Living

Church.

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

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CHICAGO

lee to the 8th of December, says:

SATURDAY, OCTOBER 22, 1881.

NEW YORK.

WHOLE No. 155

FOREIGN AFFAIRS.

THE French Ministry will probably resign at once, and M. Grévy will entrust to M. Gambetta the formation of a new cabinet.

THE Arcbbishop of York has written a letter describing an attempt which he has made, without success, to secure the release from prison of the Rev. S. F. Green, of Miles Platting. His Grace says that Mr. Green's prison doors are locked from the inside.

FRANCE has just handed over the ecclesiastical supervision of Tunis to the Archbishop of Algiers, dispossessing the Italian Vicar Apostolic who formerly governed the Roman Catholic subjects of the Bey. The French prelate has now acquired the ancient site of St. Augustine's does not make his ministry fruitful and respectresidence, and intends building on it a house for ed except at the price of an impartiality full of himself.

position as head of the Imperial Family, in favor and firmness exclude neither moderation nor of his elder son, Prince Victor. The Bonapartists are greatly delighted. The Petit Caporal says: "Is the God who is chastising us, who gives us J. Ferry for Minister, and Bon Albert (M. Albert Grévy) for Governor General of Algeria, beginning to take pity on us? Prince Napoleon's abdication is our salvation. We do not venture to believe in it, the Prince having never in death of President Garfield, and the funeral takhis life done a good action."

Europe seems pleased to know of the humiliating journey. The wily Chancellor is not popular outside of Germany, and the failure of one of held in the morning, with very fair congregations. his favorite plans is viewed with some exultation. It is fully expected that Prince Bismarck will endeavor to solve the difficulties regarding gregation assembled, but the occasion was dethe cashiered German Bishops now living in exile, by bringing before the Landtag a measure including articles analogous to those which were thrown out of the Bill referring to the May laws he presented last year. This will give the Emperor power to reinstate any of the Bishops he may deem worthy.

THE monastic establishments closed by the French Government a year ago, are still standing empty. The Italian Barnabites of the Rue Monceau have, however, just disposed of their premises, and it is to be presumed that, as the chances of a reaction become absolutely inappreciable, this example will be gradually fol- fine. lowed. The Trappists, of Bellefontaine, near Angers, are about to settle in the Province of Quebec, near the River Ottawa, and on a hill summary of work done for the 29 months of his commanding a view of the St. Lawrence; the Montreal Seminary having given them a site and land, while the Provincial Parliament has granted \$10,006 or \$15,000 per annum, without interest, for a certain number of years, with the prospect of the loan ultimately becoming a gift.

GLADSTONE delivered a remarkable speech at Leeds last week. He ridiculed Sir Stafford Northcote's "fence" policy on free trade, and said that that statesman could not spare time to speak intelligently on the freetrade question, being too much occupied in deluding the farmers and ariisans. At a banquet he delivered a still more remarkable speech. He said that to grant justice to Ireland was a sacred duty, but he held that England and Scotland should not be forgotten. He intimated that Ireland may yet be loyal, notwithstanding the action of the irreconcilable party, and declared that the Irish laborers were the most advanced in the world. He praised Sir Charles Gavan Duffy's pamphlet on the Land Act, and referred to John Dillon as an honorable opponent whom he could honor (although his Government put him in prison). He contrasted O'Connell's loyalty with Parnell's disloyalty, and was very severe on the latter gentleman, whom he denounced in unmeasured terms.

OUR foreign exchanges are full of the death of General Garfield. It is safe to say that no one man ever occupied such a place in the thoughts of the entire human race as did our dead hero. The London Times had seven columns by cable on the day after the funeral. In an eloquent editorial it says: "In all ranks, from the Queen to the peasant, there is the most heartfelt sympathy for the bereaved widow and the injured nation; and this sympathy has already been felt and shown, not only in the metropolis and in the great centres of provincial activity, but throughout the whole realm. Her Majesty and the Prince of Wales, Lord Granville on the part of the Government, and the Lord Mayor as the representative of the City of London, have publicly signified their grief; church bells have been tolled, flags have been hoisted halfmast high, public business has been suspended until a fitting tribute had been paid to the memory of the dead; private societies of all kinds have joined in the demonstration, and a foreigner, visiting our shores, might reasonably conclude that we were deploring the loss of some chief personage among ourselves."

THE POPE, it is believed, has authorized the assume the dress of the secular priests, or even tion to the dispersion, and hopelessness of its instructions.

being rescinded. The language of some of the French prelates evinces a like recognition of the existing order of things. The Bishop of Vannes, in a pastoral on the extension of the Papal Jubi-

"Let us, above all things, keep preaching clear from all political alloy. Ministers of God and His Church, let us combat without fear and without boasting, under the sure safeguard of the Cross of the Saviour of men. That is our flag, and we should never lose sight of it. The Christian pulpit is not an ordinary platform. Whoever has the formidable honor of ascending it is too high above the world to make distinction of persons, and to venture into the labyrinth of disputable and doubtful opinions. The priest fairness and of a devotion inspired solely by PRINCE NAPOLEON has at last abdicated his the love of God and of his brethren. Vigilance mildness."

> Harvest Home Service at Cleveland. Correspondence of the Living Church.

St. Mary's has held its Third Annual Harvest Home and parish Thanksgiving Service. It was announced for the Feast of Michaelmas, but the ing place in Cleveland that week, caused the BISMARCK has really gone to Canossa, and postponement of the Service. It therefore took place on Thursday, Oct. 6th. The Harvest Homes of the two preceding years had been This year it was determined, for various reasons, to have the Service in the evening. A large conprived of a great deal of its Thanksgiving character by the loss of the Communion Office.

> The church was very tastefully trimmed with vines, and grains, and fruits. In the chancel was a temporary rood-screen, the various sections of which were festooned with a very large grape vine, nearly covering the whole screen. Below, upon the chancel floor and steps, were corn-stalks and pumpkins, and a profusion of egetables and fruits. The altar had its white dossal, and vases of flowers, and in the centre of "God's board," a dish of grapes. The effect of the rood screen with its many candles was very

The sermon was preached by the pastor, the Rev. J. Sydney Kent, and as it was in part a rectorship, a few figures may not be without interest to some of your readers. The church building has been doubled in size, giving 460 seats where formerly there used to be but 225. Money for all purposes has been raised to the but the Parish had to borrow \$2,000 of it. Families in attendance upon the church have grown from 51 to 92, and the communicants have risen from 60 to 181. Baptisms, 83; Confirmations, 55; Burials, 25; Marriages, 18; Services, 564; Eucharists, 167; Communions made, 3,693; Sermons, 207; Addresses, 197; Calls, 1,145; Private Celebrations, 17. The LIVING CHURCH, the pastor's able assistant, visits weekly more than one-half the families in the Parish, and is, no doubt, lent and read in others. From the early Eucharist, every Sunday, has come by far the larger part of the sum of \$250 given by St. Mary's to the Foreign and Domestic Missionary fields. This Parish is looked upon in Cleveland as a missionary work, and it is so, for the work is largely among mechanics and clerks, but it gets no benefit from its missionary reputation. It is left to struggle along, burdened with a debt upon its lot, which costs it, in interest alone, \$400 a year, and less than a year ago it had to borrow \$2,000, at 7 per cent., to complete the enlargement of its church building, which was an imperative necessity. In these two years and a half, it has received less than \$3,000 from outside the congregation, the major portion of which was given in answer to personal appeals for the Enlargement Fund. The Parish had great cause for thankfulness this year, and made the most of it in a bright and hearty Service.

The Rev. George M. Hinkle, of Grace Church, Cleveland, Ohio, met with a severe loss during his personal attendance with Bishop Bedell at the funeral of President Garfield. The house in which he resides was broken into during his absence, and all his valuables, including keepsakes, mementoes of childhood's years, and treasures gathered during his European travels; things which gold and silver cannot replace; also money which belonged to him personally, and that which he held in trust, all were carried away and no clue has yet been found which might lead to their recovery. Conspicuous among his losses is a baptismal font of solid silver, given to him in the beginning of his ministry, and hallowed by may help them. the tenderest and most sacred associations.

members of the dispersed religious orders to Madison, Wis., Oct. 25-27, promises to be a respect to the prevalence of secularism was seen gathering of very great interest. It is expected in the duty of the individual Churchman toward that of laymen, and has empowered the French that the Rev. Dr. Courtney, of St. James' a secularist acquaintance. He did not taunt Bishops to give them employment as parish Church, Chicago, will preach the sermon on him. When he was reviled, he reviled not again, priests. If this is the fact, it indicates resigna- Tuesday evening, and conduct the Bible Class but tried to help him toward a larger, more cath-

The English Church Congress.

The twenty-first English Church Congress met at Newcastle-on-Tyne, on Oct. 4th. There was an immense attendance. The Bishop of Manchester (Dr. Fraser) preached the opening sermon, and rather astonished his audience by announcing the text (Eph. III., 8-12) from the Re-

After justifying the new version of his text, the Bishop dwelt upon the three Apostolic notes of the Church, love, unity and the true function of the Christian ministry.

The President of the Congress, the Bishop of Durham (Dr. Lightfoot) then delivered the inaugural address. He spoke of the first Church years before, at which he was present, adding:

Certainly, I should have treated it as the wildest romance-a very dream of dreams-if any one had then prophesied either that two decade later the modest assemblage of that day would have grown into these vast dimensions, or that I myself, by virtue of my office, should be called to preside over its meeting in this great centre of commercial activity.

He then alluded to Stephenson, who was born in Newcastle, to the meeting of the British Association for the advancement of Science recently held there, and concluded with an eloquent appeal for unity and harmony. At the thereby they failed to stand as a branch of ecclose of his address all present joined in the recitation of the Apostles' Creed.

Many members of the Congress having been unable to obtain admission to the Town-hall, the President immediately afterwards redelivered his address to an "overflow" meeting in the Philosophical and Literary Institution, the chair the Archbishop of York. The subject of the afternoon's discussion was "The relation of the Church of England to Churches in communion with her in Scotland, Ireland, America, and the Colonies.

The Bishop of Argyll and the Isles traced the rise of the Episcopal Church of Scotland, and might adopt an independent line after they had described that church as almost identical with, but still, in some respects, distinct from the Church of England. He suggested the restoration of the Metropolitan office to Scotland.

The Bishop of Meath defined the Irish Church as a sister church to the Church of England in a degree not shared by any other church in chris-

Bishop Mitchinson (late of Barbados) referring to the American and Colonial Churches, said the former shrank from everything which threatened to obliterate its distinctiveness; nor, indeed, was greater uniformity with the Church of England desirable. A constant striving after uniformity had long been the bane of the church. The colonial church was in a transition stage, extent of \$8,250. The enlargement cost \$3,800, but it still desired organic and visible unity with the mother church, while retaining full liberty of

receive the fellowship and sympathy of the Con- Lord Nelson are well worthy of attention.

The Rev. Dr. Nevin, Rector of the American America, although shorn of all accidental relationship with the Church of England, reposed lost; and certainly Mr. McColl seemed to have upon absolutely the same fundamental truths and doctrines.

Next week we shall publish a complete resume of Dr. Nevin's valuable paper.

The evening meeting of the Congress was devoted to a discussion on the duty of the church in respect to the prevalence of secularism and spiritualism. On the former branch of the subject-secularism-the Archbishop of York was the first speaker. His Grace dwelt on the prevalence of "negations," and on the unreasonableness of the secularist position, and asked:

How should the church regard secularism? It should see its true proportions, as one more of those gospels of humanity of which this century has seen so many-as those of Owen, Leroux, Proudhon, Brigham Young. When atheism is openly taught, such efforts as those of the Christian Evidence Society in meeting the false teaching with truth are almost indispensable. The less-informed classes are not to suppose that their judgment is to go by default. The argument from design in nature is more important than ever it was, though it needs great enlargement and revision, in the light of what science is daily collecting of harmony and beauty in natural laws. The vast promises of secularism made it acceptable to the class who, knowing little of the means to refute fallacies, feel deeply the pressure of their suffering condition and are ready to join hands with any guide who will only promise to deliver them. Our care for people should be more active; our power of dealing with such subjects should be cultivated, that we

The Archbishop was followed by the Rev. Harry Jones, of St. George's-in-the-East, Lon-A Sunday School Conference, to be held at don, who said that the "duty of the church with olic, and philosophic mode."

A session was devoted to the important subject of the organization and development of laywork in connection with the church.

The Rev. G. F. Prescott, London, dealing with this subject, acknowledged the immense assistance rendered by district visitors and unprofessional helpers in parish work; but said the clergy often keenly felt the need of some more experienced, trained and devoted agency.

The church stood in need of trained women in her parochial, charitable and missionary works, on the same principle which now required school mistresses and nurses to be certificatedwomen who could take up the various departments of her work as their life's calling. Several classes of female workers were in existence. Among these trained women came Anglican Sis-Congress which was held in Cambridge twenty ters of Mercy, women bound together in comvears before at which he was present, adding: nical skill, in a variety of good works. That system had now taken deep root. The sisters had done, amid prejudice and obloquy, a work for which the church must ever be grateful. But objection was felt, not without some foundation in fact, by some of our bishops and sound Anglicans, to the independent attitude which sisterhoods often assumed towards episcopal authorithority. For, though the visitor was usually the Bishop, yet the rule of the community was the law to it, and not episcopal authority. Their work was undertaken and executed irrespective of episcopal mission or control. That seemed to many a flaw and loss in their position, for clesiastical organization. There was a further system, that of deaconesses, for the recognition and general adoption of which he would now plead. A deaconess might be defined to be an educated woman, trained in all departments of ecclesiastical work, well grounded in religious knowledge, given to good works and devotional habits, imbued with the spirit of Christian faith and love, dedicated to the service of God as a at the Town-hall meanwhile being occupied by profession, and solemnly set apart for the same by the chief ministers in the church. Historically, there could be no doubt of the existence of deaconesses as an order in the primitive church, and that was no slight recommendation for a church glorying in her harmony with primitive custom and doctrine. Deaconesses might either form themselves into a community, sending forth branches as their work extends, or been called to the holy office. The "order" which he advocated would be based on the Catholic principle of the English Church, restricted to no extreme party, and on that account likely to approve itself to those who admired moderation, deference to authority, and conformity to primitive usage. Experience as Chaplain of the London Diocesan Deaconess Institution had shown him how cordially such women would be welcomed by the parochial clergy.

The Rev. Dr. B. Hankin, of London, asked for the recognition of lay evangelists:

He believed that if the bishop of each diocese would unfurl the banner and invite earnest evangelists to rally round it, hundreds in each diocese would gladly come forward and be thankful for the faithful advice and counsel given to them, which would lead them to unite with their teaching certain church principles which would give a fulness and completeness to their work which at present it lacked.

On the subject,"the limits within which variations of ritual may be permitted," two admira-Mr. J. Ffolliott, discussing the position of the ble papers were read, one by the Dean of Dur-Irish Church, said it was a close but not an ab- ham (Dr. Lake), the other by Earl Nelson. Jussolute or servile copy of the Church of England. | tice cannot be done to them in this issue, but | tent of fifty additional beds. This could be ac-The members of it had changed nothing which next week a complete analysis will appear. The was undisputed in the Church of England, and subject is one of great interest and importance to had always aimed at uniformity of spirit with American Churchmen, and the utterances of two that church. In return, he trusted they would such representitive Churchmen as Dr. Lake and

The Dean of Manchester (Dr. Cowie) and Rev. Malcom McColl were the speakers on Church in Rome, explained that the church in "Church and State." The former showed what was gained by the union, the latter what was of his address have a peculiar interest for Americans. He said:

One of the plainest duties of the Church is to enlarge her borders as opportunities offer. Her commission bids her preach the Gospel throughout the world. But the connection of the Church of England with the State paralyses her action in this matter. We all know how her State bonds prevented her from granting the prayer of the American Church for the gift of Episcopacy, and how the first American Bishop was thus obliged to go to the disestablished and disowned Episcopate of Scotland for Consecration. Madagascar, Kaffraria, and other places supply similar illustrations in our own time. What is this but a violation of one of the fundamental duties of the Church? and it is entirely due to the connection of the Church with the State.

Canon Stubbs, of St. Paul's, read a paper on the question "What has English Christianity to say to democracy? Has the National Church 'lost touch' with the people?"

It was an eloquent plea for the recognition of democracy by the Church. "The Church," he said, "is, in its intention, at least, a Holy Commune, whose watchword is not 'the accumulation of wealth through self-interest and competition,' but 'human progress and well-being through self-sacrifice and association.' It is for her, therefore, by supplementing what is incomplete, by supplanting what is evil, to welcome every self-sustained effort, such as tradesunionism or co-operation, which seems to give promise of a brighter social future to English democracy. In a word, it is for the Church to declare that in that divine plan for the perfectis one of infinite progress and growth, and that so profound and so wide-spread is the confederacy of the powers of good, that no failure and no series of failures can ever leave uncertain

St. Luke's Hospital, Chicago.

The annual meeting of the trustees of St. Luke's Hospital occurred last Sunday evening in St. James's Church. The usual evening service was celebrated by Rev. Frederick Courtney, D.D., the rector, assisted by Rev. Clinton Locke, D. D.

At the conclusion of the service a brief address was delivered by Bishop McLaren, who referred in terms of the highest commendation to the magnificent work of St. Luke's Hospital. Its charity, he said, was of the broadest and most catholic character. It drew the line at no race nor creed; its great mission being to relieve, so far as possible, the pain and misery of suffering humanity. The Bishop then called upon Dr. Locke, who read the report of the trustees.

The report states that the work during the year has been the most successful in the history of the institution. All necessary monies were readily procured. At the beginning of the year there was a debt of \$3,000, which has been paid. During the year 100 more patients were cared for than last, each patient costing \$1.04 per day. It is contemplated to begin the erection of a new building as soon as practicable, Mr. N. K. Fairbank having presented the hospital with one hundred feet of ground next to the present property. This lot is valued at \$10,000. This will give the building a frontage of 164 feet on Indiana avenue. Several other gentlemen have contributed \$20,750 for the purchase of land on Michigan avenue. Seventy feet have been purchased there at a cost of \$15,000. Assessments for paving Iudiana and Michigan avenues amounting to \$2,702.65, have been paid. Of the building fund, a balance of \$3,047 still remains. The property of the hospital on State street will be sold, and it is expected that \$20,000 will be in this way realized, and with this fund, building will be begun. The hospital has three endowed beds, and another endowment already to pay in. During the year the following persons and churches contributed \$300 each for the support of beds: Unity Church, Ascension Church, Mrs. P. D. Armour, L. Z. Leiter, Marshall Field, William Holmes, John De Koven, Helen De Koven, Dr. T. Wheeler, Mr. and Mrs. W. F. Whitehouse, E. B. Sheldon, Jr., J. K. Fisher, N. K. Fairbank, E. C. Larned, W. E. Larned, and Mr. Alexander Smith. The report highly commended this form of donations. The report closes with thanks to the medical staff, and to the matron of the institution, and with regrets for the loss by death of Dr. M. O. Heydock and Mrs. Ryerson. The report was signed by Dr. Clinton Locke, president, and the board of

At the conclusion of his reading, Dr. Locke said that the building fund had received very large contributions from ladies and gentlemen outside of the Church. He urged upon the audience the necessity of immediate and liberal contributions toward the fund so that the facilities of the hospital may be increased to the excomplished by the new building, for the erection of which the present fund has been created.

The treasurer's report showed that the receipts during the year were \$16,053.38, and the expenditures \$16,050.76, leaving a balance on hand of \$262. There are in the hands of the treasurer unpaid bills amounting to \$1,000, and the property and invested securities of the hospital were stated at \$80,000.

The report of the medical faculty was read by chosen the better part. The concluding words the chamberlain. It showed that during the year 384 cases had been treated. There were twenty-seven births, and a like number of deaths. The dispensary patients numbered 1,162. At the close of the year there were 344 patients under treatment. The nationality of the patients was as follows: Ireland, 60; Scotland, 9, Germany, 26; Norway, 1; Sweden, 22; Holland, 3; Wales, 4; France, 3; United states, 174; Bohemia, 1; England, 22; Denmark, 1; Canada, 14; and Nova Scotia, 1. Their religious associations were as follows: Episcopalians, 40; Methodists, 33; Lutherans, 27; Congregationalists, 11; Baptists, 9; Presbyterians, 7; Roman Catholics, 99; Jews, 4; Evangelists, 1; Christian, 1; Unitarians, 1; Protestants, 89.

The report of Rev. William E. Phillips, chaplain, showed that there had been fourteen baptisms and four burials. Satisfaction was expressed at the fact that the patients in the wards manifested great interest in the services. The report closed with thanks to the Sisters of St. Luke. After the reports were read, the first three verses of the anthem, "My God, Why Hast Thou forsaken," were sung by the choir, following which short addresses were made by Hon. George H. Harlow, ex-secretary of state, and Dr. Frederick Courtney, both of which were devoted to a review of the great work that is being done by St. Luke's hospital. The speakers pointed out with force and eloquence the necessity for church men and church women to maining of the full stature of humanity, the law of life, for the society as well as for the individual, charity. At the conclusion of these addresses charity. At the conclusion of these addresses the audience was dismissed with the benediction by the Bishop.

the final supremacy of Christ over all human life. Christus vincit. Christus regnat. Christus regnat. Christus vincit. Christus regnat. Christus vincit. Christus regnat. Christus vincit. Christus regnat. Christus vincit.

BY THE BISHOP OF IOWA.

[Copyright by William Stevens Perry, 1881.] CHAPTER XXII.

This "Act of the Clergy of Massachusetts and New Hampshire," than which few more important documents exist, was as follows:

"The good Providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire ministry, and affording to many of her communion the benefit of the labors, advice, and government of the successors of the Apostles:

We, Presbyters of said Church in the State of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to His Church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading His followers into the ways of truth and holiness, and preserving His Church in the unity of the spirit and the bond of peace; to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest order of the Ministry, and to encourage and promote, as far as in us lies, a union of the perfect and compact this mystical body of Christ, do hereby nominate, elect, and appoint, the Rev. Bishop, and we do promise and engage to reand invested with the apostolic office and powers by the Right Reverend the Bishops hereafter named, and to render him all that canonical is due to so important an office.

And we now address the Right Reverend the Bishops in the States of Connecticut, New assistance in consecrating our said brother, and to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed with that love of God and benevolence to men, that piety, learning, and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and at- here to ye English Book of Common Prayer (ye tachment of the communion at large in these States, which will make him a valuable acquisition to the Order, and, we trust, a rich blessing

Done at a meeting of the Presbyters whose names are underwritten, held in Salem, in the County of Essex, and Commonwealth of Massachusetts, the fourth day of June, Anno Salu- that ye review of ye Liturgy would tend very

Boston; T. Fitch Oliver, Rector of St. Michael's and prosperity. The worst evil which I appre-Church, Marblehead; John Cousens Ogden, hend from a refusal to review is this: that it will Rector of Queen's Chapel, Portsmouth, N. H., give great advantage to those who wish to carry William Montague, Minister of Christ Church, ye alteration into essential points of doctrine. Boston; Tillotson Brunson, Assistant Minister Reviewed it will unquestionably be in some of Christ Church, Boston.

A true copy, Attest: SAMUEL PARKER.

At the same meeting of Presbyters of the Church in Massachusetts and New Hampshire, held under the chairmanship of the excellent Bass, whose recommendation to the Episcopate any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interests of said Church."

prise of Bishop White, as we are led to infer ceived from Etc., etc., from the account he gives of the matter in his Memoirs of the Church (Second Edition, p. 148), that when the union contemplated in this action of the Massachusetts and New Hampshire clergy was effected, and Bishop Seabury and the New England Church were received into union with the Churches in the Middle and Southern States, that there was no effort made to proceed with Mr. Bass's consecration. The fact was that it was not the purpose of those who brought his name before the General Convention in this connection, that he should be consecrated at this time. Their object was by presenting a case in point, to convince the Churchmen of New York and the States to the southward that a further resort to England for Bishops was unnecessary, the ground, and that all the American communion now needed, under God, to insure a successful future, was to be at unity with itself. This effected, the consecration of the good missionary priest of Newburyport might well wait till in the progress of the Church in New England, there appeared a more pressing need of Episcopal supervision and advice than could be afforded by the beloved Seabury. At a later date, this "Act of the Clergy of Massachusetts and New Hampshire" was consummated, and Dr. Bass became the first Bishop of these two

We pass to the consideration of certain documents giving the story of the Church's happy union. They are letters in the writer's possession, and they form a most valuable contribution to the history of this epoch in our annals.

We have already published the noble letter of Seabury to Bishop Provoost, on the latter's re- I rather guess it's out now."—Kansas City turn from England after receiving consecration. | Times.

EARLY AMERICAN BISHOPS. A similar letter was addressed by the Bishop of Connecticut to Bishop White. To this, the following reply was returned. It is not, we believe, contained among the Bishop White Correspondence in the archives of the American Church. At least, we have it only as copied in full, in a letter from Bishop Seabury to Mr. Parker, of Boston, the original of which, as well as the many other valuable papers and correspondence of Dr. Parker, are in the writer's hands, and form a portion of his personal literary property. This letter, one of the most interesting of the Seabury autographs extant, is as follows:

> PHILADELPHIA, May 21, 1787. Bishop White to Bishop Seabury:

There is nothing I have more at heart, than to ve United States connected in one system of ecclesiastical government; and if my meeting of you in concurrence with Bishop Provocst can do anything toward ye accomplishment of this great object, my very numerous engagements shall not hinder me from taking a journey for ye churches in which we respectively preside.

Edward Bass, a Presbyter of said Church, and objected to by ye Archbishops and Bishops of ye a proportionate value. Rector of St. Paul's, in Newburyport, to be our | English Church; and as they are generally | An admirable dinner was also discussed with thought, among us, essential to ye giving of ef- no small interest. The table gave no evidence ceive him as such, when canonically consecrated | fect to future ecclesiastical measures, I do not | of the terrible drouth that so long prevailed in expect to find ye Churches in many of ye States this section. The remainder of the afternoon willing to associate on any plan materially differ- was spent in riding. A visit was paid to the ent from this. If our brethren in Connecticut famous Indian Mounds or earthworks of Newobedience and submission, which, by the laws should be of opinion that ye giving of any share ark. The Agricultural Society has obtained posof Christ, and the constitution of our Church, of ye legislative power of ye church to others session of the more southerly, and adapted the than those of ye Episcopal order is inconsistent fort (for such it seems to have been) to the purwith Episcopal government; and that ye requir- poses of a Fair Ground. The race-track is made ing of ye consent of ye laity to ecclesiastical just within the circle of earthworks, on which York, and Pennsylvania, praying their united laws is an invasion of clerical rights; in this the people may gather to see the races. The case, I see no prospect of doing good in any works are, I should judge, some fifteen or twenty canonically investing him with the Apostolic of- other way than by contributing all in my power feet in height, and admirably preserved. fice and powers. This request we are induced to promote a spirit of love and peace between In the evening, Prayers were said by the Rev. of our being brought, at some future day, to an Rev. Mr. Rose, of Springfield. happy agreement.

As to ye Liturgy, if it should be thought advisable by ye general body of our Church to adpolitical parts excepted), I shall be one of ye first, after ye appearance of such a disposition, to comply with it most punctually. Further than this, if it should seem ye most probable way of maintaining an agreement among ourselves, I shall use my best endeavor to effect it. At ye same time, I must candidly express my opinion, much to ye satisfaction of most of ye members Samuel Parker, Rector of Trinity Church, of our communion, and to its future success done by men of ye above description is, ye tak-(Perry's Reprint of the Early Journals, I., 70, ing it up as a general business. I have been ina sincere desire to promote ye interests of our It came out afterward, somewhat to the sur- holy religion. This justice you have always re-

> (Signed) WILLIAM WHITE. The above, my dear sir, is the whole of a letter from Bishop White that relates to the subject. It is in answer to one from me to him, in which I proposed a personal interview with him and Bishop Provoost, previously to any decided steps being taken respecting the Liturgy and government of the Church, and mentioned the old Liturgy as the most likely bond of union. I send it to you without comment, and shall be glad of your opinion respecting it.

Your affectionate, humble servant, S., Bishop, Connecticut.

We clip from the Wellsville (Ohio) Union of the 24th Sept., the following pleasant words relating to the removal to Cleveland of the Rev. that a full college of consecrators was already on Mr. Brewster, late incumbent of Ascension Church, in the former city.

It is with regret that we learn that Rev. S. T. Brewster, Rector of the Episcopal Church at this place, has resigned the pastorate of this church, and will remove the coming week his family to Cleveland, where he has accepted the pastorate of the St. James, parish at that place. Brewster will leave many warm friends in this place, among the people of his charge, and also through the community. He has succeeded well in Church work here; the Society spiritually and temporally prospered. He has also taken great interest in the moral welfare of the community at large, being the originator of the Bryant Literary Society, organized here last fall, and has been permanently indentified with every movement ever inaugurated here for public welfare. He will carry with him to his new field of labor the best wishes of a host of friends.

An American visiting an Italian convent was shown a lamp which had not been extinguished for five centuries. He deliberately stepped up to it and blew it out, with the remark: "Well, Central Ohio Clericus. Correspondence of the Living Church.

The regular bi-monthly meeting of the "Central Ohio Clericus" was held in Trinity Church, Newark, in the Diocese of Southern Ohio, September 27th. There were present the Rev. Messrs. Babcock, Lincoln, and Granniss, of Columbus; Brooke, of Piqua; Rose, of Springfield; Gilman, of London; Pittenger, of Zanesville; Rippey, of Lancaster; Nash, of Newark, and the for boys, we had not the pleasure of personally Rector of Trinity, the Rev. F. M. Hall. There was a Celebration of the Holy Communion at 11 condition. The Church is also busy in works of o'clock A. M., with an expository sermon by the Rev. J. M. Pittenger, upon the first twelve verses of the third chapter of the Epistle of St. James. The "Clericus" assembled immediately see ye members of our communion throughout afterwards in the private rooms of one of the parishioners of Trinity, where an admirable paper was read by the Rev. Geo. W. Lincoln, upon "The Sacrifice of the Holy Eucharist." It was a clear and scholarly presentation of the subject, and, it is to be hoped, may be more extensively made known through the Church Press. The purpose. But I must submit it to your consid- subject was discussed by every member present, eration, whether it will not be best previously to and in the best spirit. There was no appearance understand one another as to ye views of ye of the Odium Theologicum, although many views were presented. It was a beautiful exhi-We have been informed (but perhaps it is a bition of the apostle's doctrine, that charity is mistake) that ye Bishop and clergy of Connecti- greater than faith. A Catholic Church must cut think our proposed ecclesiastical constitution be tolerant in matters of opinion, though she essentially wrong in ye leading parts of it. As yields nothing of the established Faith. The ye general principles on which it is founded Nicene Creed is foundation broad enough for were maturely considered and compared with ye every Christian. The great difficulty seems to maxims which prevail in ye ecclesiastical system | be, that we look too long and too intently upon "whole Episcopal Church in these States, and to of England; as they have received ye approbatone revealed truth, and so, exalt it unduly. We tion of all ye Conventions southward of you, must preserve the "proportion of faith," for docand of one to ye northward; as they were not trines have a definite relation to each other, and

us; although I shall continue to cultivate ye hope Mr. Babcock, and a sermon was preached by the

The next meeting is to be held in Springfield, on the 15th of November. Essayist: the Rev. Fred. O. Granniss, of Columbus.

The Bishop is still absent, and, by last accounts, his health is not much improved. He was then in New York.

Parish and School in Colorado.

Correspondence of the Living Church. The local papers of Breckenridge, Colo., contain notices of the Services held by Rev. C. T. Stout, rector of St. John's Church, Kalamazoo, Mich., from which we make the following extracts. "Mr. Stout has been spending the summer in the mountains, and devoted himself to Missionary work while finding health. The closing one of the Services that have been held by Rev. Mr. Stout at Roby's Hall, took place on Thursday evening, Sept. 16. Bishop Spalding was places; and ye only way to prevent its being present, and preached an eloquent and impressive sermon. He prefaced the sermon by son remarks complimentary to the people's enterprise formed that you, sir, and our brethren in Con- and their diligent attendance upon the Services. necticut, think a review expedient, although you After service a reception was held at the house wish not to be in haste in ye matter. Our breth- of Mr. John McNeish, and a delightful time was ren in Massachusetts have already done it. The spent in social intercourse. During the evening, Churches in ye States southward of you have the Bishop asked for the attention of the guests, was so full and hearty as appears above, the sufficiently declared their sentiments, for even and after some very complimentary allusions to leading spirit in the assembly, the Rector of those which have delayed permitting ye use of the summer's work in Breckinridge, presented Trinity, Boston, was appointed to attend the ye New Book, did it merely on ye principles of Mr. Stout with a handsome purse on behalf of Convention in Philadelphia, and "to treat upon ye want of ye Episcopal Order among them. If, the members and friends of the Church. This sir, we should be of a different opinion in any was a complete surprise, but none the less gratematter, I hope we shall be so candid as mutually ful to the recipient as an expression of the goodto think it consistent with ye best intentions, and will of the people, who, in many other ways, had shown delicate and hearty kindness." The paper proceeds to say that Mr. Stout's "stay here has been one of pleasure and profit to his physical system, and one that, through the ministering offices of his holy profession, has endeared him to a large 'number of our people. He is a gentleman sans peur et sans reproche, and should he again visit Breckenridge no one could meet with a warmer welcome than he would be certain of." On the whole, the Church in Colorado is making steady progress. In Leadville much activity is manifested by Rector and people, and the beautiful church is an ornament to the town as well as a source of comfort and joy to churchmen. Pueblo is one of the liveliest towns in the State, and is now experiencing a regular business "boom." The church under the faithful charge of Rev. E. H. Gaynor, wins the respect and confidence of this active people; and steps are being taken to occupy the ground in South Pueblo, which is separate in corporation and too far removed from the established parish to receive such constant ministration as is imperatively needed. In Colorado Springs, your corres pondent was the recipient of the courteous hospitality of the Rev. George T. Le Boutillier, who is the much beloved and successful rector of this parish. The church building is a perfect gem, although much too small for the growing needs of the town. As a delightful place of residence and sanitarium, Colorado Springs seems to be unsurpassed. In Denver, the church is taking the front rank. The new Cathredral is rapidly approaching completion, and by Nov. 1st, will be occupied. Dean Hart has shown himself a wise builder; and the people of Denver generally will rejoice with churchmen at the completion of the ornate structure. One of Hook and Hasting's finest organs is now in place, and we had the pleasure of listening to the skilful playing of

and most complete in America, and the builders have spared no pains to make it worthy of their name. Trinity Parish, under Rev. Mr. Marshall, is moving forward steadily and prosperously. Wolfe Hall is acknowledged to be one of the very best schools for girls. Parents can rest assured that their daughters will receive from Mrs. Palmer, the principal, a mother's care and a christian's devoted instruction. Jarvis Hall, visiting, but understand it to be in a flourishing mercy and love, which, beside the parish activities, show forth conspicuously in the successful establishment of St. Luke's Hospital. The other parishes of the city are occupying important fields, and clergy and bishop work together harmoniously. Clergy and laity alike cannot realize too fully that loyal devotion to him whom the Church has placed over them is one of the things without which there cannot be the highest diocesan success. The laity especially, it may be feared, do not consider sufficiently the severe discouragements and trials of those who are devoted to their best and most precious interests. Personal sympathy and pecuniary assistance are their due. The church in the Far West needs in addition to the progress and labor of the faithful.

Cathedral Church Indianapolis. Correspondence of the Living Church.

It is a little over four years since the lay authorities of this parish were projecting the sale of the Cathedral edifice to the city. Tired of the struggle to keep it open, they were discussing the plan of turning it into a Public Library. Urged on by the Bishop to yet another effort, they once more called a Rector, and consented that the church should revert to its original condition as a parish church. It is matter of local history, that, some time thereafter, the people worshipping there formed the largest non-Romanist congregation in the city; and that the parish, in point of communicants and contributions, soon took the lead in the Diocese. One year ago, prostrated by meningitis and nervous exhaustion, the Rector was compelled to ask a long leave of absence. At the time, the parish operated a Guild House and Day Nursery, with lodging rooms for young men, and suites of rooms for various organizations connected with the church. Located here or elsewhere in the city, were the Workingmen's Club, numbering some 200 members; the Workwomen's Club, with 260 members; an Industrial School, with I50 pupils; a Guild, organized for Church work, and for serving the parish in committees on hospitality, sick and poor, and church seating; a Night School, for the instruction of the working classes; a Parish Aid Society, a Burial Society for the decent and Christian interment of the Church's poor, an Altar Society for the care of the vestments and sacred vessels, and for altar and other decorations; and a Woman's Missionary Association, which has been supporting a scholarship in Africa, another in Syria, and a third in St. John's College, China, also sending boxes and money to missionaries and missions in Florida and Montana. The Sunday School has been educating an Indian at the Cheyenne Boarding School. St. James' Mission, the only church in the western part of the city, has come under the control of the parish, and is in charge of the Guild. A monthly paper The Cathedral Record, has been published through several seasons, and the Rector had made arrangements for the establishment of a Kitchen-Garden in connection with work of the Guild House. But he has been compelled to give up all work by order of his physicians at the East. He must have entire rest for a while longer. Not to keep the parish without a visible working head, he has resigned, and the Vestry are constrained to look around for a successor. But no talk now of selling out. The work must be carried on. God send them a man of faith and power, one whose hand can gather up and hold all the threads of Christian endeavor that have fallen from the grasp of him who must now, for a season, rest from his labors!

> Bishop Seymour and his Clergy. CARLINVILLE, Ill.,

To the Editor of the Living Church:

Please publish the following names of clergy of the Diocese of Springfield, who up to this date have signified-most of them, very earnestly and energetically—their approval of the paper printed in your last issue under the title, "Bishop Seymour and his Clergy," viz.:

Revs. J. D. Easter, Ph. D., Rector, Jacksonville; Wm. H. Tomlins, Rector, Rantoul; W. H. Moore, Rector, Decatur; Chas. F. Sweet, Asst. Minister, Decatur; Rev. Wm. M. Steel, Missionary, Effingham; H. C. Whitley, Rector, Waverly; Jesse Higgins, Rector, Centralia; John B. Draper, Rector, Petersburg; Frank M. Clendennin, Rector, Belleville.

One, Rev. Joseph E. Martin, not now in this Diocese but a member of it at the time of its organization and to within about a year past, also requests that his name may be added to the list.

The following is the testimony of Rev. Dr. Easter, from the beginning the President of our three miles from the mother church in Green-Standing Committee, and oftentimes temporary President of our Conventions, which, as entitled to peculiar weight, I ask you to publish in full:

JACKSONVILLE, Ill.,

I desire to accord my entire approval of the protest which appears in the LIVING CHURCH against the false and slanderous attacks of the Guardian on Bishop Seymour. More than any one else, perhaps, I was acquainted with all the facts attending his election and consecration as Bishop; and I pronounce the charges utterly untruthful, and join in the demand for proof or retrection. JOHN D. EASTER. Dr. Marchant. This organ is one of the largest traction.

Missionary Work in Greenwich, Conn.

Correspondence of the Living Church.

The Township of Greenwich (Horse-neck), Connecticut (Quinnehtukqut, as the Indians called it), has a very interesting history not only in a religious point of view, but also in its connection with many incidents of importance in our early struggle for national independence.

Greenwich (or Petuquapaen) was settled by Capt. Dan'l Patrick, an English pioneer, and Robert Feaks, in 1640. They were soon joined by others, English and Dutch, and in a few years quite a formidable settlement was cultivating the Indian grounds on both sides of the Myanos River. Among the distinguished names of "Proprietors" in this now valuable tract of land, we find the names of Jonathan, William, Robert, and Gershom Lockwood, Thomas Lyon, Jeremiah Peck, Joseph Mead, Joseph Ferris, and Sam'l Ginkins (Jenkins.) In 1678 the Rev. Jeremiah Peck was "called to preach the Gospel" to the people of Horseneck, his salary being £60, without firewood! no insignificant salary, in those days, for a town preacher who had the privilege of exhausting, in turn, every Protestant creed for the satisfaction of his hearersthe "sinews of war" from a prosperous people to and himself. But, poor man, upon a day, he reextend the Kingdom of God and of His Christ, fused to baptize the children of "non-professors," and—was dismissed. In 1784, Jonathan Murdock was the town pastor. He had been preceded by an almost unlimited number of preachers, the greater number of whom had been dismissed for erroneous and strange doctrines, but it was reserved for him to be cashiered for such ignominious doctrines as follows: In a discourse from the 13th Chapter of St. Luke and the 24th verse, "Strive to enter in at the straight gate, for I say unto you that many will seek to enter in, and shall not be able," he said that striving and seeking meant the same thing, and attempted to prove it! In another discourse he described "evangelical repentance" to consist in an unfeigned sorrow for sin and sincere intention to forsake it! And in his sermons he dwelt on "general heads" in such a way as "a Deist might not be offended, but join with him!" Such a state of religion as the above examples demonstrate, I humbly believe, fairly represents the prevailing atmosphere of "here and hereabouts" at the present time. Then, as now, the Church has a great opportunity of doing a grand missionary work. The Church and her positive doctrine, discipline, and mode of worship, fairly and unflinchingly presented, is a good harbor for all such tempest-tossed craft.

The Rev. George Murison, in 1704, was appointed to the mission station in Rye, and in one of his reports to the S. P. G. F. P., said: "In the government of Connecticut I have observed some people well affected toward the Church—a missionary might do great service in that province. Some of their ministers have privately told me that, had we a bishop here, they would conform and receive Holy Orders." Yet he was forbidden by Connecticut justices (!) to exercise the priestly office in their government. "More than half the people are unbaptized, and yet they are trained up with all care to be the enemies of the Church," said a prominent Church-

The Rev. Ebenezer Dibble, D. D., was granted permission, in 1749, to build a church on "Putnam's Hill," and this great pioneer of Church work officiated here for many years. A suitable monument has been erected to his memory in the churchyard of St. Andrew's Church, Stamford. The Rev. Dr. Dibble was succeeded by the Rev. Amzi Rogers. The roof of old Christ Church was blown off, and the building afterward entirely demolished in the great September gales of 1823. The present site was chosen in 1832, and a church built, the Rev. Robert Davis being Rector. In 1840, the Rev. Benj. M. Yarrington was called to the Parish, and for forty-one years has ministered among the people of Horseneck, who are devotedly attached to him. Although now very far advanced in years, he performs the duties of his sacred office in the Parish church without an assistant. From Christ Church, as the mother Parish,

many new centres of Church work have been formed. Emmanuel Church, in Glenville, was built in 1856. It is a substantial stone edifice, and is situated in the centre of a thickly-settled and growing village, in a beautiful valley, on the banks of the little Byram River. The Church has long been closed, but now occasional services are held there.

At Round Hill, about six miles from Greenwich, a commodious frame church was built some years ago. It is beautifully situated on a commanding hill, with a fine view of the Sound, and in the midst of a rich farming district. The church has long been closed, but of late some occasional services are held there.

At Byram, about midway between Portchester and Greenwich, another frame church was built some years ago, and Mr. Mark Banks, of Greenwich, a devoted layman, now advanced in years, bravely and faithfully ministers, as far as a layman may, in reading the Church's Service, and encouraging the people in good works. The Rector of Christ Church ministers here on one Sunday afternoon of each month.

In 1875 a centre of Church work was formed in the lovely little town of Riverside, about wich.

Riverside is itself naturally a centre, for Sound Beach, Cos Cob, and Mianus, are within easy walking distance. Six years ago a layman, Luke A. Rockwood, a well known and busy lawyer of New York, whose old homestead is in Riverside, gathered the shepherdless children of the neighborhood about him, and in faithful, loving devotion, instructed them in the Church's doctrine and Service. Every Lord's Day since then he has read the Evening Prayer, and taught the Church's Catechism. And now, through his

devoted gifts and exertions, there is built on the banks of the charming Myanos River, within sight of the Sound, the loveliest little chapel the eye can rest on, or the churchman's heart could wish for. Twice each Lord's Day, the sweettoned bell tells the hour, and calls the neighboring people to the courts of the Lord's house, and it does not call in vain; a hundred or more gathering in the evening, engage most heartily in the time honored worship of the Church. In Advent and Lent a week-night service is held, and from personal observation I can testify that many a well organized city congregation might be put to the blush if it could see the devotion with which the people of that little New England town of Congregationalists fill the church. Throughout the year, about forty or fifty people gather on one evening of each week, and rehearse the Sunday music under the able leadership of Mrs. Rockwood. St. Paul's Chapel has been fully furnished in the most complete manner; there is an altar and cross, and the hangings for the Church's seasons, chancel furniture, and a large and beautiful organ. And, best to tell, the furnished church and three acres of land, where there is ample room for parsonage, are paid for, not one penny of debt resting upon the Lord's work in Riverside. Not only so, but already fifteen hundred dollars have been gathered in small sums, and invested as an Endowment Fund against that day when they shall have uninterrupted priestly oversight. This busiest of laymen, and his family, and friends and neighbors, have well done all that they have done-foundations have been strongly laid for an unhampered work-and faithful love for the Master's work in the Master's way, has been blessed by our only Lord and Saviour, Jesus Christ!

Indeed, there is no better field of Church work in Connecticut than that which surrounds the venerable Church centre and untiring Rector of Christ Church, in the town of Greenwich.

B. P. C.

To the Editor of the Living Church:

Sept. 24th, asks: "Have we, in the American Church, any law as to what shall be the dress of the officiating minister, excepting the law of usage?"

Permit me to say in reply, that the Church in this country has never legislated on the subject School has an attendance in all departments of of vestments. Bishop White lays down the 21 students. principle that, wherein the American Church has not legislated, we must fall back on the laws of in most of the rural Parishes, and in some of the the Mother Church. Quoting this, some thirty city Parishes. Gethsemane Church, Minneapoyears ago, while a member of the General Theological Seminary, I asked the venerable Dr. all her Missions; and, after celebrating a joyous clergyman of our Church be convicted on trial of St. Paul's. for marrying a man to his wife's sister? His answer was, "I have no doubt of it."

fall back on the English law, which provides a the growth and progress of the Parish. He has surplice for the ordinary offices, an alb and vestment for Holy Communion, and an Episcopal habit, which would make a pleasing contrast to ane), and has relieved Dr. Knickerbacker from the present awkward hybrid, which was a compromise adapted to suit Puritan prejudice.

The law of usage utterly fails with us, because it is not uniform. A few years back, some of the Professors at Alexandria were in the habit of | years ago, held Service, and-finding five memcelebrating Holy Communion in the vacant parishes in the vicinity, just as they stepped out of Mr. Goudy, who engaged a "small upper room," the buggy-overcoat and all. Bishop Jarvis, of and held Services for some time. A year ago Connecticut, called over the balusters to a retir- last Christmas, Rev. L. F. Cole, Rector of Trining candidate for Priest's orders, "Come to-morrow in shoes; I ordain no man in boots!"

English law, and there is no question as to the places: morning at Pine Island, evening at England as to the famous "ornaments rubric" is rented a hall and an organ, and commenced J. W. S. this question.

The Rev. Mr. Hutchins, Secretary of the General Convention, has received from the Archbishop of Canterbury and Canon Westcott, the following questions, the answers to which are to be placed before the "Ecclesiastical Courts Commission," recently appointed by the Crown. Mr. Hutchins has forwarded copies to the several Diocesan Secretaries.

QUESTIONS:-I. To whom belongs the right or the duty, if the occasion arises, of preferring a charge against a minister of the Church for an offense against—(1.) Prescribed ritual. (2.) Sound doctrine. (3.) Good conduct.

II. (1.) Before what tribunal is or can the cause be brought in the first instance. if a choice is allowed as to the method of proceeding? (2.) How is this tribunal constituted as to the numbers, the mode of appointment, the qualifications of its members? (3.) Is it permanent, or specially appointed for each case? (4.) If permanent, does it meet regularly at fixed times, or only as occasion may arise?
III. (1.) What are the preliminary steps of

procedure? (2.) Is the case argued in open court by professional advocates? (3.) How is evidence taken? (4.) How is judgment given (5.) By each member of the court or by the President? (6.) Are the reasons given? (7.) What power is there of enforcing the judgment? IV. (1.) Is any appeal allowed? (2.) If so, on what questions and to what tribunal? (3.) How

is the final judgment enforced? V. (1.) How many such charges have been made in the last five years? (2.) On what grounds? (3.) In how many cases has an appeal been made, and with what results? (4.) How long a time has been occupied by each stage of proceedings? (5.) Can an estimate be given

of the cost of each process?
VI. (1.) When and by what authority were the existing courts constituted? (2.) Have they been remodelled since their constitution? (3.) If so. by what authority, and in what particulars? (4.) If they have not been remodelled, has any effort

stances and on what points, from an ecclesiastical to a civil court? (2.) Do the forms of proceeding distinguish between coercive and spirit-

Diocesan News.

Minnesota.-A correspondent, referring to the recent consecration of St. Paul's Church, Duluth, which has been already recorded in our columns, informs us that the Parish now numbers 77 families, 295 souls, and 82 communicants. The Sunday School numbers 105 scholars, with 9 teachers. Baptisms reported, last year, 15; confirmations, 3; marriages, 5; burials, 9; total offering during the past twelve months, \$1,306.

From the same source, we learn that the Rev. W. R. Powell has removed from Shakopee, and taken charge of the Missions at Waseca and Albert Lea, in the southern portion of the Diocese. He will reside at Waseca. Rev. R. J. Irwin has resigned the Mission at Albert Lea, and returned to Canada. Rev. G. R. Swan has resigned the Mission ot Fergus Falls, and accepted the Rectorship of St. John's Church, Moorehead. Rev. J. A. Bevington, Assistant to the Rector of Gethsemane Church, Minneapolis, has removed to Boston, Mass., to become Assistant to the Rector of the Church of the Good Shepherd in that city. Ascension Church, Stillwater, St. Peter's, Shakopee, St. John's, Mankato, and All Saints, Northfield, are all without Rectors. The Missions of Appleton, Ortonville, and Fergus Falls, are now vacant.

Rev. Philip McKim, of East Liverpool, Ohio, has been invited to the Rectorship of St. John's Church, St. Cloud, and will enter on his duties at once. Rev. E. S. Thomas has returned from his visit abroad in improved health. Rev. T. M. Riley, Rector of Holy Trinity, East Minneapolis, has been invited to the Professorship of Ecclesiastical History in Nashotah Theological School, Wisconsin. Mr. Riley has spent ten years of his ministry in Minnesota, where he has been honored with positions on the Standing Committee, Missionary Committee, as Bishop's Examining Chaplain, Delegate to General Convention, etc. He has endeared himself to the Diocese by his gentle, loving spirit. He will be a decided acquisition to Nashotah, and is well Your correspondent, "T.," in your issue of fitted to discharge the duties to which he is in-

Shattuck and St. Mary's Schools opened in September, with an attendance equal to their full capacity. Both schools were obliged to decline a number of pupils. Seabury Divinity

Harvest Home Festivals have been celebrated lis, always makes this festival a grand reunion of Bird Wilson whether he considered the principle | Service in the church, goes to one of the beautia sound one, and if so, as we had no law as to ful Minnesota lakes for a pic-nic. This year, prohibited degrees of Holy Matrimony, could a the address was by Rev. F. W. Tomkins. rector

Last Sunday, Rev. Mr. Tomkins, of St. Paul's, Minneapolis, commemorated his first As we have no law as to vestments, we must anniversary, and gave an interesting account of taken charge of Trinity Chapel, Oak Grove, (a chapel erected by the Brotherhood of Gethsemlooking after the poor-house, holding Services on alternate Sundays at both places with good encouragement.

Bishop Whipple visited Zumbrota some two bers of the Church, sent them a minister, Rev. ity Church, St. Charles, went there and to Pine Island, at the request of the Bishop, and ar-We have a law, and it is quite plain; it is the ranged for semi-monthly Services, at both meaning of that law. The question disputed in Zumbrota, where the handful of the faithful as to its repeal, and Bishop Seymour in his last work. A part of the result was seen on last Convention address, has, I think, clearly settled Easter Sunday, in a beautiful church building, entirely finished, on a finely-located lot, with room adjoining for rectory. The church is nearly paid for, and is beautifully fitted up in every respect. The Vestry-room is large and comfortable. The kneeling benches throughout the church are covered with carpet, the same as the church floor, thus presenting a uniform appearance. They have bought and paid for an organ, a beautiful font, and richly-carved Bishop's and Rector's chairs. The Communion set was presented by Holy Trinity Church, N. Y. The windows are stained glass, and the thought occurred to me that the lovely white dove hovering over the altar was symbolical of the peace which must exist where there is evidence of so much prosperity. The floral decorations, as well as the white coverings of the altar, lectern, priedieu, etc., with their rich gilt fringes, testified to the taste of the ladies, as did the carpets, chairs, etc., to their loving zeal. And there was nothing showed more plainly the warm interest of the gentlemen of the Parish, than the neat, strong board walks all around the church, and to the outside Vestry door, and the big wood pile, all sawed and split, and the paid sexton (which are institutions that don't exist in every western Parish), unless it was their regular attendance at all the Services, and their full, hearty responses. It is somewhat of a phenomenon to see a congregation composed of two-thirds men, as it is

at some services in this church. The Bishop visited the mission of Royalton, Minn., on the morning of Tuesday, the 27th Sept., and confirmed six persons, presented by the Missionary, the Rev. Dr. Hawley. This new mission has begun a small wooden gothic church, which was enclosed last year, and which the Missionary opened for Divine Services in September. It is unplastered, and without altar or been made in this direction?

VII. (1.) Does an appeal lie at any stage of the proceedings, and, if so, under what circumpeople are mostly poor farmers. The Church people are mostly poor farmers. The Church people were only one family before the Baptisms of the last year; and this family is about to leave. There was no place of worship of any kind when gan sufferers.

they began the church, and they are quite unable to go forward and finish it. There is no debt on could finish the building, so that it could be occupied during the winter. Will some one aid them? "It is more blessed to give than to receive."

On the evening of the same day the Bishop visited "The Church of our Saviour," at Little Falls, and confirmed six persons, presented by the Missionary, the Rev. Dr. Hawley. The church, which was built ten years ago, was thronged with an attentive congregation. The church here and the lot for a parsonage are free of debt. A Rectory and church bell are much needed. These missions are only ten miles distant from each other, and should have a Missionary at once. With a Rectory and a resident Missionary, there could be a vigorous growth. The present Missionary can only visit these stations strength.

Illinois.-We are glad to be able to record further progress in Church matters at Momence, Treat & Folz, of Chicago, will measure 28 ft. by 60 ft., exclusive of the chancel. The foundation is being laid, and the parishioners hope to occupy the building before the cold weather.

We have already had occasion to record the Waukegan. We are sorry for his former flock, ing preamble and resolutions were adopted: on account of the loss which they have sustained so tried and faithful a pastor. We find a striking evidence of the success of Mr. Toll's work during seven years and a half at Sycamore and De priestly office so well that they were not content good man. to leave the Parish vacant for a single Sunday. So the Church at Sycamore still has a rector.

We are glad to learn, moreover, that the Bishop has great hope of securing a missionary for De Kalb and Rochelle, in both of which places

On Sunday, Oct. 9th, the parishioners of the Church of the Ascension, Chicago, found that they had entirely finished the extensive alterations and additions which have been made to their church building during the past summer. Eighteen months ago it was decided that a new church must be begun, the present chapel being inadequate to the needs of the congregation. A vigorous effort resulted in the raising of \$3,000 that summer, which built a solid stone foundation for the future church. Last May it was decided that inasmuch as the congregation could not hope to finish the new church for several years to come, it was better to try to enlarge the present church sufficiently to accommodate the worshippers at once. The only way in which it seemed feasible to do this was by tearing out the west wall of the church (the church lies north and south, the altar being at the south end), and thus connecting with it the choir and guildrooms, which were built upon that side. That and there is a road, a rough road, through which could easily be done, but then the question came all that attain to eminence must pass, and many up what provision could be made for the choir fall in the fight. Thought, study, mental and and guild work, and for a suitable place for the brain work is the highway to eminence; and Parish day school, numbering some 20 scholars. work, thought, worrying, planning, calculating, In the plan for the new church, it was proposed all feed upon the brain and nervous system; and to build a Parish house adjoining the church, or the results are Nervous Prostration, Heart Disrather separated from it by an alley way. It ease, Apoplexy, Paralysis, Neuralgia, Nervousseemed the best thing under these circumstances ness, Sleepless Nights, Sick and Nervous Head to build the first floor of this Parish house, and so to provide adequate accommodation for the ranks from overwork and nervousness in some various working agencies of the Parish. Plans of its forms. This is the natural consequence; and specifications were prepared by Mr. Wm. H. but if the nervous system is fed and supported Willcox, architect, of this city, and the work in proportion to the waste and demands made went on at once. So soon as the new rooms upon it, these fearful results would not be heard were ready for occupancy, the taking down of of or known. the wall was begun in the church, and was accomplished without mishap. The church is wonderfully improved by the change. It now has light and air on both sides, two broad alleys for ingress and egress, and an addition of 130 sittings. It has also been entirely re-frescoed and painted, inside and out; the organ has been moved so as to give a view of the altar in the new aisle of the church; and a water-motor added to supply the organ bellows with wind. The Parish building contains four large rooms en suite, being respectively Guild-room, choirroom, sacristy, and school-room, besides a study for the priest, and a large and well-lighted vestibule. The rooms are finished in hard wood, with maple floors, supplied with stained glass from the factory of Messrs. McCully & Miles, and are furnished with all conveniences. Heat is supplied by a new furnace placed in the basement. This Parish house faces on La Salle St., and is built of St. Louis pressed brick with blue-stone trimmings. Its gable is surmounted with a large Latin cross gilded, and the rooms run back more than a hundred feet, to meet the chancel of the

Wisconsin .- The usual Harvest Home Festival was observed in St. Paul's Church, Watertown, on Sunday, Sept. 18th, with appropriate Services. The beautiful Church was handsomely decorated, and the offerings of the "kindly fruits of the earth" were most liberal. The Parish also upon this occasion contributed generously to the fund for the relief of the Michi-

present church at right angles. They are con-

nected by a large sliding door with the church,

and can thus at any time be used in seating the

congregation, as a sort of transept. By this ar-

rangement, the seating capacity of the church

can easily be made adequate for 500 persons.

The whole cost of these improvements so satis-

factority completed has been \$7,500, and all but

\$500 of this has been raised, with the prospect

of having the balance within a very short time.

The church was appropriately draped on Monday, the 26th, and the Memorial Services, as set the lot or building. With the help of \$300 they forth by the Bishop of the Diocese, were duly observed. On November 15th the Milwaukee Convocation will convene here (D. V.), and continue in session for two days.

Thursday, Oct. 5th, was a happy day to the parishioners of St. John's Church, Portage, the occasion being the dedication of the new organ for use in the services of the Sanctuary. After a voluntary by Mr. Harry Arnold, organist, and the Processional, followed Evening Prayer, at the close of which a most admirable and appropriate sermon was preached by the Rev. John Wilkinson. Following the sermon was a brief service of dedication, arranged and used by Bishop Welles. At the end of this service came Jackson's Grand Te Deum. The Recessional Hymn was "Coronation," in which the large congregaon a week-day evening. The rapid growth of tion joined with great heartiness. The earnest the City of Brainerd requires all his time and Rector, the Rev. Mr. Whittemore, and the faithful congregation of St. John's, are to be congratulated on the success of their effort to increase the effectiveness of the Services of the Church. where the Rev. Chas. R. Hodge is in charge. The programme of the La Crosse Convocation The Church of the Good Shepherd, designed by | now in session, and of the proposed Sunday School Conference in Madison, is in print. Bishop Welles preached morning and evening in St. John's Church, Sparta, at services preparatory to the meeting of Convocation.

Connecticut.-At a meeting of the Vestry transfer of the Rev. William E. Toll from St. of Trinity parish Newtown, held at the rectory Peter's Church, Sycamore, to Christ Church, on the afternoon of October 1st, the follow-

WHEREAS. It has pleased Almighty God our by his removal, and we congratulate his new Heavenly Father in His wise providence to reparishioners upon having secured the services of move from its earthly career to the blissful rest of Paradise the soul of our late much beloved Rector, the Rev. Newton E. Marble, D. D., Therefore, be it

Resolved, That while we bow in humble sub-Kalb, in the fact that his place was supplied almost as soon as his resignation had been accepted. His people had learned to appear it and efficient rectorship among us, of more ed. His people had learned to appreciate the than twenty-one years, of this truly great and We have lost a devoted pastor, a devout Christian, a courteous and congenial friend; whose learning and well balanced judgment, whose love for the Church and zeal for every good work, have won the love and respect of all who were privileged to know him well. He was faithful to his high trust, and in his last long and painful illness, as well as in his life-work, the outlook for Church growth is exceedingly illustrated the simplicity and depth of his Christian faith, and has left a pleasant memory and a bright example.

Resolved, That we extend our heartfelt sympathy and regard to the afflicted family.

Resolved, That a copy of these resolutions be presented to the bereaved family of the deeased, be published in the Church papers, and recorded in the minute-books of the vestry

DANIEL G. BEERS, Clerk. Newtown, Conn., Oct. 1st, 1881.

Albany .- The choirs of the All Saints Cathedral Chapel, and of Saint Paul's Church, Troy, will unite in a Festival Service at Albany, on the evening of Tuesday, October 18th.

IN THE SECRET.

Railroad Men, Bank Officers and Capitalists Affected Seriously. Little Inside Chapter that will be read with Interest by the Public.

ailmroads, banks, and capitalists, are the great moving and controlling power of the world now, ache, and a sudden dropping out of the business

The remedy is a simple, sensible one. Simply to feed the overworked, irritable nervous system. And that can be done, and is being done successfully every day by the use of Dr. Benson's Celery and Chamomile Pills, a special preparation for Nervous Disease, Sick and Nervous Headache, Nervousness, Sleeplessness Neuralgia and dyspepsia. These pills are not a patent medicine, but made by a regular physician and used by the profession at large. Sold by all druggists. Price, 50c. a box. Dopot, 106 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1, or six boxes for \$2.50, to any ad-

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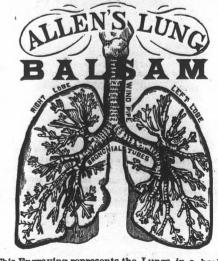
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The Living Church.

October 22, A. D. 1881.

Entered at the Chicago P. O. as second-class mail matter Advertising Rates, per agate line, 15 cts.

Notices of Deaths, free; Business Notices, two cents a word: Obituaries, Appeals, Acknowledgements, Marriages, etc., one cent a word. All notices must be prepaid. C. W. LEFFINGWELL, D. D.

CHICAGO. 162 Washington Street.

The Clergy are respectfully requested to send notice to this office, for publication in the Living Church Almanac, of all changes of address which may have occurred since the issue of this year's Diocesan Journals.

Ritual Uniformity.

We hear, have heard, and no doubt shall hear, a great deal about ritual uniformity, but the fact of the matter is that there never has yet been absolute ritual who never weary in demanding ritual uniformity. They seem never to consider whether it has been, or can be, or is at all to be desired. That they assume; but it is altogether an unreasonable assumption. past, and is not at the present. If it ever does prevail, it will evidently be when huquite other than it is now and always has been. If any man has ever worshipped in three parishes outside his own county, he has seen in how many little ways custom varies in the various parishes. For congregation to join in saying the first four petitions in the Litany. In that diocese, Thanksgiving in unison. These customs, consent but by the advice of the Bishop. various custom.

there will not be less but more divergence the Church. of use. And so long as these various customs are not in conflict with the law of of such liberality from without, can it rethe Church, they are not only permissible fuse to do something for a witness to its but desirable. A dead uniformity will own principles and its interest in the work? never prevail save in a dead or dying The Chapel must be built, for the most Church. The various Uses that now obtain in the Church are tokens of its growth at all. One-half the cost has been proand vitality. Where both priest and people are ordinarily intelligent, and have a Graduates' Day. How shall the remainfair amount of common sense, there is, in der be secured? our American Church, but little danger of any serious trouble on the score of ritual this work; not because it is of especial im- the Church of England to prevent duly qualified observance. If a man has good sense, as portance to the Province in which its laymen from assisting the parochial clergy by well as faith, he will not suppose that his western office happens to be located; not reading and expounding holy scripture and leadopinion, his notion, or his taste, will be because it is a matter of local or personal ing the prayers and praises of the congregation the law of ritual observance in his parish interest; but because it is of vital imporor diocese. In his parish, this or that ob- tance to the growth and influence and servance may obtain, which does not com- honor of the Church in a vast territory of ing our people to the importance of sustaining mend itself either to his judgment or his which St. Mary's School is the educational taste. Very well; it is not at all necessary centre for girls. Its pupils are scattered that it should. It may, however, approve over the Western States and Territories. itself to the judgment and the taste of They are doing and are to do great things other people. If a help and an aid to for the Church. One graduate is teaching Bishop. —Bishop Wells in his diocesan paper for the Church Militant, for the purpose of contor will be glad of it, though it will be no two sisters, former pupils, are building a to a professorship at Nashotah has gladdened all help to him. It seems perfectly plain, that parish church; many of its former pupils hearts, for aside from the great gain to our Theif this American Church is to reach all are working in missions, teaching in Sunkinds and conditions of men, it will be by day Schools, and training their own chilthe use of many and various methods. dren in Churchly ways. The quicker we come to know it and admit it, the better. As to these matters, it now laid on the completed foundation, is not to be supposed that all our bishops stand as a witness to the apathy of the

and let live; to agree to disagree in unes- provided will allow. The Rector cannot sential matters. If some particular ob- leave his post to solicit aid from house to servance be a help to devotion, in any par- house. Contributions for this object sent ticular parish, let them have it, whether it to the LIVING CHURCH will be promptly be a daily Celebration in one parish, or a forwarded, and acknowledged in these "class-meeting" in another. Let us all columns. have faith, and, if it be possible, good sense and a wise liberality.

In an advertising circular, issued by an agent of the Almanac now in preparation by the Living Church, a statement was made that the circulation guaranteed would be equal to that of the combined close of Cornwallis' career in America circulation of the other Church almanacs. This statement was not authorized by the

proved by those responsible for the Almanac. This correction will probably meet the eye of all to whom the circular was

St. Mary's School.

In our last issue was announced the laying of the corner-stone of a chapel for St. Mary's School, Knoxville, Ill., and the action of the Federate Council of Illinois. recognizing and constituting that institution as the Provincial School for Girls. Province, St. Mary's now appeals to Churchmen for means to build the Chapel. It asks for nothing for its school buildings or furniture. These are provided, chiefly Knox, who was not a member of our Communion. With the building completed by his legacy, the property will be worth uniformity. Still there is no lack of those \$100,000, belonging to the Province, and costing the Province almost nothing; free from debt and in successful operation four-

The Chapel is distinctively a Church building. It will cost about \$10,000, the Absolute uniformity in the public worship sum which Mr. Knox desired that the of the Lord's House has never been in the Church should contribute. Though not legally it is morally a condition which the Church is bound to fulfill. She receives fifty thousand dollars, and from the citiof the School) forty thousand dollars more, with the expectation that Churchmen will contribute at least enough to build a suitexample, in the Diocese of Central New able Chapel. For over thirteen years the York, it is the custom, generally, for the School, now numbering nearly a hundred boarding pupils, has held its daily services in the Study Hall. Its work of Church too, priest and people say the General education has been impeded but not defeated by the want of a place set apart for we understand, obtain not only by the the worship and Sacraments of the Church. What should have been first comes last, We speak of it simply as an instance of by the pressing necessities of a growing

> While the Church enjoys the advantage part, by Churchmen, or it cannot be built vided for by the subscription begun last

> The LIVING CHURCH desires to aid in

Shall the corner-stone of the Chapel, will ever see just alike, or advise in just | Church to her own interests? Let not the the same way. Nor is it to be supposed suspicion be entertained. There is wealth edifying and useful in one place may not \$5,000 lacking to complete the house of be so in another. What is a help to one worship for which St. Mary's has waited man may not necessarily be so to another. for nearly fourteen years. It will be car-Let us then have sense and grace to live ried forward no further than the means

> be the most interesting of all the anniversaries of the Revolutionary period. As the ending of a thing is better than the of the Declaration of Independence. The made it possible for us to have a centen-

editors or publishers of the Almanac, and from reliable information they believe it to short visit to Kenosha and Delafield, in Wisconbe untrue. It was made in good faith by one misinformed, but was not seen or ap-

Brief Mention.

Dean Stanley, in his legacies to certain unmarried ladies, provides that they shall not have become "members of any religious house or order, house, or other establishment, Protestant or Roman Catholic, founded or established or carried on for the reception of females, or others, or known or reputed as such." The value of his estate is above eighty thousand pounds sterling. -Dean Bradley seems to have been in high favor at Court. Within fifteen months, under the present Prime Minister, he has been made University Commissioner, Canon of Worcester, and lately Dean of Westminster.-Dr. Thrall With the approval of the Bishops of the has a brief but pointed communication in the Church Eclectic, showing that Dr. Hopkins has misrepresented the action of the Bishop and the Convention of the Diocese of Illinois, respecting the Appellate Court.-Dr. Thomas has taken an appeal to the judicial conference, to be held in by the munificence of the late Hon. James December. —A learned correspondent referring to Dr. Warring's series on Genesis I., says: 'They are admirable; I look for them weekly with the greatest interest, and I think you are doing good service to the Church and to science in publishing them .- The Church Times. published at Atlanta (Ga.), will henceforth be issued once a month, instead of weekly as heretofore.—A diocesan contemporary says: "We have heard complaints from friends of the Standard of the Cross, that subscribers have given up the Standard because they are taking the Southern Ohio Church Chronicle. We have been slow to believe anything so much to the discredit of any subscriber to the Chronicle. If we had the names of persons who have given up the Standard for the Chronicle, we would send man nature has come to be something from Mr. Knox an aggregate of nearly them the Chronicle free, on condition that they renew their subscription to the Standard." It is zens of Knoxville (including the Rector the experience of some other weekly papers that tive to the circulation of the weekly paper. there are Churchmen not a few who will give up the weekly newspaper on the plea that they must sustain their own paper." This costs them, perhaps, fifty cents a year, and they save two or three dollars by their loyalty to the diocesan organ. -- It appears by an advertisement that icecream is for sale at the Bible House, New York. It is sold to families for 30 cents per quart; "to churches for 25 cents!" We have heard of sugarcoated pills, but an ice-cream gospel is, indeed, a new revelation. Perhaps the ice cream may be used to set off the Calvinistic doctrine of damnation, as a sort of object lesson!---With the first issue in November the LIVING CHURCH enters upon its fourth year. It adds to its staff work. The School has been built up and of editors and correspondents several able con-It would seem that in the time to come sustained by gifts and patronage outside of tributors, and makes provisions for a large increase of business in the subscription department. If our friends respond with the same heartiness as in other years, it will tax all our resources to keep up with the work. - The Southern Churchman thinks it best to be prepared "to welcome the inevitable," in regard to changes that are sure to come in the Book of Common Prayer. Its chief concern is lest the 'Romanizers" get a hand in the work; and of these it has a horror indiscribable. It says that the religion of Rome is more according to Satan than to Christ, and many other sweet and charitable words hath our contemporary on this subject.—The Archbishop of Canterbury says: 'There is nothing in the order and discipline of He appeals to laymen of every diocese to orier themselves for this work. --- The need of rousthe Church press is illustrated in a statement made by a diocesan contemporary that the whole number of paying subscribers is six hundred and seventy-five. Yet this is an eight page paper, ably conducted and greatly values by the them, the sensible and right-minded pas- in Utah, another in the Sandwich Islands; thus refers to the Rev. Mr. Riley: "His election ological School by the selection of one so admirably fitted for the position, it is rightly felt that his coming to Nashotah will add to the number of the faithful clergy of the Diocese a brother of large experience, ripe scholarship and great over in Canada. Three persons advertize in the stand. Dominion Churchman that "the Rectory of-Parish being vacant, they will receive applicathat all our clergy will be of just the same and liberality enough in the constituency, tions up to December first." The salary of the judgment or opinion or taste. What is of the Living Church to provide the previous Rector is stated, and applicants are requested to give references and "full particulars." These particulars would of course include the applicants "fine points," number of children, domestic and social habits of his wife, etc. On the first of December the "bids" are to be opened and the contract awarded!

The Reason Why?

Do Churchmen generally know that the combined circulation of our weekly Church Press is much less than that of any one of several sectarian papers published weekly in this country? The estimate has been made by persons compe-The Yorktown Centennial promises to tent to judge, and we do not doubt its correctness. It is a fact, that "this grand Church of our's," with all its wealth and intelligence, has no current literature to be mentioned by the side of the powerful organs of the denominations. It beginning, Yorktown has the precedence is not of the character of our papers, magazines, and reviews that we speak, but of the circulation. A paper may be of the very highest excellence, but can have no influence unless it is read./ If we had two or three papers with a circulation of 50,000 each, there are two or three pompous papers of a "common Christianity" that the Rev. E. R. Ward, of Milwaukee, has type, which we could mention, that would learn to gone to the Kenosha Water-cure, to be under pompous papers of a "common Christianity" speak respectfully of the Church. The daily the care of Dr. Penhoyer. Our reverend brother Press, too, would discover that there was a powhas the hearty wishes of the LIVING CHURCH

afford to treat with contempt. As it is, the Church is abused and misrepresented almost without a voice of vindication.

The reasons why the Church Press amounts Church, it appears that there are about as many tions, and each kind cannot tolerate any other The LIVING CHURCH could publish (and perhaps may publish, at some future time) instances of narrowness and bigotry that very clearly illustrate this point. (4.) The recent multiplication of diocesan organs, with their monthly provisions for parish and family reading, under official sanction, makes it quite difficult to introduce the weekly paper into a majority of the families. "We must sustain our own paper" is the reply, when the subject is presented. Such papers, while very useful in their way, have little influfor the instruction of the people, beyond information about local work. If their efforts were directed to this alone, they would doubtless be more useful to their dioceses, and less obstruc-

Whatever has been said above, has been said, not by way of criticism, but by way of explanation. The LIVING CHURCH desires especially to disclaim any unfriendliness to its diocesan contemporaries, from whom it has received most courteous treatment.

As announced in the columns of the the Interpretations of the Rubrics of the Prayer-Book, agreed upon by a Conference held at All the scene. Saints, Margaret St., 1880-1881. (Parker & Co.)

The English papers, both secular and religious, devote much space to a review of the work of the Conference, and the greater part seem to regard the conclusions arrived at in the report as eminently satisfactory.

The Conference was composed of the following gentlemen: the Rev. Berdmore Compton, vicar of All Saints', Margaret-street, where the Conference held its meetings; the Revs. W. J. Blunt, Wm. Cooke, the Hon. C. L. Courtenay, J. Fuller Russell, Dr. Littledale, H. G. Morse, T. W. Perry, J. Baden Powell, R. F. Wilson, C. Wordsworth, and Mr. James Parker. All these gentlemen have been intimately connected with the Catholic revival, and they have none of them countenanced those excesses into which so many of the ritualists have fallen. Their opinions will thus be much more readily received; and it is to be hoped that their expression may be conducive to peace and unity.

The Conference recommends the retention of

all the Six Points, except Incense. It says that the Altar Lights should be but veniently placing the communicants. They althe Benedictus qui venit before the Consecration; they remind us that the acts of reverence during the Canon consisted, according to the old glish Uses, in bowing the head and body, not bending the knee; and they point out that h its present position the Gloria in Excelsis devoutness of life and character."--- They have may be regarded as a prayer, though they think a queer way of filling vacancies in their rectories it "reasonable" that when it is sung, people may

> In its review of the report, the Church Times, the organ of the most advanced party, says:

"Here, then, we think, is a fair modus vivende a standard to which every Church should strive to attain in the manner pointed out in our Plan of the Campaign many years ago; but be-yond which all might very fairly agree, for the sake of peace, not to go. No doubt it involves what many will consider sacrifices; but still it embraces not only enough for a dignified, im-pressive, and devout and edifying service, but also for discharging the manifest duty of repudiating the Privy Council. It is unnecessary to dwell on the strength that our position would gain if we could say that in every respect we loyally accepted the settlement of 1662, and Pennsylvania, v obeyed the rubric in the minutest particular—except, of course, in points such as the omission of exhortations which the circumstance of our times has rendered less necessary than in 1552, 1559 or 1662. In the case of variations which involve no principle, which are only dictated by considerations of convenience, and which are generally allowed to be conducive to edification, the maxim of mos pro lege may well be admit-Beyond such we have no desire, and we think no Church ought to wish, to go.

We gladly record these utterances, and sincerely hope that the much vexed questions which distract our own Church and our Sister of England may be thus satisfactorily settled.

The Wisconsin Calendar, for October, states er to shape public opinion which it could not for his speedy and entire restoration to health.

Bishop Quintard.

The Right Rev. Dr. Quintard, Bishop of Tenessee, who has just returned from a visit to England, preached three times on Sunday Oct. 10th, to so little as a power in the community, seems at St. Paul's Church, Washington, D. C. At 11 to be: (1.) Because from time immemorial, A. M., he delivered a Sermon on Samson, as the Church papers have been made very dry and type of men of the present day, who dally and stupid-purely ecclesiastical, and interesting play with temptation, and yielding once and chiefly to the clergy. The people have never again, finally are overcome. At 4 P. M., at the read their Church papers, except as they read children's Choral Service, he addressed the Sunthe dictionary or the almanac. (2.) The spirit day School, and at 7:30 P. M., the church crowded, of the Church in this country has not, in times he lectured on the Catholic Revival of the Church past, been aggressive. The idea of the Catholic of England. On the latter subject he said that Church with Catholic responsibilities, has been in order to have an understanding of the work obscured. The most exclusive and select of all that was going on in the Church, it was essential the bodies needed no newspapers, for it had no to have a clear idea of what the Church of Christ news! (3.) Now that the time has come for a is. It is, in the first place, not a matter of hurecognition of the true idea and mission of the man devisement. It is the body of Christ, and we, as members, are incorporated in that body. kinds of Churchmen as there are of denomina- It would have been easier for men to have made the world than the Church. The Church of kind, at least when it comes to a Church paper. England is the one living branch of the primitive one planted by Christ. The Church was founded in England in Apostolic times. When Gregory sent Augustine to England to convert the Saxons, he found the Church there in all its integrity. This integrity was known by the distinguishing features which have marked it in all ages, namely, its faith, sacraments and ministry. The speaker then traced the struggles of the Church through the Puritan reformation, and said that the movement against bowing at the name of Jesus resulted almost universally in ence for the defence or extension of the Church; denying the divinity of Jesus. The Church and, with their own limited space, can do little finally became Puritanized; of the eight thousand clergy, six thousand yielding in matter of doctrine and Church Service to the influences of the loaves and fishes. Half a century ago the original Catholicity of the Church of England was revived by the Oxford divines. He then spoke of the growth of the Church in this country, and said that in 1787 there was not a single bishop here that traced his power to the Archbishop of Canterbury. In these days the Church had to fear, not Catholicism, but unbelief and rationalism. The Latin Christianity having lost its place, Anglican Christianity comes to the front, and this change is due to fidelity to the Faith. LIVING CHURCH some weeks ago, a Conference In closing, the Bishop said that people went to has been held in London on "Ritual Uniformi- Church not to hear preaching, but to worship ty," and its report has just been published in a God, and in the presentation of every act of pamphlet bearing the title Ritual Conformity: Divine worship there should be reverence and everything that can add dignity and solemnity to

The British Government has at last taken a step which in the opinion of many should have been taken long ago. They have sent Mr. Parnell to prison. Ireland is in a ferment, but the danger of an outbreak is small. The country is, on the whole, satisfied with the Land Act, and calm reflection, undisturbed by the fiery appeals of the Leaguers, will teach the people that they have everything to gain in giving the new law a fair trial.

Mr. Parnell's course, since the passing of the act, has been a disappointment to many of Ireland's best friends. They had thought that the Agitator would at least give it a chance of proving itself a failure, but instead of that he became more bitter than ever, and more outrageously violent, thus showing himself actuated either by selfish or socialistic motives.

The Roman Bishops of Ireland have issued a joint pastoral which will, doubtless, have a great effect in soothing a peasantry devotedly attached to its Church. Their Lordships say:

Influenced by the same deep solicitude for the two; that the Sarum Colors should be used; that two; that the Sarum Colors should be used; that last general meeting in April to solicit the Govthe Canon should be pronounced "rotnde et ernment to amend the Land Bill which was then distincte," according to the decree of Arch- before Parliament, the Bishops of Ireland conbishop Herbert, A. D. 1200; and that there should sider it their duty at the present meeting to state that the new Land Act is a great benefit to the be no kneeling in the Creed, but only an inclinthat the new Land Act is a great benent to the
tenant class, and a large installment of justice, ation of the head and body. They point out for which the gratitude of the country is due to that there should be a pause after the Prayer Mr. Gladstone and his Government, and to all who helped them to carry this measure through Parliament. The Bishops earnestly exhort their flocks to avail themselves of the advantages detogether ignore the the custom of interpolating rivable from this Act, believing that if rightly used it will bring present substantial benefit, and help them to obtain their rights, social and political, which they justly claim. The Bishops would also urge the tenant-farmers to use the means provided in the Land Act, and every other than the stand act, and every other than the standard act. er means in their power, to improve the condi-tion of the laboring classes. The Bishops avail themselves of this opportunity to call on their clergy to guard their flock against all secret agencies of violence and intimidation, which can only come from the enemies of the people, and appeal to the laity to prove that they love their country and faith by seconding the clergy in the suppression of all anti-social and anti-Catholic abuses, and also in removing, as far as it lies in each one's power, the stigma which our enemies have sought to cast upon the people, that they will not pay their just debts, which they are bound to do.

A few months of prison life will doubtless do much to cool Mr. Parnell's ardor, just as it did O'Connell's. Let us hope that when he emergesinto freedom, he may find the country peaceful

The Rt. Rev. Bishop of the Diocese of Central Pennsylvania, visited St. Paul's Church, Wellsboro, on the 26th ult., and administered the Rite of Confirmation to nine candidates. The congregation was very large and deeply interest-ed in all the Services. Many had never before witnessed this solemn and beautiful ordinance. The Bishop's Address to the candidates im-

pressed all hearts.
On the 27th the Bishop went to Antrim, where the same number of candidates was presented by the Rector of the two parishes, the Rev. Dr. Breck. The occasion of the Bishop's visit to Trinity Church, Antrim, was one of lively interest. In July, the beautiful stone church was completed. It will ever be a memorial of the Christian liberality of the late John Magee, Jr., who left fifty thousand dollars for the erection of five Episcopal Churches. At the close of the Services, the Bishop expressed to the congregation his very great pleasure at the sight of the church; contrasting it with the poor place in which they had formerly worshipped.

which they had formerly worshipped.

All were gratified at seeing the Bishop in such good health, and anticipate his return in a short time to consecrate the church, which is out of

Convention of New Hampshire.

Correspondence of the Living Church. The convention of the Diocese of New Hampshire assembled at Grace Church, Manchester, pursuant to adjournment. On Tuesday evening, Sept. 27th, a Missionary meeting was held. Evening prayer was said by Rev Messrs. F. C. Cowper, Minister at Trinity Church, Tilton, Jacob Le Roy, of the Church of the Good Shepherd, Nashua, and A. H. Burnham, of St. Steven's, Pittsford. By arrangement of the Standing Committee, the theme of the evening addresses was the "Woman's Auxiliary." The Rev. Daniel C. Roberts, of Concord, opened the subject, and the Rt. Rev. H. A. Neeley, D. D., Bishop of Maine, followed and made a statement and exhortation. At nine o'clock on Wednesday, A. M., Morning Prayer was said by the Rev. Messrs. W. Lloyd Himes, of St. John Baptist, Wolfeboro Junction, Chas. S. Hale, of Trinity Church, Claremont, and W. H. Burbank, of St. Luke's Church, Woodsville. Bishop Neeley, who, by invitation of the Standing Committee, has Episcopal oversight of the Diocese in the absence of Bishop Niles, called the Convention to order, and the usual preliminaries of organization fol- envelope. lowed. No quorum appearing, Convention adjourned for Holy Communion. It is the custom in this Diocese for the Bishop's address to take the place of a sermon at this service; accordingly Bishop Neeley read his report of official acts, and by request of the Standing Committee made an address, explaining the "Plan" adopted by the General Convention, for the pledging and collecting of the offerings for General Missionary work, and pointing out the duty of Clergy and Laity alike in regard to that arrangement. The matter was set forth very clearly and forcibly as is the Bishop's work. After the celebration, the Convention was again called to order. Pending the work of the committee on credentials, the Rev. Dr. Coit gave notice of a resolution to appoint a committee consisting of one clergyman and one layman, to meet similar committees appointed by other religious bodies, to take counsel and devise measures, if possible, to secure a reform of the laws of New Hampshire concerning marriage and divorce. The Hon. W. L. Foster also gave notice of a series of resolutions concerning the National bereavement in the death of President Garfield. The notice was introduced by a few remarks, tender and eloquent to a marked degree. The report of the committee on credentials showing that a quorum had not yet been secured, the Convention adjourned. A dinner was served at the Manchester House, to which all the members in attendance were invited by the parish of Grace Church. Previous to the Bishop's address an affectionate letter from Bishop Niles to the convention was read by the Rev. W. A. Coit, D. D., President of the Standing Committee. The absent Bishop spoke hopefully of his health, and announced John's, Washington, D. C., returned from Euhis early return to his Diocese.

The Church has met with a loss not easily supplied, in the death of the Rev. Joseph Sandiferd Atwell, of St. Philip's Church for colored people, in Mulberry St., New York City. He was very popular and much esteemed, not only among his own race, but by clergymen, far and wide, who knew his worth. The large attendance at his funeral on Wednesday, the 12th inst., of eminent divines from this and neighboring cities, was a marked expression of the high regard in which he was held.

The Rev. Dr. Crummell, of Was ored), formerly a missionary to Africa, the Rev. Dr. Dix and Dr. Gallaudet, assisted in the services, and Bishop Potter delivered an address. The floral tributes were beautiful and profuse, and the mourners who followed the remains to Cypress Hill Cemetery, filled about one hundred carriages.

Mr. Atwell was born about 1831 in the Island of Barbadoes. In 1875 he was made Rector of Church and Calvary Chapel, Toledo, O. St. Philip's Church, and in 1880, after five years of pleasant relationship between pastor and people, a festival service was held in the month of June, to commemorate the event, which was a tical year. His address is still unchanged. very interesting occasion, and participated in by a large number of parishioners and friends. Under his excellent care the parish has prospered, and the Sunday School at the last report had increased one-third during the previous twelve months.

St. Philip has also contributed generously to the various departments of Church Mission work at home and abroad, and is very creditably represented in the Woman's Auxiliary. The total of parish contributions for 1880, amounted to \$1,586.59. Connected with the parish is a Home for the aged and infirm, where the venerable Mr. Peterson (colored), their former pastor, gives them a service on Friday evening.

When the Rev. Dr. Morris, of other days, was Rector of Trinity School, in Varick street, this parish of St. Philip's was under his pastoral

Church Mission to Deaf-mutes, has just been honorable and useful career in our "down East" held at St. Ann's, New York. After a Celebration of the Holy Eucharist, addresses were delivered by the Rev. Dr. Gallaudet, Manager of the Mission, the Rev. Messrs. Krans and Chamberlain, Assistants of St. Ann's Church, the Rev. H. W. Syle, Assistant of St. Stephen's, Philadelphia, and deaf-mute missionary in that city, the Rev. A. W. Mann, general missionary in the West, the Rev. Job Turner, missionary in the South, Dr. Peet, of the New York Deaf-mute Institute, and the Rev. D. Irving, Secretary for Domestic Missions. Three of the addresses were delivered in the sign-language, and interpreted aloud. The Rev. Mr. Mann, himself a deaf-mute, gave a peculiarly interesting account of work in the great cities of the interior. He estimated the number of deaf-mutes in the Central Western States, as 8,000. The Rev. Mr. is expenses.

Syle, a son of the Rev. Dr. Syle, so long a missionary in the foreign field, presented a paper in writing, which was read aloud by Dr. Gallaudet, and in sign-language by the writer, in which allusion was made to the good work doing among this afflicted class by the Church of England. The conference was in every respect a success, and will, in all likelihood, be repeated next year. We have cause to fear that Dr. Gallaudet's noble and untiring efforts are but imperfectly appreciated, and this good and growing work but feebly supported in comparison with its claims. Its in and claims are not slight.

The Vestry of St. John's, Clifton, Staten Island, has decided to mortgage the new Rectory building for \$5,000. The Rector, the Rev. Dr. Eccleston, has offered to pay the interest on this

We have received the October number of the Parish Record published by St. Paul's, Washington, D. C. This is a very neat and interesting little publication, and will doubtless be of great value in promoting the work of the Parish.

Rejected communications will only be returned when accompanied by a stamped and directed

Personal Mention.

Bishop and Mrs. Benj. H. Paddock have been making a brief visit to friends at their old home. Detroit, Mich.

The Bishops of Minnesota, Rhode Island, and Northern Texas have been visiting the me-

The Rev. George William Douglas's address is 16, Fifth Ave., New York City. The Rev. A. H. Barrington has accepted the

Rectorship of Grace Church, Fiskdale, Mass. The Rev. L. DeLew has resigned the charge of St. John's, Wichita, Kansas.

The Rev. T. T. Cartwright has resigned the Rectorship of St. John's, Long Island City, N. Y. The Rev. A. C. George has accepted the Rectorshiy of St. James', South Graceland, Mass.

The Rev. G. H. Hunt has resigned Christ Church, Tuskaloosa, Ala.

Mr. R. Fulton Cutting takes Mr. Kimber's place, until the latter's return.

The Rev. J. H. Appleton, of New York, favored us with a call on Monday.

The Rev. Joseph A. Russell has been appointed Chaplain of the College of the Sisters of Bethany, Topeka, Kas.

The Rev. Joseph Wayne, of Angelica, N. Y., has become Rector of the Church of the Redeemer, Addison, N. Y.

The Rev. John Hardenbrook Townsend, of the diocese of Long Island, has accepted an election to the Rectorship of St. John's, Camden, N. J. Address accordingly.

The Rev. B. F. Brown has declined an election to St. John's, Olympia, Washington Territory, and retains his present parish at Mansfield, diocese of Central Pennsylvania.

The Rev. Archibald Beatty, D. D., of Trinity Church, Lawrence, Kas., has been visiting in the Eastern States for his health.

The Rev. Wm. A. Leonard, Rector of St. rope, last week.

The Rev. William Elmer has resigned his position as assistant to the Rev. Dr. Easter, Rector of Jacksonville, and accepted the rectorship of St. Peter's Church, Sycamore, Ill. The Rev. J. C. Hewlett, of Providence, R. I.,

has accepted the Rectorship of Zion Church, Newport, in the same diocese. The Rev. N. Fraser Robinson has become As-

sistant Minister at St. Timothy's Church, Rox-

D., late Rector of Christ Church, Detroit, Mich., will be for the present Nashua, N. Y. A Churchman, General L. F. Hubbard, for-

merly of Chicago, has been nominated by the Republican Convention for Governor of Minne-Bishop Garrett is expected in Philadelphia

October 19th, for a visit of two or three weeks. His residence will be 1315 Locust street. The Rev. Seth S. Chapin, recently of Ovid,

has taken charge of the Jackson County Missions, Pleasant Lake, Stockbridge, and Leslie. The Rev. Theophilius J. Brookes, recently of Pontiac, is temporarily officiating at Trinity

The Rev. Geo. H. Hunt has resigned the parish of Christ Church, Tuskaloosa, Ala., which he has held for the past twelve years, to

take effect at the close of the present ecclesias-The Rev. Dr. Barnard, President of Columbia College, arrived in New York in the steamship "Britannic," Oct. 2nd, and was present at the opening of the fall term of the college the next

The Rev. Wm. E. Toll, having resigned the Rectorship of St. Peter's Church, Syracuse, has accepted the charge of Christ Church, Waukegan, Ills., and requests to be addressed accord-

The Rev. W. H. Sparling, late of Grand Rapids, Mich., has accepted the Rectorship of Trinity Church, Geneseo, and of St. John's, Henry, in the Diocese of Quincy, and will enter on the duties of his new field of labor, on the 19th Sun-

day after Trinity. The Rev. Wellington E. Webb, of St. Patrick's Parish, P. O., Halifax Court House, Virginia, officiated last Sunday in St. Peter's Church, Port Chester, the Rev. Mr. Lewis, Rector in charge, being quite ill at Rutherford Park.

New Jersey. The Rev. Geo. T. Packard, Brunswick, Maine, is now editor of the Northeast. The Rev. H. A conference of workers connected with the R. Pyne lays down the editorial pen after an

> The Rev. Edward Kenney, late of our Cuban Mission, has returned from his European journey much improved in health, but with no expectation of resuming church work in Havana, where he passed so many years of trying and trying and faithful service, in which he finally lost his health and jeopardized his life.

> The Rev. Robert Weeks, of St. Luke's Parish, Catskill, having resigned his charge there, is expecting to sail for Europe in a few weeks, for the educational advantages which he may find abroad for his motherless children. The vacancy in the parish caused by his departure

has not yet been supplied. The Rev. Joshua Kimber, Secretary for Foreign Missions, has, on account of ill-health, been granted six months leave of absence, and Married.

DREW-FLINT.—At Trinity Church, Highland Park, Ill., Oct. 18th, 1881, by the Rev. J. P. Lytton, Rector, Capt. George A. Drew, U.S. A., and Miss Fanny H. Flint, daughter of Col. F. F. Flint, U.S. A. No cards.

Acknowledgements Miss R. M. Nourse acknowledges, with hearty thanks, to the nameless givers, the receipt of \$5, Norfolk, Conn.; \$20, the postmark of which could not be

S. Albans, D. C. Miscellaneous.

Miscellaneous.

An Appeal for Help.—The work of the fire-fiend 6th of Sept. 1881. This appeal to the christian public, is like the prophet's scroll, "wherein is written, within and without, lamentations, and mourning, and woe," over one of the most flourishing missions in the Diocese of Michigan. Of five stations, three are swept almost entirely away, and little else but souls remain. In Huron County, twenty townships are burned over; 3,000 homes in ashes; 15,000 people houseless; over 200 persons burned to death; 300 of my parishioners in helpless dependence; the entire material of our mission church consumed; 2 churches and 18 school houses gone; six dozen prayer books, and as many hymnals burnt; 13 copies of Tucker's hymnal (new) destroyed; a borrowed organ worth \$120in ashes; surplice, and a buffalo robe worth \$24.00 destroyed. \$23° salary cannot be collected. The people will remain, but their pecuniary means are utterly prostrate. I hereby appeal for help, for money, to replace our lost property. Any subscription sent to Bishop Harris, Detroit, Mich., or the Rev. W. Herbert Smythe, Port Austin, will be gladly acknowledged and duly appropriated. W. Herbert Smythe, Missionary. Port Austin, Huron, Michigan.

Seventh Annual Church Congress.—The

Seventh Annual Church Congress. - The

Seventh Annual Church Congress.—The Seventh Annual Church Congress in the Protestant Episcopal Church in the United States, will be held in the city of Providence, R. I., commencing on Tuesday, Oct. 25. The Holy Communion will be administered at Grace Church, Westmister Street, on Tuesday at 10 A. M. "Address" by the Rt. Rev. S. S. Harris, D. D., LL. D., Bishop of Michigan.

The "Inaugural Address" will be given by the Rt. Rev. T. M. Clark, D.D., LD. D., at Low's Opera House, at 12 M., to be followed by a "Memorial" of Revs. A. H. Vinton, D. D., E. A. Washburn, D. D., Samuel Osgood, D. D., LL. D., and William Reedden, D. D., deceased, by the Rev. George D. Wildes, D.D. On the same occasion, resolutions in reference to the recent national bereavement will be presented by a committee appointed for that purpose. The several sessions of the Congress will be held in Low's Opera House, commencing with the topic of "Civil Service Reform," on Tuesday evening, at 7.30 o'clock. Officials, writers, and speakers are requested to register their names at the Chapel of Grace Church, on arrival at Providence. arrival at Providence.

GEO. D. WILDES, Gen. Sec'y.

GEO. D. WILDES, Gen. Sec'y.

The Late Rev. John J. Robertson, D. D.—
The clergy assembled at the burial of the Rev. John J. Robertson, D. D., in Trinity Church, Saugerties, Oct. 10th, 1881, with profound gratitude to Almighty God for His abundant grace manifested in the long life, distinguished learning, eminent services, and simple faith and plety of their venerated brother, places on record their sense of the value of the earthly ministry now brought to a close, and of the preciousness of his memory and example as a faithful and devoted Priest. They also offer their sincere sympathy to his family, and to the congregation of the parish where he so long ministered; asking for themselves no richer blessing from the Great High Priest and Chief Bishop than that their ministry may be like his, and that they may partake of his eternal crown. Francis Harlson, Octavius Applegate, Com.

Seventh Church Congress, Providence, R.

Seventh Church Congress, Providence, B. 1., Oct., 1881.—Arrangements have been made by the local committee on Hospitality for the entertainthe local committee on Hospitality for the entertaliment of the writers, speakers, and others officially connected with the Congress. The following special hotel rates have been obtained for all persons attending the session: Central Hotel, North Main Street and Canal Street, \$1.75 and \$1.5 per day. Narragansett Hotel, Dorrance St., \$3.00 per day. Railroads terminating in Providence will furnish free return tickets over their lines. Application for these privileges must be made to the local secretary.

JAMES W. COLWELL,

'Sec'v of Local Committee.

Sec'y of Local Committee. Notice.—Having learned that several collections for the Deaf-Mute Mission Work under my charge, are awaiting direction as to where to be sent, I would renew the notice, at the suggestion of one of the Bishops. They may be sent to me, at No. 5 Chestnut Street, Cleveland, O.

A. W. MANN.

Wanted.—A male Teacher, a member of the Church, clergyman preferred, to teach in a Mission School in Kentucky. Salary \$600. Address Rev. J. G. Minnigerode, 341 Third Ave., Louisville, Ky.

Music.—A good opening for a Lady Teacher of advanced pupils. Must be a communicants of the Episcopal Church. Address Rev. William Herbert Smythe, Port Austin, Mich.

smythe, Port Austin, Mich.

The opening of the Chicago Roller Skating Rink, on the 10th inst., for the season of 1881, was very successful. The company being composed of the very best society people, and the manager, Mr. M. W. Ferguson, and his assistant, Mr. Mayer, may be congratulated upon the many praises heard in every part of the city relative to the rules of management governing the institution. The sessions since the opening, have been greatly enjoyed by large numbers of friends of the skaters, witnessing the graceful motion of those upon the field of artificial ice.

A young married Priest desires an engagement.

A young married Priest desires an engagement, either parochial, missionary, or where he can assist in a Church School. Address J. H., care Living Ch. A member of the Invalid Guild of the Holy Cross will be glad to take orders for Church work; Surplices, Embroidery, etc. Corders to be sent to Mrs. Chas. Ranney, 787 Euclid Ave., Cleveland, O., Warden of the Guild of the Holy Cross.

Situation Wanted .- A useful companion, general assistant, housekeeper, or any position of trust, by a young lady. Unexceptionable recommenda-tions. Address A. B. C., Box 71, Brockville, Ontario,

"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 28 So. 21st St., Philadel-

FOR SALE.—A small farm near St. Mary's School, Knoxville, Ill., of 28 acres, under high cultivation. Would be an elegant country residence for a family desiring to educate daughters. House, barn, orchard, water, everything desirable. Price \$4,500. Address M., LIVING CHURCH office.

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Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

We are receiving daily all the Novelties in Pottery and Porcelain for Fall Trade, from one of the firm now in Europe, and an unequaled assortment of Dinner Sets, Cut Glass, and all Table Wares, both inexpensive and fine.

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Specimen Page of the new Almanac

The Holy Catholic Church.

1520, he burnt the bull of excommunication which had been issued against him. When in 1521, Leo was presented with a magnificent copy of a manuscript containing a Refuta- brought out a printed translation of the

1520, he burnt the bull of excommunication which had been issued against him. When in 1521, Leo was presented with a magnificent copy of a manuscript containing a "Refutus ten by Henry the VIII., of England, and when in return its writer had been dubbed, "The Defender of the Faith," none could have anticipated what an actor in a far better Reformation and papel authority, which had been in return its writer had been dubbed, "The Defender of the Faith," none could have anticipated what an actor in a far better Reformation and papel authority, which had become ingrained in the English people. The interest of the return is the interest of the return is the return in the English people. The arrivate of Henry with his brothers widow, a dispensation from Pope Julius II.; the doubts which France threw upon the legitimacy of the princess Mary; the desire that of the English of the Roman legates which was transferred to Home; the a. ger of the King at the proceasination of the Papil Court; the downfall of Woley; the suggestion received from Cranton of the Papil Court; the downfall of Woley; the suggestion received from Cranton of the Papil Court; the downfall of Woley; the suggestion received from Cranton of the Papil Court; the downfall of Woley; the suggestion and permit the marriage with the widow of a brother, had so excited the opposition of the King at the prought with the widow of a brother, had so excited the opposition of the King in the papil and the propers of the Regish Church." They added, however, "so far as the laws of Christon and the propers of the Regish Church." They added, however, "so far as the laws of Christon and the Canterbury, shortly after pronounced the sentence of divorce against Catharine, and submission of the Clergy Act of 13th, which act gives the date of the Cranton of the Regish Church." They added, however, "so far as the laws of Christon and the propers of the Regish Church of the Regish Church of the Regish of Regish Canterbury, shortly after pronounced the sentence of divorce again reasing opposition to the monastic system. When the property of the Knights Templar was confiscated, a precedent was established and cast away, but are to be used and continued as things good and laudable. Upon the subject of Purgatory all the bishops were bounded extravagance of the court. There were not wanting many intimations that the "religious" stood considerably in need of a reformation. A visitation of all monastic of the reign, 9.0 monasteries having a yearly income of nearly \$1,000,000, representing at least, \$10,000,000 of present value, had been suppressed.

English Versions of the Bible. In 1526, an English translation of the New Testament made by Tyndale, was printed in Antwerp and brought over to England; Fisher and More bought up as many copies as possible

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Calendar.

OCTOBER, A. D. 1881.

- 2. Sixteenth Sunday after Trinity. 9. Seventeenth Sunday after Trinity.
 16. Eighteenth Sunday after Trinity.
- 18. St. Luke.
- 23. Nineteenth Sunday after Trinity. 28. SS. Simon and Jude. 30. Twentieth Sunday after Trinity.

Where your treasure is, there will your heart S. MATTHEW vi. 21.

A man who speaks of religion with aversion for its precepts, and contempt of its rewards, loves neither God nor religion. No man who despises the priesthood on earth, can with any truth be said to value Jesus Christ, the Head of that holy order in heaven. We cannot be said to value the happiness which Christ is preparing for His friends and servants, while we have so sensible a relish for the pleasures of this life, as to be entirely satisfied with them, never easy but when we are seeking, enjoying, or thinking of them. On the other hand, he whose treasure is in heaven will have his conversation there also, and it will appear that he has so, by the fruits of a holy, regular, and useful life.

BISHOP WILSON.

For thee, O dear, dear country, Mine eyes their vigils keep; For very love, beholding Thy happy name, they weep.

The mention of Thy glory Is unction to the breast, And medicine in sickness, And love, and life, and rest.

O one, O only Mansion! O Paradise of Joy! Where tears are ever banished. And smiles have no alloy.

BERNARD OF CLUNY.

St. Thomas Aquinas. A. D. 1227-1274. Written for the Living Church.

To very many it is an unknown name that heads this article, and yet Thomas Aquinas was one of the holiest men, one of the greatest intellects, one of the profoundest scholars, that the Church has ever nurtured. Born of illustrious parentage, in an age remarkable for pride of birth, he renounced all worldly honors for the humble frock of St. Dominick. Called to the highest positions in both Church and State, he steadfastly refused to be known as ought else than a lowly servant of the Cross; versed in every subtlety of science, conversant with every branch of learning, so much so that to his admiring contemporaries he seemed to be inspired from on high, he yet accounted himself as knowing nothing save Christ and Him crucified. His whole life was spent in prayer and study, and he has left an impress upon the Church which time can never efface. His voluminous writings give us a complete compendium of theology, worked out with a minuteness of detail, with a scholastic attention to subtleties, which to this generation are simply amazing. Scholastic is the true word. Often used with a sneer, or even as a term of reproach, this word indicates something to which modern philosophy, modern. science, modern theology, is each more indebted than it is willing to confess. The scholastics laid the foundations of that deep and arduous system of study to which, and to which alone, the ninteenth century owes its enlightenment still far removed from the political corruption Rev. Dr. Adams of Nashotah), was wont to adand its progress. They taught men how to work, and if for nothing else they are entitled to the respect of mankind. They were trying to fault, but simply as an appeal to the better judg- wise choice. "You are very foolish," he used to make bricks without straw, but they worked with a will. They did not attain their object, but as the alchemist in bending vainly over mysterious crucibles, for an impossible result, founded and endowed the science of chemistry, so these Schoolmen, decried as they are now by a certain class of shallow minds, produced results which have had a great and lasting effect upon all modern thought.

His own contemporaries conferred on St. Thomas the title of the "Angel of the Schools." An angel he was, pure, humble, gentle, thinking only of God, working only for God, sighing only to be with God. One cannot read a page of any of his writings without feeling how deeply he was imbued with a love, a personal, realized love of God. And with the love of God, as a natural consequence, the love of his neighbor. We are not surprised at the veneration with which he was regarded during his life by the whole Christian world, we are not surprised that of God. Only the Church could produce such a man; only the Church was worthy of him.

The Roman Communion has long been fond of exalting Aquinas as a product of its own peculiar growth, but it must not be forgotten that he belongs to the Church at large as much as do Athanasius. In fact, he was far from being a inscribed by a blinded curia upon the list of heretics, that list which already bears the names of Savanarola, Laud, Herzog and Dollinger. In his writings are to be found the most convincing disproval of the two modern doctrines which Rome insists upon forcing upon the credulity of her faithful, and which will ever be a stumbling block in the way of that unity for which we so earnestly pray and hope, almost against hope.

While the prose of the Angelical Doctor is massive, telling and precise, his poetry is of a tions indulge in when they permit choristers of sweet sensibility, of a loving earnestness, of a alien faith to voice their prayer and praise. If holy passion which would be surprising were we there must be vocal gymastics in the synagogue not prepared for every kind of supereminent service, let them be performed by Jewish voices, excellence in one so richly endowed. At the inspired by hearts that are touched, and souls request of Urban IV. he prepared the office for that are responsive to the words of prayer, halthe solemn feast of Corpus Christi, and it is lowed by so many tender memories which only safe to say that the whole post-apostolic liturgy appeal with true significance to Jewish feelings."

of the Church contains nothing nobler, nothing gentler, nothing more inspiring than his work. It is related that the Pope, wishing to exercise a choice, had also requested St. Bonaventure, himself a man of the greatest piety and science, to prepare an office. On an appointed day the two were summoned before the Pontiff and called upon to read their compositions. St. Thomas was forced to begin. When he had finished, without a word Bonaventure rose up and placed his manuscript upon the coals, saying that no human pen could equal what had just been heard. The holy Franciscan was doubtless right.

These hymns are our heritage, and are to be found in our hymn books, although but few are acquainted with their origin. All are eminently devotional, and for the last six hundred years they have been used in every land, in connection with the Blessed Sacrament, to express the love of the Church for God Incarnate. Take the "O Salutaris Hostia," with its strong and tender love, with its pathetic longing for the true

"O saving Victim! opening wide The gate of heaver to man below! Our foes press on from every side. Thine aid supply, thy strength bestow.

To Thy great Name be endless praise, Immortal Godhead, one in three, Oh! grant us endless length of days, In our true native land with Thee.

How forcibly the last line reminds us that we are but strangers here, that our abiding city is elsewhere.

Take a stanza of the "Ecce Panis Angelorum:"

"Very Bread, Good Shepherd, tend us, Jesu, of Thy love befriend us, Thou refresh us, Thou defend us, Thine eternal goodness send us In the land of life to see." Or take the "Tantum Ergo:'

Therefore we before Him bending, This great Sacrament revere; Types and shadows have their ending, For the newer rite is here: Faith our outward sense refreshing, Makes our inward vision clear.

Truly does an eloquent biographer say: "How full of large, free, tender adoration, was the great heart of St. Thomas can only be realized by one who studies in its entirety the office composed by him in honor of the Blessed Sacra-

To that Sacrament he was truly most tenderly devoted, and his last effort in this world was to show his respect for it. When the Viaticum was solemnly brought to him, as he lay upon his deathbed in a Benedictine Abbey, he rose up and endeavored to prostrate himself. Failing in this he uttered an expression of regret, and passed away murmuring "Thee have I tried to serve, O receive me now."

Office Seeking.

To the Editor of the Living Church:

While every honest American is feeling the shame of "the insane habit of office-seeking," as the N. Y. Times calls it, is it not opportune work, remains unmarried. No doubt there is a to put the question ecclesiastically, as well as in a political shape? For certainly, if the political atmosphere is to be purified, it is not at all the Laity, it is better for a man that God should thing to leave any taint in the ecclesiastical, The Church cannot afford to be less pure than the world; the clergy cannot well be less correct a clergyman who tries to find one for himself. A than the politicians. Indications are not wanting of a "greed of office" in the Church, though tain School of the Prophets (we refer to the which has brought foul disgrace upon the coun- vise his students to pray, that, if ever they were try. ment, the good sense of Churchmen, both cleric say, "if you think you have sense enough to and lay.

It is natural that when a rectorship is vacant, men should be mentioned for it, and their abilities spoken of. Let this be done by friends and admirers--not by the candidate himself.

If the Episcopate even-"O tempora! O Mores !"-we fear to say more. But we are not afraid to ask all Churchmen, of high degree and low, to think soberly, "as they ought to think." That accursed greed has brought this people to frightful crimes and dread imaginings in secular affairs. What will come of it in the ecclesiastical? Let Vestries frown upon it, let the clergy

The Congregational mode of Church government has existed in this country for two hundred and sixty years, and bids fair to exist for many years to come. Congregationalists claim that their form of Church government was that which was established by the Apostles. Yet it at his death a unanimous cry should go forth is admitted by all Church historians, that in the that his name might be inscribed upon the altars year 250, the Church was Episcopal. Is it not singular, that Congregationalism existed in the Apostolic age for a less time, with no rivals at the start, than it has in the present age with other rivals in the field? If it has existed for two hundred and sixty years now in the midst of opposition, why could it not have existed for as Gregory, Ambrose, Anselm, Chrysostom and long a period then? And is not the fact that it did not perpetuate itself then for so long a time Romanist in the modern acceptation of the word, as it has now, proof that it had no existence in and if he lived at the present day, he would be the Apostolic age? This argument is equally applicable to Presbyterianism.

> In spirit the following remarks of the American Hebrew may apply to the cases of many Christian congregations: "While the having of a choir may be an open question, and the taking advantage of the female voices of the choir may or may not be considered an advantage, there is nothing but reprobation for that sacrilegious dawdling with things divine which congrega-

FOR LIFE.

Written for the Living Church

Though life is called a "flitting dream," It holds our chance to be and bear, It spans our time to faint or fight, To fail and flee, or do and dare.

We cling with love to a life of pain, To the years so full of toil and tears, For Hope attends our darksome way To lighten all our doubts and fears.

And, while beneath our screet tasks. With pain and grief brought face to face, In disappointment's outlined path We wander with reluctant pace,

There comes a glimpse of a Form Divine, We see a hand outstretched to guide; The sheltering shield of faith is ours, Beneath its shadow we may hide.

There comes a glimpse of a Form Divine, We feel a Hand outstretched to guide, And life grows grand, e'en in its ills. Each stumbling step seems a giant stride.

O, aching hearts so near to me That I seem to hear your fevered beat, There is no tide without its ebb, And strife but mocks the guerdon sweet.

To do, to dare, though sick at heart, To bear the foeman's sharpest steel, Each day to welcome as a hand To shape our souls for heavenly weal. Who, then, oh, shifting, busy life,

Would wish to lay you lightly down? 'Twere better far to pray the years May place on us a snowy crown.

CLARA J. DINTON. Grand Rapids, Mich.

Forgotten Saints.

Written for the Living Church.

At one time and another, Bishops, editors, and other good men, bespeak for the clergy the consideration of their people. And it is well. But who ever yet heard in Convention Address, or saw in leading Editoral, much, if any, mention of the clergyman's wife? Yet hardly is of so much consideration and honor. They are a class, of whom far more is expected than with any reason ought to be. Only too often, also, are they forgotten saints. If a Rector be an eloquent man, he is sure to have due meed of praise. If warden or vestryman does even a little, he is sure to be praised for much. But, if the Rector's wife be perfection itself, little will be said of her. If she is thought to fail in anything, she is sure to have it made the most of; and only too often her blessed ministrations are taken as a matter of course, and seldom appreciated. And yet, very often, her character and influence are factors of quite as much account in the prosperity of a parish, as any that can be mentioned. We do not have in mind women of a shrewd and managing turn, but those of unobtrusive ways, who, like St. Mary the Virgin, rejoice first and most of all in being a benediction to those around them. We approve of a married priesthood. Honor, all honor, to the priest, who, for the Kingdom of Heaven's sake, for the need of some special special calling and special grace for exceptional work. But ordinarily, for the Clergy as for the find "an help meet for him." We say that Godshould find "an help meet for Him." Alas! for venerable and honored man, Professor in a cer-We say this not for the pleasure of finding to be married, the Lord would guide them to a select a wife for yourself, and without His guidance." Dr. Adams never gave better advice in his life, and some there be who thank him for it. Happy is the clergyman, who, in his wife, has

wise counsellor; and well for him if he has wisdom enough to know and to acknowledge it. Think of the few instances, if you know of any, wherein an unwise woman has for years been a drag and a detriment to a clergyman in his great work: and you may begin to appreciate what a blessing in a parish is a wise and loving Rector's wife. And let such be duly appreciated and honored. Let the people love them, and do what they can to make the lot of their Rector's wife easier and brighter. Be considerate of them. Do not expect too much of them. Remember how many matters in the parish and out of it claim their hought and time and attention. With only a tolerable income, they are obliged to incur expenses not expected of other women. They must live in a certain way, and maintain a certain appearance suited to their station. They must entertain, where of others it would not be expected; and that too on an income far less than others in their social position. Those in trouble and necessity come to them, who would not to other women; and often privately, in cases that cannot be made public in the parish or locality. They are generally obliged jingling songs are not, indeed, what sponsors to practice, systematically and constantly, small are bound to give: "Chiefly ye shall provide that economies to which very likely they were unaccustomed in early life. Besides, the cares and anxieties of other women are their's as well. They have a house to order, and children to teach and train up in the nurture and admonition of the Lord. They have too, cares and anxieties that are peculiar to their lot in life. Therefore, remember them. Be thoughtful and considerate of them. In little ways which cost you little, but which are much to them, you can show them kindness. Think of your clergyman and honor him for his work's sake, his Masters sake. But also consider his wife; honor her and esteem her highly for her work's sake. And honor that clergyman the more, who duly honors his wife. The man who does not do it, whether clergyman or layman, is not worthy of honor.

Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

BOOK REVIEWS.

REASONS FOR BELIEVING IN CHRISTIANITY: Rev. C. A. Row, M. A., Prebendary. Cloth, gilt top, 12 mo. Price 75 cts. Thomas Whit-taker, New York.

To all who read Prebendary Row's Bampton lectures delivered four years ago, and appreciated that eloquent and masterly course, this, his latest, and very timely work, will come as a pleasant surprise. Whittaker's publishing house has ventured on giving it to us in a rarely good form at the low price of 75 cents. In all, the volume contains seventeen short lectures, and will be found most valuable as a hand-book on its important topic, for distribution by the pastors of the Church to any persons within or without their congregations whose faith needs to be settled and established. Even among our Church attendants there may be found a far larger number who stand in this need, than one would imagine who never "gets at" his people closer than from the pulpit, the teachings in which too often are above the heads of busylived people. "Surely if Christianity is what it claims to be," says Prebendary Row, "there must be something in it which will approve itself to the understanding of ordinary men;" and the object of his lectures is to set before this very class "a body of reasons for accepting it as a Divine Revelation, which will commend themselves, not only to the selected few, but to the masses who compose the Christian Church." Hence, and for this purpose, Prebendary Row avoids in the present lectures all deep questions and recondite methods, basing his appeals to men's simplest reasoning powers upon certain evident facts which even the busiest among our daily workers can, without any learned research, verify for himself. "These facts are either so obvious on the surface of history that no educated unbeliever will venture to question their there a class in Christ's Church Militant worthy truth; or are so palpably present in the pages of the New Testament, that any one can form a judgment as to their reality." "Nothing more will be necessary (the lecturer adds) than that my readers should form their own opinion as to the inferences which they justify; and ordinary common sense will be quite as competent to arrive at a sound conclusion as the profoundest learning."

Altogether, we can heartily commend this book as a most useful adjunct to a pastor's labors majority of his people (and where is it otherwise?) have neither the time for preparation, nor yet the aptitude to give themselves up to a number of special studies; for its plainlyplanned and well-wrought purpose will teach all such that they must surely have some alternative other than to pin their faith to the authority of others-a better reason for acknowlso before them.

THE COMEDY OF ERRORS.

THE TRAGEDY OF CYMBELINE. Edited, with notes, by Wm. J. Rolfe, A. M., with engravings, New York, Harper & Brothers. Chicago, Jansen, McClurg & Co. Price, in muslin, 60 cents each.

There are now twenty-five of these beautiful little volumes of single plays edited by Mr. Rolfe, offered to the public. They are not excelled in topography and illustration by any edition offered at moderate cost, and no work gives more satisfactory notes for the general reader. There is no attempt at exhaustive criticism; the intention is to make the idea and phraseology of the author as clear as the print which the publishers give. In the Tragedy of Cymbeline, perhaps, the editor's power is put to the severest test, as the difficulties of diction are greatest in this. Mr. Rolfe is doubtless to be trusted here, and will enjoy the confidence of his readers. His governing principle of giving the opinions of several learned critics, on difficult passages, is to be commended, as is also the retention of some old forms of words, especially of distinct words which are rapidly losing their place in the language. Though they are not in common use they are ancient landmarks with which the scholar should be familiar. They link us to the past, and like similar words in the old English Bible, remind us that we have a heritage and a history.

THE TRINITY CHURCH CATECHISM. Of the things which a Christian ought to know and believe to his Soul's Health. Third edition, believe to his Soul's Health. fifteenth thousand. New York: E. & J. B. Young & Co.

The downright, earnest purpose of this manual is manifest in the introductory note by Dr. Dix. He claims that what is wanted in these days is dogmatic, orthodox, Gatholic teaching; that it is not enough to cram children with geographical and historical statistics, to divert them with stories, and bore them with moral platitudes which nobody denies. Pictorial lessons and this child shall learn the Creed," etc.

This Trinity Manual is intended to provide a brief, exact, and simple statement of Christian dogma. It is based on a Catechism published in 1873 by J. Masters, of London, "edited by several clergymen, and revised by theologians. The compiler acknowledges his indebtedness to 'Sadler's Church Teachers' Manual," and to several other sources. A well-arranged index is given for convenience of reference and study. and exhibits the marvellous extent and variety of subjects treated.

In no book of the same size and cost, with which the writer is acquainted can be found an equal amount of information upon the faith, doctrines and usages of the Church, so clearly expressed and so admirably arranged, as in the Trinity Church Catechism. The work has been violently assailed by those who think it their duty to magnify the Protestant character of the for a year, both postpaid. Littell & Co., Bos-Anglican Church at the expense of her Catho - ton, are the publishers.

licity; but so far as the writer has been able to compare, the attacks and charges of such assail-Addressed to Busy People. A course of lectures delivered at St. Paul's Cathedral, by the imperfect quotations, made in a partisan spirit, ants have been sustained only by garbled and and they are entirely insufficient to justify their conclusions.

It is not claimed or expected that the Trinity Church Catechism will meet the views and needs of all pastors in their work of instructing the young; but there is no ground for the accusation that it is Romanizing, or disloyal to Anglican theology. Its presentation of the Church, the Ministry, and the Sacraments, is consistent with the teaching of Anglican divines, and with the Prayer Book.

Songs and Hymns, for Schools and Homes, Nursery and Fireside. Selected by J. P. Mc-Caskey. New York: Harper & Brothers. Price,

This is one of the issues of the Franklin Square Library, in which the Harpers are giving to the public a vast amount of good literature in cheap but convenient form. The collection here noticed is unique and charming. Here the mother will find the exquisite melodies that have floated down in memory from the days of her childhood, and which she will delight to reproduce for her own darlings. Words and music are given which she may never before have seen on printed page, and of which she has but a rague recollection. The old nursery days come back with tender and tearful memories, as we turn the pages and hum the old tunes, and recall the gentle voice of her who sang them in our childhood days. We go over again, "Sweet Hour of Prayer," "When shall we meet again," "How gentle God's commands," "Follow me, full of Glee," "Baby, bye," "Try, try again," "Twinkle, twinkle. little star," etc., and bless the man who has rescued the old ditties from the vagueness of tradition, and put them into a book. Every mother should send for a copy of this admirable collection, and get it bound in full morocco. The descriptive notes are not the least interesting and valuable portion of the work.

PATTY'S PERVERSITIES. Round Robin Series. James R. Osgood & Co., Boston. For sale by Jansen, Mc Clurg & Co., Chicago. Price

This is the first of the Round Robin Series that we have examined. If it is a fair specimen of the series, we discern one reason, at least, for the series' being anonymous. The story of Patty's Perversities, the world will willingly in any congregation in which by far the large let die, and that without curious inquiry as to authorship. Patty's Perversities consist in making herself and "Tom" miserable-or trying to do so because she is not able to understand how he can "meet her with calmness," if indeed he loved her. She secretly resolves to meet him with "an indifference to which his should be as nothing; to be colder than ice, as unconcerned as a statue, and as firm as Pyraedging and a higher motive for embracing the mids." Her adventures in the carrying out of Christian system than because their fathers did this role is the "reason-to-be" of the book. The conversation is marred by attempts to be witty by irreverent use of Holy Scripture; and that is sure, in books as well as elsewhere, to excite disgust rather than amusement.

> THE NEW TESTAMENT of our Lord and Savior Jesus Christ, Translated out of the Greek. Being the Version set forth A. D. 1611, compared with the most ancient authorities and revised A. D., 1881. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co.

> This is a beautiful edition of the new Version, in large type, good paper, neatly bound, and with red edges. For a book of reference and for the library shelf no edition that has come to hand seems so desirable. The LIVING CHURCH has frequently expressed its views upon the new Version with reference to its displacement of the old, in common use, but has not questioned the value of this contribution to biblical criticism by some of the best scholars of the age. It should be in the hands of all students of the Bible.

> PRAYERS FOR MORNING AND EVENING. For sale by H. P. D., 41 St. Paul Street, Baltimore, Md.; 2c. each; 18c. per doz. \$1.25 per

A neat little Devotional Manual of 12 pages. whose value may be fairly estimated in part by the fact that it has reached a second edition.

THE CITY THAT A COW KICKED OVER. NOW that ten years have elapsed since the Great Fire of Chicago, people can afford even to laugh, not at, but over what at the time was an overwhelming calamity. The clever little brochure whose title is at the head of this notice, published by A. H. Andrews & Co., is based upon the apocryphal scenes of the origin of the fire; namely, the upsetting of a lamp by Mrs. O'Leary's cow. It is written in the style of that old friend of our childhood, "The House that Jack Built," and is well and profusely illustrated. Price, 25 cents.

LITTELL'S LIVING AGE. The last two numbers of The Living Age for September, and the first number for October, contain articles on Schliemann's "Ilios," the Site of Troy, Quarterly; The Future of Islam, Fortnightly; Lawn Tennis and its Players, and Scottish Shetlandic, and Germanic Water Tales, Contemporary Besieged in the Transvaal, Blackwood; The Great Southern Comet of 1880, and Nassau Senior's Journals and Conversations, Fraser; Arthur Penrhyn Stanley, and Curzola, Macmillan; The La-Fayette Family, Figaro; Protective Diseases, Masked Heartlessness, The Grievance of being Overestimated, Summer Coolness in Poetry, and Women at Fifty, Spectator; Camping out on the St. Lawrence, and an ancient Illyrian Capital, Pall Mall; Recollections of George Borrow, Athenœum; Brigands and their Captives, Public Opinion; with installments of "In Trust," and "The Freres," and the usual amount of poetry.

A new volume begins with October; now is a good time to subscribe.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$3) is low, while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with The Living Age

The Household.

Paper is much better to put under a carpet than straw. It is warmer, thinner, and make less noise when one walks over it.-Household.

A fair carpet can be made for a room that is not in common use, by pasting several thicknesses of newspaper on the floor, over them a layer of wall paper and giving it a coat of varnish. Hearth and Home.

Preserves and pickles keep much better if a brown paper, instead of a cloth, is tied over the jar. Canned fruit is not so apt to mould, if a piece of writing paper cut to fit the can is put directly over the top of the fruit.

A pretty hand-screen may be made by embroidering in silks or gold thread over the pattern printed on a Japanese paper fan. Line with cardinal, blue or old gold silk and edge with narrow gold cord. Tie a bow of satin ribbon, to match, upon the handle.

No woman, whatever her estate in life, can attain a right and thorough enjoyment of the æsthetics of home decoration, unless she has previously established for that home a foundation of method and order, by continued personal supervision in every department both above and

Rubbing with dry paper is a good way of polishing knives, spoons, and tin ware after scour-ing. This saves wetting the knife-handles. If a little flour be held on the paper in rubbing tin ware and spoons, they shine like new silver. For polishing windows, mirrors, lamp chimneys, etc., I always use paper in preference to dry cloth.

Ginger snaps that will not "keep" unless you hide the jar, are made from this recipe: One cup of molasses (New Orleans preferred), one cup of butter, half a cup of hot water, a pinch of salt, ginger to suit your taste, one tablespoonful is the usual quantity, two teaspoonfuls of saleratus, this quite hard, and roll them.

Bookshelves, brackets, corner shelves, overmantles and racks, for china, to nail above the doors have been made of pine, painted in flat color or stained and shellacked with excellent effect. The shelves may be finished with a band of pinked leather. Maroon leather thus used, with traceries of gilt can be secured with nail heads punched in geometrical pattern to imitate those used in antique furniture.

In these days of neuralgia and sudden colds Louisville, Ky. it is sensible to have some means of relief close at hand. Make two or three little bags of cotton cloth and fill them with hops. Then when you need them, heat just as hot as possible, even to the extent of browning the cloth, and apply to the aching member. People who cannot endure the odor of the old-time remedy of hops and vin-egar do not object to that of the hops alone. The dry hop bag is a great improvement upon wet cloths of any kind.

will do for us some day. It is but our reasona-ble service to them that we give them as good an outfit for the work of the world, in the way of physical and mental and moral culture, as we are able to give. If we train them to generous aims, to a love of helping others, it is not at all likely that they will treat us with unloving neglect in our old age. If our chief aim in helping them is to the end that we may afterward be taken care of by them, we shall deserve their neglect, and our selfishness will probably be visited with poetic justice upon our hoary heads.

BELGIAN LACE.—Cast on 11 stitches. 1st row: Knit three plain, over, narrow, knit 1, over twice, narrow, over twice, narrow, knit 1. 2d row: Knit 3, purl 1, knit 2, purl 1, knit 3, over, narrow, knit 1. 3d row: Knit 3, over, narrow. knit 3, over twice, narrow, over twice, narrow, 4th row: Knit 3, purl 1, knit 2, purl 1 knit 5, over, narrow, knit 1. 5th row: Knit 3, over, narrow, knit 5, over twice, narrow, over twice, narrow, knit 1, over twice, narrow, knit 1. 6th row: Knit 3, purl 1, knit 2, purl 1, knit 7, over, narrow, knit 1. 7th row: Knit 3, over, narrow, knit 12. 8th row: Cast off 6 stitches, knit 7, over, narrow, knit 1. Repeat from 1st row.

A good way to avoid wasting flour each time you use your kneading board is to brush it carefully off the board into a small sieve, sift out the flour, it will be good to use again. When making the crust for a pot-pie, there is danger, as every cook knows, of the crust falling when it is cooked in the kettle with the meat or chicken. If, instead of doing this, you put the crust on a plate and steam it for three-quarters of an hour it will not be heavy. Be sure and have plenty of water in the kettle so that you will not have to take the steamer off in order to put more in. Make the crust just as you do baking powder biscuit. When the meat is cooked and the gravy made, drop the crust into the gravy and leave it there for a minute or two.

Tidies made of strips of velvet or silk, with lace insertion and edge, are easily made, and may be decorated in any way to suit the taste. Handembroidered vines on the strips of silk or velvet are pretty. A tidy made of a square of silk with an applique bouquet in the centre is handsome. Really serviceable tidies are made of linen, trimmed with torchon, with outline pictures drawn with indelible ink. If you do not know how to sketch, get a sheet of tracing paper, se-lect some simple outline picture for your first attempt, trace it delicately and carefully on both sides of the tracing paper, then transfer to the linen by placing it where you wish to have the picture, and go over it again with the pencil, then use the ink. You may in the same way sketch for painting in oil or water colors. This is not, to be sure, "high art," but it is pleasant work, and if you have not much time to give to it, it is far better than doing nothing of the kind.

Both spare room and guest are the especial care of the hostess, whose instinct is to make her home as well as her voice give you welcome. If her instincts are fine, she will not make the mistake of elaborate and fussy disarrangement of her household for your reception; but she will see to it that the machinery is well oiled, and quietly arrange that as far as possible she may be at leisure. She will endeavor, during the whole time of your stay, to seem unhurried, so that the atmosphere of the home may be useful to you. If you are a frequent visitor she will find out your gastronomic preferences and remember them when making out her bill of fare, and perhaps you will find your favorite flowers on your dressing table. In the first place, havyour expected arrival, be sure and arrive. Let no trifle hinder your keeping your engagement to the letter. If accidentally detained, telegraph, for you may be certain it will make a difference to your friends whether you arrive at the hour set, or an hour or two later. Having arrived, no matter if your visit is especially to some other member of the family, ask first for the mistress of the house and pay your respects to her. Every women in her own home is queen of a realm and no matter how unassuming and unselfish, knows that she is entitled to a certain deference by virtue of the dignity of her office, which she misses if withheld.

BIBLE STUDIES.—NO XXXVII.

Written for the Living Church.

Something that in Oriental Countries was, and is, very different from what is in general use in our colder regions. The fashion among the Jews was a convenient one as regards this article, and enabled them to be wholly unconcerned, though having no certain home, or when journeying far from their abode. I associate with the article, Palm-sticks, stones, wood of various kinds, gold, ivory, brass, iron. The skins of beasts, chaff, woolen mantle, or one of cotton, striped, white, and one other color, black, red, blue, or brown. With the Scripture word, come thoughts of a Giant smitten by a servant of God, and his possessions given away: Of a strategem used by a cunning woman to save her husband from his enemies: Of a King of Israel reduced to great dejection and refusing to eat. A tragedy that is permitted to be read in Church from the Apocryphal books, also comes to my rememberance.

Then I recollect a command given in his vanity by Alexander to his soldiers in order to deceive the Indians, of succeding ages with regard to the Macedonians.

What is the article? Who was the giant, and by whom defeated? To what other Scripture association do I refer? To what tragedy from the Apocrypha? What was the command given the Soldiers by Alexander? F. B. S.

ANSWERS TO BIBLE STUDIES.

No 35.—The article is a lantern. The dastardly deed was when Judas went out with a lantern to take Jesus. St. John 18, 30. It proves a curse when used by persons bent on mischief of Him That is your King and his, I marvel who during the darkness of night: a blessing to those compelled to be out in a place not lighted by gas; also useful in mines, on trains, boats, etc.

An order came from the Mayor of London, in 1417, that "lanterns with lights be hung out in what music is that?"

"This boldness passes," said Louis. "Something we allow to your long services; but—hark! winter evenings betwixt Hallowtide and Candle-Bronze lanterns have been found in Herculaneum, skillfully constructed; sides of translucent horn. The Chinese have a festival of triumph, that with one accord, the King and called the "Feast of Lanterns," in which some are used 25 or 30 feet in diameter.—S. H.,

The Procession of Palms.

BY REV. J. M. NEALE, D. D.

It was Palm Sunday. The hedge-rows by the way side and the trees in the wood began to look like a green cloud; every sunny bank was spotted with the gold of a hundred primroses; Let us not build up hopes of what our children here and there daisies and buttercups peeped out from the meadow grass, and the violet, hiding itself by the roots of the old tree, made the pleasant lane pleasanter with its fragrance. The palm, too, was out in full blossom; its buds stood forth from the bare hedge, as if offering themselves to be gathered. For we who, in these cold northern climates, cannot have those long waving branches of the true palm, which the multitudes that went before, and that followed after, bore around our Saviour, may yet be thankful that He, Who has made the green things upon the earth to praise Him and magnify Him for ever, has given us a tree that we may use in celebrating His last and greatest entrance into Jerusalem.

> That Palm Sunday morning rose bright and blue over France; but nowhere brighter, nowhere bluer, than over the ancient city of Metz. From the narrow streets, and from the green hills that surrounded them, came the music of the church bells; now close to the ear, like a torrent of melody, now afar off and faint, like the distant songs of angels. Before the sad week, the Church was about to rejoice in the triumph of her Lord.

> But far above the steep gables of the houses, rose the great castle, with its stern dark walls, round turrets, loop-holes, window-slits, and dungeons. A melancholy place, when everything else was glad, where the sun's rays could scarcely enter; and when they did enter, they came faint and sickly, as if they, too, felt thatthey were in a prison. Yet one there was in a cell of the castle, who felt more true liberty than any other man in that great city. One of our

Stone walls do not a prison make, Nor iron bars a cage; Minds innocent and peaceful take That for an hermitage.

And so Theodulph, the good Bishop of Orleans, found it—for he it was of whom I spoke. If he had been of the world, the world would have loved its own; but, because he was not of the world, therefore, according to his Master's saying, did the world hate him. He had boldly rebuked Louis the Emperor for his sin; and the Monarch had thrown him into prison. He, then, suffering for the truth, bound though he was, was the Lord's freeman: the Emperor, living delicately in his palace, was a slave to his own lusts, and to Salan.

You might have seen Bishop Theodulph on that morning, as he stooped over the vellum book that lay on the rude table, how his heart took courage, as he read in the Psalms of the day, of One That had come into deep waters, so that the floods ran over Him; and Whose sight failed for waiting so long upon His God. I will not say that the brave old man had no sad thoughts, as the bells came chiming up pleasantly to his ear, and he remembered his own Cathedral, and his own Priests. I will not say ing duly notified your friends of the time of that he did not feel it gloomy to be shut out from the fresh air and the glorious sun. But, if he did, he thought of the house not made with hands, eternal in the heavens, from which no king could shut him out; he thought of the utmost bound of the everlasting hills, from which no prison could restrain him. And he turned page after page of his book, the letters whereof were glorious with gold and crimson-of gold, bright as the cloud that hangs over the sun when it is set; of crimson, deep as the color of a mountain peak before the break of day.

Forth went Louis, with his nobles and his courtiers, to the Cathedral. For his heart was blinded in its sin, and he thought to obtain favor from that God, Whose Bishop even then he was persecuting: and though he had refused to hear the servant, he hoped to be heard of the Master. There was many a light word spoken, and many a light thought entertained. But still they rode on, plunging into the heart of the city, and now winding round the foot of the Castle.
"I would, in good truth," said the Emperor

Louis, "that the Bishop Theodulph were with us. Perhaps I was too hasty; the old man meant me well. But to loose him till he craves pardon, were a disgrace to me, and a shame to my crown."

"That it would indeed be, Sire," said Count Adhemar of Poitiers, a young nobleman whom Theodulph had more than once reproved. "When the Bishop shall most humbly have craved forgiveness, then your Majesty may extend your royal favor to him; but not lightly even then."

"We will teach him to bridle his tongue," continued the Emperor. "Some taste of imprisonment he hath had; and, by my troth, unless he mends his ways, more he is likely to have.-Said I well, Sir Ymbert of Haihault?

well," replied the old knight bluntly. "If you wait till pardon is asked, it will be asked the other way."

"On my word, Sire, your Majesty said not

"How mean you, Sir Knight?" asked Louis,

"Lord King," said Sir Ymbert, "when Theodulph and your Majesty stand before the throne will then be the suppliant."

"This boldness passes," said Louis. "Somewhat music is that?"

As he spoke, there stole down through the air a hymn so sweet and soft, so sad, and yet so full his courtiers reined in their horses, and listened in silence. And thus ran the words:

Glory, and praise, and honor, To Thee, Redeemer-King! To Whom the lips of children Made sweet Hosannas ring. Glory, and praise, &c.

Thou art the King of Israel, Thou, David's Royal Son; Who in the Lord's Name comest, The King and Blessed One. Glory, and praise, &c.

The Company of Heaven
Are praising Thee on high;
And mortal men, and all things Created, make reply. Glory, and praise, &c.

The people of the Hebrews With Palms before Thee went; Our praise and prayer and anthems Before Thee we present. Glory, and praise, &c.

Thou wast hastening to thy Passion, When they poured their hymn of praise; Thou art reigning in Thy glory When our melody we raise. Glory, and praise &c.

Accept the prayers we bring, Who in all good delightest, Thou good and gracious King. Glory, and praise, and honor, To Thee, Redeemer-King! To Whom the lips of children Made sweet Hosannas ring.

Thou didst accept their praises;

There was silence for a few moments, as the melody died away. "It is the voices of Angels," said the Lord of

Puy de Dome. "It is rare music, come it from whence it may,

cried Count Adhemar. "Methinks it comes from the Castle," said Louis.

"Look, Sire! Your Majesty is right!" said Sir Ymbert of Hainault. And he pointed to the narrow window, where Theodulph of Orleans looked down on the procession.

The heart of the Emperor was touched. "I have sinned like Herod," said he; "but I will repent like Peter. Go, Sir Ymbert, and you, Count Adhemar, to the Bishop, and pray him of his charity to come amongst us."

Theodulph came, not knowing what to expect; for he it was, in truth, that had made and had sung the hymn. Scarcely had he passed the outer gates, when Louis threw himself from his horse, and fell on his knees.

"Forgive me, and pray for me, holy Prelate," said he. "If I have erred, there is yet room for repentance."

"Of a surety there is my son," said Theodulph, raising him. "God, That hath given you the grace of confession, will give that of turning from your evil ways."

"The rather," said the King, "if you ask it of Him by prayer. Pray you go with us to the Cathedral, and there make supplication for me." And for many hundred years after that time, throughout the Western Church, the "Glory, and praise, and honor," was sung in the Procession of Palms. But long enough now has Theodulph been joining in a nobler hymn—the Song of Moses and of the Lamb.

A Miserable-Little Woman. A Miserable Little Woman.

A lady writes: "Looking back to the time when I commenced using your Compound Oxygen, I can scarcely believe myself to be the miserable little woman I was. I had not had one day's good health in almost seven years, and was going down every day. Can now work with delight; am still gaining in flesh. My case seems somewhat tedious, but none the less sure." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Palen, Philadelphia, Pa.

A Texas man licked the poor minister who baptized him for accidentally pinching him as he went under the water. He thought the poor preacher

Few complexions can bear the strong white morning light which exposes every speck of tan, every pimple and the slightest spotting of eczema. In Dr. Benson's Skin Cure is sure relief from the annoyance of these blemishes on the cheek of beauty.

imprudence. A better remedy than Allen's Lung Balsam for affecting a perfect cure, cannot be found Physicians are recommending it.

Dean Stanley's penmanship was so abominable that the printers once turned "Halo of the Burning Bush," in his MS., into "Horn of the Burning Beast." Bush," in his MS., into "Horn of the Burning Beast."

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Mormonism has some redeeming features. For instance, it doesn't throw the burden of supporting a husband on one woman.

The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected, if allowed to continue, very serious results may follow. "Dr. Swayne's All-Healing Ointment is a pleasant sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch Blotches, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 330 N. Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists. Itching Piles-Symptoms and Cure.

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The 28th year will begin Wednesday, Sept. 28, 1881.
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A Semi-Centennial in Michigan. and Secretary of the Interior, Brig. Gen. From our Detroit Correspondent.

The Semi-Centennial Anniversary of Trinity Church, Monroe, on Thursday, Oct. 13th, was celebrated with rejolcing by the congregation and many guests. At the opening Service at 10 | Confirmed, 216 Marriages, and 283 Burials. A. M., there were present the Bishops of Michigan, Ohio, and Massachusetts; the Rev. Drs. Pitkin and Stocking; the Rev. Messrs. Magoffin. Charles, Stevens, R. W. Clark, Frisbie, Bloodgood, Seabrease, Brookes, Eichbaum, Gallagher, Edwards, and Ziegler, besides the Rector of the Parish, the Rev. Ben. Tucker Hutchins. Among the visiting laity were Messrs. C. C. Trowbridge, Allen A. Rabineau, Peter E. DeMill, and Sidney D. Miller, of Detroit. The Bishops and clergy assembled at the elegant residence of Judge Morris, cue of the Vestrymen, a block distant from the church. The procession of robed clergy was met at the entrance of the church by the Vestry, and proceeded up the centre aisle, joining the congregation in singing the processional hymn. The clergy who officiated, namely. Parishes having some intimate connection with Detroit. Trinity Church in early days. The memorial and forms an interesting and valuable contribution to the chronicles of the Church in this dio-

gan, embracing then more than twice as much universally expressed. Bishop Harris confirmed land as the present State of Michigan, had four persons at this service, which closed with about 80,000 inhabitants, most of these being special prayers for the congregation and its Rec-French and Indians; when Monroe was a village of five or six hundred, and the Church of Michigan could boast of but 300 communicants, a lady of Detroit was visiting the family of Mr. sary. On Wednesday afternoon, with a brief Dan. B. Miller, of Monroe, and, seeing a Prayer Book on the table, asked, "Who are the Church altar a handsome cross of burnished brass, as a people in this town?" "Just one!" was the reply. "If the Rev. Richard Bury knew that there Dr. and Mrs. A. I. Sawyer. Some additional was even one," rejoined the visitor, "he would chancel vestments were provided, altar vases, an come down from Detroit and visit that person !" altar service book, and one or two other memo-Mr. Bury's missionary zeal was not overestimat- rial gifts. ed, and that noble pioneer of the Church in the West was soon making his way on horseback through the marshes to Monroe. The first Service was held in the court house in the latter part of September, 1831. Two months later, accompanied by the lay apostle of the Church in Michigan, Mr. C. C. Trowbridge, the Rev. Mr. Bury again visited Monroe, administered the Holy Communion to four persons, and baptized two children, Sidney D. Miller (who was present at this Service), and a daughter of Lieut. Gen. Murray, of the British army, temporarily dwelling at Monroe. In the spring of 1832, the Parish was organized with Gen. Murray, and Mr. Seneca Allen as Wardens. In June of that year, the Rev. John O'Brien (afterwards D. D.) assumed charge. He was a genial, original, and learned Irishman, who, with his friend, the Rev. Wm. N. Lyster, also a graduate of Trinity College, Dublin, had been fired with missionary zeai by the fervent addresses of Bishop Philander Chase, who had been visiting and soliciting funds in Great Britain. On Dec. 10th, 1832, the little congregation decided to build a church, which was accordingly commenced in March, 1833. The Church people of Michigan having decided to invite Bishop McIlvaine, of Ohio, to assume provisional charge of the Diocese which they had organized (having elected him to this honor over Bishop Onderdonk, of New York), on the 3d day of May, 1834, Bishop McIlvaine presented himself at Monroe for his first visitation in Michigan, and to preside at the Diocesan Convention there appointed to be held. Three clergymen were present, and there was no contest for the clerical places on the Standing Committee, and the clerical deputation to General Convention. Mr. Trowbridge was Secretary of that Convention. The new church was consecrated, and twenty-one persons were confirmed. On Sept. 23d, 1836, Bishop McCoskry made his first official visitation in this Diocese at Monroe. Mr.O'Brien resigned in 1842. The clergy who succeeded him were the Rev. Joseph S. Large (now of Western Michigan), the Rev. Moses H. Hunter (now of Virginia), the Rev. C. F. Lewis (now deceased), the Rev. Wm. N. Lyster (deceased), the Rev. John Bramwell (deceased), the Rev. S. F. Carpenter (deceased), the Rev. Thomas Greene, (of Fond du Lac), the Rev. Henry Safford (of Kansas), the Rev. Geo. B. Eastman (of Fond du Lac), and the present Rector. The Rev. C. C. Pitkin, D. D., officiated for six months before the present Rector assumed charge. The devotion of Mr. Jonathan Stevens, who, in 1855, when the rectorship was vacant, built the fires, cleaned the church, collected pew rents, paid the bills (advancing to the church at one time as much as \$1,000), and read the Service as lay-reader, was referred to with deep feeling. When Mr. Stevens (whom the people with grateful humor called Bishop Stevens), "was too feeble to stand at the lecturn, a there, on each Lord's day, he sat, and with holy reverence recited the beautiful liturgy of the just been made in the church building, it was totally destroyed by fire. The new church, a fine edifice of stone, one of Lloyd's designs, was completed in 1869. The rectory is a roomy frame building, on a fine lot a few blocks distant. The present rector assumed charge in April, 1878. By a singular coincidence, Bishop Harris, like his predecessors, McIlvaine and Mc-Coskry, made his first official visitation at Trin-

Smith, U. S. A., and the Rev. Dr. Montgomery Schuyler, of St. Louis, who was confirmed at Trinity Church. The parochial record for the half century includes 416 Baptisms, 303 persons

At the Holy Communion, the sacred elements were dispensed by the Bishops of Michigan and Massachusetts. About sixty guests partook of a luxurious dinner served at the Rectory by Mr. and Mrs. Hutchins. The young ladies of the and grace. A similar repast was enjoyed at sun-

At the afternoon Service, the Bishop of Massachusetts made an appropriate address, and was followed by Bishop Bedell, the Rev. Mr. Clark (who spoke to the children), and Mr. Trowbridge, who gave interesting reminiscences of Bishop Chase. The occasional remarks of Bishop Harris, who presided, were appropriate and interesting. The Rector read letters from Bishop Gillespie (who had been expected, but the Rev. Dr. Pitkin, and the Rev. Messrs. Clark, was detained at Grand Rapids), from the surthe Rev. Dr. Pitkin, and the Rev. Messrs. Clark, Stevens, and Magoffin, were representatives of Detroit.

The evening Service was made memorable by sermon by the Rector was carefully prepared, the sermon of Bishop Bedell on the Kingdom of God. Opening with graceful allusions to the occasion, the Right Reverend preacher spoke cese. The Vestry has arranged to publish it, but plainly of the character, scope, limits, dignity, they readily accepted. the following facts gathered from it may be and exclusiveness of God's Kingdom on earth. found immediately acceptable to readers of the His words were reassuring to those within, and terrifying to those without, the Church of God Fifty years ago, when the Territory of Michi- on earth. The desire for its publication was ally reuniting the country.

> The chancel of Trinity Church has received some appropriate additions to mark this anniver-"thank-offering for a safe return from sea," from

Champaign Associate Mission. DIOCESE OF SPRINGFIELD.

This mission has just been disappointed, in its failure to secure an additional priest who had thought of coming. But since that, another new mission in Raymond has now been commenced, enabling us now to offer \$600, instead of \$500, to any competent clergyman. It is proposed to turn over to him, leaving him in entire possession, Sadorus, Philo, Sidney and Homer, all on the Wabash Railroad, and Raymond, eleven miles south of Philo. The last named alone is off the railroad.

The Rev. J. W. Coe, of Danville, officiates for Philo and Sadorus in October. The Rev. W. C. Hopkins, with eight missions now on hand, hopes to be relieved of all responsibility of as many as practicable, so as to have time to organize other points. Each clergyman in the socalled Associate-Mission works with entire independence of the other.

We now have thirteen organizations where we had but three, three years ago; four clergymen, where we had but one; four church buildings, where there were two; and two hundred and fourteen communicants, where we found eighty-

During this time over fifty persons have subscribed to the LIVING CHURCH; more than three hundred and fifty prayer-books, and as many hymnals have been sold or given away, and tracts uncounted have been circulated.

Donations of second-hand Church and Sun day-school papers will be gratefully received and used. The Services in eight of these missions are attended on an average by about four hundred persons in all, at least once a month. The majority of these are not as yet connected with any religious organization. Many are friendly and enquiring, and will read anything we give them. The region thus separated includes the three counties of Champaign, Douglass, and Platt; but Douglass County is now under the sole supervision of the Rev. E. M. Pecke, the only one we know of who has built a church in a month, while Rev. W. H. Tomlins is working like a Trojan in Rantoul, Thomasboro and Condit. He travels on an average every Lord's Day, (when roads are passable) sixteen miles, and has three Services besides Early Communion and Sunday-school. Rev. H. C. Whitley keeps up the Services in Mansfield with all his accustomed spirit.

Missionary Conferences.

The Standing Committee of the Board of Managers makes the following official statements with respect to the Missionary Conferences arranged for this Autumn: In New Haven, Conn., Wednesday, Thursday and Friday, October 12th. 13th and 14th, under the presidency of the Rt. Rev. Dr. Williams. In Boston, Mass., Tuesday. Wednesday and Thursday, November 15th, 16th chair was provided for him in the chancel, and and 17th, under the presidency of the Rt. Rev. Dr. Paddock. In Utica, N. Y., Tuesday, Wednesday and Thursday, November 29th, 30th and reverence recited the beautiful liturgy of the Church." In 1868, in the rectorship of Mr. Rev. Dr. Huntington. In New York, Tuesday, Safford, when considerable improvement had Wednesday and Thursday, December 13th, 14th and 15th, under the presidency of the Rt. Rev. Dr. Potter.

In connection with the New York Convention, was held the annual business meeting of a very interesting and venerable corporation, the New York Corporation for Relief of Widows and Orphans of Clergymen. This body dates from col-onial times, and is intended to provide an an-nuity to disabled clergy, and to the families of deceased clergymen. The endowment now amounts to \$191,712, the income arising from ity Church. Among the prominent laymen who have been connected with this Parish, besides those already mentioned, may be named the late those already mentioned, may be named the late. Hon. Robert McClelland, Governor of Michigan year to the fund.

THE WEEK.

Mr. Hannibal Hamlin has been appointed

Guiteau was brought before the criminal court at Washington on the 14th instant. He pleaded not guilty, and on the application of his counsel, his trial was postponed to Nov. 7th.

The event of the week has been the arrest in Ireland of the Land League agitators, Parnell, Quinn, the Secretary of the League, Dillon, who had but lately been released, and O'Kelly are in prison. The excitement throughout Ireland is intense, and serious riots have taken place. Parish assisted at the long table with assiduity The government, however, has ample means for perservation of order.

> The pope has received two thousand Italian pilgrims, to whom he remarked that he could never accept accomplished facts without failing

Senator David Davis of Illinois has been elected President of the Senate, in which capacity he will also act as Vice President of the United States.

The Land League of County Meath has re solved not to permit hunting this season, thus barring out the empress of Austria, who has been in the habit of spending the winter in Ire-

Secretary Blaine delicately refrained from inviting the British legation to attend the Yorktown centennial. On learning that its members would be pleased to participate, he invited them to become his guests on the steamer, which

The Peruvian minister at Washington has telegraphic advices that Arequipa and Pueno and the army of the south have recognized the provisional government of Calderon, thus practic-

The fund for Mrs. Garfield closed at \$357,851. The recent hurricane in England was the most disastrous for many years, very few places escaping damage. Even the London parks are strewn with fallen trees, and steamboat traffic was suspended in the Thames. Forty-five persons perished in fishing-smacks off the coast of Scotland. The British steamer Cyprian was service of dedication, the Rector placed upon the wrecked on the Welsh coast, the loss of life being twenty-two.

Dr. J. G. Holland, well known in the literary world by the title of "Timothy Titcomb," died suddenly in New York last week. He was born in Belchertown, Mass., in 1819, and graduated from the Brooklyn Medical college in 1844. He was also editor of the Century (Scribners) Mag-



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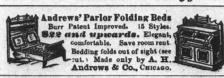
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