaching, as conveying the vital truth of Christianity, failed to satisfy not only the conditions implied in the religion of the New Testament, but also the conditions of spiritual experience as they exist in

the individual soul. The Church may not always exhibit the full shield of truth to the world; but, if it does not, it is not because the Church is narrower than the truth, but because the shadow of human error falls across the shield.

MISSIONS TO THE ONEIDAS.

BY SUSAN FENIMORE COOPER.

IV.

[It was the expressed wish of the venerable Bishop Kemper that an authentic record of the Oneida Mission should be prepared. In accordance with this wish these papers have been written, and it is hoped that some publisher may think them worthy of being permanently preserved to our Church literature, in book form. Meantime they will have a wider circulation in these columns than most books attain. It is hoped that this simple and truthful narrative will not be without interest to our readers, old and young.

ED. L. C.]

In 1811 Bishop Hobart was consecrated to the diocese of New York. The position of the Church was growing more assured. Her charities enlarged. The missionary spirit moved her heart and missionary action followed. Bishop Hobart already looked upon the remnant of the Six Nations within the limits of the diocese of New York, as a legacy bequeathed to him by the venerable society for the Propagation of the Gospel. The revival of that mission by our Church dates from 1816. A movement was made in behalf of the Oneidas, the services of a catechist were offered to them; they responded warmly to the proposition, and when their teacher appeared among them they received him with great cordiality.

The catechist sent to the Oneidas was a man whose history was strangely remarkable. When the village of Deerfield, in Massachusetts, was surprised and burned during that terrible winter's night of 1704, by a united band of French and Indians from Canada, the Rev. John Williams, the minister of the village, and all his family were carried away prisoners. In course of time after a painful captivity, Mr. Williams and all his children but one, returned to Massachusetts. One, a daughter, had been adopted into a Mohawk family, and nothing could induce her to leave her adopted people. She lived and died a Mohawk woman at heart, having married in the tribe. The descendants of Emma Williams, as usual among the red people, bore the maternal family name. She had a grandson named Thomas. Some of the friends of her family, in Massachusetts, offered to educate a son of Thomas Williams, in New England. Eleazar Williams, then a lad, was accordingly sent to these friends, who provided for him very kindly. Their object would seem to have been to fit him to become a missionary among his own people, in connection with the Presbyterians. But while the young man professed a wish to serve his people as a missionary he sought the communion of the Church. His boyhood had been passed among his Mohawk relatives on the St. Lawrence, and he was familiar with the Prayer Book in the language of his tribe. Under these circumstances he offered his services, as a lay missionary, to Bishop Hobart, who gladly accepted them as coinciding with plans he had already much at heart. He was accordingly sent to Oneida Castle, and entered on his duties in March, 1816. He met with a warm reception from the people, who looked upon him as one of themselves.

He soon required much facility in speaking the Oneida dialect, which greatly resembles the Mohawk, although softer and more musical. Large numbers of the people flocked every Sunday to the school house to take part in the services, with which a number of the older persons had been familiar thirty or forty years before. Once more the Oneidas heard the solemn words of the Litany, by which an earlier generation had been deeply affected.

At the close of the first year of the services of Eleazar Williams, a very important step was taken. Many had relapsed into heathenism. In 1816 the tribe was divided into two parties. "The First Christian Party" consisted of those who had been baptized. These almost immediately joined Mr. Williams' flock. The other division of the tribe were avowed heathens, or the "Pagan Party," and addressed as such by the Governor of the State. But during the winter of 1817 Gov. De Witt Clinton received at Albany the following letter from the Oneidas:

May it please your Excellency: We, the chiefs, and principal men of that part of the Oneida nation of Indians, heretofore known and distinguished as the "Pagan Party," in the name of the said party beg leave to address your Excellency on a subject which we hope will be as pleasing to your Excellency as it is to us. We no longer own the name of "Pagans." We have abandoned our idols and sacrifices, and have fixed our hopes on our Blessed Redeemer. In evidence of this assertion we here tender to your Excellency, sincerely and unequivocally, our abjuration of Paganism and its rites, and take the Christian's God, to be our God, and our only hope of salvation.

We believe in God, the Creator and Preserver of all things, as omniscient, and omnipresent, most gracious, and most merciful. We believe in Jesus Christ, that He is the Son of God, the Saviour of the world, the Mediator between God and man, and that all must believe in Him and embrace Him in order to obtain salvation. We believe in God the Sanctifier and Comforter. We believe in a general resurrection, and a future judgment in which all mankind shall be judged according to their works. We believe the Scriptures to be the Word of God, and that in them are contained all things necessary to man's salvation. We present to your Excellency this abstract of our faith in order to demonstrate the impropriety of our any longer retaining the name of Pagans. We trust that through the mercy of God we have abandoned the character of Pagans; let us also abandon the name. We therefore request your Excellency that in all future transactions with this State we may be known as the "Second Christian Party of the Oneida Indians," and we pray that your Excellency will take such means as may be necessary, and proper, to cause us to be recognized in future by that name. And, in the name of the Holy Trinity, we do here sign ourselves, your Excellency's most sincere friends.

Done in general council at Oneida, this 25th day of January, A. D. 1817. Cornelius Ohasheat, Arius Tehoranigo, John Cahellius, Jacob Atoni, Wm. Toniatesheu, Peter Sauthecalcos, Nicholas Garagoertie, Moses Schuyler, Wm. Tegarentotashou, Wm. Tchoratatshe, Peter Tawasertasha.

The document was no doubt prepared by Mr. Williams. Soon after the missionary was sent to New York charged with a letter to Bishop Hobart. This letter was written by a young Oneida, a communicant.

The Chiefs of the Oneida Indians in the State of New York, to the Rt. Rev. Bishop Hobart:

RIGHT REVEREND FATHER:—We salute you in the name of the ever adorable, ever blessed, and ever living Sovereign Lord of the universe: We acknowledge this Almighty Being as our Creator, Preserver, and constant Benefactor. Right Reverend Father: * * * We see now that the Christian religion is intended for the good of the Indians as well as the white people; we see it,

and do feel that the religion of the Gospel will make us happy in this world, and in the world to come. We now profess it outwardly * * * May it ever remain in our hearts, and we be enabled by the Spirit of the Eternal One, to practice the great duties it points out to us. Right Reverend Father: Agreeably to your regard we have treated our brother with that attention, and kindness which you required of us; we have assisted him all that was in our power as to his support; but you know well that we are poor ourselves, and we cannot do a great deal. Though our brother has lived very poor since he came among us, but he is patient, and makes no complaint; we pity him because we love him as we do ourselves. We wish to do something for his support; but this impossible for us to do at present, as we have latterly raised between three and four thousand dollars to enable us to build a little chapel.

Right Reverend Father, we entreat and beseech you not to neglect us. We hope our Christian brethren in New York will help us all that is in their power. We hope our brother will by no means be withdrawn from us. If this should take place the cause of religion will die among us; immorality and wickedness will prevail.

Right Reverend Father:—As the head and father of the Holy Apostolic Church in this State, we entreat you to take a special charge of us. We are ignorant, we are poor, and need your assistance. Come, venerable Father, and visit your children, and warm their hearts by your presence in the things which belong to their everlasting peace. May the Great Head of the Church whom you serve be with you, and His blessings ever remain with you."

We, venerable Father, Remain your dutiful children.
Oneida, January, 1818.

This letter signed by thirteen prominent Oneidas, received a kind answer from the Bishop:

"MY CHILDREN:—I have received your letter by your brother and teacher, Eleazar Williams, and return your affectionate and Christian salutation, praying that grace, mercy, and peace from God the Father and from our Lord Jesus Christ, may be with you. My children: I rejoice to hear of your faith in the One living and true God, and in His Son Jesus Christ, Whom he has sent, Whom to know is life eternal, and I pray that by the holy Spirit of God, you may be kept steadfast in this faith, and may walk worthy of Him, who hath called you out of darkness into His marvellous light.

The Bishop then proceeds to urge his children "to acquire the holy tempers, and practice the holy duties which the Gospel enjoins;" to unite with their teacher "in the holy prayers of our Apostolic Church translated into your own language;" he exhorts them "diligently to get your own living by cultivating the earth, or by some other lawful calling." The Bishop closes as follows:

My Children:—It is my purpose, if the Lord wills, to come and see you next summer, and I hope to find you, as good Christians, denying ungodliness and worldly lusts, and living righteously, godly, and soberly in the world. I shall have you in my heart, and remember you in my prayers; for you are part of my charge, of the flock for whom the Son of God gave Himself, even unto the death upon the cross, and whom He commanded His ministers to seek to gather into His fold, that through Him they might be saved for ever. My children, may God be with you, and bless you.
JOHN HENRY HOBART,

Bishop of the Protestant Episcopal Church in State of New York.

Dated at New York, the 1st day of February, in the year of our Lord, 1818.

CANON DRIVER settles all the difficulty about the cosmogony of Genesis when he says: "Its purpose is to teach religious truth, not scientific truth. With this object in view, its author sets before us a series of representative pictures, remarkably suggestive of the reality, if only they be not treated as a revelation of it, and embodying theological teaching of permanent value."

LETTER FROM THE PATRIARCH OF ALEXANDRIA.

The Rev. Dr. Hale has received an interesting letter from the Patriarch of Alexandria, a translation of which from the original Greek appears in *The Iowa Churchman* of this month. The letter is beautifully written, and bears the patriarchal stamp and seal. The *Codex Alexandrinus* is one of the most important Greek manuscripts of Holy Scripture. It was written about A. D. 450. It was presented to Charles I. of England by Cyril Lucar, Patriarch of Alexandria, and afterwards Patriarch of Constantinople. When the Rev. Dr. Hale visited the Patriarch of Alexandria, a year ago, the librarian of the Patriarch said to him: "The greatest treasure of our library was given by Cyril Lucar to the king of England, and is now in the British Museum. It has been several times reprinted, but we have no copy of it. No one has thought to send us a copy, and we are too poor to buy one." On his return to England, Dr. Hale mentioned the matter to the Archbishop of Canterbury, who asked him to write a formal letter, detailing the facts, which he might lay before the Trustees of the British Museum, who had lately had made, in magnificent style, a photographic facsimile, in over one thousand quarto pages, of the *Codex*. The Archbishop's request was granted, and the Trustees of the Museum sent to the Patriarch of Alexandria a gift which is, as we see, most highly and most justly appreciated.

SOPHRONIUS, BY THE MERCY OF GOD,
THE POPE AND PATRIARCH
OF THE GREAT CITY OF ALEXANDRIA AND OF ALL EGYPT.

Most Reverend Priest, Mr. Charles [R.] Hale, the beloved and most dear child in the Lord Jesus of our Humility: Grace be to your dear Reverence, and peace from God, with the assurance of our prayers and blessing!

Returning to Alexandria from the place where we went for rest, in the island of Leross, we found at the Patriarchate proofs of the filial affection towards us of your dear Reverence, viz.: "The History of the Patriarchate of Alexandria," and that "of Antioch," by that learned theologian Neale, now at blessed rest; and, with these, "The New Testament," and the "Rudiments of Theology," of the Very Reverend Archdeacon John [P.] Norris, given to our Humility at the instance of your Reverence, and the photographic facsimile of the *Codex Alexandrinus*, which in former times, belonged to the Church of Alexandria, and which, at the instance of the Most Reverend the Archbishop of Canterbury, and at the request of your dear Reverence, was given by the honored Trustees of the Library of the British Museum.

We are at a loss for words adequately to express the sentiments which fill our heart in view of the proofs of affection for our Humility, and of reverence for the Church over which we rule, shown in time past and now also by your Reverence. Instead, then, of those, we pray to God the Rewarder to recompense you in this present life, granting you continued health and long life, and in the better life to come to give you a crown of righteousness, as one who has well fought the good fight for the unity of all the Churches of God, which, unhappily, are divided. We pray Him also to strengthen you in your tireless labors.

May His grace and boundless pity, with our prayers and blessing, be with your Reverence! Amen.

The Pope and Patriarch of Alexandria,
SOPHRONIUS,
Your fervent well-wisher in Christ.
Alexandria, Dec. 18, 1885.

A WRITER in *The Independent* thinks he has solved the problem of "choosing a minister" by the guidance of these principles: "As to preaching: 1. Is the tone spiritual? 2. Is the matter Scriptural? 3. Is the aim direct? 4. Is the manner attractive? As to organizing power: 1. Has he shown it? 2. If so, was it amid circumstances like ours? 3. Has he the method in him? Personally: 1. Is he studious? 2. Is he judicious? 3. Is he amiable?"

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The Rev. F. F. Sherman's address is changed from Methuen, Mass., to 26 Whitman St., Lawrence, Mass.

All communications intended for the secretary of the diocese of Chicago should be addressed to the Rev. J. Stewart Smith, assistant-secretary, Elgin, Ill.

TO CORRESPONDENTS.
GALENA.—Your note to the editor is rather too personal for publication. It does credit to your "head and heart."

"WORKINGMAN."—We are glad to get your letter though it discusses a subject upon which we have already as many letters as we can publish. Observations from many points of view by many persons are welcome.

CONTRIBUTIONS DECLINED.—"A Candid Opinion;" "A Great Mistake;" "M. L. B.;" "Catholicity and Sectarianism;" "A Word to Bachelors;" "The Church's Raison d'Être."

M. CHRISTOPHER.—No simpler answer can be found for your question than that given in the catechism to "What is the inward and spiritual grace?" That is what is meant by "Regeneration." See St. John, iii: 3, 5; also first part of catechism; Office of Holy Baptism; Article xxvii; Titus iii: 5; 1 Cor. i: 12; Gal. iii: 27-29. You are "at a loss" to understand it: so was Nicodemus. "Regeneration" is a theological term and is not synonymous with "conversion."

NOTE.—Correspondents desiring answers must sign some initials or name. A card from Philadelphia, dated February 6th, has no signature.

APPEALS.
THE SEABURY DIVINITY SCHOOL.

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the Rev. F. D. HOSKINS, Warden, Faribault, Minn., or the Treasurer, STEPHEN JEWETT, Esq.

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ACKNOWLEDGEMENTS.
"SOUTHERN PRESBYTER" gratefully acknowledges from "Subscriber," \$10 additionally, to his relief and needs, through us, and will be thankful for any other response to his appeal for the same.

MISCELLANEOUS.

SPIRIT OF MISSIONS.—Back numbers can be had of the Rev. Dr. Anstice, Rochester, N. Y. Also a complete set from 1836, and another from 1855

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OBITUARY.

DARNELL.—At Tunbridge Wells, England, January 24th, the Rev. J. Darnell, M. A., Trinity College, Cambridge, late rector of united parishes of Pentlow in Essex, and Cavendish in Suffolk; father of the Rev. H. F. Darnell, D. D., rector of Zion church, Avon, N. Y.

BELT.—In Baltimore, February 11th, very suddenly, John Sprigg Belt, aged 53.

STEPHENS.—Died at Lemars, Iowa, February 8th, Cyril Stephens, son of the Rev. N. Stephens, of congestion of the brain; aged 6 years.

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SPECIAL ANNOUNCEMENT.
We will send THE CHURCH CYCLOPEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

PAGANINI.

He shambled awkward on the stage, the while
Across the waiting audience swept a smile.
With clumsy touch, when first he drew the bow,
He snapped a string. The audience tittered low.

Another stroke! Off flies another string!
With laughter now the circling galleries ring.

Once more! The third string breaks its quivering strands,
And hisses greet the player as he stands.

He stands—the while his genius unbereft
Is calm—one string and Paganini left.

He plays. The one string's daring notes
uprise
Against that storm as if they sought the skies.

A silence falls; then awe; the people bow,
And they who erst had hissed are weeping now.

And when the last note trembling, died away,
Some shouted "Bravo!" some had learned to pray.

—The Independent.

BOOK NOTICES.

[The ordinary Title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

A TOUR AROUND THE WORLD. By George E. Raum. Being a brief sketch of the most interesting sights seen in Europe, Africa, Asia and America while on a two-year ramble. New York: William S. Gottsberger; Chicago: S. A. Maxwell & Co. 1886. Pp. 430.

A complete index makes this a very convenient guide or reference book. It aims only at simple description and narration, such as young readers would understand.

EVENINGS WITH THE SACRED POETS. A series of quiet talks about the Singers and their Songs. By Frederick Saunders. Revised and Enlarged. New York: Anson D. F. Randolph & Co.; Chicago: F. H. Revell. Pp. 574. Price, \$2.50.

This handsome book by the author of "Salad for the Solitary and the Social," is a treasure for mind and heart. The work has a wide scope, its materials being gathered from the hymnology of the Christian ages. Besides its copious quotations and record of facts relating to this subject, it abounds in interesting anecdotes and appreciative criticism. Beginning with the poetry of the Holy Bible, the author takes us through all the periods of Greek, Latin, Mediæval, German, Swedish, French, English, and American hymnology. In this revised edition valuable papers are added, relating to recent American and English hymns.

MR. THOMAS WHITTAKER, No. 2 Bible House, New York, has issued a full list of books for Lenten reading, including the works of the Rev. W. Hay Aitken, Mission preacher, Family Prayers, Private Prayers, Sermons for Lay Reading, Instructions for Confirmation Candidates, Manuals on the Holy Communion, Parish Tracts for Lent, Wright's Leaflets, and a large collection of books old and new.

WE are glad to note the announcement by Messrs. E. & J. B. Young & Co., of a work on "Sisterhoods" soon to be published, from the pen of the Rev. C. C. Gratton. It is a subject upon which the rector of the Advent, Boston, is well qualified to write, and concerning which there is a growing interest in the American Church.

THE February *Dorcas* is at hand, and contains an excellent article on Home Decoration, written by the Editor, enabling one with a small amount of material and moderate skill to make a handsome home at little cost. [Published

at 872 Broadway, New York. \$1.00 per year. Ten cents for sample copy.]

THE *Current*, Chicago, promises to issue on Saturday before Easter an Easter-tide number double its usual size. It will send a copy of that number to any one sending his name to the publishers.

THE "Temperance Song Herald" is a book of more than one hundred pages, containing nearly a hundred pieces, edited and compiled by J. C. Macy. Price 35 cts. Published by O. Ditson & Co., Boston, New York and Philadelphia.

THE *English Illustrated Magazine* for February, has an interesting article on Life-boats and Life-boat Men, with several spirited illustrations. Macmillan & Co., 112 Fourth Ave., New York.

C. H. FARNHAM'S Canadian articles in *Harpers Magazine* are continued in the March number by a description of the quaint Gaelic inhabitants of the island of Cape Breton, off Nova Scotia, effectively illustrated by A. B. Frost.

"HUSBAND AND WIFE," By the Rev. George Zabriskie Gray, D. D., has reached a second edition. Houghton, Mifflin & Co., Boston; Price, \$1.00.

BRENTANO BROS., 101 State St., Chicago, have always on hand the latest home and foreign papers and magazines.

OUR NEW YORK LETTER.

I have just returned from old Trinity church, where the burial service was read over the remains of that brave and chivalric soldier, Winfield Scott Hancock. It was my fortune to have known and loved him well, having served under him during the late war, and after its close to have been one of his subalterns on the Western frontier. The grand Christian manly soldier has gone to his eternal camping ground, and thousands of brave hearts all over the land, are at this hour mourning his loss. He has gone yonder with a record pure and lasting. Not a smirch upon his escutcheon, but the very embodiment of honor, he is a splendid example, of Christian manliness. The secular press has given full accounts of the grand hero's life, death, and burial. We will only bring our tribute of affection to his memory, through the columns of THE LIVING CHURCH. How sad have been the late years of Mrs. Hancock's life. Father, only daughter who had just crossed the threshold of womanhood, a darling son full of vigorous manhood, and now her husband, who was to her the only ideal of human goodness—all taken from her sight. She will never be seen again in the little church chapel on Governors' Island, playing the organ, which has been her custom for many years. The beautiful music to the *Te Deum* which she composed will certainly last a long while as a sweet reminder of her love and loyalty to her Church. Her poor heart is to-day crushed, and she says, "I must only patiently await my summons to join my loved ones."

Following close upon this American soldier's death, comes the news that the great American statesman and loyal Churchman, Horatio Seymour, has also gone to his long rest. When this State had but one diocese, Mr. Seymour was active in its ecclesiastical councils, and has ever been a generous contributor to its wants, and a faithful worshipper in the services of the Church.

The reception tendered to the Rev. Spruille Burford, the new rector of St. Timothy's church, (the late Dr. Geer's), at the residence of Mr. John J. Smith,

on last Wednesday evening, must have been very gratifying to that clergyman. It was very largely attended by the clergy, and by the laity of the parish, over which he has been called upon to officiate. Among those present were the Assistant-Bishop, the Rev. Drs. Dix, Hoffman, Mulchahey, and others, who extended Mr. Burford a hearty welcome to the diocese. Steps are already taken towards building a fine church building on Fifty-seventh street near Seventh Avenue, and if one can judge by the building up of the Church in Grand Rapids, Michigan, during Mr. Burford's ministry in that city, it will not be long before the parish of St. Timothy will be worshipping in a new and beautiful temple which they have so long desired.

The services to the Women Workers of this diocese, conducted by the Assistant-Bishop, have opened very auspiciously, and the numbers attending these morning talks are largely greater than at any of the two previous courses. Every one in fact seems confident that the Church in this city is in a very healthful condition, and that the work during the Lenten season will be more earnest and devoted than for many years. Special services, partially of a semi-Mission character, will be held in several of the city parishes.

The committee on Parochial Missions, met last Monday in the rectory of Calvary parish, when the secretary reported that letters had been received from every section of the country in relation to Missions during the present year.

The little ecclesiastical tempest that was felt for a day or two over the reports of two "Requiem Masses," one in Chicago, and the other in this city, has entirely subsided, and the historic Church has not in the least respect been moved from her solid foundations. Morning and Evening Prayer are said daily in many of our churches, the Holy Sacrament is celebrated weekly in a larger number of our churches than ever, even the vestments of the clergy are a little more priestly in their character, boy choirs, processions, and extemporaneous prayers, have their supporters, and Moody and Sankey hymns are sung in two of our Church Missions, and with all of this liberty and breadth, the Church was never stronger than to-day. The hour to be alarmed, at every little sensation, has passed, and a busy, earnest, hearty work for God and man is the thought of every "duty-man."

New York, Feb. 13, 1886.

LETTERS TO THE EDITOR.

THE ST. MARY'S SISTERHOOD.

To the Editor of The Living Church:

In view of the publicity given to the case of Miss White of Baltimore, who refuses to return to her parents from St. Mary's Sisterhood, where she has gone of her own free will, it may remove some misapprehensions to have it generally known that the lady is nearly, if not over, thirty years of age; that to the writer's certain knowledge she has had the Religious Life in view as the one aim of her life since 1873, when he first came to know her. There is nothing of the enthusiast or giddy girl about her, and any step she may have taken has been well weighed in the light of conscience and duty both to God and man.
Elgin, Ill. J. S. S.

MISSION REVIVALS.

To the Editor of The Living Church:

The article in your paper of Jan. 30th

"from another correspondent," in regard to the Detroit "Mission" expresses my own views and I believe it expresses the views of a great majority of the clergy of the Church, though they have not yet had much to say in regard to the matter. The revivalists, or "missioners" as they style themselves, have occupied the columns of the Church papers and given the outside world to understand that they speak the mind of the Church, but I can not believe that such is the case. Their revival is a weak imitation of brother Moody's method and though endorsed by four or five bishops, will not, I think, find favor with the great mass of sober Churchmen.
West Randolph, Vt. H. W.

A CORRECTION.

To the Editor of The Living Church:

The writer of the "New York Letter" in your issue of the 6th inst, states that "Morning Prayer was said" at the anniversary of the Bishop of L. I., at the cathedral, Garden City. This is not true; the whole service consisted of the Celebration of the Blessed Sacrament. After the *Credo*, the Rev. Dr. Moore of St. George's, Hempstead, read the address of the clergy, and at the close, presented the bishop with a pastoral staff in behalf of the clergy of Queens and Suffolk counties. Is this not a proper time for the clergy of Kings County, which includes all the priests of the city of Brooklyn, to present the Bishop with a mitre and cope, seeing they were omitted in pastoral staff matter. I only offer this as a suggestion. Who will carry it out?

Our Bishop is by his teaching and living "a good Catholic," and would not object to wearing the ancient vestments, I do believe. The clergy and laity of our Long Island diocese should take this matter up.

A LAYMAN PRESENT.

THE SEXTON'S SIGN.

To the Editor of The Living Church:

On the front of most of the New York churches (and undoubtedly it is so in other cities) may be seen a sign giving the sexton's or undertaker's name and address. It is generally very conspicuous, and one cannot fail to see it. You try the gate, but the Yale lock makes it doubly secure. If you are a stranger you are in doubt as to whether it is a church or a house of worship. You look about for the name of the church and for the list of the services, but this rude sign (sometimes stuck in two or three places) confronts you. I was however delighted to see the name of the church and the list of the services in full in front of St. Clement's, Philadelphia, and House of Prayer, Newark. Are we living in the 19th century?
ANGLICAN.

EXTEMPORANEOUS PRAYERS.

To the Editor of The Living Church:

The letter in your issue of February 6 on "Extemporaneous Prayers" touches a point of interest to all Churchmen, and brings up a matter which, if not promptly checked, will grow to be a serious evil. With all the beauty and tenderness of our collects, meeting as they do every need of the soul, it is difficult to comprehend how any of our clergy can yearn, as they seem to do, for the dry and unsatisfactory expression of extemporaneous prayers.

For some years the writer was connected with a Baptist society, and was scrupulous in his attendance at all the prayer-meetings held by its members, but the spiritual exercises there carried on were so poor and meagre, and with some few exceptions, so made up of vain repetitions, ignorance, and person-

al vanity, that seeking to "worship the Lord in the beauty of holiness" he was repelled and driven away by such a substitute, and found at last in the Church, the service that has fully met the requirement of his heart.

The Church has grown to its present strength by means of the Prayer Book and the countless thousands who have passed to their rest in the Paradise of God, have reached that blessed consummation through the heartfelt prayers of its ritual, and we who remain, know that in no time of our joy or sorrow do we look there in vain for the full expression of our souls.

With the consecration of centuries, their words fall instinctively from our lips as we approach God, and it will be an evil day if a "flexibility of service" should ever allow our ministers to substitute their own crude and feeble prayers, however well-intentioned, for those of our Mother Church. T. M.

TITHES.

To the Editor of *The Living Church*:

Yes, Mr. Editor. Why not as your correspondent suggests, "speak often one to another" on the subject of tithes through your good paper? Not to publish names but to encourage rectors to take hold of the matter. I believe it is the God-appointed system of Church finance, and have practiced it for many years. A rector in Maine writes me that his wife believes in it and teaches her little son to practice it. Let all speak out! It is believed that many laymen practice it secretly.

LAYWOMAN.

To the Editor of *The Living Church*:

In response to "R. P. J.'s" communication in your issue of January 16th, regarding the tithe, should it not be a matter of principle with every Churchman, whether rich or poor, to set aside a certain portion of the means which God gives him, to be used for the glory of the Lord and Giver of all? When the laymen of the Church more generally recognize the responsibility of their stewardship there will be no excuse for worldly methods of raising money, and the question of free churches and abundant means for missionary work will be solved.

Any one who has practiced this method will, I believe, agree in saying it is the source of much joy and satisfaction to have such a fund from which to contribute to every good work. The widow's mite was not a tithe, but all that she had. A MISSOURI LAYMAN.

NEW DIOCESES IN IOWA.

To the Editor of *The Living Church*:

Under the head of "Iowa" in your issue of January 30th, you say, "It was deemed inexpedient to divide the diocese until \$50,000 be raised towards the endowment." Now this committee resolved (unanimously) to recommend to the next convention "that the present diocese be divided into three," naming boundaries; the eastern half to form two dioceses, and the western, one. They also recommend to all rectors, missionaries, and parish officers that they bring the subject of endowment before their people.

For the good of the Church in the State of Iowa, we should have at least three bishops. Still it is a good deal to ask or expect the present generation to build churches, rectories, and endow bishoprics. We will raise some funds for an endowment in Iowa. A start has already been made.

The people East, and in fact the people of our large and strong parishes in Iowa, little realize how much we need additional episcopal oversight. Those

Churchmen in the smaller towns realize it. I travelled for two years over the southern and western part of the State, and only in two places where I remained over Sunday did I have an opportunity of attending service. If some one or more will endow the new bishoprics, well and good. But we should have the bishops anyhow. This at least expresses the ideas of a large part of the laity of the smaller parishes. We do not find fault with our good bishop, but no one man can do justice to so large a diocese.

The trustees of funds and donations for the diocese of Iowa, James L. Bern, Cedar Rapids, Iowa, treasurer, will receive any funds for the endowment of new bishoprics. E. F.

EARLY CHURCH DAYS IN SAVANNAH.

Georgia has been called the "child of philanthropy," and rightly so, for never was a colony established from such purely benevolent motives as those that animated the minds of its founders—Oglethorpe and the trustees. It was to be the refuge for the oppressed and unfortunate of all nations and creeds. Unhappily, the tempers of the colonists appear to have been soured by their previous old world misfortunes, and far from imitating the liberal sympathies of the founders, they seem to have spent much of their energy in party strife and bickering. The planting of the Church was therefore a matter of difficulty and discouragement. Good men amongst the clergy were driven away by the hard usage they met with, and bad men, encouraged too often by self-seeking partisans, frequently brought the Church and colony to the verge of entire disruption. The first chaplain, Dr. Herbert, having been obliged to relinquish his charge within three months, the Society for the Propagation of the Gospel appointed as his successor the Rev. Samuel Quincy, of Boston, Mass., who labored earnestly and devotedly for two years and a-half in spite of great opposition. No church had yet been built, although one of Oglethorpe's first acts had been the setting apart of a site and glebe. The services were held in a hut, roughly built of split boards, which was also used for the sittings of the town council. Materials for the church were collected by Mr. Quincy. Silver communion plate, a large clock, and hundreds of Bibles and Prayer Books, had been given by friends in England; but no attempt at building could be made. Unfortunately the real ruler of Savannah was a Mr. Causton, a man of "most insolent and tyrannical character," whose small mind delighted in thwarting the plans of others.

His opposition at length rose to such a height that Mr. Quincy felt himself compelled to resign. It is interesting to remember, as connecting Savannah with one of the most eventful periods in modern Church history in England, that the third rector of Christ church was John Wesley. He threw himself into the work of that, his first and only parochial charge, with all the enthusiasm of which he was capable. The fire of his zeal kindled the flame in other hearts, and so popular did his sermons become that on one occasion when a ball and a service were held simultaneously, the church was crowded and the ball-room so empty that the entertainment came to an ignominious conclusion. His zeal, unhappily, was, to a great degree without knowledge, he lacked the judgment needed to manage and cement together his heterogeneous flock, and

his well-meant reforms led to complete disorganization. The people unaccustomed to any spiritual control resented his rigid adherence to the letter of the rubrics. Clouds began to gather over the parochial sky, and the mutterings of angry discontent were heard. Wesley used the mixed chalice, and urged confession, penance and mortification. He refused to read the Burial Office over one who had not been baptized by a minister of our faith; neither would he admit one of the most devout men in the colony to Holy Communion for the same reason. The people were puzzled. One said to him, "The people say they are Protestants; but as for you, they cannot tell what religion you are of. They never heard of such a religion before, and they do not know what to make of it." His unwise exercise of "discipline" towards the niece of Mr. Causton led to the issue of a warrant for his arrest, and obliged him to escape by night for England, shaking the dust of Georgia off his feet. Thus stormily and sadly ended Wesley's work as rector of Savannah, not quite two years after his arrival.

He was succeeded by that "Prince of Preachers," George Whitfield, whose majestic eloquence stirred the people to deep enthusiasm, while the fragrant oil of his charity poured into the wounds left by Wesley, healed them. Savannah was too small a place to provide sufficient scope for his active spirit. He set himself, therefore, to carry out a scheme that lay very near to his heart—namely, the establishment of an orphanage on the plan of the Francke, at Halle. He built Bethesda, nine miles out of Savannah, and it became to him the dearest spot on earth, where "peace unutterable" attended his path. His labors, journeyings, and appeals, in connection with the orphanage, brought Georgia prominently to the front, and the colony reaped the benefit of the public attention thus directed towards it, and thus Whitfield became a State benefactor, and one to whom Georgia owes much. Although he soon resigned the rectorship, he frequently visited Christ church, and his connection with Savannah was unbroken until his death. His successors, with few exceptions, were wolves in sheep's clothing, who ravaged the flock. During the Revolutionary War Savannah suffered more than almost any other town, and for the next twenty years it had no regular rector, and it was not until nearly the commencement of this century that the Church in Georgia began to show the green shoots of new life. The Civil War that shattered the vitality of Southern existence, greatly affected the growth of the Church, Poverty and despair seized on the whole Southern race, and it is only during the last six or seven years that any attempt has been made to rise from the ruins of the past. Now that a spirit of energy is beginning to show itself, and the State is pulling itself together for fresh efforts, Church prospects are also brightening. Through all the days of bitter hatred and disunion, the Church was the one golden link between the North and South that did not snap, and it is through the channel of that unbroken unity that life and energy have been slowly creeping back to southern hearts.

Though the Church of Savannah cannot point to noble fanes and gorgeous sanctuaries, yet she can tell of faithful work done at the risk of life on the battle field and in the midst of pestilence, of self-sacrificing labor undertaken without hope of reward, and of

poverty cheerfully borne. Her history has been one of fighting without and contentions within, but through all the long hours of darkness her light still shone out across the gloom. Now that the night of tribulation has past, and the sunshine of peace is filling the land, the seed sown in weakness will doubtless be raised in power, and the Church be enabled to grapple with the arrears of work that lie around it, and to do its part in solving the great problem of the future of the Afro-American race. May Christ church, Savannah, foremost in suffering in the past, be foremost in energy in the future!—*The Rock*.

THE OLD CATHOLIC WORK IN AMERICA.

BY SAMUEL J. FRENCH.

Some weeks since you were kind enough to republish from the *Church Eclectic* an account of my visit to, and impressions of, the Old Catholic Mission among the Belgians in the Green Bay region. The many evidences which I have received of the wide interest which that letter created in the work, emboldens me to give you some account of the progress and prospects of the mission after the first six months of its establishment.

1. *What has been accomplished:* Shortly after the publication above referred to, Bishop Brown visited the mission and was enabled, by the generosity of a few interested Churchmen, to negotiate for the purchase of a glebe land, the title to which is securely vested in the trustees of the diocese of Fond du Lac. This glebe, consisting of a tract of forty acres, is centrally located for the work, and on it will be built the church, priest's house, and schools, which are planned. It is midway between the two Roman Catholic churches. Of these there are five in the region covered by Father Vilatte's ministrations (an area of some thirty miles diameter, populated by several thousand souls), all of which are at this present writing without resident priests. The people are, to a man, Belgians or Canadians, and all French-speaking. Up to this time a hundred and forty persons have become his registered parishioners. His Baptisms number twelve, and there are classes for Confirmation and first Communion. Father Vilatte describes the people as most deeply interested in the work, and as enthusiastic over the privilege of having the services of the Church in their own tongue—a privilege which, until his coming, they had never deemed as being within the bounds of possibility. The only impediment which is experienced on the part of the people arises from the fact that all priests hitherto in that region have been "transients"—they fear that he too will go away in a short time, and naturally are backward about casting in their lot with the new work. It is our part, as their brethren in the Faith, to do all that in us lies by strengthening and upholding his hands, and so convincing them that the reformation has "come to stay." The new church must be built, and a house for him to live in and a school house. It is hard to say which is the most important; the first two, however, speak for themselves. As to the last the situation is simply this: there are no Roman Catholic parish schools, and the clergy of that communion forbid the people sending their children to the "government schools." As a result large numbers of the children are growing up in ignorance. Towards these necessary buildings, the cost of which will be, with the material and

labor which the people can give, not to exceed \$1500. Of this amount the people will raise one-third.

Of those whom he has baptized three are Indians, of whom there are sixteen families in his jurisdiction. One of the three is a chief who has attained the advanced age of eighty-five years. This chief speaks both French and English sufficiently well to interpret them to his own people.

2. *The needs and prospects of the work:* This chief asks for a chapel for his people. Besides this, there is need for four, possibly five, chapels in the region, all of which Father Vilatte could serve himself until such time as he can raise up helpers from among the people. All of these chapels have already been asked for by the people. As to the schools it is imperative that accommodations should be provided for fifty of each sex, and one or two teachers of each secured.

From this plain statement of the work and its needs we draw the following conclusions:

1. The work is no longer an experiment.

2. Being largely educational in its nature it will be some years before it can be absolutely self-sustaining, *i. e.*, able to furnish its own teachers and other workers, although the time is not far distant when the living of both priest and teachers will be provided by the people.

3. It is a work which commands, and should engage the interest not only of Wisconsin or "the West," but of the whole Church. It is a thousandfold more encouraging than was the work in Mexico in its palmiest days. There is nothing sensational or revolutionary about it, but it is the quiet unostentatious work of a single faithful, devoted priest, who is under allegiance to, and who enjoys the fullest confidence of, our most judicious and wise bishops. The community is a colony of farmers, Roman Catholics, who have been by reason of their isolation, singularly neglected, not to say abused, by their own Church, and who, almost on the point of being led captive by spiritualism, atheism, and various other isms, are being rescued by a faithful zealous soul, who is convincing them that because they have proved the hollowness of the Roman system, they need not therefore cease to be Christians or Catholics; that they can still be faithful to the religion of their fathers while enjoying freedom from the burdens and abuses which have so long oppressed them.

4. No contributions to the cause of missions will bring a greater return, or yield a more abundant or speedy harvest than those given to this cause. The amount asked for is a mere trifle when compared with the greatness of the return promised. A thousand dollars! surely there are faithful men and women who will speedily respond to this call, and enable him to carry out his plan and to have his buildings ready for use ere another winter sets in. I shall be glad to answer by letter any inquiries; but offerings should be sent to the Bishop of Fond du Lac.

Kenosha, Wis.

The Freeman's Journal well and wittily says: "Puritanism has ceased to be a religion; the Puritans failed to found a race. The Celts have come to possess the land from which the rigid Englishmen drove the aborigines—first piously falling on their knees, and then, impiously falling on the Indians."

TRIBUTE TO BISHOP KEMPER.

(Extract from a Memorial Sermon preached by Bishop Whipple:)

His secret of success was that he embodied in himself the missionary spirit. He had an unwavering faith that his Master had sent him. He loved men who sin and suffer; he hungered for souls; he took no chances in failure; he made no provision for retreat. Others believed in him because he believed in himself. In the darkest hour he worked bravely on. He knew that if he laid the cornerstone in faith, God would find some one to put on the top stone, and so he worked and waited on God. He understood the field and mission of the Church. His lot was cast in an age of intense worldliness. Men came to the West then, as they come now, to get rich. They gave up their homes and society and religious ties. Society had not crystallized. It was a chaos of material to be builded into the Lord's temple. It was an age of unbelief. To many in the West, then as now, God was a name, the Gospel a myth, and heaven and hell fables. It was then, as it is now, an age of religious division. Every village had the representatives of a score of sects, too poor to build a house for God, too divided to do Christian work, and only certain to wrangle among themselves. To the selfish, worldly and sensual, he showed the simplicity of a life of self-denial; a life which was ever telling men that we have here no continuing city, but that we seek a home not made with hands, eternal in the heavens. Said a prominent Western man pointing to Bishop Kemper, "Yonder is the richest man in Wisconsin."—*Minnesota Missionary*.

OPINIONS OF THE PRESS.

The Pacific Churchman.

CHURCH MONEY WASTED.—The Official Clergy List, authorized by the last General Convention, is published, warranted correct up to October 1st, 1885. *Cui bono?* We verily believe any one of the Church Almanacs to be fully as correct, and up to a later date. Besides they are in a more convenient form, and cost the Church nothing.

Temperance.

INTEMPERATE TEMPERANCE.—The temperance cause can never win by resorting to methods of unreason. All that is gained in one direction is lost in another. An intemperate and violent treatment of the subject is sure to bring about reaction, and that at the hands of those whose influence and judgment are sorely needed. Everybody knows this who is at all acquainted with the temperance movement for the last forty years. To a large and influential class no subject became more distasteful. They were temperance men in every right sense of that word, but became apathetic, not to say disgusted, in consequence of an intemperate and irrational way of dealing with the subject. The Church Temperance Society hopes to do something, at least, to deliver temperance and the whole temperance question from the intolerable narrowness and one-sidedness to which they have been subjected.

From the Standard of the Cross.

THE "DEARLY BELOVED."—Mr. Kirkus pleads for the invariable use of "Dearly beloved brethren," though he recognizes that he is a minority of one in almost every company of clergymen

where the subject is discussed. His point is that it is "impossible to plunge at once, by an instantaneous effort of will, into the solemn worship of Almighty God." Troubled heads of families, and light-hearted lads and lasses, need 'a preliminary solemnization. Granting this, the question remains—it is an open question so long as revision is mooted—what sort of language is best calculated for the purpose. On the principle of tiding over the moment of inattention with anything prosaic, the Exhortation may be well enough. The custom in extemporaneous prayer is familiar, of delivering the invocation in a tone of voice inaudible to human ears beyond the first pew. It has a magic effect, it must be confessed, in stilling the buzz of irreverence. But if something more than incantation is wanted, something rational, it is safe to say that the Exhortation could be improved. The One Hundredth Psalm would be better; indeed there is hardly any comparison between them, except upon the supposition that nothing becomes us in entering upon God's service so well as thought of our own sinful selves. And if our sinfulness must be first thought of, surely it could be declared in more forcible rhetoric.

The Chicago Herald.

NOT CHARITY, BUT COURTESY.—The tart letter of Mr. Gilbert, the composer, to the Messrs. Harper, of New York, in which he declined to receive a check for \$50 tendered him by that firm as an honorarium in recognition of the fact that they had republished some of his comic operas, was doubtless the result of long meditation and bitterness on his part because there was no international copyright. Yet Gilbert and Sullivan have not suffered here in America. Their compositions have been produced in all parts of the country, and they have received rich royalties upon them. The publication of their operas, in view of their general familiarity, could not be regarded as a very profitable enterprise, and in sending him a present of ten pounds, merely as a compliment, the Harpers probably gave away as much as they made by the operation.

Until some international agreement on the copyright question can be reached, by which authors in England can control the sale of their works in America, and *vice versa*, they need not regard as charity even a ten pound note given when there is no obligation to give anything. Gilbert could give no American publisher any property in his works, and the money that was sent him was complimentary rather than compensatory. If London publishers who print American works would adopt this sociable plan of doing business, authors on this side would frame their cheques as curiosities.

THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations, should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church News."

WISCONSIN.

DELAFIELD.—*Dedication of Bishop Armitage Hall.*—The dedication of this beautiful hall of St. John's Military Academy took place on the evening of Feb. 11th. The Bishop and staff arrived at Delafield at 6:30. After a short service in the chapel the procession moved to the new building in the following order: Cadets; rector, the Rev. S. T.

Smythe; cross-bearer; seminarians; teachers; the Rev. Prof. Riley; the Rev. Dr. Adams; the Bishop. Entering the beautiful assembly room the clergy passed to the north end, the cadets "presenting arms." Here appropriate prayers were said. The dormitory was then visited and blessed, and finally the "oratory" where the service was chanted under the direction of Mr. French, the choir master. Returning to the assembly room the final prayers were said and the episcopal benediction given. The refectory and recitation rooms were not visited as the general prayers in the assembly room were considered as including both.

After solemn benediction the cadets gave an exhibition manual drill under Capt. A. Yates; also a "guard mount" under direction of their company officers. It is thought this school will be recognized by the State next year as the State Military Academy. The success is little less than wonderful. One and one-half years ago the rector came here and began school in the old buildings of Dr. DeKoven; since that \$12,000 of property has been added to the foundation. The course of eight years prepares for the sophomore class at any university, also West Point and Annapolis.

CHICAGO.

CHICAGO.—The Rev. Thomas E. Green announced to his congregation last Sunday, that his next Sunday's sermon would be the last; he should preach in the Presbyterian ministry. Preaching on the text, "What shall I do to be saved," the preacher in closing, said: "Where, then, could be found the answer to that great question? It was in the word of the Apostle Paul, who said: 'Believe on the Lord Jesus Christ and thou shalt be saved.' It was the only answer. As I go away from you ere long, I would leave you that sentence as a summing up of all I have tried to teach and all I have tried to do for you since I commenced my work in this church."

At the church of the Ascension, on February 20th, a mission will be begun to continue two weeks. It will be conducted by the Rev. A. G. Mortimer and the Rev. John Sword. Besides three daily Celebrations, there will be devotions and addresses in the afternoon and evening.

BATAVIA.—The Rev. Thomas Edward Green, Pastor of the 8th Presbyterian church, Chicago, who has announced his intention to apply for Orders, addressed a meeting of men only in the Music Hall last week, the 9th. Nearly two hundred men were present. The subject of the address was "The Purity of Man in his three-fold relationship—to himself—to his neighbor—to his God." The address was simply magnificent. The speaker held the audience spell-bound for nearly three-quarters of an hour. And this was the more wonderful, because some of the roughest elements of a manufacturing town were present. He spoke entirely without notes.

The Rev. John Hedman, Rector of St. Ansgarius (Swedish) church, Chicago, followed him with an address in the Swedish language. About fifty Swedes were present, and his short address was listened to with great interest. After the Rev. Mr. Green's address, the rector, the Rev. W. W. Steel, spoke, explaining the "White Cross Army" and its mode of working. After Mr. Hedman's address, the "White Cross" cards of membership were circulated for signatures. About sixty men are practically members of the association, and their influence is bound to be a power in the town.

MAYWOOD.—*Deanery Meeting.*—The Northeastern Deanery met here Monday, Feb. 8. After Evening Prayer short addresses were made by the Rev. Messrs. William E. Toll, of Waukegan, J. Rushton, of Pullman, and G. B. Pratt, of Oak Park.

Tuesday morning the blessed Sacrament was celebrated by the Rev. Dr. Locke, assisted by the pastor. A paper on the "Doctrine of the Holy Trinity in Its Practical Aspects" was then read by the Rev. L. Delos Mansfield, of St. Andrew's, Chicago. This was followed by the business meeting of the chapter, the Rev. Dean Locke presiding. On motion of the Rev. H. G. Perry, a committee to arrange for the coming Lenten public services was appointed, consisting of the Rev. Messrs. Bixby, Morri-

by Fro.

son and Larrabee. Reports were then heard of Church work at St. Barnabas, Fortieth street, from the Rev. Dr. T. N. Morrison; and of St. Paul's. Ninety-second street, by the Rev. H. G. Perry; the Rev. H. Judd, of St. John's, Irving Park; the Rev. J. Rushton, of Grand Crossing, with other points; and of the Holy Communion, Maywood, the Rev. Mr. Edwards, priest-in-charge.

Of the diocesan clergy at convocation also, were the Rev. Messrs. Averill, Cook, Gorrell, Greenleaf, Gregg, Hedman, Hayward, Kinney, Livermore, Phillipps, Steel and Louderback. Upon adjournment, a collation was served at Mrs. Colonel Nichols' by the ladies of the parish.

The next meeting will be on May 9 in St. Bartholomew's church, Englewood.

KANKAKEE.—Southern Deanery.—An unusually interesting series of services were held in St. Paul's church at the meeting of the Southern Deanery, February 2d, 3d and 4th. Ten clergymen were in attendance and as many more lady delegates from the various parochial branches of the Woman's Auxiliary Missionary Society in that deanery. The evening services were largely attended, not only by the people of the parish, but by outsiders, and much interest was manifest. A paper on "Church Union," by the Dean, called forth an interesting discussion in which members of the Baptist and Methodist denominations took a part. The last day was given to the Woman's Auxiliary, leading features of which were an address by the Rev. W. S. Sayres, of New Lenox, Ill., for over six years missionary in China, dwelling on his experiences and observations in that field, and a very interesting talk at the ladies' meeting by Mrs. Locke, secretary of the general Auxiliary Society of the diocese. Together with its social features it was a most enjoyable occasion, as well as one of awakening interest and profit.

NEBRASKA.

FREMONT.—St. James's Parish.—In a recent issue of *The Parish Guide*, the rector improved an opportunity to enlighten the good people of that region upon the fact that the Church of England is not supported by government. A lecturer in the Congregational Church had affirmed that the clergy "draw their salaries from government funds." Another popular delusion about "jeweled and mitred prelates" was shown up in this admirable article, which we would reprint did space permit.

SPRINGFIELD.

CENTRALIA AND MOUNT VERNON.—Bishop Seymour recently visited these missions, the Rev. J. A. Matthews in charge, confirmed six and preached two sermons on divorce.

MARYLAND.

BALTIMORE.—Ascension Church.—The relief rooms in the basement of this church, which were opened Feb. 5th, have in two days dispensed to the poor 1,500 cups of coffee, 1,200 plates of soup, 900 loaves of bread and 250 bushels of potatoes. The rooms were opened for lodgers last week, and they were crowded with homeless people. On Sunday the rooms are open and meals are served as follows: Breakfast at 9 A.M., dinner at 1 and supper from 5 to 6. Arrangements have been made to keep these relief rooms open throughout the year.

MICHIGAN.

HUDSON.—Trinity church, of which the Rev. Robert Lynn is rector, has been for some time struggling under a heavy debt, and about three years ago it was thought that the fine church building would be sacrificed. The Church Association of Michigan, however, succeeded in reducing the debt so that it was possible to carry it, and now everything is paid by a bequest from the late Mr. J. M. Alleman.

The rector preached a sermon in memory of Mr. Alleman, Sunday evening, Jan. 29th. There is not only money to clear off the debt, but about \$200 besides.

DETROIT.—Death of a Priest.—Last week occurred the death of the Rev. Alonzo Barger Allen, rector of St. Thomas' Mission, and chaplain of St. Luke's Hospital.

Mr. Allen was about 46 years of age, and had spent a most laborious ministry, and met with many sorrows. He was

much respected and beloved here, and his work in the ministry highly successful. His death seemed to be of general exhaustion. His labors had chiefly been at Rock Island, Ill., and at Lowville, diocese of Central New York.

Bishop Harris conducted the funeral services at St. Thomas' Chapel, and at Woodmere Cemetery, and briefly bore testimony to Mr. Allen's many virtues and labors, and gave expression to the feeling of all that "he was a good man, and full of the Holy Ghost, and of faith."

LOUISIANA.

NEW ORLEANS.—A New Parish.—On the fifth Sunday after the Epiphany, Feb. 7, services were held in that portion of the city, where the old Christ church was formerly located. The Bishop preached, assisted by the Rev. W. C. McCracken. This new parish is to be known as the Church in the Upper Room, and is intended to meet the spiritual wants of the Church people who are far away from any parish since the removal of Christ church to a distant part of the city. St. George's church, of which the Rev. A. J. Tardy has recently become rector, has been added to the list of free churches.

MINNESOTA.

MINNEAPOLIS.—Most of the churches of Minneapolis are preparing for an eight days' Mission, to begin the first Sunday in Lent. Holy Trinity, Gethsemane, St. Andrew's and Grace have already consented to undertake the work. Mr. Gilbert and Mr. Gilfillan are the missionaries of Gethsemane, Mr. Chandler one of the missionaries at St. Andrew's, while earnest laymen of the parish are to take a leading part in the Mission at Holy Trinity.

VIRGINIA.

BISHOP RANDOLPH'S VISITATIONS.

MARCH.

5. Eastern Shore chapel, Princess Anne Co.
6. A. M., Emmanuel, Princess Anne Co.; P. M., St. Paul's chapel, Norfolk Co.
7. Norfolk—A. M., Christ church; P. M., St. Paul's.
8. P. M., St. Luke's, Norfolk.
9. P. M., Holy Innocents', Norfolk.
10. Portsmouth—A. M., St. John's; P. M., Trinity.
12. P. M., Meade Memorial, Manchester.
13. A. M., St. Paul's, Goochland Co.; P. M., Grace, Goochland Co.
14. A. M., All Saints' Consecration, Goochland Co.
16. St. James's, Cumberland Co.
17. St. John's, Fluvanna Co.
18. Grace, Fluvanna Co.
19. Grace, Ca Iva, Cumberland Co.
21. A. M., Richmond, St. John's; P. M., Christ.
22. A. M., Consecration at Claremont, Prince George Co.
24. P. M., St. Philip's, Richmond.
27. Christ, Matthews Co.
28. Trinity, Matthews Co.
29. Abingdon, Gloucester Co.
30. Ware, Gloucester Co.

APRIL.

2. St. John's, Albemarle.
3. Christ, Albemarle; Christ, Charlottesville.
5. P. M., Ascension, Amherst C. H.
6. St. Mark's, Amherst Co.
9. P. M., Emmanuel, Harrisonburg.
10. Linwood Mission, Rockingham Co.
11. Trinity, Staunton.
12. Emmanuel, Albemarle Co.
13. Buck Mountain, Albemarle.
18. Petersburg—A. M., St. Paul's church; P. M., St. John's.
19. P. M., Grace, Petersburg.
20. P. M., St. Stephen's, Petersburg.
21. Blanford chapel, Petersburg.
23. P. M., Monumental, Richmond.

WESTERN VIRGINIA.

EPISCOPAL VISITATIONS.

As far as they can be forecast the visitations for the next three months will be as follows:

FEBRUARY.

17. St. Mary's.
18. Williamstown.
28. Charleston.
20. Hedgesville.
21. Martinsburg.

MARCH.

1. St. Alban's.
2. Coal Valley.
3. Hinton.
4. Alderson's.
7. Clarksburg.
8. Buckhannon.
9. Weston.
14. Morgantown.
15. Fairmont.
16. Grafton.

APRIL.

4. Ripley and Ravenswood.
5. Hartford City.
6. West Columbia and Mason City.
11. Charlestown and Mountain Mission.
12. Shepherdstown.
13. Harper's Ferry.
14. Martinsburg.
18. Moundsville.
19. St. John's, Brook County.
20. Cresaps.
21. New Martinsville.
22. Sistersville.
23. Willow Island.
25. Wheeling, St. Luke's.

MAY.

6. Davis.
9. Moorefield.
16. Union.
17. Lewisville.
19. Charlottesville and Virginia Council.
22. Bunker Hill and Summit Point.
23. Leetown and Middleway.
30. Parkersburg.
31. Okonoko.

FLORIDA.

WINTER PARK.—This beautiful spot is rapidly coming to the front as one of the most eligible winter resorts in the South; and it cannot be long before some arrangements will be made for supplying it with the ministrations of the Church. In fact, but for the sudden removal of Bishop Young, definite steps

for that purpose would probably have been taken before now. That something ought to be done, and that immediately, is the more important on account of the recent erection of a magnificent hotel, which is as complete in its appointments as any in the country, and will doubtless command a very extensive patronage. Among its guests there will of course be not a few to whom the Church, with her sacraments and ordinances, will be a necessity. To invalids, especially, whose health would render it impossible for them to reach Orlando or Maitland, over the rough and heavy roads of the country, some provision for their spiritual needs will be indispensable, and it is greatly to be hoped that ere long the great want will be supplied.

JACKSONVILLE.—Convocation.—The fifth session of the Eastern Convocation was held in St. John's church, on Tuesday and Wednesday, January 26th and 27th. There were present, beside the rector of the parish, the Rev. Mr. Williams, General Missionary; the Rev. Dr. Foote, and the Rev. Messrs. Cary, Knight, Dunham, Ward, White, Wilmer and Bicknell. Lay delegates were also present from Trinity church, Gainesville; St. Peter's church, Fernandina; St. John's church, Jacksonville, and St. Philip's (colored) church, Jacksonville.

Evening Prayer was said on Tuesday evening, after which the meeting was organized, with the Rev. Dr. Weller in the chair. Resolutions of regret and sympathy with the family of the late bishop, and with the dean of this convocation on the recent death of his wife, were adopted.

On Wednesday, after the celebration of the Holy Communion, the Convocation met in the Sunday school room, the Rev. Dr. Weller in the chair. Col. J. J. Daniel then read a well-considered and eminently practical paper on the duty of this Convocation to the colored people. The Rev. Mr. White, of St. Philip's (colored) church, Jacksonville, followed with a stirring address. The discussion which ensued excited deeper interest than any which had ever come before the Convocation. It was generally participated in by both clergy and laity. Bishop Whipple, closed the discussion with a most earnest and feeling address.

In the afternoon the Diocesan Board of Missions held a meeting. In the evening, after a special service in St. John's church, missionary addresses were made by the Rev. Mr. Williams, Judge Cessna, of Gainesville, Mr. W. M. Artrell, and the Rev. Dr. Weller.

On Thursday, January 28th, in St. John's church, the Bishop of Minnesota, advanced to the sacred Order of Priests, the Rev. Cary Breckenridge Wilmer, minister of Grace church, Ocala.

On the evening of January 31st, Bishop Whipple confirmed three persons in St. Philip's church.

MAITLAND.—We take the following from a letter by Bishop Whipple:

"Christmas Eve I was asked to come to a village Christmas tree. It was in a public hall. Children and parents had come from miles around. It was a study for an artist to look into these eager young faces. There is always in every village some one who wears the mantle of Santa Claus. Our St. Nicholas, Kriss Kringle and Santa Claus is a Captain Eaton, one of those 'Cheeryble brothers' who delight to be almoners to children. The songs and tableaux were all one could ask. I delivered a short address. Then the gifts were distributed by a genuine Santa Claus. Christmas Day we had service in the dear little church. It was crowded, the music was excellent, and we had an admirable sermon by Canon Street, of Chicago. Thirty-five knelt for the Holy Communion. The evening of Christmas Day our colored friends had a Christmas tree in their church, and a happier people could not be found."

NEW HAMPSHIRE.

NASHUA.—Parish of the Good Shepherd.—The Rev. Wm. H. Moreland, rector, in a recent sermon called attention to the number of disused meeting houses all over New England, and the dwindling away of what were once flourishing congregations. The explanation of it he found in the increasing divergence from the historic Church. "You cannot help seeing," he said, "that wherever Christianity goes with its life-giving sacraments and institutions, it is growing strong and vigorous, and

wherever those sacraments are banished or depreciated, Christianity is waning and dying out. This is the sole adequate explanation of the phenomena to be found in New England."

WESTERN MICHIGAN.

EPISCOPAL APPOINTMENTS.

FEBRUARY.

21. Septuagesima, Pentwater.
- 23-24. Allegan. The Quiet Day.
28. Sexagesima. Adrian. The Industrial Home for Girls.

MARCH.

7. Quinquagesima, Muskegon.

KANSAS.

DIOCESAN NEWS.—*The Kansas Churchman* contains a pastoral letter from the Bishop, announcing that the special convention appointed for May 4th will not be held. The purpose of the special convention was the election of an assistant-bishop; and as the date designated would be within six months of the meeting of the General Convention, an election at the regular annual convention would secure the service needed nearly as soon as action by a special convention. The Bishop has written and published a letter severely condemning the Rev. F. S. De Mattos, rector of St. John's, Leavenworth, for celebrating a "requiem mass." The admonished priest has defended himself in a published letter, reminding the venerable bishop that he himself was the Celebrant at a memorial service of the late Bishop Clarkson, which he claims was equivalent to a requiem mass.

ARKANSAS.

A diocesan monthly paper has been started at Little Rock. The first number has a leading article by the Bishop, a journal of his visitations, besides editorial, literary, and advertising notes.

NORTH CAROLINA.

LINCOLNTON.—St. Luke's.—On Tuesday, February 2d, the corner-stone of the new St. Luke's was laid. The service was most impressive. The Rev. W. R. Wetmore, rector, delivered an earnest and beautiful address. Then was laid again the old corner-stone of 1842, and in it were placed the papers which had been found beneath it; the report of the Diocesan Convention which met at Fayetteville in 1842, a pastoral address of Bishop Ives, and other papers. Also were deposited a Bible, a Prayer Book, a list of subscribers to the new church, a history of St. Luke's parish, report of the convention, a late *LIVING CHURCH*, a *Messenger* of January 28th, and a programme of the services then being held.

TEXAS.

AUSTIN.—Bishop Elliott of Western Texas, spent Sunday, the 24th of January, at St. David's, on the invitation of the rector, the Rev. T. B. Lee, who gave him the offertory for missions in his jurisdiction; it amounted to \$86.

EAGLE LAKE.—On the fourth Sunday after Epiphany, January 31st, the church of the Heavenly Rest was consecrated by the Bishop, assisted by the rector, the Rev. Horatio Howard, and the Rev. W. G. W. Smith of St. James' church, La Grange. The weather was especially favorable and large congregations were present, morning and night. A Confirmation class of five attested the earnest work done by the rector in the spiritual interests of the people, and a comely little church seating 150, and costing \$1,500 is the result of his diligence among the people at large—many having contributed to the building who are not of our Communion. A chancel window of plain cathedral glass from J. & R. Lamb of New York, is the gift of Mrs. Howard, wife of the rector. The altar frontal and the hanging for the lectern bore monograms, the work of Lamb, but the text, "I am the true Vine," was the work of Miss Dunovant, a member of the parish. The instrument of donation was presented by Dr. Bruce, senior warden. The hearty singing of the choir, and the very respectful attention and interest of the congregation contributed to make the day a very pleasant memory in the history of the parish.

NEW YORK.

NEW YORK CITY.—Woman's Auxiliary to the Board of Missions.—This society held a meeting in St. George's church, February 7, the Assistant Bishop presiding. After making a short address, he introduced the Rev. Dr. Langford, the General Secretary of the

Board, who would tell them how and when the Woman's Auxiliary began their excellent work.

Christ's Kingdom, said the speaker, was to be a Kingdom of conquest and His disciples were commissioned to go into all the world and preach the Gospel. It was a question whether we should be saved ourselves without doing as Christ had commanded.

The Woman's Auxiliary was doing a manifold work in helping on the cause of missions in China, Africa, etc., and had contributed in eleven years nearly \$84,000. They wanted to give increased interest in the work in the several parishes by increasing the circulation of the *Spirit of Missions*. On January 1, that publication had but three hundred subscribers in New York City, when it ought to have had twenty thousand. How could there be intelligent interest in the work when there was so little disposition to be informed concerning it?

From the beginning apathy had existed in regard to the work of missions. It was hard to make the disciples believe that the Gospel must be preached to the Gentiles, as well as Jews, and hard to get them to leave Jerusalem. Not till after the persecution were the disciples scattered abroad and the apostles St. Peter and St. Paul were sent forth on their errand by a special revelation and command. Like apathy exists to-day. The spirit of earnestness, prayer and faith in God were needed more than men and money, and the assurance that as the Gospel was to be preached in all the world, all the world would yet be conquered for Christ. The new secretary showed himself to be a good speaker and abundantly qualified to present the missionary cause wherever he may be invited to do so. Miss Sybil Carter followed with an address after which a collection was taken in behalf of the Auxiliary.

NORTHERN NEW JERSEY.

HUDSON.—Christ Church.—The following are some of the statistics of work done and moneys raised in this parish for the year ending December 31st, 1885: Baptisms, 38; Confirmations, 6; Marriages, 13; Burials, 30; Public Services, 318; Holy Communion (public, 56, private, 6.) 62. Total offerings, \$4,723.25. In this no accounting is made of the moneys gathered by the Altar and other parochial societies, which have not been expended. Had they been included the sum total would have reached five thousand dollars.

MASSACHUSETTS.

BOSTON.—Church of the Advent.—The first Thursday in February was set apart by this parish to be observed as a "quiet day" of prayer, praise, meditation and instruction. The services were as follows: Celebrations of the Blessed Sacrament of the Altar at 7, 7:30, and 9:30, the latter accompanied by a brief address by the rector and by hymns; Morning and Evening Prayer at 9 and 5; a service of praise at 3, which consisted of hymns interspersed with collects and very short remarks by the rector; and at 10:30, 12, and 4, were addresses by the Rev. Arthur Ritchie, of New York. These addresses had for their topic St. Peter, his zeal, his weakness, his trials, his failures, his repentance and his noble persistence as shown first, when he essayed to walk upon the sea, and, sinking, called, and not in vain, upon his Master; second, his timidity and sin in the Judgment Hall and his speedy and earnest penitence; and last, his vacillation regarding consorting with the Gentiles and his rebuke by St. Paul.

From these three phases of St. Peter's life the speaker, in his own persuasive and forcible manner, drew warnings, suggestions and consolations for the Christians of to-day who have the same temptations, though assuming other guise, which beset him, and have the same Master ever present, though not visible save to the eye of faith, to whom they can ever cry, Lord, save or I perish.

The church was well filled all day long, in spite of very inclement weather, many of the clergy of the city being present.

INDIANA.

MUNCIE.—Grace parish has steadily prospered under the active rectorship of the Rev. Mr. Birchmore. The church building has been enlarged. In

addition to the duties of rector, he has charge of missions at Hartford City and Anderson. At the latter place he hopes soon to purchase a lot for a new church.

INDIANAPOLIS.—Deaf-Mute School.—A growing interest in the Church's services is manifested by the pupils of the Indiana State School for Deaf-Mutes located here, the Rev. Mr. Mann, an alumnus, having frequently officiated there. On Sunday, January 31st, he filled two appointments. He also officiated at Christ church in the afternoon. Those present were mostly graduates living in the city. Bishop Knickerbocker was present and confirmed one of them.

INDIANAPOLIS.—St. Paul's Cathedral.—This church has been successful within the past few days in adjusting its indebtedness of \$14,350, which for several years past has rested upon it like an incubus, clogging the channels of missionary, educational and benevolent efforts, and checking all healthful development and growth. After the death of Mr. Hendricks, who was long the senior warden, and anxious to see the indebtedness removed, it was thought by the vestry that some strenuous and united effort should be made to effect this laudable end.

A month ago a meeting of the pew-holders was called for this purpose. Liberal contributions were immediately offered and canvassing within the congregation was begun. The result was most gratifying, and up to this date over seventeen thousand dollars have been subscribed, by sixty persons, in sums ranging from twenty-five to fifteen hundred dollars. This will put the church entirely out of debt, when all collected, and enable the people to do more efficient work in their different channels of religious effort and achievement than for some time past.

Hopeless and Helpless.—In one of the prettiest houses in the pleasant town of Jamaica, Long Island, dwells Mrs. Mary A. Doughty, a representative lady of one of the oldest families in the place. Mrs. Doughty's case presents some remarkable features in her history of complete invalidism and entire recovery. A well-known literary gentleman from Brooklyn recently visited Mrs. Doughty at her Jamaica home. To him she communicated the story of her illness and her restoration. The following is the substance of her narration:

"Some twenty years ago I was taken with a severe cough and agonizing, racking pains. The physicians were unable to explain exactly what it was or to give me relief. My pain continued to increase at intervals—sometimes partially leaving me and again returning with new violence. I was not entirely prostrated until about five years ago, when I became a victim of the most intense nervousness and sleeplessness. I wasted away and was hopeless and helpless, I could not even turn myself in bed."

"Some two years ago I read about the Compound Oxygen, and the first result was that I sent to Drs. Starkey & Palen for a little book on the subject. The next result was that after reading the book I sent for a Home Treatment."

"I was prepared for slow recovery, for I was in such a prostrate condition. I was unable to raise my hand to my head. For months I had been in bed, powerless to touch my feet to the floor. Sometimes I was hardly able to talk. One of the first effects of the Compound Oxygen was that it drove away my sleeplessness. I now began to find what it was to have a good night's rest, and oh, how I did enjoy my sleep! With sleep came increase of strength, very slight at first, but gradually increasing. Then I began to be able to digest my food with some degree of comfort."

"And now, Mrs. Doughty, please tell me what is the present state of your health?"

"With pleasure, sir. You see me to-day just as I am. I am in good spirits and free from pain, except when an occasional stitch in my side or something of that kind takes me unexpectedly. I eat moderately, with fair appetite, and am not restricted in my diet. My dyspepsia is gone. The strength of my lower limbs is not yet such as to enable me to walk out of doors."

"But I go out freely and frequently, sitting in my invalid-chair, on which I greatly enjoy being wheeled from place to place."

"You attribute your recovery, then, very largely to your use of Compound Oxygen, do you, madam?"

"Very largely! Why, sir, but for the Compound Oxygen I should still be in the helpless and emaciated condition I was, or, more probably, in my grave; for I was going down, down, down—gaining nothing, but losing everything, and was nearly gone. 'Very largely,' Well, you may say entirely, under the blessing of God. Yes, you may say to all who ask you of the merits of Compound Oxygen, that it raised me from the edge of the grave and opened to me a new life." If you wish to know all about this Treatment, write to DRs. STARKEY & PALEN, 1529 Arch St., Philadelphia, for their Treatise on Compound Oxygen. sent free.

THIS is the best season in which to purify the blood, and Hood's Sarsaparilla is the best blood purifier. 100 Doses One Dollar.

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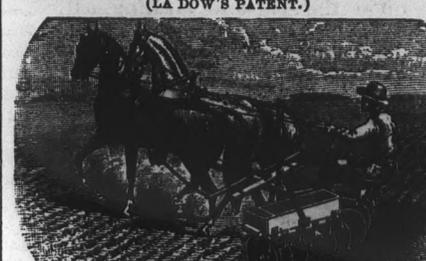
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