

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

Living

Vol. III. No. 19.

The Bright Side. Written for the Living Church. .

So you think I am cheerful and bright, That I rise above sorrows and storms, And can see in the darkness a light, And grace in the thing that deforms; And you say, a contagion of glee Attends me wherever I go, And that you are the brighter for me In spite of your midnight of woe.

Well, 'tis true I can see the bright side, Since always I'm searching for it: While I'm watching the ebb of the tide I shall see the flow come, as I sit. For I think in this jumbled up world, There's as much of the good as the ill; And if here the storm-signal's unfurled, Over yonder the sun's shining still.

And so I can smile all the day, And so I can simile an the day, Or get ready to smile on the morrow; And in my calm practical way Circumvent the dark plottings of sorrow. But listen, my friend old and dear, Who think me so brimful of fun, I've a secret to drop in your ear,— 'Tis the strangest thing under the sun.

I never knew what 'tis to dwell In the light of the world-kissing skies, Till I felt in my soul what a hell Is the grief that the Father defies Do not bid me rehearse that dark tale:

Tis a chapter I'd willingly blot. I have prayed its remembrance might fail, And may Heaven remember it not!

But the fruit, O the fruit of that pain Is the jewel unspeakably rare, Crystalline, without blemish or stain, Which on my soul's bosom I wear. O many the friends that I've had To aid and defend at my call; But the sorrow that first drove me mad Was the faithfullest friend of them all.

For it lifted my thoughts to the gain That transfigures the form of despair; And I saw on the tempest of pain That the rainbow of peace was still there So I bless the hot tears that I shed, And plant flowers in the sanctified sod. For the tears clear the view overhead And that grave is my pathway to God.

And sure if the good Lord of all Such grief can subdue by His art, There is nothing the soul to appal In the pettier cares of the heart. And if I in the furnace of grief, Could walk so unharmed by its glow, Why despair of sweet Heaven's relief, When I feel but the spark of some woe?

Yes. I'm cheerful and bright, as you say, Not thoughtless or flippant my heart; I have learned, with my will brought to bay,

That joy is of sorrow a part. And I've learned that 'tis nought but a sin To decline what kind Heaven bestows,

And that he who would keep joy within t Must impart it wherever he goes.

Echoes from Foreign Lands.

Earthquakes in Ischia.—England's Peace Policy.-The Late Czar.-Chicago, through

when we wish, why go there, until the necessity for doing so has arisen."

CHICAGO, 162 Washington St.

assassination of the Emperor of Russia. At last the young demons who make up the Nihilist gang, have succeeded; and one of the noblest and grandest figures of our time falls victim to their hideous machinations. When one thinks what Alexander did for his country, it would seem as if they should have worshipped his very footsteps. He freed the slaves. We reverence Lincoln for that, but our slaves were but a fraction compared to the crowd emancipated by the beneficent Emperor. He totally did away with the corrupt and cumbrous judiciary of Russia. He increased educational facilities to a marvellous extent. He elevated, beyond expression, the tone of the Russian clergy, by doing away with the hereditary caste. If any man ever lived and breathed with but one wish-the good of Russia -Alexander was that man. He said so with his dying breath; and those sorrowing friends who surrounded his couch, knew well that he died a martyr.

Henri Rochefort, certainly not unknown either to fame or to the Paris police, has been writing ars and worshippers sat, to the discomfort of a book about America, through which he skurried in a railway train, on his escape from his island-prison. It is the funniest, Frenchiest thing, and froths just like champagne. Of course he came to Chicago, and says about it: "Chicago, so celebrated for its commerce, is still more celbrated for its fires. When this inflammatory city has remained two years without being burned to the ground, the architects and builders organize the ground, the architects and builders organize meetings of protestation." He went the rounds of the sights, and of course did not miss the pig-killing machines which exercise such an extraor-dinary fascination over the spirits of most Euro-pean travellers. How awful it would be, he sitting in one of the rooms of the Hission House, is the rooms of the Hission House, is the rooms of the Hission House, is the singers' seats. But to describe the sitting in Letter witnessed to the third to the thir thinks. if a too curious tourist were to be drawn in one day instead of a pig, and to come out at the other end as ham or something to spread on bread and butter, before the eyes of his astonished family. "Chicago is a creation of the rail-

look of a sham cathedral. The food is an look of a sham cathedral. The food is an enter-and the French wines seemed to me infinitely prising young chief, whose camp is only three more sincere than those I used to drink in my native country."

In the Pyrenees, between France and Spain, lies a funny little Republic, called Andorra, numbering a population, all told, of 7,000 souls. Hitherto, they have had neither railroad nor telegraph, and really did not need either of them. Nobody was very rich, but nobody was very poor; and things were generally lovely. But the tempter has appeared, in the shape of a speculain communication with the rest of the world by

SATURDAY, MARCH 26, 1881. The Church in the Wilderness.

As we sit down to write, comes the news of the Our Mission Work among the Indians.

Pine Ridge Agency, Dakota.

Correspondence of the Living Church

When I wrote to you last summer about the beginnings of Holy Cross Mission, we were living in one of two rooms, rudely partitioned off from the end of an unfinished, barn-like, Government building, and having school and Services in the other. More uncomfortable or unsuitable quarters can hardly be imagined, but they were the best to be had at the time, and as the choice lay between them and a tent, we were grateful to the authorities for so kindly placing them at our disposal.

At that time there were no school-houses in the camp lying about the Agency, and one of our day schools was kept up in the cabin of the teachers (we had but the one room), and another in an Indian Lodge in which the teacher lived. In our own school, the only furniture was a few benches without backs, upon which both scholtheir spines; and when it was very cold, we had either to go visiting, or else to crawl between our blankets spread on the floor, for lack of a better bed. Nothing was more trying in those days than the lack of privacy, for we had to receive our swarms of Indian visitors in our one room, and there was no escaping them.

But now all is changed, thank God; and any

miles from the Agency. He and his people have built for themselves quite a village of log houses, and in the midst of it is a school-house, finished this day, he tells me. We have promised him a school and a resident Missionary, and he has come to ask us to begin the work. Two Lance. first asking my permission, has lighted his redstone pipe, and now raising it above him, with the stem potnted upwards, he offers it to the Great Spirit, who gave the pipe to his children. tor from Toulouse, who offered to put Andorra Then he turns it to the Earth, which in turn he invokes, calling it "mother"; then pointing it sucenjoy his smoke. The odor of the burning wilthe young men of Andorra well, for they saw gold is always a solemn ceremony with the Indians, and it figures in their councils and medicine them to smoke in church, since it is quite proper their prayers by lighting the sacred pipe of cereincense as well. Not many months ago, while travelling on the by a terrible storm, just as we reached the outskirts of an Indian encampment. Taking shelter in the first lodge, we were hospitably welcomed, and had hardly picketed our horses and gathered our "traps" inside, when the storm broke upon us. The rain fell in torrents, and crash upon crash of thunder followed the blinding lightning flashes. All Indians fear the lightning, which is very destructive in this region. a few facts as to the organization of the work and many lodges are struck every summer. The here with only seven communicants, and that conjurers are continually making medicine to break the spell of the terrible Thunder Bird, the most dreaded, and, in consequence, the most worshipped of the Dakota divinities. The image of the dreadful creature, with great outspread wings and claws full of swift bolts, is painted on almost every medicine lodge. It may not be commonly known that the bird depicted on the coin known as the "trade dollar", and supposed to be an eagle, is in reality a "Thunder -Bird". All Indians recognize it at once, and value the coins as talismans. As we sat about the fire that wild night, our host, every now and then, cast pleased at this mark of the Bishop's confidence; some strangely scented herb upon the coals, and as the smoke arose and filled the lodge, evinced by Mr. Irvine during his Rectorship would mutter prayers and incantations. Long here, we feel that the Bishop's action in this after we had wrapped our blankets about us, and case will add great strength to the missionary laid us down for the night, with our feet to the fire, I was waked by a louder thunder-clap and a the Dean is given jurisdiction. Mr. Irvine has a fiercer gust of wind than common, and lifting up happy faculty of making people do just as he my head, I saw, by the dim light, the old man, crouching over the embers, offering up his prayus that is not for the good of the Church and ers to the Great Spirit, with the smoke of his in-

bell tower, at the top of which, fifty feet above the ground, is a Cross, visible for miles in almost is in a room measuring 40 feet by 20 feet, with white plastered walls (a novelty in this country), sloping ceiling, and wainscoting of walnut. The windows and doors are painted, and the pews are of yellow pine. The Sanctuary is raised one pointed arches resting on pillars. This screen hung a portiere of the same stuff as the dorsal. Its heavy folds conceal the stiff lines of the door. The entire Sanctuary is carpeted, and before the Altar is spread a spread a soft, thick rug of Persian pattern, extending to the bottom of the steps At either side against the walls are the clergy friends in the States, who fancy that we poor fel- stalls, with a prayer-desk on the one side and a

Church.

NEW YORK, No. 40 Bible House

a substantial log building, very conveniently ar-ranged and containing seven rooms, besides a passage through the midst of it In the main part of the house are the bed-ch mbers of the Missionaries, with the common room, and in the Issued ramity. Chicago is a creation of the rail-ways, as San Francisco is a creation of the discov-ery of gold. The bustle at the station is infernal.
. Our hotel in Chicago, the largest in the world, affects proportions which give it a certain and behave while in it with the greatest reveronce. It is an i faces as they enter for the urst time. toward the Altar see, what is to them, such un-

wonted splendor. This building, I should add, is the gift of a lady at the East, whose wealth is consecrated to the Lord by this and other deeds. Our regular public Services are a weekly Eucharist and three other Sunday Services, and daily Matins and Even-song. There are various classes and instructions throughout the week. and a weekly baptism of infants. There is a day school for young men and boys, in the Mission house; and four schools will soon be in operation in so many camps, in houses built by the Govcessively toward the four quarters of the heavens, ernment. At present, only one is regularly conbeginning with the East, he quietly proceeds to ducted, though the other teachers are on the ground. The daily Services are well attended. low bark and tobacco is very fragrant. Smoking For instance, at the ordinary week-day Evensong, last evening, there were present thirty-five men and seven women. The reason why so few womakings. They think it strange we do not allow men were present, is, that the snow is very deep and the walking is hard. In fair weather, there according to their notions, and they begin all is never any great disproportion between the number of men and women. This is not owing mony. It is their incense; but they have other to any unfaithfulness on the part of the women. They are the same the world over. I have known them here, to walk a mile and more, through prairie with two companions, we were overtaken deep. unbroken snow, when the mercury registered thirty degrees below zero, to come to an early Oblation. Nothing can be more encouraging than the work here. There is a general awakening of the people; they are standing waiting for us. The najority of the people who make up our congregations, until within the past year, were never inside a church. Heathen now come to us of their own will to learn of us concerning the new teaching. Our God, they say, is greater than theirs, and our worship more potent than their conjuring. Everywhere we are welcomed, and every door is open to us. All are anxious to have their children taught our ways. They come to us for advice and comfort about all sorts of things. One is fearful because of a bad dream; another's "heart is bad" because of a slanderous story." A Christian woman has been struck by a heathen, but remembering her profession, restrains her hot passion, and turns away without a word. Before she sends for the surgeon to attend to her hurt, she sends for the Missionary to comfort her and pray with her. The captain of the native scouts, a very chevalier sans peur, comes daily o Service with a squad of his men, and is as open and regular in his religious observances, as he is with his guard duties. Some of his messmates once complained because the captain kept them wake nights, singing hymns and saying prayers. Incidents of this sort constantly occurring, rive me an insight into the simple, trustful nature of the people. If they have learned to regard white men as natural foes, unscrupulous,

WHOLE NO. 125

manly fellow, living with his family at S. Andrew's Station, fifteen miles from here. One of every direction. Entering through a porch, one the white Deacons is absent in the East, on leave. This force is quite inadequate to the work, and we have our hands more than full. There is very pressing need of women helpers to care for the sick, instruct the young, visit from house to house, or from lodge to lodge; and to teach the women step above the floor of the nave, from which it is those household acts of which they are so ignodivided by a rood-screen consisting of three rant. For years the people have asked for Sisters of Mercy, for whom they have an almost suis made of dark-colored wood, almost black, and perstitious regard. It is a pity they cannot have is illuminated with gold and vermillion. The them. A woman clad in the religious habit, Altar is raised above the floor on three steps; it might pass through a hostile camp without insult. is made of pine of a rich, warm yellow. It is a It is only in New York that Sisters are shot at. handsome piece of wood-work, upon which much / Of the opportunity for work among the whites. time and pains were spent. With an embroid- Mexicans and half-breeds, about this Agency, ered super-frontal and a linen cloth, it is every there is no time to tell. This place was once inch an Altar. On the retable above it stand a known as a rendezvous for desperadoes and outpolished brass Cross (a memorial, and singularly | laws, and though the state of things is much betbeautiful), and a pair of brass vases, containing tered under the present vigorous regimen, yet bunches of bitter-sweet and cedar berries. there is room for much mission work. A read-Against the wall behind the Altar, is a rich dor- ing club has lately been organized by the Agensal hung by rings from a rod near the ceiling. It cy employees and others, under the supervision is made of plush, Sarum green in color, with of the Mission, and it promises to be successful. broad stoles of gold on either side. On the epis- If any readers of this letter desire to help it, tle side near the credence table, is the doorway they cannot do better than to send reading matter opening into the sacristy. Over this doorway is of any healthy sort, by mail, to the Reading Club, Pine Ridge Agency, Dakota. I will answer for its being well applied.

The fact of the Church being the Government establishment on this reservation, puts great influence as well as great responsibility into our hands. All education, secular as well as religious, is entrusted to us. Let me conclude this

Last Sunday, the third in Lent, witnessed the administration, in this parish, of two of the most impressive rites of the Church, Confirmation and Ordination. It was a proud and happy day for the many faithful Swedes, who, for long years, and in the face of frequent disappointments and discouragements, have striven to bear up the Church's banner among their countrymen in Chicago. For, on that day, their Rev. John Hedr

earnestness of character, presented to the Bishop, as the seals of his Diaconate, a large class for the reception of the sevenfold Gifts of the Holy Spirit, in the Laying on of Apostolic Hands. And then, in the presence of those newly confirmed, and of his whole flock gathered in the House of God, he in turn, offered himself to his Chief Pastor, for the reception of the Grace of the Sacred Priesthood.

Notwithstanding the inclemency of the weather, and the exceptionally execrable condition of the streets (rendering walking not only an arduundertaking), the congregation was very large. There were, in all, twenty-three candidates, of whom twelve were girls, who were simply dressed in white, and eleven lads. Previous to the Confirmation, the Bishop, sitting in his chair, catechised the class very thoroughly, not only in the Church Catechism. but also from a Manual which had been used in their preparation for the sacred rite. Their responses were prompt and exact, which, together with their reverent demeanor, gave good evidence of the care and thoroughness of the training which they had received for more than three months past, at the hands of good Pastor Hedman. At the close of the Confirmation Service. the Bishop addressed a few touching and earnest words to the newly-confirmed. There were present with him, in the Chancel, the Revs. William J. Petrie, Henry G. Perry, and George C. Street. At the Ordination, Mr. Petrie addressed the congregation, extempore, in a few well-chosen words, in which he dwelt upon the relative duties of the pastor and his flock; Mr. Perry presented the candidate; and Mr. Street assisted the Bishop in the Office of Holy Communion. All three priests united in the imposition of hands. Some portions of the Service, including the psalms and hymns, were in the English language. The occasion, taken as a whole, was of an unusually interesting character, and, beyond a doubt, marks the commencement of a new era in the history of the parish of St. Ansgarius. We hope to refer again, before long, to Pastor Hedman's work there.

French Spectacles.

Any one who has visited Naples will remember the lovely island of Ischia, just off the city. Buchanan Read says of it: "Here Ischia smiles, O'er liquid miles." In the centre of the island are several extinct volcances, but it is over 500 years since there was an eruption; and such a thought as earthquakes or volcanic action never entered the head of any one of the happy inhabitants. Rudely has their dream of peace and security been broken. Earthquakes have destroyed two pretty towns, and put an end to about three hundred human lives; and henceforth the inhabitants will sleep uneasily. The whole population of the island is about 24,000 souls. The chief town is also called Ischia, having 6,300 inhabitants. It has also a diocese of the Roman Church.

The Castle of Ischia is a favorite subject for landscape artists, and serves often for theatre drop-curtains. It is a picturesque structure, "standing on a high isolated rock of volcanic tufa and ashes, which rises out of the sea opposite the Island of Vivara, and is connected with the mainland by a mole." Alfonso I., of Arragon, built it in the twelfth century, and it has its romance and its history. The recent earthquake gives it a fresh and startling interest.

The Gladstone government evidently differ from the Endymionic Administration. They do not wish to own one-half the world, and to "boss" the other half. They are trying to make peace with the Boers; and Candahar and North Afghanistan are given up. Sir Garnet Wolseley spoke some very sensible words about that. He says: "To occupy a point so far removed beyond our frontier, would be a serious financial burden. even in times of profound peace; and in time of any great trial, its possession would indeed be a white elephant, capable of ruining our Indian Empire, by the cost which the necessity of supporting it would entail upon us. In my humble opinion, the question of the retention of Candahar is not a military one; for I can see no possible stragetical advantage in its present occupation. Its retention will certainly cripple our military resources; and it would seriously hamper our internal commotion. . . . There is no Afghan army that could prevent an English division from marching from Quetta to Candahar, whentherefore, we can at all times occupy Candahar Faith.

means of a tunnel and a line of railway. In re turn he was to have the privilege of building a grand casino at Andorra, and to establish public gaming-tables therein. This proposal pleased in it; but it disgusted the Council of Fathers, who did not desire to see their comfortable little country converted into a "hell". A tremendous tempest in a teapot" is raging in the little State. Oh! foolish Andorrese, who hath bewitched you? Stick to your donkeys, if you have to take roulette and railway together; but, better than all, try and get your railroad "pure and simple", though you will be able to live and die happy, without the snort of the locomotive, any way.

Springfield.-As the LIVING CHURCH seems anxious to give all the news, and to keep its snbscribers fully informed on Church work and progress, I make bold to give you a few items from our Mission Station at McLeansboro'.

I wrote you in November last, giving you a we were building a church which we hoped to have completed by Christmas; but the severity

of the winter stopped all work. We hope however, to have it completed soon. On the 9th instant, Bishop Seymour made us a visitation, and confirmed a class of six. From here he went to Centralia, and ordained the Rev. Jesse Higgins to the Priesthood. Our beloved Rector, Rev. I. N. W. Irvine accompanied the Bishop to Centralia by request, and returns to us as Dean of Cairo, with headquarters at this place. We, who know and love Mr. Irwin, are well and, judging from the energy and determination work of the Church in the counties over which wishes, and, as he never requires anything from stragetical operations, in the event of any great the Glory of God, we are proud to obey his com- cense. mands. Hoping soon to be able to inform you that we are occupying our new church, which X.

A stranger coming here would, I am sure, be very much surprised to find so beautiful a church

we intend shall be the handsomest one in this in a place so remote from the highways of civiliever it might become advisable to do so. If, part of the Diocese, I remain yours in the true zation. Externally, it is a gracefully proportioned, Gothic frame building, surmounted by a charge. One of the Deacons is a native, a fine, at Chelsea.

The Eastern Convocation of Massachusetts held its 193rd session, on Monday and Tuesday, the 21st and 22nd of February, in St. John's Memorial Chapel, Cambridge, the beautiful and costly building erected some years since by the late deeply-lamented Robert M. Mason, as a Memorial of his wife, and also of his brother, the Rev. Chas. Mason, D. D. The Bishop of the Diocese was present and presided during the Diocese was present, and presided during the second day. The Eastern Convocation has now been in existence for about thirty-two years. Most of its original members have died and some have removed to other localities. The gard white men as natural foes, unscrupulous, dishonest, and truce-breakers, the fault lies at our own door. The clerical force of the Holy Cross Mission consists of three Deacons and the Priest in consists of three Deacons and the Priest in

THE LIVING CHURCH.

Civilizing the Indian.

Correspondence of the Living Church. At the regular Monthly Meeting of the Niobrara League, on Thursday, the 3rd inst., the Sunday-School Room of the Church of the Transfiguration was completely filled; it being understood that General Armstrong would be present by special 'invitation. He delivered a most interesting address, which was listened to with close attention by an audience made up of ladies who largely represent the wealth and intelligence of this city. General Armstrong is at the head of Hampton School, Va., which was placed in his charge after the war. He is the son of one whose life was spent in preaching the Gospel to the heathen of the Hawaiian Islands. Thus the General's early years were passed on missionary ground where his father labored. After Christianity had been established in these Islands, and the cause of Education had received. the attention of the government, the elder Armstrong became General Superintendent of Instruction. The son was thus trained to follow in the footsteps of his father, and, when the need arose, to answer the call for one practically able to cope with the problem of how to teach and to civilize another race. When General Armstrong undertook the management of Hampton school, it was then, as it is now, essentially a private enterprise, not belonging to, or being under the Government. According to the original design, it was at first devoted exclusively to the interests of the negro. The circumstances which led to its adopting the Indian also, were as follows: A few years ago the Indian raids upon the borders of Texas necessitated a war upon the red men of that region. It resulted in their final defeat, and Capt. Pratt, a Government officer in command, took charge of a number of the most desperate warriors. His humanity led him to attempt the reforming of these men. The project was entirely contrary to the advice of his associate officers, but he assumed the responsibility, with its risk to reputation and to life. He took them, some being in chains, to Fort Marion, in St. Augustine, Florida. By a kind, strict, and judicious course, he succeeded in gradually transforming these savages, each of whom "carried a red hand," into peaceable, tractable men. The Government, seeing this gratifying result, consented to their release; and accordingly, they were one day drawn up to receive their dismissal, and to be sent back to their homes. But to the astonishment of their guardians, they did not want to go ! Then arose the question what should be done with them. A correspondence between Capt. Pratt and General Armstrong, led to a portion of the number being received as members of Hampton School. The Red men. unlike most savages, are thinkers, and clean ones too. An Indian, in being pursued, is never caught; but, when he finds that he cannot hold ont, whether it be from what of food or other, wise, he deliberately surrangers himself. The Indians may be divided into two classes, the conservative and the progressive. The "conservative" are those who hold tenaciously to the prejudices and customs of their forefathers, and will not yield to the great changes in their circumstances. The "progressive" are the acute thinkers, whose clear perception of the present state of things shows them that the buffalo is gone, and that they can no longer, if they would, live their wild life, and that they must face the white man. and accept civilization. A few years ago, one of this latter class, a wild Indian chief, paid a visit to Hampton School. He went over the Institution, visited each bed-room, examined the mattresses, sheets, and pillows; looked into the closets, opened the drawers, went into the cupboards, and in fact made himself acquainted with every portion of the establishment, including the school-rooms, and the various workshops. He then called together the different classes, and preached to them a sermon which would have done credit to many a white minister. He was not himself a Christian, but he told them that the White Man's God was their God; he saw that the fate of his people depended upon their accepting the religion and the civilization of the White Man. He went back to his people, to become, from that time, a missionary of civilization to his race; to visit the different tribes, and to tell them of what he had seen and heard, and to urge them to send their children to the white men to be educated. And just here, the speaker said that the method pursued by the Government, of sending East a certain number of Chiefs, to see our big forts, and to be frightened at our big guns, accomplishes nothing. The work of transformation is accomplished by a totally different process. "Heredity" is one of the popular subjects of discussion at the present day. Here, at Hampton, in attempting to remodel the Indian, one has to face the problem in its strongest aspect. Here are men who bring with them convictions, principles, and prejudices, which are theirs, not only by education, but by the inheritance of centuries. The results of an attempt to uproot all these, and to make of him a new creature, by producing an entire change in his habits and tastes, must decide the question of the power of Heredity. In assuming (as we are at liberty to do from a happy experience), that heredity can be overcome, it is interesting to note certain principles, which ought to be recognized and acted upon, and that the failure to act upon these principles, accounts for the many discouragements which so often follow the attempt to Christianize and to civilize the barbarian. First, prejudices are to be conquered, not by talk, but by the power of atmosphere, of example,

subject at Hampton, is administered as follows. A connoisseur, on examining some of these speci-A number of Indian youth, both boys and girls, mens, exclaimed that they were purely Egyptian. arrive at the station. Nothing is said, but the The deftness with which they use their fingers them? Or shall we be content to know that girls are taken up into a wagon and driven to their is also a reminder of the East. Practically, this God's purposes are being fulfiled in the widest destination, while the boys are obliged to trudge on foot, which they notice and appreciate, though no remarks are made in reference to it. Again, the Indian warrior is the wise prophet of teachers. An Indian at Hampton, owing to his his people; his "squaw" knows nothing. Here at Hampton, the principal teaching is done by there. The education of Indian girls is now ladies, refined, thoroughly trained women, whose regarded not only as desirable, but essential to college education, in many cases, gives them the elevation of the race. If Indian men are to breadth of vision, and the ability to deal with the retain the position which education gives them, many sidedness of their complex work. A class they must have the help of Indian wives who are of Indian men may be seen ranged before a their equals. General Armstrong felt that the blue-eyed, rosy-cheeked, bright-faced young greater part of the work among the Red men girl, who holds them under complete control. must be done in their very midst, upon their own Thus, though nothing is ever said, the power of soil, and that those who are at work here in the atmosphere, and of example, completely overcomes their ancient heredity on this point. And, digressing, it may be observed that the memory of the Indian is remarkable. He never forgets. A teacher of the colored classes may find it profitable to review a lesson on the following day; but, should the same thing be tried with a class of Indian boys, they would cease to attend to the subject, regarding it as wholly unnecessary. A teacher one day told her class that a particular word should never be used in a certaim connection. A short time after, she did herself, accidentally, so make use of it; and one of her Indian pupils corrected her at once, calling her attention to the rule which she had previously given them. Another law to be observed in the remodelling of the savage, is never to allow the cord to snap, which binds him to his own race. The highest stimulant which should move him, the enthusiasm which should ever animate him. should be the desire to return and labor among, and to live for, his own people. Whenever the work of education has been carried beyond a certain point, and the red man, or the black man. or man of any race, loses his love for his own people, he becomes practically a failure. To arrive at just this fine point, to go to the limit, but not beyond the boundary line, requires the nicest skill. For the critical test of success is, always, the manner in which he will bear the change back to his old home, surrounded by the ancient customs and prejudices of his race. Acting upon this principle, General Armstrong expects next summer to take, to their Western home, a number of Indians who have been East as long as he thinks it is safe for them. If some through moral cowardice, in not being able to bear the taunts of their Tribe, who will stigmatize them as "squaws," on account of their working) relapse into barbarism, it will not be discouraging; but it is confidently believed that others will prove firm, and will become active agents for good among their people. At Hampton, the question of the intellectual fitness of the Indian never arises; that has been disposed of long ago. What now remains, is the physical question. Thus far, it has proved a serious, but not an alarming one. Indians are not the hardy beings they have been thought. Their health requires special care; and a trained nurse who resides in the school at Hampton, watches the first symptoms of a cough, and it is checked in the start. The red man comes to the East, with sinews rather than muscles. That part of the ody which is above the waist, what we call the chest, is, in the white man, more largely developed than that which is below the waist; it will usually measure larger around, because the muscles there situated, are called into exercise by manual labor. But the savage developes, principally, the muscles belonging to his feet and limbs. Hence it is also, that the lungs of the white man are usually stronger and more expanded, than those of the Indian; and this explains the predisposition of the latter to Consumption. The Indian boy, being unaccustomed to labor, soon tires; and, after being set to work-for instance, at hoeing-he will, at the end of half an hour, sit down to rest, and quietly survey the scene. But by degrees, and aided by the stimulus of example, he is able to lengthen his time of work, till finally he comes up to the ordinary standard of ability. To meet the need of physical as well as of intellectual development, the time at Hampton is divided between work and study. The School is under military discipline, and at College. Last summer, the General took a selected number of Indian youth of both sexes to spend three months among the Berkshire Hills. The boys were placed among the farmers, and the girls were given into the care of those good New England housewives, who do their own work in the kitchen, and entertain their friends in the parlor. This three months of contact with, and works among those people who contribute to the strength and sinew of our country, a taste for, that practical home life of industry and cheerfulness, which they will always carry with them. "But," said the General, "I should not dare to let them go a second time! The Indian must not get above the life he is to lead when he returns to his own people. He must go from hard pan to hard pan. Already some of them are beginning to feel that they would rather remain at the East; but, though some gifted few may be retained to develope still further their peculiar talents, the majority will always be returned to their own people after a certain time. General Armstrong intends, after taking out the Indians next summer, and before leaving them. to establish each one in the trade which he has learned. He must go to their homes; and, if of contact. It is a principle, that a man is not possible, to associate, with each one, some other what his words, but what his acts make him; he person already in the business, viz; a blacksmith accomplishes, not by what he says, but by what with a blacksmith, a carpenter with a carpenter, he does. It has been said that the estimate in and so.on, in the neighborhood where the Indian

is illustrated in their work at different trades. Only one model of anything is ever made for them; and, after that, they sometimes excel their skill, is about to become foreman in the tin shop East, must feel that they are building upon the foundations laid by faithful laborers at the West. But the success attending the special branch of the work here calls for continued and also for more extended effort. Hampton School now ac commodates 270 Negroes and 81 Indians, of whom about 21 are girls. A new building is needed for the girls, and then their number can be materially increased. This institution (as before stated) is not supported by the Government. General Armstrong would not have it so. He wishes it to receive that interest and support which the public will give, only when they are It is hoped that in the course of a few weeks a meeting in the interest of the work at Hampton will be held in New York, at which eminent men will speak, and which will result in arousing such an interest in this noble enterprise, that its work can be immediately enlarged.

Kentucky. From our Louisville Correspondent

The Lenten work has been entered upon, and the Services are generally well attended. The only Church having daily Morning and Evening Prayer, and the weekly Celebration of the Holy Communion, is Grace Church. Christ Church. owing to its present helpless condition, has but three Services during each week, until Easter. At St. Paul's, St. Andrew's, and St. John's, there is daily Evening Prayer, save on Saturday. Calvary has the same Order, and takes in the Saturdays; while Advent, Trinity, Zion, have from one to three additional Services.

It is understood that the Rev. Charles Ewell Craik, now Pastor of the American Church at Geneva, will be called to the position of Assistant Minister of Christ Church. The vestry of this Parish are having a Memorial Volume preto be placed in the Chancel.

On Quinquagesina Sunday, the Bishop of Cape Palmas, &c.," preached morning and evening in St. Paul's Church; and, on the Monday evening following, held an informal meeting in the Chapel, and gave some account of the work in his jurisdiction. The offering in this Church on Sunday morning was over \$300 for Foreign Missions.

Last Sunday, Bishop Dunlap was in the city. In the morning he preached in, Christ Church, in the afternoon, at Grace, and at night in St. the second paragraph, by erasing the words four stalwart men from the house which he yet won many friends. During the last two weeks of February, Bishop Dudley was in Philadelphia, engaged in delivering the Bohlen Lectures. The subject was "Discrimination;" and I understand that their publication is likely to produce a sensation. Whittaker will doubtless have them neatly printed and cased, and ready for sale, by Easter. The Bishop begins his Spring Visitation on next Sunday, and his appointments are made up to May 29th. Those in March are Hopkinsville, Princeton, Eddyville and Elizabethtown; April 3rd to the 19th, in Louisville, and then, until May 18th, in Eastern Kentucky. The Rev. George Rogers, who has had charge of the work at Bowling Green and Russellville. has resigned, and gone to Southern Ohio. The Rev. E. Kinney Hall has left Owensboro, and taken letters to Louisiana. The Rev. Mr. Barret, who was but lately appointed Evangelist has accepted a call to St. Paul's, Henderson. the same time is modelled after an Agricultural Thus, within the space of six months, hopes of much work to be accomplished are dashed to pieces, and the Diocese loses the services of two Priests, and the Evangelist's work will show nothing of value in that direction. For, even if a proper worker be secured, there will be no reasonable hope of retaining his services in the field. Some vacant parish will want him, and will have him at all hazards. I sometimes think that we never shall secure any permanent advantage by this method of sending out a general enables these Indians to get a knowledge of, and Missionary. As a matter of fact, we do want a body of trained Evangelists, men with a purpose, who should be sent forth "two and two." and be without encumbrance of any sort. It is reasonable to hope that we might make great gains through an agency like this. Or, if one Evangelist has to do the work, with any hope of success, it must be the Bishop, working in that capacity, leaving the city behind him, and spending most of his time in the "neighboring towns." Either of these methods has the sanction of Scripture, and the practice of the Catholic Church in its earliest and best periods. Probably, the only hope of securing what is needed, is through the Cowley Fathers, or institutions similar to theirs. It is useless to deride or sneer at their work, when one knows what they have in carrying out its own polity. If the five diodone, and are doing. A conservative Bishop ceses of New York ask for a law requiring which gives her own title to a sect, and assumes lately said in my presence. "I draw two wide Church Wardens and Vestrymen to be chosen a sectarian title for herself. Let writers and imaginary lines; here on this side, is ---almost on the verge of going over to sectism, he does. It has been said that the estimate in which woman is held by the Indians, is illustrat-ed by the fact that an Indian boy looks down upon his sister, and will not speak to her. The painting on pottery, which, with no hints from these men better in the Church, than out of it?

first dose which is given an Indian boy. on this others, the Indians have originated themselves. They are doing great good; they love the Church. Each has a great heart, longing for the salvation of souls. Shall we narrow the lines, and so lose known limits?"

> A writer in the March number of the Chronicle, exhibits a Table, showing one of the chief difficulties in the way of Church growth in this Diocese; and, after going over the usual ground of evils in "Clerical removals," so aptly termed by the late Bishop Whitehouse, in his preached twice, and confirmed a class of six, at day, as the "Great Moving Caravan," he adds, "For the eleven past years we have had in the Diocese 72 active clergymen. Of these, four have died, and forty-eight have removed to other dioceses. Of the remaining twenty, only five retain the parishes of which they were rectors in 1870. Since going to press, we learn that both Bowling Green and Owensboro' are again to be deprived of their rectors. Shall we never learn from such experiences?"

A very fine portrait, in oil, of the Rector of Grace Church has lately been presented to the Diocesan Sisterhood of St. Martha. The. Rev. L. Tschiffely was Chaplain of the Orphanage of the Good Shepherd, from 1870 to 1880. In 1881, he was dropped by the Board of Guardians, without even the usual courtesy of a vote of thanks for his services. He then resigned the Chaplaincy of the Sisterhood, and the Editorship of the Chronicle. Mr. W. H. Redin was the artist, and also called upon to do something for a worthy cause. | lhe donor, and the Sisters are delighted with the gift.

> Dr. Craik, the former Rector, is now the Chaplain of this Institution, which he founded; and the Assistant Bishop has become the Rector ex officio.

The Home of the Innocents is well sustained Originally started in a modest way, as a place where mothers might leave their children, while at their daily labor, it soon grew into a Home for Foundlings," and has sheltered some of the unfortunate mothers as well. The work is still very quiet, but most effective. It is under the immediate charge of Sister Emily. Hopes are entertained of the establishment of a Church Hospital, in the course of the coming summer.

I hear only good news outside the city, of the Church's work in the settled places, and especially at Trinity Church, Covington, where the new Rector seems to have won all hearts, and to be on the eve of securing to the Parish substantial benefits.

The Rev. William Dudley Powers, Deacon, was admitted to the Sacred Order of Priests this morning (Saturday, March 12th), in St. John's Church, houisville. The Sermon was preached by the Rev. Thomas E. Locke, Glendower, Va., pared, of the late Dr. Norton, and a movement and the candidate presented by the Rev. M. M. is on foot to erect a Memorial Window, which is Benton. The newly ordered Priest has charge of the Church of the Nativlty, Maysville.

To the Editor of the Living Church:

Enrichment of the Prayer Book may be not only secured by the addition of that which en- car; and, his driver becoming confused in the riches, but also by the removal of that which drifting storm, lost the way and plunged into a impoverishes. We have a suggestion to make ditch filled with snow, and over the horses, in this direction which seems feasible, because backs; while the Bishop, who attempted to go on it does not touch either the worshipful order or foot for assistance, to a farm-house a mile off, the doctrinal substance of the Prayer Book. got into a snow-drift quite over his head! He Our suggestion is that the Preface be amended in persevered, however, and at last got the help of 'Protestant Episcopal," so that the first line finally reached; and who, digging the horses out should read "The Church of England to which the Church in these States is indebted," etc. This would make the names of the Church in the two countries more accordant, and would render the phraseology less denominational; and that the fifth paragraph be altered by striking out all that latter portion beginning with the words "different denominations," and by inserting, instead, these clauses, "the Church in the States was left at full liberty to model its organization, its form | compass with Episcopal watch-care and visitaof worship and its discipline, in such manner as it might judge most convenient for its future prosperity; consistently with the constitution and aws of the country." We submit that the reference to the "different denominations," as it now stands, is wholly irrelevant, as it was not their liberty but our own that we were to use. and it is theroughly misleading because it distinctly represents the Church as one of the denominations, which it never was in England, and can no more be here, and in fact is not. Both of these changes, it will be seen by looking at the thing carefully, are necessary to make the language of these paragraphs harmonious with all the others in their use of the word "Church.'

Iowa and its Bishop.

"IN PERILS IN THE WILDERNESS." Correspondence of the Living Church. DE MOINES, IOWA, March 9th, '81.

I am pleased with the constant improvement in the style, tone and enterprise of your paper, and shall hope to send the names of some new subscribers from Iowa within a few days. "The even tenor of our way" here has been lately interrupted by a visitation from our Bishop, who St. Paul's Church, during the morning Service of Quinquagesima Sunday. The second Service was held at night, on the east side of the river, where a population of nine thousand people dwell, and where a Mission has been organized, and named "Grace Church Mission." Fifty communicants live on the East Side, and most of them have united in this new work, under the leadership of Rev. Wm. Wright, at one time a Missionary to Africa, under Bishop Payne, but for some twenty years past a resident and a faith-

ful worker in this Diocese. It is confidently expected that, with his mature years and ripe judgment, and through the united and zealous efforts of himself and the people who are interested, a permanent and self-sustaining parish will soon grow up in that part of the city. Two former-but not similar - efforts have failed there, since they were started as appendages of and dependent upon St. Paul's parish; while the present enterprise, from the first, stands upon its own merits, the Rector of the old parish of St. Paul's having, for the time being, surrendered his claims to the territory, in order to relieve the experiment of all embarrassments.

In the evening the Bishop preached to a large ongregation, assembled in the Hall, which had been fitted up for regular Services, an interesting and able sermon, from the text St. John i:1, "In the beginning was the Word."

On the Saturday evening before, a large Reception was held at the house of Mr. G. M. Hippee; at which most of the active members of the parish enjoyed the opportunity of meeting the Bishop and taking him by the hand; and quite a sum of money was added to the treasuries of both the "Helping-Hand" and the "Willing Workers'" Societies, through the excellent repast which was served by the former, and the sale of fancy and useful articles, manufactured by the latter. The occasion was a most enjoyable one, and doubtless also profitable to the high interests of St. Paul's Parish.

The present winter has been an eventful one n Iowa, for the severity of its snow-storms and 'blizzards." Bishop Perry had an experience which occured only some thirty miles north of Davenport; wherein he ran great hazard of his life, and for some two days and nights made utter shipwreck of his comfort. He attempted to drive from Dewitt, with a sleigh and pair of horses, to his home, twenty miles away, as a pleasanter alternative than that of longer protracting a two days' sojourn in a "snowed up" of the ditch and lifting the sleigh out of the road and into a field, enabled him to drive the remaining nine miles of his journey "across lots," reaching Davenport at midnight, more dead than alive, without food, without rest, his clothes wet through and through, and his system completely prostrated by the terrific tax upon his nervous energy. Verily, thirty-five millions of acres is rather a large area for any one man to attempt to tions! RODERICK.

An Omission.

To the Editor of the Living Church:

Your correspondent who reported the meeting of the Bloomington Deanery, while making a full and interesting report, omitted to mention the resignation of Rev. H. E. Whitley, so long Secretary of the Chapter, and also the following 'Resolution of thanks", which was unanimously adopted by the Chapter:

Resolved, That the thanks of the Chapter be extended to the Rev. H. C. Whitley, for his long, laborious, and faithful services, as Secretary of this Chapter.

By publishing this you will oblige Yours, WM. ELMER, Secretary.

To the Editor of the Living Church:

Your correspondent, in this week's issue, on Church and State, complaining of Erastianism in New York, seems ignorant of the fact that that State enacts laws to protect each Christian body from the communicants of the parish, there would be a cheerful acquiescence, and no Erastianism to complain of.

C. COLLARD ADAMS. Escanaba, Mich., March 11.

"Roman Catholics."

To the Editor of the Living Church: Reading the LIVING CHURCH, the other day, set me pondering on a matter of inconsistency. very common, but of deep importance; one of the little things, like the "legal name" of the Church in America, that produce great impressions.

I find a commmendation of the Bishop of Springfield, as a Catholic Bishop who proclaims that the Roman Obedience in this country is a schism;" but the very same article speaks of the ire of the "Roman Catholic" (italics mine). The same copy of the LIVING CHURCH prints the following: "A Roman Catholic Bishop of "Cincinnati has started a sensible reform, &c.," "Bishop Keane is a Roman Catholic." What does this mean? A Catholic Bishop in this country (unless on a visit from Italy), cannot be a Roman Catholic. If the Bishop of Springfield is right in proclaiming that "the Roman obedience in this country is a schism," pray, is it a Catholic schism? If Bishop Keane is a "Roman Catholic," look for him in Italy. There can be but one "Catholic Bishop of Cincinnati," and that, an American Catholic.

If the Romanists in this country are schismatics, why call them "Catholics?" Calling the Romish schism in this country, the "Roman Catholic Church," is simply an absurdity. Of course, names do not make things, but they do have a very great influence on ignorant minds. So long as the Catholics in this land call the Church "Protestant," and call a schism "Catholic," just so long they must be content to have ignorant people fail to recognize the Church speakers be more careful about names; and let the LIVING CHURCH set the example. It is as absurd to speak of a "Roman Catholic Bishop of Cincinnati" as to speak of an "American Catholic Bishop of Rome." W. R.

Roman Confirmation.

To the Editor of the Living Church:

SIR: I have read in your paper, lately, several communications which surprised me very much, because they seemed seriously to recommend the sacrilege (as it seems to me) of Confirming a Bishop E. Scarborough, in the place of Bishop Kerfoot. The Church, which, for its size, is one second time, persons who might come to us out of the Roman Communion. The gentlemen who have written in this way, surely cannot mean to take the position, that there has been no such the Trustees, and through whose munificence all thing as Confirmation validly administered, in all of Christendom (save in our "snug little Zion"), tion; the sermon, by the Bishop, being strikingly for many centuries past; for, if I mistake not, appropriate. The music for the occasion was the Orientals use only Chrism, and not the "Laying on of hands", in Confirmation. And still further, if there can be no valid Confirmation without the laying on of hands (inasmuch as it is ing on of hands", in Confirmation. And still certain that, in the pre-Reformation Church of ville, and W. G. Stonex, Rector of Trinity England, the Roman practice of Confirming with England, the Roman practice of Confirming with Chrism was used), we are brought to the unfortunate conclusion, that the whole Christian world, for many centuries, lost entirely the Ordinance of Confirmation, and presumably, also, and Connellsville were in attendance; and, at the the Gift of the Holy Ghost, which is conveyed in that Ordinance.

Moreover, the position which your correspond-Moreover, the position which your correspond-ents take, is one wholly subversive of the 25th close, the Bishop and clergy being present; at the close, the Rector presented three persons for Con-Article of Religion, for they exalt Confirmation firmation. into the position of one of the greater Sacraments, along with Baptism and the Lord's Supof St. Mark's Church, Grand Rapids. The Bishper, instead of being merely one of "those five commonly called Sacraments", which "are not to be counted for Sacraments of the Gospel". Why also present. not Sacraments of the Gospel, of like nature with Baptism and the Lord's Supper? Because "they have not any visible sign or ceremony ordained of God." Those gentlemen who would gregation of St. Andrew's Church, especially by confirm Roman Catholics over again, because the has made a very favorable impression. The subject of his discourse in the morning was imposition of hands was not used at their Confirmation, say in so many words: "Confirmation has a visible sign or ceremony ordained of God, They were both powerful sermons; and the Bishand therefore cannot be validly administered unless that form is used." This is not only to undo the work of the Reformation, but it is also, I believe, fundamentally opposed to all sound Catholic practice, which has ever been that the "five commonly called Sacraments", were not tied, for their valid administration, to any specific outward form, but might be administered by any national Church with such outward form as she deemed best fitted to express the Grace and Sunday-School. The Ladies' Aid Society conveyed. Who would think of restricting the administration of Absolution, or Holy Orders, or Matrimony, or the Unction of the Sick, to any one exclusive outward form? Yet these gentlemen who want to do so with Confirmation, ought logically to do the same with the other four Ordinances, which the 25th Article puts together are much admired. with Confirmation, as Sacraments having no visible sign or ceremony ordained of God. I believe that the laying on of Episcopal hands is probably the most reasonable outward form for the administration of Confirmation, for it is plainly Scriptural; and I am very glad that our own Church uses it. But to say that there can be no Confirmation with any other Form which lacks this, is to be wiser than the Church has been, and to rob the whole of the rest of Christendom for many centuries, of this means of Grace. It whom 45 were from other religious bodies; seems unreasonable to think that the whole marriages, 16; burials, 34; contributions, nearly Church, at such an early period, should have adopted the use of Unction, as the outward form adopted the use of Unction, as the outward form of Confirmation, unless there were some consid-erable authority for it. And when we think about the way in which anointing was used unabout the way in which anointing was used under the old Law, for the symbolizing of every a Lenten Morning Service, of the nature of a our learning, that we might know how it should not sort of heavenly Grace, we may perhaps conclude that where the outward form is non-essential, as in this commonly-called Sacrament of Confirmation, the use of Unction is not so very much less suitable, than that of the imposition of hands. In conclusion, I may say that it seems to me we should plead with more force for the use of the Apostolic form of Confirmation, when we have reformed that most "corrupt following of care of the Rt. Rev. H. A. Neely, D. D., Bisbop have reformed that most "corrupt following of the Apostles" practised by us, in delaying Confirmation for many years after Baptism, in most cases, instead of administering it, as the Apostles did, at the same time with Baptism. A. R.

THE LIVING CHURCH.

Parochial Work.

of the most beautiful in the land, was filled to

indebtedness was removed. The Service that

followed commanded the most thoughtful atten-

most excellent; Miss Minnie L. Stones presiding

Church, Connellsville, who is also Missionary in

Many of the Church people from Uniontown

close of the entire Service, all were invited to

In the evening, Services were held at Connells-

Western Michigan .- On the first Sunday in

Lent, the Rev. S. Buford was instituted as Rector

op of the Diocese was the institutor, and Bishop

The Bishop of the Diocese visited St. Andrew's

reached twice, and confirmed ten persons. The

Bishop is always warmly welcomed by the con-

the students of the University, upon whom he

"Faith," and in the evening "The Prodigal Son.

op's earnest, impressive manner carried convic-

ion to all hearts. He expressed himself as be-

highly gratified with the affairs of the parish;

which, under the faithful rectorship of the Rev.

Wyllys Hall, D. D., is in a very prosperous con-

dition. The new stone chapel will soon be ready

for occupancy, and work on the rectory be re-

California.-The prospects of the Church in

the San Joaquin Valley are very encouraging. At

Modesto much interest is shown in the Services

the recipient of a beautiful communion service,

consisting of six pieces, the gift of Mrs. John A

Robinson, of New York city, who was also a

Indiana .- On the second Sunday in Lent,

the Rev. J. J. Faudé) entered upon his sixth

year in the place. In his sermon on this occa-

increased from 54 to 145 (including a mission);

that there had been baptized-115 persons, of

Minnesota .- The veteran missionary now

sion he stated that the communicant list had

the Rector of St. Thomas' Church, Plymouth,

contributor to the building fund.

\$8,000.

sumed as soon as the building season opens.

sonage Fund is approaching completion.

Harris, the preacher. The Rev. M. Morris was

parish, Ann Arbor, on Sunday. March 13th,

W.

eleven persons, was presented by Rev.

the residence of Mrs. de Saulles, for lunch.

at the organ.

Stonex.

episode of the Ordination occurred at the close Pittsburgh.—On Tuesday, the 3rd inst, the church of "St. John in the Wilderness," at Dun-bar Furnace, Fayette Co., Pa., was formally con-Priest. We thought it much more affecting than the somewhat boisterous congratulations which are sometimes in (or out of) order. crated to the Service of Almighty God, by

The Bishop of Springfield has appointed the Rev. Ingram N. W. Irvine, of Mt. Vernon and McLeansborough, to be Rural Dean of the Deanery of Cairo, to fill the vacancy caused younger clergy, and to those who serve in remote country places, are very thoughtful, fatherly and by the removal from the Diocese of the Rev. D. wise. Bonnar.

Bishop Seymour visited Mount Vernon on the 8th, and McLeansboro' on the 9th, and confirmed seven candidates in the former place, and six in the latter. The congregations were very large.

Current Literature.

THE CHURCH OF THE FUTURE. A Diocessan Charge. A. D. 1880. By Archibald Campbell, Archbishop of Canterbury. Jansen, McClurg & Co., Chicago. pp. 212. Price \$1.

One could hardly fail to be conscious of a degree of incongruity that must embarrass any attempt to review a work of this character after the ordinary method of book-notices, for its author is the revered Primate of the Church of England, our great Mother in the Catholic Communion; and hence it might seem themes, a sole cism to criticise his literary style. We cannot affect insouciance to the relative differences not a very intimate understanding among us, generwhile, besides this, Dr. Tait, in this charge speaks not the diocesan Bishop of Canterbury; but, as an arrangement of those episcopal charges which give special prominence to matters immediately concerning the diocese" of which he is overseer, he speaks herein largely in his superior capacity of the Primate of all England.

His Grace believes that "every year Lambeth is Anglican Communion directly looks." We must beg leave to state right here, in the face of this occasion. that the acts of our American Bishops, in assembling 'round St. Augustine's chair, were not designed as "expressions of filial regard" * * "for the associations which bound them to the birth-place of what we commonly call Anglo-Saxon Christianity," but, simply and only as the acceptance of an opportunity offered for fraternal conference. in order to the advancement of Christ's Kingdom in the earth, by the best means of a common Church polity which we share. Not at all, according to our mind, nor indeed as we confidently think, according to the mind of the

have over \$200 for the church which it is hoped edly furnished by these acts any proper ground for will be erected the coming summer. The Parthe assumption that the Catholic Church in America regards that venerated seat at "Canterbury as "the A handsome font has lately been placed in centre to which it directly looks." Our Bishops who Christ Church, Saucelito. It was designed and manufactured by Mr. E. L. Ransome, of San accepted the gracious invitation, represented not the Francisco, upon whom it reflects great credit for Church but themselves only, personally and individits graceful shape, proportions and color, which are much admired. This church has also been ually. Possibly there may be some temerity in the

statement, but we will risk it; that when the Metropolitan of Canterbury speaks of the whole Anglican Communion which centres in his See, and then goes on to mention 162 Bishops .as comprising that Communion, including, of course, by the very number

given, the Bishops of America, he speaks without due warrant of any fact consciously afforded by the Church. If, in any real and actual sense, and not simply as the licensed expression of amiable sentiment, it be sought by such phraseology to furnish forth a growing claim that Canterbury is the direct centre for Illinois, or New York, or any other of the whom 44 were adults; confirmed-sixty-three, of dioceses here which enjoy their own autonomy, then, by parity of historic reason would St. Peter's Chair be the centre to which he who is on Augustine's seat must directly look. Shall it indeed lie with the Church of the Future here, to need a second Declaration of Independence? Very gradually, by slight steps of one assumption after another, the Roman papacy came into acknowledged being. The seed

was cast; men rose and slept; it grew up, they knew repeat itself. We do not covet the role of alarmists; our freedom against the very first innocent-looking and all but imperceptible germ of a Protestant Papacy in the Church of the Future. We may as well

Rationalist; 5. Its Dogmatic Teaching; Practical of the Services; when the clergy sought blessing at the freshly anointed hands of the new-made very fresh or striking is to be found in the several arvery fresh or striking is to be found in the several arguments embracing the author's themes; a matter for which a conscious tone of apology is now and then observable. His Practical Counsels (6) are likely to be best appreciated here, and read thankfully for their own value. In particular, his advices to the

SERMONS. By the Rt. Rev. Charles Edward Cheney, D. D., Bishop of the Reformed Episcopal Church, and Rector of Christ Church, Chicago. Cushing, Thomas & Co., 163 and 165, Dearborn St., Chicago. Prices \$2.50, \$3.50, and \$5.00.

This is a solid and creditable piece of book-work which the publishers offer to the public. The paper is fine and heavy, the margins liberally broad, and the binding is stout and handsomely finished. As we handle and look through it, we feel proud of Chicago's workmanship.

There are twenty-eight sermons in all, selected for dedication to the author's "Beloved Flock." If a reader looks through to find much contained in them that is merely sectarian in its teaching, or anything that is hostile to the Church which once gave and then deprived the author of Holy Orders, he will be disappointed. They form a book of valuable spiritual reading, which, as a memorial of past work for the souls of men, is an honor to Dr. Cheney's head like assumption to record our approbation of his and heart. They give evidence of unusual rhetorical ability, the power and impressiveness of which would doubtless be much enhanced by the voice of their of station, and the deference they involve. There is lively preacher. Earnestness burns on every page of the volume; illustration and metaphor teem through ally, of the spirit and method by which the rather in- each sermon's course, following fast and close on frequent visitations of English Bishops are guided, one another's heels. In that very point at which so many preachers fail, the skilful handling of tropes, so much after the manner that might be expected of we should be inclined to say, critically, that here we have perhaps, redundance. But we have little panounced in the beginning, unobservant of "the usual tience for the task of general criticism. Dr. Cheney preaches Christ in power, and therein we rejoice, although with a touch of pain that must visit every

brotherly heart at certain recollections of a self-will which has sought to build up the wall of separateness between us. But we cannot willingly dwell on such thoughts at the present. God gives His

becoming more and more a centre to which the whole Church many such preachers of righteousness as he who for a time of trial only, we trust, has wandered forth from his true home.

We can hardly deny ourselves a little play of spirit at a trifle that is displayed in the title on the front page. We have just finished the book noticed above, whose author simply entitles himself Archibald Campbell. But here we have it by the Rt. Rev. Charles Edward Cheney, D. D., Bishop, etc. The American dearly loves titles. Yet why hang on so closely to all the titular designations of the episcopate, when one would think, judging from the standpoint at which the "Reformers" professedly regard the de jure necessity of Bishops, that they would find great body of our episcopate, has there been design- about as much need for them as a Scotch Highlander has for suspenders!

READING FOR LENT.

We have had the privilege of examining, and take great pleasure in commending, the following from the publishing house of Mr. James Pott, 12 Astor Place, New York.

THE SPIRITUAL LETTERS of S. Francis de Sales. Price 50 cents.

This is one of the series of the Library of Spiritual Work for English Catholics, adapted to English readers. It is an attractive pocket volume, with red edges, well bound and closely printed.

THE THREE HOURS' AGONY of our Blessed Lord upon the Cross. An order of Service for Good Friday. Price 10 cents.

THE WORDS OF THE CROSS. Meditations for Good Friday. Price 20 cents. PLAIN PRAYERS. A. Manual in large type. Illus-trated. Paper 12 cents; cloth 20 cents.

DEVOTION AND GODLINESS, designed chiefly for Choristers. By W. J. Seabury, D. D., Rector of the Church of the Annunciation, New York, Price 10c. LENT. What it is and how to keep it. Price 5 cents. AIDS TO A NEW LIFE. By Rev. Vernon W. Hutton. Protestant Episcopal Tract Society. Price 10 cents. ON PRAYING. The Necessity and Advantage of Dili-gent Prayer. By Rev. W. H. Ridley, M. A. Cloth 35 cents.

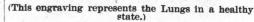
PRAYERS FOR PRIESTS. Price 15 cents. HELP FOR A HOLY LENT. By the Rt. Rev. C. T. Quint ard, D. D., Bishop of Tennessee. Price 10 cents.

A GOOD

FAMILY REMEDY.

STRICTLY PURE.

Harmless to the Most Delicate.



What The Doctors Say!

ISAAC R. DORAN M. D., of Logan Co., Ohio, writes, that "Allen's Lung Balsam gives perfect satisfaction in every case within my knowledge. Having confidence in it, I freely use it in my daily practice, and with unbounded success."

DR. FLETCHER, of Lexington, Missouri, says: "1 recommend you "Balsam" in preference to any other medicine for coughs and colds."

DR. A. C. JOHNSON, of Mt. Vernon, Ills., writes of some wonderful cures of **consumption** in his place by the use of **cAllen's Lung Balsam**.

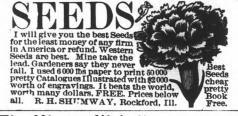
DR. J. B. TURNER, Blountsville, Ala., a practicing physician of twenty-five years, writes, "It is the best preparation for Consumption in the world."

For all Diseases of the Throat, Lungs and Pulmonary Organs, it will be found a most excellent Remedy.

AS AN EXPECTORANT IT HAS NO EQUAL. IT CONTAINS NO OPIUM IN ANY FORM.

J. N. HARRIS & CO., Proprietors, CINCINNATI, O.

FOR SALE BY ALL DRUGGISTS.



The Misses Nisbett

43 East 41st Street, New York. Two English ladies, the daughters and sisters of clergymen, receive a few boarding and day pupils. Instruction based on sound Church doctrine. Resi-dent Parisian governess. The best professors and teachers engaged

The Selleck School,

Norwalk, Conn.

The academic year of this school commences on the third Wednesday of September, and closes on the last Thursday of the following June. Pupils received at any age, or prepared for College, for the United States Military and Naval Academies, or for business. Terms: for board and Tuition, \$350,00 per annum.

Will open on Wednesday, Sept. 15th. The high reputation of this School will be sustained by increas ed advantages the coming year. Several teachers of eminence will be added to the already efficient corps. For catalogues apply to

Brook Hall Female Seminary Media, Pa.

M. L. EASTMAN, Principal. St. John Baptist School.

233 East 17th St. New York

To the Editor of the Living Church:

Allow me to make inquiry through your widely circulated paper, if there is anywhere in the West, a Church family school for young boys? I frequently have applications-and I have no doubt every Church school has the same, to receive children who are too young to be thrown among ordinary school-boys. Such a school, exclusively for boys from five to eight or nine years of age, would be an inestimable blessing to many a child that has lost his mother, and I shall be glad to be able to direct inquiries to such a school. If there is none, may not the need, if known, lead some capable person to supply it. JAMES D. DOBBIN.

Faribault, Minn.

To the Editor of the Living Church:

I want to ask through your columns a question or two for information.

1. Suppose the practice of Early Communion becomes general in a given church, what Service would be said at mid-day? Surely not Matins, having been communicated at the early hour, does it not come under the censure of Article XXV., which declares that the Sacrament is not "to be gazed upon "? Will not the Celebration degenerate into the Romish Mass? "A second second

cottage Service, fifteen persons being present. The meeting was held in the parlor of Mr. and Mrs. Parkhouse, formerly of Chicago.

New Hampshire .- The Rt. Rev. W. W Niles, D. D., Bishop of this Diocese, is spending the winter in Rome. He went abroad at the request of the Convention, to recruit his health; his loyal and loving clergy, providing the means. of Maine. On Quinquagesima Sunday, Bishop Neely visited St. Paul's School, and held an Ordination in the beautiful little Chapel. The Rev. Messrs. Edward M. Parker, Master in the School, and Wm. H. Burbank, Missionary at Woodsville, Deacons, were advanced to the Priesthood. In the evening, the Bishop preached at St. Paul's Church, in the city of

Concord, and confirmed eight persons. Trinity Church, Claremont, has suffered the loss of its able and most beloved Rector, the Rev. Henry Ferguson, who resigned, in order to take his invalid wife to a more congenial climate. His place will be filled, after Easter, by the Rev. Chas. Stewart Hale, late Rector of New-Berne, N. C. Mr. Hale is well known in the Valley of the Church, as well as the voice of the nation;" and the Connecticut, especially in Vermont, as an energetic and accomplished clergyman.

The Rev. James H. George, Rector of St. Stephen's Pittsfield, is lost to this Diocese. having accepted a call to Winston Locks, Conn.

There have been more changes than usual of late. The Rev. James B. Goodrich, having left Lancaster, is succeeded by the Rev. E. P. Little, late of Pittsfield, Ill. The Rev. Anson R. Graves left Littleton, to take charge of the work in Bennington, Vermont, and the mission is temporarily served by the Rev. G. G. Jones. The Rev. William L. Himes has been chosen

to the vacant parish of St. John the Baptist, at Wolfsboro Junction.

Springfield.—The Bishop of Springfield held an Ordination in St. John's Church, Centralia, on Friday in Ember week, March 11th, on which occasion the Rev. Jesse Higgins was for that, as its name indicates, is an Office to be said early in the day; and if a second Celebration of the Holy Eucharist takes place, all the people

degenerate into the Romish Mass? 2. I have often heard clergymen, when reading the Litany, omit the "Let us pray," following the Lesser Litany, if they have not said that. Is the Decatur. The other clergy present, were, this correct? Is it the intention of the rubric before the Lesser Litany, to omit the "Let us pray," before "We humbly beseech Thee"? due wardship of the Holy Mysteries. The candi-the serveral parts of the Bishop as the Bev. U. H. Tomlins, of Rantoul, and the Rev. J. G. Wright, of Altamont. A touching

say, in passing, that this periodic going-up to Lambeth does, possibly, carry some dangers in its train, all undreamt of by those whose æsthetic notions simply are touched by the rather theatrical display of an Æcumenical Anglicanism. Might it not be as well, when next a conference is desired by our Brother in England, to make it the occasion for a gathering in America?

His Grace refers, with complacency and self-satisfaction, to the fact of his having been himself the chief promoter of that already notorious instrument of penal coercion, the PUBLIC WORSHIP REGULATION Acr. He believes that it has not "altogether failed

of its purpose;" and utters his conviction that, as a repressive measure for supposed improvements on 'the authorized mode of worship" which annoyed

"sober-minded parishioners" (id est, "aggrievea;" the ober-minded and the aggrieved being interchangeable terms), "it has proved itself to be the voice of he further is of opinion, that the xperience of the few trials already had, under the operation of that Act, ought to be quite enough "to make otherwise thoughtless persons think twice before they embroil

themselves." Yes, indeed; that is a true and timely remark; we think so too. Alluding to the provisions of the Act, he says that they were designed by himself and the other spiritual lords, "to place in the hands of the Bishops the controlling power as to whether or no a new (?) practice might innocently be introduced consistently with the spirit and teaching of the Church" (as they-each Bishop for himself-

understand it); as well as with the hope to simplify the process of the law, "by dispensing with any ne-

cessity for the intervention of counsel or proctors in the conduct of a case." How "simple" the provisions of this tyranny! To dispense with any necessity for the intervention of counsel! It might seem as though in the times on which we have fallen,"Nothing without the Bishop," were to be read, between the

lines, "Nothing but the Bishop." We have heard a good deal in our day of the Ignatian precept. Is it not about time to read it aright, and to conjoin with the Bishops, the Presbyters, as Ignatius wrote? Break off, the Presbyter from the voice of the Church, and the Bishop becomes but a

Various other helpful books, tracts and leaflets, suitable to the season and in preparation for Confirmbut yet it may be that we cannot too jealously guard ation, are noted in the catalogue of the publisher of the above, which will be sent by request.

Consumption Cured.

An old physician, retired from practice, by having had placed in his hands, by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all

Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suf fering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge to all who desire it. this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by address-ing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

161 E. SIST St., NEW YORK, Aug. 17, 1880. MR. STEPHEN NORTH:--With the aid of your EAR-PHONE I can hear and understand perfectly, and my son thinks it a good invention, for he could not speak to me without talking so loud that the neighbors could hear every thing that was said. Ihope you will preserve with your great invention

prosper with your great invention. Yours Truly. ELIZABETH OSBORN. If you are deaf, read the advertisement in another column and write to Prof. North.

Special attention is called to the advertisement of Prof. A. de Potter in another column. Any one con-templating a tour through Europe should send for his program, as it seems to possess rare advantages. His parties are very select. The Prof. and his estima-ble Lady accompany a party in person this summer as the number for this tour is to be very limited. Application should be made at once.

Grand Avenue Hotel, Milwaukee. 909 Grand Avenue, C. A. Buttles, Proprietor. Hotel contains 90 rooms, with dining room 40 feet square. New and elegantly furnished, and surroun-ded by a large lawn. All the home comforts can be had which could be desired by tourists or travellers. Terms \$2.00 to \$2.50 per day, or special rates made by the week or month.

KENOSHA WATER CURE, Kenosha, Wis., a quiet home-like resort for Invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For Circulars, address N. A. Pennoyer, M.D., or E. Pennoyer, pro-prietor. References: The Bishop of Minnesota, the Sisters of St.Mary, Kemper Hall, Kenosha.

IN ANOTHER COLUMN will be found the advertise-ment of ALLEN'S LUNG BALSAM, We do not often speak of any proprietary medicine, but from what we have seen and heard of this great family medicine, we would say to those suffering with any throat or lung disease, to take it and be cured.

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.

Under the charge of the Sisters of St. John Baptist. Terms, \$275 per school year. Address the Sister Su-perior, as above. ECOLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th Street.

St. Margaret's Diocesan

School for Girls, Waterbury, Conn. School for GIVIS, WULLFOULY, COMM. The sixth year will open (D. V.) on Wednesday, Sept. 15th, 1880. Instrumental music under charge of J. Baier, Jr., a private pupil of Plaidy, of Leipsic Conservatory. French and German taught by native teachers. The REV. FRANCIS T. RUSSELL, M.A., Rector.

Trinity College,

Hartford, Ct. Examinations for admission will be held at Hart-ford, on Monday and Tuesday, June 27th and 28th, 1881; also on September 13th and 14th. Commence-ment is Thursday June 30th, 1881. For Scholarships and for Catalogues application should be made to the President, the President, T. R. PYNCHON, D. D., Hartford, Ct.

School of St. John,

THE EVANGELIST, Boston, Mass. Visitor, Rev. C. C. Grafton, S. S. J. E. For Terms apply to CHARLES HILL, 69 Pinckney Street, Boston, Mass.

St. John's School. 21 and 23 W. 32nd St. New York.

oadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LA-DIES AND CHILDREN.

Rev. THEODORE IBVING. LL. D., Bector,

De Veaux College,

Suspension Bridge, Niagara Co., N Y.

FITTING-SCHOOL for the Universities, West Point, Annapolis, or business. Charges, \$350 a year. No extras. Competitive examinations for scholarships at the beginning of College Year, first Wednesday in September; applications for the same to be filed ten days previously.

Rev. GEO. HERBERT PATTERSON, A.M., LL.B., Prest.

The Theological Department of the University

The ineological Department of the University OF THE SOUTH, by its presence and influence, attracts into the ranks of the ministry a fair propor-tion of the best graduates of an institution which is attended by the best class of Southern young men. For this reason, if for no other, it is a necessity to the Church. This department of the university, which is fully organized, is entirely dependent upon the voluntary contributions of the Church. We beg those who recognize its claims to be reminded of its needs. W. P. DU BOSE. Treasurer Theological Dep't. Sewanee, Tenn., Feb. 7, 1881.

EUROPE, Persons wishing to visit Europe in study. will find unequalied advantages offered in my "Tour Program for 1881," sent on application. Prof. de Potter, Female Academy, Albany, N. Y.

ASPARAGUS." "THE VERY ESSENCE OF

Cures all irritative diseases of the kidneys and bladder. By its mild and strengthening action it purifies the blood better than purgatives. It relieves liver and skin diseases. It prevents heart diseases, rheumatism and dropsy. It is of invaluable help to F. CROSBY, 666 6th AVENUE, New York. For Sale by Druggists; Or by Mail 50 cents in Postage Stamps children who are troubled with diuresis at night.

The Libing Church.

March 26, 1881.	
Entered at the Chicago P. O. a	s second-class mail matter.
Subscription, To the Clergy, Advertising Rates, per	\$2.00 a Year 1.50 " agate line, 15 cts.
C. W. LEFFING	WELL, D. D.
CHICAGO, 162 Washington Street.	NEW YORK. No. 40 Bible House

What is the Priesthood for ?

The true idea of the priestly life is unentirely forgetful if not ignorant of the selfish, and, if need be, unknown and unappreciated labor for the glory of God and fundamental differences between our systhe salvation of souls. To minister to dis- tem and those of the Protestant bodies turbed consciences, to reclaim erring footaround us, sometimes grow envious of the steps, to comfort heavy-laden hearts, to seemingly large success of the preacher in help the poor, visit the sick and relieve in attracting the crowd; and wonder the sufferer-these are duties which the true priest will value next to those sacramental obligations wherein he serves as the change of rectors, and get a pulpit colum- religion consists in moods and feelings. steward of God's grace. If he has, however, been unfortunate enough to have been any of them. They would do well first to able to reproduce these, they call "having taught the modern notion that his chief consider whether their rector is not doing the witness." It is hardly an exaggeration work should be preaching, he will have more real Christly work, bringing more to say that there are those to whom this is to empty himself of that wretched deceit true Gospel influence to bear, accomplish- the sum and substance of religion. We and heresy before he can properly appre- ing more genuinely Christian results, by do not think our Church has in it much of ciate his true mission. He will do well to his frequent services, though slimly at- this sort of religionism. Still it is in hubegin by stifling in his mind the rising tended, his plodding fidelity among the man nature. Those of a certain temperasuggestion that St. Paul thanked God he poor, his incessant devotion to the sick, the ment will do well to guard against it, now was not sent to baptize but to preach, by dying, and those in affliction, than his especially through Lent. They should bereminding himself that he is not St. Paul, sensational neighbors who exhaust them- ware of turning religion into self-induland there is no evidence to show that St. selves on their Sunday essays or flights of gence. Lent is a time for repentance, Paul had the divine approval when he made pulpit oratory. We are bold to affirm that and renewed repentance—a stern, hard that remark.

plead for the sermon, in these columns, priests! and have pointed out the folly of neglecting it; but there is much to be said against those who think they carry the prime sacrament of grace in their vocal organs. It his sturdy good sense than in his abhoris the popular idea that the pulpit is the rence of cant. Many a time when foggy gate of heaven, and as long as this perver- James Boswell began his tiresome talk his sion of the truth holds its ground, we shall great friend would break in with the adhave a generation of pulpiteers who ex- monition: "Now, first of all, free yourself haust on their sermons the powers that of cant." If he had lived in our day, his should be given to the service of the poor, devout but impatient soul would no doubt the sick, the downfallen, and the mourner. have been vexed within him by the prevalence of this vice.

It is a great deal easier to minister in a parish as a preacher than as a priest. The preacher's work is all in the public eye; the priest's largely unobtrusive and unob- paper tells us that, "at the Blank street gence. served. The sermon gets talked about; church nine seekers after salvation are reholy ministration in the sick-room, never. ported this week." In another item we It is easy to assume a virtue of fervent piety are told that "at the first church, four in the pulpit, and difficult to be so unreal found the Lord last night. Night before in the private face-to-face contact with last, two professed conversion. Quite a

THE LIVING CHURCH.

"Enjoying Religion."

store on "enjoying religion," whose relig- book, should it come in my day. Howion (if religion it might be called) was ever that may be, I have no doubts as to its nevertheless of such sort that nobody else future." enjoyed it. It made them apparently no better, no kinder, nor more unselfish; and yet they could talk endlessly about the nebe built up as such, must conform to the cessity of "enjoying religion." The pitigenius of this Church, and must insist first able and hopeless thing about it all was of all, on providing for itself a Priest. that they could enjoy it. Their neighbors Vestries, with the best of intentions, but did not. It mattered not, however. "Enjoying religion" was a chief luxury of their life. They were fond of the meetings, delighted in a "free Gospel" and a "bright experience," and yet all this seemed to have little or no relation to humility, genthe next square, or of the elder in the next, | tleness, kindness, or devoutness.

The great mistake of such is in putting whether they would not do well to have a feeling for fact. They have a notion that biad to roar as loud and flash as bright as To get these is to "get religion." To be the key to parochial prosperity will be time-if it be at all what the Church in-

It is not our contention that preaching found in the pocket of the faithful pastors, tends it. Yet it is possible to turn even

Above all, let us be honest with ourselves evening.

as in God's sight, and, in any event not so-called religious phraseology. A country turn this holy time into a subtle self-indul-

The Church of England Temperance Society.

We are glad to learn that Mr. R. Graham, secretary of the above celebrated orsouls. We fear that enthusiasts in regard number have got religion," etc. This pa- ganization, of which Her Most Gracious our readers that satisfactory arrangements to preaching often minister quite as much per simply adopts the phraseology in com- Majesty the Queen, is the Patron, is about mon use. It is more than probable that to visit Chicago. Mr. Graham comes with work, and we intend to begin both Series these items were written by the pastors of full recommendations from the Arch- in the first April number. Subscribers will bishops of Canterbury and York. The do the LIVING CHURCH a favor by calling Now this language is unreal and mislead- Bishop of Illinois has called a meeting for attention of friends to these forthcoming ing. It is in great part cant. It brings Tuesday night, March 29, when Mr. Gra- articles (worth more than the entire cost of ular devotions." sacred things into disrepute, with sensible ham and others will deliver addresses on the subject, and the clergy and laity are ciful. It alienates many of the best and urged to attend. From an English Journal we copy the following : As a platform advocate, Mr. Graham is singularly impressive. He has the faculty possessed by few of holding his audience in his hand. His matter is as well chosen the mark squarely. My family and visitors heard such say : "If that is being religious, as his manner is pleasing, and when speakwe cannot be religious; and more than ing on his favorite subject to an audience which he feels, by the instinct common to all successful orators, is in sympathy with him, the effect he produces is most strika man "has found the Lord?" It may be ing. His reportoire of lectures ranges over cussion of some living issues that other a wide field, and includes a series of eloquent word sketches of the leaders of the Temperance movement in the Church, which bear the mark of a many sided genius.

and at last joyed to give it birth. I am We have known persons to set great human enough to enjoy the success of the

> Miss Scott's work for All Saints' Hall, Liberia, has been crowned with success, so far as providing for the building of the and endowed. A correspondent in Delaware writes that she is warmly received by the parishes, and contributions of money and goods are liberally supplied. One firm in New England has pledged the plated ware; one Sunday School in New York has pledged the wooden and tin ware for the kitchen.

Mr. David Trainer, the proprietor of the cotton mills near Linwood, Pa., has donated 1,000 yards of goods, including all the ticking necessary for all the beds required for the school. We understand that the ladies of the two adjoining parishes, Marcus Hook and Claymont, will probably undertake the making of the mattresses. We wish her work most ample success.

The first scholarship is to be a memorial of Bishop Auer, and will need for endowment. \$2.000.

The Hall will be located on the St. John's River, thirteen miles from its mouth, about midway between Cape Palmas and Cape Mount.

avails nothing and has no place in the and our earnest advice to vestries is, to these solemn weeks of Lent into a sort of to be named from the Maundy or Man- night: 'Jesus, Mary and Joseph, I give ye functions of the Christian ministry. We look for it where it may be found. 'The religious dissipation. To go to church; to date of our Lord, instituting the Blessed my heart and my soul! Jesus, Mary and simply but strenuously oppose those who best sermons that are preached in the sit in a "dim religious light;" to hear the Sacrament. The Epistle and Gospel for Joseph, help me in my last agony ! Jesus, contend that preaching is primary if not Church are preached by the devoted lives organ, the Lenten hymns and penitential the day relate to this. The Bishop of Mary and Joseph, may I give up my last exclusive among duties. We have often and unselfish labors of praying, plodding psalms; to lose the mind in a vague revery Missouri, in his diocesan paper, favors the breath in your most blessed company?' amid this environment; to think how beau- continuance of the observance of this an- This is a prayer enriched by pontifical intiful it is, and how interesting it is to be niversary by an evening Celebration in dulgences, therefore it is most false-most religious and keep Lent-this is a very Christ Church, the mother church, where odiously false that his name should not be real danger. Such a Lent may leave a for many years the communicants of the used with those of Jesus and Mary." soul only still further from God. It is, in- various parishes have been accustomed to deed, well to go to church as often and as unite in this Celebration. There is a dif- den; the "ignorant brute" of a Catholic constantly as we can. But let none be ference of opinion about the propriety of editor evidently blundered; for we are content with this. Let us practice some evening Celebrations, and if we remember, daily self-abnegation; try each day to do Bishop Whitehouse was among those who is "one special worship to the heart of S. some merciful thing and practice some de- decidedly discountenanced them. A great Joseph, which is symbolized by a very nial of self, that we may have the more to many congregations, we believe, still ob- stupidly cast medal, picturing three hearts give for the cause of Christ our Saviour. serve this custom on Maundy Thursday together."

> There has been an unavoidable delay in the series promised by Bishop Perry and by Dr. Warring, occasioned by want of room for the mechanical work of the paper. The accommodations that were quite sufficient for our needs a year ago, are quite inadequate now. We are happy to inform are now made for every department of our the paper), and securing their subscription to begin with April first, or as near that date as possible. Extra copies of that number will be issued.

Максн 26, 1881.

"The Heart of Joseph."

The N. Y. Freeman's Journal (R. C.) of recent date must have brought terror and dismay to the hearts of many pious Romanists, who unfortunately put their trust in the religious utterances of some other R. C. paper.

The leading editorial is an indignant Hall. The school has now to be furnished protest against the doctrinal heresy of a contemporary, and an able and exhaustive exposition of the real, genuine, and only devotion, and the particular kind and quality of the same which is permitted to S. Joseph to whose worship (!) it declares the month of March is dedicated.

> Some wretched editor, whose sheet has not the advantages of communication with Headquarters possessed by the Freeman's Journal, was ignorant enough to mislead the faithful, and imperil their soul's salvation, by recklessly declaring : "The Sacred Congregation has forbidden writing the name of S. Joseph with that of Jesus and Mary, in popular devotions."

> Here was shock to faith ! with a gasp of pious horror, the Journal cries, "What ignorant brute, thinking himself a Catholic, wrote that?" and then goes on to say:

> "No! no! no! the ever-blessed St. Joseph has his name forever linked with the sweetest names of Jesus and Mary. Holy Church, by Pope Pius VII., granted indulgences and repeated indulgences to the faithful who would recite what every Catholic should recite many times a day, and

Maundy Thursday, in Holy Week, is said going to bed ; and, if wakening through the

Something, to be sure, has been forbidtold that what has really been condemned

This intolerable heresy of worshipping S. Joseph's heart instead of his name is the work of devotees in Savoy. "We worship," says the editor, "the immaculate heart of Mary;" but it is an unauthorized novelty and involves a theological error to put, as of one, his heart on a medal with the Sacred Hearts."

The whole matter is now perfectly clear, nd our Roman Catholic friends ne

to their own conceit and vanity, as to the spiritual wants of their hearers.

The most successful rectors are those who put the priest before the preacher; and they are, many of them, good preachers, too; but their preaching' tells, (1.) because they are as faithful in the Sacraments as in the Word, and (2.) because their ministrations in the Word are not confined to the pulpit. They do not indeed belong to the class who, because they can do nothing but talk to an audience, find their highest inspiration in a crowd, and their best reward in the flatteries of the crowd. They are not disheartened when

things.

"Free Yourself of Cant."

In nothing did Dr. Johnson more show

In nothing is is more observable than in

the relative importance of the sermon; and

when priests of the Church undertake to

import the denominational idea and put it

into practice, they are sure to fail. The

Prayer Book is against them. This is not

hypothetical, for we have seen the remark

A Parish of this Church, which desires to

illustrated time and again.

these congregations. men. It makes religion seem unreal, fanmost sensible men in the land; men who ought to ranged on the right side, and not as they are now, either against religion or at least indifferent to it. We have that, do not want to be."

What sense is there in saying that such God calls them to help a few souls, while the multitude goes surging by after some glib demigod of the hour. They feed on said: "Why, we mean that the man has hidden manna, and are not dependent on come to see the wickedness of an impenitent life, and to understand the blessed rethe incense of popular recognition and applause. They make their records elsewhere lationship that exists between him (a sinner) and his Saviour." Very well then, than on the pages of Monday's papers, why not say so? Why talk in such a misnamely, on the hearts of those to whom leading, unreal, stilted sort of way? Why they bring practical counsel or assistance, and for whom they have ministrations not speak of a person "finding the Lord" and "getting religion" and "seeking salvation" to be expressed by cheap talk. They are generally men of decided administrative and "professing conversion?" Salvation powers. You must look among your is a fact and conversion is a fact. Let men, preachers for Quixotes and doctrinaires. indeed, awake to the blessedness of the There is something about the true priestly life which developes the practical qualities, look well to their manner of life for evidence as to whether they are converted. have gathered all the science that bears gives a keener knowledge of human nature, But what is the use of talking of these upon it. I feel that it is I that is exhausted qualifies for wise management of men and things in this unreal and misleading way? - not this wonder of wonders, this story

In our system there is no homelike place It is high time that some one, in the name of a world. The conviction of the correctfor the mere preacher. Parishes that want and for the sake of religion, protest against ness of my position has grown stronger and real prosperity must consider this. The this sort of phraseology. Let the world stronger as my knowledge has grown wider moment they adopt the policy of getting see that Christians have good sense, and and my analysis deeper. If right, this is "a great preacher," they have to contend with Morning and Evening Prayer, the Litany, the Holy Communion, and all the other Offices of the Prayer Book. Denom-inations that have nothing but the sermon may insist that our Services kill the ser-mon. Our Services do kill their idea of

salvation wrought for us by Christ, and it and send it out upon the world, requires carried into effect.

some effort. My work on it is done. I

A correspondent in New York State writes : "It seems to me you are hitting have an increasing interest in the LIVING CHURCH. There is a delightful variety of matter with a direct way of putting things that will gain admirers. Then too the disjournals scarcely touch, is a good feature. Even when not concurring, I like the spirit but, to think of his heart, to be devoted to and aim of articles."

The approach to unity is pleasantly in-At the risk of intruding upon the privacy dicated by the following : Rev. L. W. Baof an old and honored friend, we feel con- | con of the Park Congregational Church in strained to give an extract from the letter New Haven suggests that the last week in accompanying the MS. of Dr. Warring's Lent be observed by the churches of his great work on the Mosaic Cosmogony. denomination, after the manner of the He says: "For six years it has been my week of prayer. The proposition is said constant companion, and now to part from to meet with favor, and will doubtless be

> The Hon. Wm. H. Morrison, of Indianapolis, died on the 15th inst., aged 47 years. He has been a prominent man in a heart, and the indulgenced devotion to a Indiana, and in Church affairs, for many years. Mr. Morrison will be held in grateful remembrance for his work and gifts in St. Paul's Cathedral, in which he was a communicant. To him and to Gov. Hen-

blunder no longer. The Freeman's Journal has issued the rubric that "the name and not the heart of S. Joseph is to be linked with that of Jesus and Mary in pop-

One special worship only is denied it; what the other worships are, has not yet been defined; but those stupid medals, with three hearts upon them instead of two, are to be particularly avoided, if the faithful expect to be rewarded with the repeated indulgence of Pius VII.

What a good thing it is to know exactly how we are to be preserved from heresy ! One needs only to glance at a medal; if it have two hearts upon it, all is well; if it have three, touch it not on any account. Moreover, it is theologically correct to use the name of a saint in one's devotions ;

his heart, to worship his heart, O monstrous wrong! All the repeated indulgences of all the popes wither away. And why? Because misguided Roman Catholics don't subscribe for the Freeman's Journal, and consequently never learn, that after all, the boasted unity in doctrine professed by their sect is a mere fancy, a pretty trick of speech kept for controversies, but which does not exist in fact, and that they are sadly at the mercy of some "ignorant brute of an editor" who does not know the difference between the heretical devotion to name!

Harper's Monthly for April, is a charming number. The Green Mountains in Sugar-time, is drawn to the life both in description and illustration. Indian education at Hampton and Carlisle, is one of the most interesting sketches

Мавсн 26, 1881.

WEATHER, WAR, AND TRAFFIC.

The Mission of St. Alphege, Southwark.

From our English Correspondent. LONDON, March 3rd, 1881.

We are just now a little in the dumps. In the first place, the winter has come back again. We had cherished the hope that when the great thaw came, it would be followed by some signs of a gentle spring. But we have had storms and frosts and snow; and once more "blood is nipped, and ways be foul." Then we have had another very sad reverse in the Transvaal (indeed we are getting used to disasters in South Africa) and, what is perhaps worst of all, it seems as if our Sentence of Consecration. The Rev. G. D. B. famous Constitution is on the point of utter subversion. It is beginning to be quite clear that the Government will have to demand urgency for all their measures, and that the right of forth with clear and vivid definition, the truth. private members will go by the board. On the new or partially realized by the greater part of other hand. I am sorry to see that the trade of your country, in one of its specialties, at least, appears to be threatened with a serious check. There is a horrible suspicion that American pork kindly. deeds consummated this day in this may chance to be infested with triching. The French Government has at once stopped its importation. The Government in this country has no power of examination, and hence there is some fear that a panic may arise; especially as it would suit our own agriculturists (whom a succession of unpropitious years has all but ruined). to foster any rising prejudice against foreign provisions. It might pay your fellow citizens to establish a strict inspection of your exports. I have just received a most interesting docu-

ment-The Eighth Annual Report of the Mission of St. Alphege, Southwark. This mission was undertaken by the Rev. A. B. Goulden: and it relates to a district off Blackfriars Road, inhabited by about eight thousand members of the very lowest classes that are to be found in the country. There are of course such districts in every old city; but it may be hoped that few of your readers are able to form any idea of or other reasons-the people cannot provide their misery and squalor. Southwark, to begin with, is not a nice district. It lies so low; that before the new main drainage was formed, the sewers were not able to empty themselves for more than three or four hours at each ebb of the tide; and the splendid embankment which has been constructed on the northern side of the river has had the effect of making an inundation whenever there is a tide of unusual height. Mr. Goulden's flock consists very largely of costermongers, a class whose trade is supposed to have originally been apple-selling, but who now frequent all the markets, and clear off all surplus stocks, from pineapples to periwinkles. This, they carry about in baskets, on wheel-barrows, or in donkey-carts, and sell by retail in the streets. But these might almost be regarded as "the aristocracy" of the neighborhood; for below them is a stratum of cadgers, beggars, and downright thieves. On the whole, Mr. Goulden's dis- on Saturday. Chicago has just shovelled out of trict is worse than Mr. Mackonochie's, of St. the drifts, and now comes another! It never Alban's, and he had to commence-not with a stately church like that which Mr. Hubbard morning as we go to press. built for Baldwin's Gardens, but-with literally nothing. A little wretched beershop, called the Shamrock, with its skittle alley, provided a site for a temporary church, and became the nucleus of a really wonderful apparatus for evangelizing and civilizing the neighborhood. The peculiarity of Mr. Goulden's method lies in the fact. that, instead of attempting to work the district single-handed, his first step was not only to invoke the aid of a Sisterhood, but to establish a college, for the purpose of training, for Holy ary to that far-off land. Orders, young men, who might devote the intervals snatched from their studies, to practical evangelistic work. From Mr. Goulden's budgets, it appears that he has to raise no less than \$14,-000 for the current year; in addition to which, he urgently needs \$12,500 for the completion of his permanent church. It will of course be asked-what has been the return for this large expenditure ? Well, there is. in the first place, a communicant-roll of four at the beginning of Lent. Address accordingly. hundred; that is to say, five per cent of the gross population ! The detailed narrative contained in the Report is intensly interesting; and there are passages in it which it is difficult to read with dry eyes. I have only space to notice one work, viz: the "Working-Boys' Home." The fact is, no lot can be conceived more forlorn or more exposed to temptation than that of lads in London who are literally homeless, or, whose "homes" are of a class which are only too common in the "rookeries" of a great city. Mr. Goulden's establishment would be self-supporting, if it were not impossible for many of its poor inmates to pay regularly even the smallest sum. The cost of each is about \$100 a year; of which the boys' contributions average but three-fourths. It would seem that the Home has always about twenty inmates: and although that may not seem a very large number, it is pleasant to think that so many are rescued from a life of certain degradation, and of probable crime. The "Working Men's Club" appears to be in its way a brilliant success. It yielded last year a profit of \$21, and during the last six years, it has had 558 members, of whom 73 joined it in 1880. I am glad to think that St. Alphege's Mission is by no means a solitary phenomenon in London church-work. Hard by, is that of All-Hallows; ples of finance are the foundation upon which which, more fortunate than St. Alphege's, has a handsome permanent church growing towards completion. Mr. Lowder's Mission of St. Peter's London Dock, and Mr. Mackonochie's in Baldwin's Gardens, are known and honored wherever English Churchmen are to be found; and there are many others which more or less resemble them. The truth is, and the sooner the fact is recognized the better, the evangelization of a poor heathen district cannot be effected either on the Congregational principle, nor by means of iso-lated labor. The only efficient machinery is that of Mission Communities, and those cannot posis accomplished, and the Mission has become a Christian parish.

THE LIVING CHURCH.

Society for the Increase of the Ministry. LENT, 1881.

Correspondence of the Living Church. On the Second Sunday in Lent, the new St. Paul's Chapel, Salt Lake City, Utah, was consecrated by Bishop Tuttle to the service of Almighty God. The not very formidable proces-

sion of clergy, consisting of one Bishop, one Priest, and one Deacon, was completed, as to number at least, by members of the vestry of St. Mark's Cathedral, and of the Building Committee, and by the children of the Chapel Sunday School. The Instrument of Donation was read by Mr. Henry Stratford; and the Rev. Samuel Unsworth, Minister in charge, read the Miller, Head Master of St. Mark's School assisted in the Service. The Sermon, by the Bishop was of unusual interest. Beside setting the congregation, that the House of God should be separate from all unhallowed and worldly uses, he gave a loving sketch of the gracious and beautiful Memorial Church, now consecrated. While the Bishop was a student in New York City, more than 20 years ago, he was teacher and superintendent in the Sunday School of St. Paul's Chapel. A lady connected with the Sunday School at that time, ever maintained a warm interest in the Bishop's work. Before her Master summoned her Home, she made a bequest for a Memorial Church in this jurisdiction to be named from St. Paul's Chapel, New York City. From

Church Consecration in Utah.

this, and many incidents known to those interested, the whole Consecration-Service was sweetly toned by sacred associations, and secured a practical realization of the doctrine of the Communion of Saints.

It is certainly difficult to find a more enduring monument, or one richer in the continuous overflow of blessing to human souls, than a Memorial Church erected in places, where-from poverty themselves with a spiritual home.

On the night of the 17th inst., some burglars made a desperate but unsuccessful attempt to make away with the Communion Service of All Saints' Cathedral, Milwaukee. They broke in one of the magnificent stained-glass windows on the west side of the church and gained an entrance. They then proceeded to ransack the building in search of the Communion Service, which, however, was not in the church, being kept elsewhere. They had about succeeded in packing up the candlesticks, but were evidently frightened into a hasty departure, as they took nothing with them. The window, which is damaged to the extent of \$250, was reached from a snow-drift.

At this writing, Wednesday morning, no mails have reached St. Paul from Chicago since noon snowed harder since the world began than this

Peace has been concluded between the Boers A lady, with the best of references as to character and ability, wants an engagement as governess or companion in a family. Address W. H. M., office and the British. The former are promised complete self-government, and will at once disperse their army.

Personal Mention.



76 Washington Street, Chicago.

S. D. CHILDS & CO.

Prices range from 5 cts. to \$3.00.

Easter Cards.

Elegant embossed cards, single and double, with perfumed silk fringe and tassels, 25 cents to \$1.00 each. Without fringe, 5 cents to 50 cents each. Also Birthday Cards in similar style and prices. Finest essortment of Scrap Book Pictures and Silk Orna-

The Church League Tracts,

Inconstruction of the construction of the second sec

Rev. Dr. Nelson, wife and family, have ar-rived at Staunton Va., from China. For more

Bishop Littlejohn, of Long Island, is to sail from England on Wednesday, March 30th., and begins his visitations on Palm Sunday.

It gives us great pleasure to be able to state that the Rev. Mr. Holland, Rector of Trinity Church, Chicago, has returned home from the South, so much improved in health that he hopes to resume his public duties on Sunday next.

The Rev. J. Keble Karcher has accepted a unanimous call to Holy Innocent's Church, Evansville, Indiana, and entered upon his duties

The Rev. George Rogers having removed from Bowling Green, Ky., to Washington, Court Home, Fayette Co., Ohio, requests that his let-ters and papers may be addressed accordingly.

The address of the Rev. J. E. Meredith, is Calvert P. O. Texas.

Dr. Isaac H. Tuttle, the well known and highly esteemed Rector of St. Luke's Church on Hudson Street, has again yielded to the con-sequences of overwork, and his physician has ordered him away to Old Point Comfort, to see what complete rest, and an entire change can do for him. How many clergymen in the most vig-orous period of manhood, would think of under-taking such a varied and burdensome work as the beloved Rector of St. Luke's continues to impose upon himself, in his advanced years? He expresses great comfort in his faithful and efficient assistant, the Rev. Clarence Buel. Many prayers will be offered for Dr. Tuttle's speedy restoration to health.

Comments of the Home Press.

Since the publication of the Ætna Life Insurance Company's thirty-first annual statement, the most complimentary notices have been given it by the Hartford press. We make room for a few extracts, as follows:

The stupendous business of the Ætna Life has been built up by the most energetic but at the same time cautious methods, and sound princiits colossal success has rested.-Hartford Times, The figures speak volumes of commendation for the excellent management. The year has assuredly been a prosperous one with the Ætna, and the showing of figures is sound proof that there is no better Company in the country in which to insure. Such an institution as this is one for which Hartford may justly be proud.— Hartford Courant.

This popular Company needs no commenda-tion. Its record is sufficient guarantee of its reliability.-Conn. Catholic.

The Ætna Life's receipts from interest alone more than paid its death losses and running ex-penses. The Company continues to occupy the front rank among Life Insurance Companies.— Conn. Farmer.

The Fifty-Seventh Anniversary of the American Sunday School Union, will be held in Music Hall, Chicago, Thursday evening, May 12th. Addresses will be made by Rev. John Hall, D. D., of New York, Rev. F. A. Noble, D. D., of Chicago, and Daniel R. Noyes, Esq., of St. Paul, Minn. A TWENTY MINUTES WORKING SOCIETY. There is A TWENTY MINUTES WORKING SOCRETY. There is started a society, the members of which pledge them-selves to work twenty minutes a day, or two hours a week, for missions, similar to one already established in England. Members are earnestly solicited. Any one desiring further information will please address Miss H. TURNER, 228 Beacon street, Boston, Mass.

Miscellaneous.

5.00

\$450.00

Potices.

Pastor:

Cash. Cash..... J. Johnson, Jr.

Cash. Cash.

A Friend .

R. Larrabee.... V. Cowling.....

J. Jonnson, Jr..... Mrs. Carmichael.... F. C. Smith.....

sh

.....

W. G. Hibbard..... F. H. Winstor

I. C. Cushman

Total.

LIVING CHURCH.

Cash. C. W. Chapman.

. C. Judd.....

Any School or College desiring a Teacher of the Classics, Mathematics and Instrumental Music, would do well to address Professor Blank, No. 81 Randolph St., Chicago, Ill.

Subscribers to the LIVING CHURCH., desiring beau-tiful Easter Cards, or Eggs, or Birthday Cards, can have them sent by mail to any address, by sending to Edward Lovejoy, 88 State St., Chicago. Easter Cards from 5c upwards. City subscribers are invited as usual to call and examine stock.

The Easter Egg Dyes, advertised in another col-umn by C. H. Strong & Co., are just the thing. So simple to use, and make such decided colors. Any one sending money to Strong & Co., may be assured of receiving prompt attention to their orders.

The only Easter Eggs painted by the celebrated Flo-ral Artist-KEY-are at Geo. P. Sexton's, 118 N. Clark St. Also a full line of Prang's Easter and Birthday Cards. Orders by mail have prompt attention.



HERBERT ROOT, Valley City, Barnes Co., Dakota.

5 PerCent Discount to Agents on our Publications. Write us giving full par-ticulars of past experience naming choice of territory. Complete Outfit for nomi-nal sum of 40c. circulars for 40... W.M. WOOD & Co., Orswer 1006) 214 Washington St Ohicago.

ments in America nerica. Catalogues frée. J. A. PIERCE, 75 Madison St., Chicago. Catalo

A new Easter Token in the form of an Anchor. The Easter Heritage.

Sixteen pages of appropriate, selections in verse, cut in the form of an Anchor, with highly illumi-nated covers, tied with a ribbon, 50 cents.

ANSON D. F. RANDOLPH & Co., 900 Broadway, Cor. 20th St. New York.

Sent by mail prepaid on the receipt of 50 cents, re-nitted in Postage Stamps or otherwise.

EASTER CARDS.

We have selected a very choice assortment of Easter and Birthday Cards,

INCLUDING THE VERY LATEST DESIGNS

More Beautiful than Ever Before, From the list of L. Prang & co., J. H. Hamburger, and other publishers. We can please our friends in every particular.

AMERICAN S.S. UNION 73 Randolph Street.

FOR EASTER.

ANSON D. F. RANDOLPH & Co., New York, publish for the EASTER SEASON;

EASTER CHIMES. Poems by various authors. A new compilation, appropriate to the season, and Not Includen in OTHER COLLECTIONS. Cloth, gilt edges, \$1.00.

gilt edges, \$1.00. ALSO A NEW SUPPLY OF EASTER DAWN. Poems by various authors, ap-propriate to the season, and Nor INCLUDED IN OTHER COLLECTIONS. Bound in calf, with floral decorations, by hand, on the cover. \$2.00 EASTER LILLES. 16 beautiful Easter Poems, beau-tifully printed, with card-bord cover, tied with a ribbon, and floral decorations, painted by hand, on the cover, 75 cts.

on the cover, 75 cts. HEART OF CHRIST MY KING " and other Anci-

"HEART OF CHRIST MY KING!" and other Anci-ent Christian Hymns. Translated by Edward A. Washburn, D.D. Card board cover, ticd with a ribbon. 50 cents. Also the following books, bound in canvas, with floral decorations on the cover, painted byhand: THE PALACE OF THE KING. \$1.75 UNTO THE DESIRED HAVEN. \$1.75. THE BEAUTIFUL GATE. \$1.75.

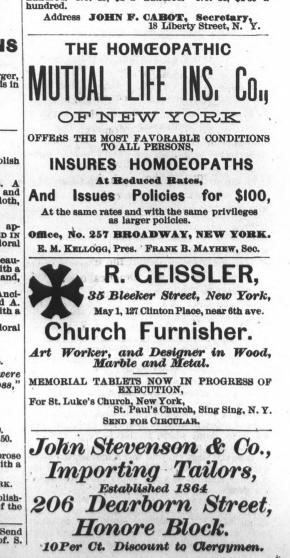
These Volumes of Religious Poetry were compiled by the editor of the "Changed Cross,"

etc. BY MISS HAVERGAL. KEPT FOR THE MASTER'S USE. \$1.50 THE ROYAL COMMANDMENTS. \$1.50. THE ROYAL BOUNTY. \$1.50. MY KING. \$1.50. ALSO A NEW EDITION OF EASTER VOICES. A collection of verse and prose for the Easter season. In card-board, tied with a ribbon. 30 cts.

900 BROADWAY. COR. 20th ST., NEW YORK.

Sold by booksellers, or will be sent by the publish-ers, prepaid, on receipt of the price. Fractions of the dollar may be remitted is postage-stamps.





Mid Lent.

Jesus was casting ont a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. S. LUKE xi. 14.

To every one connected to God, his delights and pleasures have changed; for they are not withdrawn, but are changed. For the love of things temporal would not be expelled but by some sweetness of things eternal.

S. AUGUSTINE.

Lord, by Thy sad and earnest Eye, When Thou didst look to heaven and sigh, Thy Voice, that with a word could chase The dumb, deaf spirit from his place;

As Thou hast touched our ears, and taught Our tongues to speak Thy praises plain, Quell Thou each thankless, godless thought That would make fast our bonds again.

From worldly strife, from mirth unblest, Drowning Thy music in our breast, From foul reproach, from thrilling fears, Preserve, good Lord, Thy servants' ears. JOHN KEBLE.

"The Sunday of Refection."

That is what the Fourth Sunday in Lent or "Mid-Lent Sunday" is sometimes called. All the Lord's Days of this fasting season, are properly times of refreshment; for we are not called upon to walk mournfully on the joyous occasions that commemorate the Resurrection of our Blessed Saviour. But this is especially termed the "Sunday of Refection," because the Gospel presents to us that miraculous feeding of the multitudes, on the mountain slope, by the Sea of Tiberias. How gracious a picture, of our compassionate Lord with the children of His care and love, seated on the green grass, to rest and to be fed! The crowds had gathered on their way to the Passover. The hunger, incident to long travel, was theirs. The five barley loaves and two small fishes, seemed but mockery in the sight of five thousand people. Who but Jesus could have multiplied this little provision, so as to satisfy every craving? No wonder that "these men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world'."

Every day of our lives, we are cognizant of the divine power of our Lord, in meeting our great needs out of the small things, that but for Him would not be sufficient for us. So we acknowledge His instrumentality, and accord Him the honor due. It seems to me that there is a very palpable connection between the Epistle and Gospel, for this day. The Dispensation of the Law, representing the fainting crowd who could never be satisfied by its straitness; and the Dispensation of Jusus, furnishing that rich and abundant and free feast, that fills every desire.

We know very well that "for our evil deeds, we do worthily deserve to be punished." But we have a merciful Lord, who relieves us from the hardness of the Mosaic Law, and gives us the easy and light burden of the yoke of Christ. And not only are our souls redeemed from the curse, but our bodies also by the precious Body and Blood of our Lord Jesus Christ, which were given and shed for us.

Throughout the life of Jesus upon earth, He healing their infirmities and sicknesses, and sup-

THE LIVING CHURCH.

Church Bells in Lent. BY REV. W. W RAYMOND.

DAY-DAWN. Hear the Church bells, sounding, sounding, Sounding through the trembling air, Slumber-breaking, night-confounding, Heralding the daylight fair. Dreams and visions now are ending; Memory the past recalls;

Light, in flushing lines extending, Drives the shades from gloomy halls. Church bells sounding, Shaking church and belfry walls.

SUNRISE.

Hear the Church bells, ringing, ringing, Ringing in the blazing morn; Echoing the angel's singing, Singing to the day new-born. From the Eastern hills, in glory Shines the ever-shining sun. Telling Resurrection's story, And the victory Christ hath won. Church bells ringing,

Ringing rife the day begun. THIRD HOUR.

Hear the Church bells, calling, calling, Calling to the House of Prayer,

While the dews of Grace are falling On a world of toil and care.

Towards the Heaven points the steeple, And salutes the bending skies;

Towards the Church go pious people, Gathering where God's praises rise. Church bells calling:

Come, immortal souls, be wise! SIXTH HOUR.

Hear the Church bells, chiming, chiming, Chiming in with happy hours; Giving cadence to the rhyming Of life's pleasures, plans, and powers. Every heart is tuned harmonious,

Every gift finds full employ; And all measures, made euphonious. Thrill the thriving earth with joy.

Church bells chiming: Heavenly bliss hath no alloy.

NINTH HOUR.

Hear the Church bells, tolling, tolling, Tolling slow the measured tread. And the grief so hard consoling,

Of the mourners for their dead. Pains and pleasures closely mingle; Joy and grief alternate cease;

Pleasures, sorrows, double, single, While the soul's delights increase Church bells tolling: Paradise hath perfect peace.

SUNSET.

Hear the Church bells, pealing, pealing, Pealing sweet the spirit's calm, Stirring up devoutest feeling,

And the breaths that wake the psalm. In the West, the last rays shining,

Tint the gray and mellow sky, Saying, in the day's declining, "Rest remaineth by and by.

Church bells, pealing, Lift the thoughts and longings high.

NIGHT-FALL. Hear the Church bells, knelling, knelling, Knelling the departed day; To the sleepy myriads telling, This was Jesus' time to pray. Watch and pray; no mortal knoweth When the great Day shall begin, Which our full salvation showeth,

Where there is nor night nor sin. Church bells knelling:

Fail not that bright world to win; Good and faithful, enter in!

the wars and loves and adventures of Achilles shows a settled determination to bridge the everand Agamemnon and Hector, and those other widening span of years. The aged African, was full of compassion for the bodies of men, Greek and Trojan gentlemen, labor under the whilom content with a round hundred, now imputation of being mythical, and that many scholars have doubted whether any such place thereto. We had looked forward to the time as classic Troy ever existed. Prof. Schliemann, when the entire race of nurses and coachmen to however, does not think so. He believes that the Father of his Country should become ex-Homer wrote only the exact truth, and he has tinct. Vain hope! Age cannot wither them. spent a good many years, digging, to prove his though custom has somewhat staled their intheory. He dug down fifty-two and a-half feet, finite variety. Verily, the Washington nurse and he unearthed a fine lot of things, and thinks shall flourish in immortal youth, unhurt amid the he has proved his point. He has written 800 war of elements, the wreck of matter and the

The Rev. Dr. John Henry Hopkins has published a characteristic letter, giving some figures of Church growth in New York. His efforts were called out by a leading editorial which appeared recently in the Evangelist, giving figures relating to the growth, or rather the decline, of the Presbyterians, during the last fifty years. He starts with these items of comparison:

1831. 1881. Total population, 202,589 1,200,000 Presbyterian professed members, Church communicants, 7.135 18,950 3,044 26,859 He then brings out some striking facts. If the Presbyterian members had grown at the same rate as the population, they would now be 42,262. If they had kept pace with the growth of the Church, they would now be 62,910. They actually are, as given by this Presbyterian paper 18,950. Meanwhile, if the Church had grown in the same ratio as the Presbyterians, it would now have had bnt 8,084 communicants. If it had grown in the same rapid rate as that at which the population of the great city has been growing, it would have had 18,030 communicants. It actually has 26,839 communicants, or a large proportionate gain over the growth of population. And yet the Presbyterians are one of the largest denominations in New York. The Church, however, has become the strongest religious body in the community.

The really greatest prizes of English clerical life, from a pecuniary point of view, are the head-mastership of the great public schools. Those of Eton and Harrow are worth from \$25,000 to \$35,000 a year, and those of West- cently. As a lad of sixteen, he carried the colors minister, Rugby, Charter House, and Merchant Taylors are worth \$12,000 to \$20,000 a year, including the spacious abodes attached to them. The heads of colleges at Oxford and Cambridge do not, for the most part, receive nearly so much. The master of Trinity College, Cambridge has about \$15,000 a year; and the Dean of Christ Church, Oxford, who is also Dean of the Cathedral Church, over \$10,000. The next most lucrative position in Oxford is president of Magdalen, which is worth about \$10,000, Magdalen being a very wealthy college. The Provost of Trinity College, Dublin, has a separate estate alloted to him, estimated to be worth some \$20,-000 a year.

On the Greek festival of the Epiphany, an important and rather curious ceremony is performed at many villages along the Bosphorusat every hamlet which boasts a priest. Shortly before daybreak, the Bishop and clergy of the village, all in full canonicals, assemble on the scala, or quay. Then, amid the solemn and hardly melodious music of the Greek Church. begins the ceremony of the Benediction of the waters. As the sun rises, the Bishop throws into the water a cross; after which, plunge the is fortunate enough to obtain this cross, carries it in triumphal procession around the village, and receives, from the houses at which he stops, alms to remunerate him for his trouble and pious daring.

It is with alarm that we notice that, as we leave our country's birthday farther and farther Every school-boy knows, of course, that all behind us, the negro of longæval proclivities thinks nothing of adding ten or twenty year pages to tell us so; and, to sum up briefly his crash of worlds!-Transcript.

Lent, 1881. Written for the Living Church.

Mournful night is closing round me, Hushed the world's conflicting din; All is quiet, all is tranquil, But this restless heart of sin.

Wakeful now, I press my pillow, Watch the stars that float above; Think of One, Who for me suffered, Think, and weep for grief and love.

Flow, ye tears, 'though, in your streaming, Oft yon stars of His grow dim, Hallowed is the grief He wakens, Blest the tears that flow for Him. M. C. H.

Current Ebents.

Nihilism has overreached itself, and turned its cause backward twenty years on the dial of time, by the brutal killing of the Czar.---The Secretary of the Navy has bought a whaling ship, which is to be fitted out and sent in search of the Jeannette, which is lost somewhere in the neighborhood of the North Pole.----The publishers of Endymion (Beaconfield's last novel) have lost thus far, it is said, \$15,000. They paid the writer \$50,000 for his work.---The census-reports give a preponderance of nearly 112,000 women

over men in the United States. Some one claims this as a further proof of the Darwinian theory of the survival of the fittest. ----Gen. James Butler, of Holt Lodge, Kintbury, England, died reof his regiment through the battle of Waterloo. -A Mutual Aid Association for people about Pa. The plan is similar to Insurance Compadeath (as a bachelor) of one of their members. -The average age of the members of the new man Empire makes the population 45,194,172. -It is said that the postal card has decreased and allowing it to stand a long time. the sale of writing paper \$12,000,000 annually in

1871, in revising Luther's German Bible .---Girard College, Philadelphia, has an income of \$886,793.-Mr. John Bright's library is a nota-

the Mount of Olives, the people of Bethany have recently been making excavations. In so doing, they have laid bare dwellings of small size, having mosaic floors, and two very large cisterns, to-

gether with fragments of marble and columns. Though for the most part in various colors, the mosaics are rather crude.---M. Gillis, a wealthy merchant of St. Petersburgh, has offered a prize tionary is announced as shortly forthcoming.---between Peru and Chili.——A letter from a Protwar between liberals and Romanists will soon break out afresh. The London Times says that thirty-eight miles of new streets, on which houses are rapidly built, are annually added to the city of London. Such a huge city, growing at this rate, indicates the immense industrial and com-New York, says, "Utah should be dynamited." fore dishing. ---- The recent census shows that the number of colored persons in this country to each 100,000 white persons, is now 15,153; whereas in 1870 it was 14,528 to each 100,000. The colored people are thus increasing, though not in an alarming ratio.----The Supreme Court of California has decided that a wager on the result of a horse-race. is against good morals and public policy; and that no action can be maintained to enforce the payment.----The official head of all the dervishes of Egypt, has issued an order forbidding dervishes to cut and slash themselves with swords be added until the article is prepared. and knives, to beat themselves with iron balls, commands them not to eat snakes, swallow burn- process. ing coals, and crunch glass. He says that all purity of the Mohammedan Faith. Is not this arabic dissolved. religious intolerance, and an infringement of the of industrial education is to be introduced in con- will also remove stains from the clean, varnished nection with the Communal schools of Paris. furniture. Fifty workshops will at first be opened, and should the experiment succeed, others will be grease from washable fabrics. added to every municipal school in the city. Instruction will be given in a variety of handicrafts, health, and is endeavoring to recruit at Nice .--- wax rag, then scour with a paper or cloth sprink-Mr. Paul H. Hayne, the Southern poet, lives in led with salt.

The Household.

All communications for this Department should be ad dressed to THE HOUSEHOLD, 225 East 19th St., N. Y. City.

Miss Corson's Cookery for the Sick.

Broiled Oysters .- To broil oysters properly it requires a gridiron of fine wire, a regular oystergridiron. Take the oysters from the liquid, and dry them on a cloth. Then either butter the bars of the gridiron, or dip each oyster separately into melted butter, as you lay them on to cook. Put them very close to the fire, and broil one minute on each side. Serve on a hot plate with pepper and salt.

Broiled Steak .- Miss Corson broiled a beef steak, one inch in thickness, for 10 minutes before a clear hot fire, and it was shown to be rare done, and very juicy. She said 5 minutes more, that is, 15 minutes, would give it a medium broil, and 20 minutes would cook it well done. From the rare steak just cooked, she pressed the juice on to a slice of toast, thus making what she considered a valuable light food for a person just becoming convalescent. Never pound steak, Miss Corson said, or anything else. to make it tender. When she opened her cooking school in Washington, a beef merchant, in the kindness of his heart, sent her an invention of his own, and perhaps a patented one, thinking she would be much pleased with his method of making tough steak, tender. It was something having an irou surface covered with small sharp spikes, with which to puncture the steak full of little holes, by striking it heavily with the instrument. Miss Corson thought the only thing accomplished to be married, has been started at Homesburg, by this plan was to make openings in the steak by which the juice would escape, and thus be nies; each member pays an assessment on the lost; and that it failed entirely in its design to make the meat more tender. Tough steak, she said, could be made tender, by soaking it on a Cabinet is 51.----The recent census of the Ger- platter with one tablespoonful of vinegar, three tablespoonfuls of salad oil and a little pepper,

Bread Panada.-Take a cup two-thirds full the United States. ---- And now it is announced of grated bread crumbs from the centre of the that the revised New Testament will not be pub- loaf, add a cup two-thirds full of water, put it on lished until May. It is not generally known that the fire and let it come to a boil. Then remove a German Commission has been engaged since and add a tablespoonful of wine, a tablespoonful of sugar, and a very little nutmeg.

Properly cooked, nothing can be more wholeble feature in his modest home. Twelve hun- some or more inviting than a good, well-made dred volumes were bought for him at a cost of stew. Joints or portions of meat that are tough, \$25,000, by his admirers, after the Corn Law and usually discarded, by skilful stewing can be League had fulfilled its mission .---- It is said made tender and digestible. The secret of good that De Lesseps, the indefatigable advocate of stewing consists in taking care that a very small the Isthmus Canal, is a poor man, living in an quantity of water is used, and that it is put over apartment-house in an old-fashioned street in a very moderate fire, just enough to keep up a Paris. — The richest man in Russia is said to moderate simmering, and that the heat never rises be Baron Stieglitz; his fortune amounts to 80,- above nor sinks below that state. A tablespoonmore zealous of the inhabitants. The one who 000,000 roubles (about \$60,000,000).--Beyond ful of vinegar put into the water, will not affect the taste, and makes meat tender.

No good stew, for an early dinner, can be made the same day it is to be eaten. Cut the meat in small pieces, and put them in the stew-kettle. If of fresh meat, uncooked, just cover all with boiling water, or better still, if convenient, with hot broth or stock. If of salt meat, cover with cold water, cover the stew-pan closely, and set over of 1.000 florins for the best expositions of Kant's the fire, where it will heat gradually. Keep it views on the "Ideality of Time and Space." All there for seven hours, but never allow it to reach the attaches of the LIVING CHURCH are extreme- the boiling point. After cooking thus for severly busy now, so some one else will have to take al hours, turn the stew into an earthern dish, and the prize. ---- A new edition of Worcester's Dic- leave it uncovered until the next day, unless wanted for a late dinner. When cold, remove all The details of the Boer victory show that the the fat, and add such seasoning and vegetables as British were beaten by the superior skill and may be desired. If agreeable, an onion, cut up generalship of their opponents. Gen. Roberts fine, gives a good flavor to the stew. A little to. has gone to them with overtures of peace. ___En_ mato catsup, a few celery stalks, one carrot cut gland, Italy, and France have agreed to mediate fine, half a dozen tomatoes, will make it very acceptable. A skilful combination of seasoning is estant in Belgium, states that the slumbering of the greatest importance in all cooking, but the kinds of vegetables in stews, must depend on the tastes of those who are to eat them. When the seasoning and vegetables are added, let the stew cook slowly, but only long enough to cook the vegetables. Bread dough, with enough shortening rolled in to make it tender, after it is raised mercial thrift of Great Baitain.----A new word sufficiently for bread, and then set down to rise has been added to the English language. It is again very light, makes excellent dumplings. "dynamite" as a verb. Dr. Howard Crosby, of These should be put in about twenty minutes be-MRS. H. W. B.

plying their physical needs. "Children, have ye here any meat?" Such a question as this is of wondrous comfort to us who feel the necessity for human sympathy.

The humanity of our all-pitying Lord must touch us to-day; yet we shall none the less say fervently: "Of a truth He is indeed that Prophet that should come into the world!" F. B. S.

The Feast of the Annunciation. Written for the Living Church.

Some call the 25th of March "Lady Day." We celebrate then the Feast of the Annunciation, or the Visit of the Angel to the Blessed Virgin Mary, poem is represented as taking place. with the wonderful tidings that she was to be the Mother of our Lord.

It is said that the earliest worship of the Virgin the descriptions of the poem. was carried into Arabia, toward the fourth century, by some Thracian and Scythian women who had a very slight knowledge of Christianity, and mingled with that little, many of their pagan ideas and superstitions.

They paid homage to the Blessed Virgin in prayers, and processions, and sacrifices and. among other ceremonies, offered, on a carriage consecrated to her service, small cakes, called "Collyridians," from the Greek "Kollyris."

In the sixth century the Christian Church began to celebrate festivals in her honor. We retain only "the Purification," and "the Annunication."

No wonder that all along the centuries the children of God have dwelt with emotions of deepest gratitude upon the announcement of the angel to the pure Virgin! No wonder that artists have loved to paint the sublime picture, and that pious travellers view with rapture these faint mages of a glorious reality.

Thoughts of the Incarnation should till us with grateful joy. Our Lord, made Flesh and dwelling among us, that we may be lifted up to the divine union and communion ! What condescension ! What humility ! What love !

Ludovico Carracci, an Italian of the sixteenth century, represents the Annunciation in two colossal figures, in the Cathedral at Bologua. The angel is clothed in a light dress and, by an unhappy distribution of drapery, his right foot seems to stand where his left belongs, and vice versa. Near at hand this is not observed, but as. soon as the large scaffold was removed, the artist perceived his fault, and the bitter criticisms of his enemies, and his chagrin at his mistake, caused his death.

It is an impressive lesson to those who attempt to put before us the things of heaven. There should be the most careful study and revision, lest some distortion meets us, when eye and heart ought to feast only upon a divine beauty.

conclusions, they are these:

First. The position of the Hill of Hissarlik answers nearly all the demands of the "Iliad," as to the topography and scenery of the surrounding country, in which the action of the

laid bare, correspond to a remarkable extent with

Third. The place bears the strongest evidence of having been destroyed by a great conflagration; and, in this respect, furnishes peculiar evi-dence of its identity with the city which Homer describes as having been given to the flames by the victorious Greeks.

Fourth. The ten treasures of gold and silver found in or near the principal house, prove the erto unsuspected primrose is "a corollifloral dicocity to have been the residence of a powerful tyledonous exogen, with a monopetalous corolla and wealthy chief-such an one as Priam is described to be in the poem. These treasures af-ford good ground for the ephithet "City of Gold," so frequently used.

Fifth. The archæological remains of all kinds found in such abundance, are such as naturally belong to the age which can fairly be assigned to this third stratum of the excavations, and correspond with great exactness to the descrip-tions of the "Iliad." Sixth. The historical testimony, to which al-

lusion has already been made, is strongly corroborative of the disclosures made by the exca vations at Hissarlik. It is not likely that Xerxes would have visited Novum Ilium to make libations to the heroes slain in the Trojan war, or that Alexander would have come thither to offer sacrifices to Priam when on his way to the East, if the traditions which connected Novum Ilium with the Troy of Homer, had not been well founded and universally believed.

I would have gone; God bade me stay; I would have worked; God bade me rest; He brake my will from day to day, He read my yearnings unexpressed, And said them nay.

Now I would stay; God bids me go; Now I would rest; God bids me work; He breaks my heart tossed to and fro, My soul is wrung with doubts that lurk And vex it so.

I go, Lord, where thou sendest me: Day after day I plod and moil: But Christ my God, when will it be That I may let alone my toil And rest with Thee?

A good Methodist asked John Wesley what he thought as to his marrying a certain woman, well known to both. Wesley advised him not to think of it. "Why," said the other, "she is a Second. The structure and arrangement of member of your church isn't she?" "Yes," was the ruins of the third stratum which have been the reply. "And you think she is truly a Christian woman?" "Yes," said Wesley, "I believe she is." "Well then, why not marry her?" "Because," replied Wesley, "because, my friend, the Lord can live with a great many people that you and I can't."

> It is very sad to learn late in life that the hithand a central olacenta." Professor Huxley is responsible for unearthing this scandalous fact.

Which was Which?

The Boston Transcript had in its Christmas supplement an amusing series of poems, imitating the great poets of the time, and purporting to be their work. We copy the one called "Companion Pictures, by J. G. W-r." Ι.

Fast she stepped through the rain, and well And proudly she held her umberell. Never a thought she kept in her mind Of the days when her fathers with words unkind Were driven away from the meeting-house, And bidden in darkness their glim to dowse. And she was graceful, and fair, and strong, And her hat was Derby, her ulster long.

II.

Dark was his eye and proud his mouth, And browned his face, the son of the South. Deep in his heart he held the thought Of the father who had with Jackson fought. Who had thought with Lee and voted, too, As those heroes dead would have had him do. And he was slender and small and strong; And his hat was Derby, his ulster long. III.

Down the street with steady tread, He behind and she ahead; Past they walked in the driving rain, Up and down and up again; Past and straight they walked. Ah ! well-Which was which no eye could tell.

a rough cot of pine boards, on the Georgia railcompletely isolated from the social and artistic failing bug remedy. world, he devotes his life to literary work.----M.

Jules Ferry has created a library for patients, in every hospital in Paris. It is intended to extend the system throughout France.

The American Rural Home gives us the following hints:

Fish may be scaled much easier by just dipping into boiling water about a minute.

Salt fish are quickest and best freshened by soaking in sour milk.

Milk which has turned may be sweetened, or rendered fit for use, by stirring in a little soda. Salt will curdle new milk; hence in preparing milk porridge, gravies, etc., the salt should not

A tablespoonful of turpentine boiled with your or howl themselves into epileptic fits. He also white clothes, will greatly aid in the whitening

Boiling starch is much improved by the addisuch rites are inconsistent with the simplicity and tion of sperm, or salt, or both, or a little gum

Kerosene will make your tea-kettle as bright as natural rights of man? ---- An extended system new. Saturate a woolen rag and rub with it. It

Cold rain water and soap will remove machine

Beeswax and salt will make your rusty flatirons as clean and smooth as glass. Tie a lump and every child will thus have the means of start. of wax in a rag, and keep it for that purpose. ing in life. ---- Rosa Bonheur is in very poor When the irons are hot, rub them first with the

Blue ointment and kerosene mixed in equal road, about twenty miles from Atlanta; where, proportions, and applied to bedsteads, is an un-

When clothes have acquired an unpleasant odor, by being from the air, charcoal laid in the folds will soon remove it.

Максн 26, 1881.

FOR THE CHILDREN.

should I ask her?"

would be right.'

to see.

child.

her hatred for Pincher.

to see him to-morrow."

Judy boy, Minnie ?"

work.

Why Some Birds Hop and Others Walk?

A little bird sat on a twig of a tree, A swinging and singing as glad as could be, And shaking his tail, and smoothing his dress, And having such fun as you never could guess

And when he had finished his gay little song, He flew down in the street and went hopping along,

This way and that way with both little feet, While his sharp little eyes looked for something to eat.

A little boy said to him: "Little bird, stop, And tell me the reason you go with a hop. Why don't you walk, as boys do and men, One foot at a time, like a dove or a hen?"

Then the little bird went with a hop, hop, hop; And he laughed and he laughed as he never

would stop; And he said: "Little boy, there are some birds that talk.

And some birds that hop, and some birds that walk.

"Use your eyes, little boy; watch closely and see What little birds hop, both feet just like me, And what little birds walk, like the duck and the

hen, And when you know that you'll know more than some men.

"Every bird that can scratch in the dirt can walk; Every bird that can wade in the water can walk; Every bird that has claws to catch prey with can walk:

One foot at a time—that is why they can walk.

"But most little birds who can sing you a song Are so small that their legs are not very strong To scratch with, or wade with, or catch things-

that's why They hop with both feet.* Little boy, goodbye.

*The exceptions to this rule are rare. The rule is renerally correct, and so simple as easily to be remgenerally embered.

-L. J. BATES in Wide Awake.

Bible Studies.

NO. VIII. Written for the Living Church.

A town in ancient Palestine, on the north-west side of a beautiful lake. At one time the home of the greatest King that take it?" ever trod this earth. At present, it is but a mound of ruins; so surely was fulfilled the woe pronounced against it. It used to another lame boy sent it him; perhaps that have a mixed population, with a peculiar dialect, a broad and rustic tone, affecting, not only the pronunciation of letters, but of words also, so distinguished by it. The inhabitants were turbulent and rebellious gave much trouble to its Roman rulers. Once, the city had been exalted very high; afterwards it had a dreadful and final same name. The Jews had a House of boy is so good. He was lying on the floor to me?" Worship in the place, and our Lord Jesus all alone, and he said the pain was very sometimes taught in it.

Tell me the name of the town, and of the Great King who once lived there.

F. B. S.

Stories on the Catechism.

By C. A. Jones.

He Ascended into Heaven, and sitteth at the Right Hand of God the Father Almighty, from thence He shall come to Judge the Quick and the Dead.

THE LIVING CHURCH.





House

Offices: 83 Madison St., (opp. McVicker's Theatre Hours: 9 to 4. CHICAGO.

The BEST COMPOUND WASHING CLOTHING and everything else, in Hard or Soft Wa-Saves Labor, Time, and Soap, amazingly, and is of great value to housekeepers.

A LESSON LEARNT. -CONCLUDED.

through that May day Ernest thought to hear our prayers. And that is not all; dered when he should see her again. piece of pudding; and do you know I that was right." "She'll bring Pincher soon, I daresay," he went in and gave it to her. She has been Mr. Villiers ma we have been good, we shall be quite aud sister died." happy."

there was a sharp altercation outside the

window. "I tell you I will not have you go into strange houses. I'll write to your uncle about you go into strange houses. I'll write to your uncle window. "What have you done?" she said; "go home, you naughty little wilful thing; and I hope Miss Ford may give you wondow wond about you.'

The voice that spoke these words was loud and sharp; and for answer there came reason of the unusual violence; but Minnie Minnie's clear ringing tones: "I don't did not go near Ernest again for days, care if, you do; I will go and see the sick indeed weeks and weeks passed before they little boy, and take Pincher to amuse him ; met. father and mother would have let me go; and you have no right over me, you don't belong to me, no one does, and I'll run of; scarlet fever in its most malignant

away if I may not do as I like." It was very naughty of Minnie; Ernest knew that it was; but he could not help laughing as he saw the child lift Pincher up

"There; didn't I get rid of her beauti-take the pudding to the little sick girl. fully," said Minnie triumphantly, as she bounded in through the window; "now he to Church. Poor little girl, she was too shall go through all his performances, and miserable to join in the Service ; only when

he'll make you ever so much better.' This story is not about Pincher, and we cended into Heaven, and sitteth at the have not time to enlarge upon his perform- Right Hand of God the Father Almighty, ances. He begged; he lay down as though he were dead; he shouldered a stick; he danced, what was supposed to be a horn-first talk with Ernest, when he had told her pipe; all with equal skill and obedience; of Jesus going from earth to show us the and all Ernest asked was that he might see way to His Bright Home above; and she pliable as new. both the little dog and his mistress again wondered whether Ernest thought about it

soon, "Yes," answered Minnie; "I'll come, in spite of old Ford, see if I won't." Now Ernest, irritable though he was, had been taught to obey those set in authority over him; and he looked up into Minnie's face and said, "Wouldn't it be better to ask her to let you come?" Minnie opened her eyes wide with as-Minnie opened her eyes wide with as-

Canada. All information about Rates of Fare, Sleep-ing Car Accommodations, Time Tables, &c., will be cheerfully given by applying to

JAMES R. WOOD, General Passenger Agent, Chicago. T. J. POTTER, General Manager, Chicago.

REPAIRS FOR STOVES manufactured at Troy, Al-bany, Rochester, Cleveland, Cincinnati, and else where, at W. C. METZNER'S, 127 WestHandolph S., Chicago, 111.

FANTS

New York.

S

The Woman's Missionary Guild of St. Mary's works outside the bounds of the parish. It raises \$300 a year to support St. Mary's Bed, in St. John's Hospital of the Church Charity Foundation, of Long Island, has sent off a valuable missionary-box during the past year; and been of material assistance to Sister Julia of the Hospital, in furnishing much needed bed and table linen, and other useful articles.

The Parish Guild of St. Mary's has for three years undertaken the decoration of the church, which is one of the most beautiful in the city. Efforts are being made by it to raise the salary of an assistant minister for the beloved and overworked Rector, the Rev. Dr. D. V. M. Johnson. Two dormer windows have lately been placed in the roof of the church by them, increasing the light and ventilation.

St. Mary's, Chapel, Park Avenue and Skillman street, is doing a very successful work. Twelve years ago, it was begun in a room over a stable in Graham Street, with six Sunday-School scholars. There is now a Sunday Service; a Sunday-School of three hundred members, with a good-sized Sunday-School library; a Mother's meeting on Thursday evenings; and a sewing-school of one hundred scholars and seventeen teachers, on Saturday afternoons. The latter has done much in supplying garments for the poor. The children are taught to sew, not only for themselves, but others. Boxes of clothing have been sent to Bishop Whipple, for the Indian missions of Minnesota, and an offering has been made toward supporting a sick child in St. John's Hospital.

The mention of St. John's Hospital reminds us of the chancel window, which it is proposed by the friends of the late Rev, Dr. Diller, of St. Luke's, to put into the chapel of the new hospital building, as a memorial of him. Offerings intended for it should be sent to the Treasurer of the Hospital, Mr. W. H. Fleeman, 15 Water Street, New York, properly designated.

Mr. and Mrs. R. P. Flower have presented the Rev. Dr. Morgan, of St. Thomas' Church, New York, with the sum of \$35,000 for the erection of. a building back of the Chapel in East 59th street, to be designated St. Thomas' House, and to serve as a head-quarters for the numerous Charities of the parish. The building will be a memorial to their deceased son, Henry Keep Flower. Lots have already been secured. Philadelphia brick will be used in the construction, with stone trimmings. It is to include a lecture-hall, reading-room, and library rooms for charitable and missionary societies, for Sunday-School, and for a day-school for poor children. This is another step in the direction of thoroughly organized missionary work, which, year by year, increasingly characteristizes the Church in New York. Few cities in the land have so much relative poverty and wealth. But far beyond any of the religious bodies around her, is the Church grappling with the situation. Hardly a parish of wealth exists, that has not its Mission-chapel for the poor. And these chapels are, as a rule, not only well built, attractive, and well-appointed in all respects, but are usually the centre of very practical reformatory and missionary energies. Sunday-Schools and day-schools are everywhere; but often, night schools as well, drawing-classes, social clubs, sewing classes, mother's meetings, employment societies, reading rooms and free libraries. Trinity Church comes in with her helping hand, to keep open churches once strong, but deserted of their former wealthy parishioners, who have "moved up town," While Methodists, Presbyterians, and others have seen scores of old down-town churches torn down to be replaced by tenement houses, the Church has held her ground, and even increased her accommodation for worshippers, re-adapting these old centres to their new surroundings, so that she is now in all but indisputable occupation of the field. Such remarks as those of Dr. Cuyler, recently referred to in the LIVING CHURCH, seeming to imply that the Church in the metropolis ministers exclusively to the wealthy and the cultured, are the reverse of the facts. Costly churches are naturally the first to attract observation. But the day has gone by when a Protestant body, whatever its name or strength, can afford to look with patronage upon the working energies of the Church in New York in the matter of her ministries to the poor. It looks as though Mr. Graham's visit to our shores was to result in the formation of an American Church Temperance Society on the same common sense, practical basis, as the Society of the Church of England, of which he is a Secretary. At the meeting at Grace Hall, New York, to which we called attention in the last number of the LIVING CHURCH, definite action was taken in that direction. The pro tempore committee appointed, includes the names of the Rev. Drs. Potter, Beach, Wildes, Davenport, McKim, Huntington and Williams; and the Rev. Messrs. Langford, De Costa, Tracy and C. B. Smith. It is intended to request the Presiding pleasant and attractive place of worship. Bishop to act as President of the Society, and the Bishops of the various dioceses, as Vice Presidents. Diocesan branches are contemplated, which will appoint one clerical and one lay representative each, to act on a Central Executive Committee.

ing, when ex-Secretary Schurz delivered an address on the topic of the Government's policy towards the Indians. He was followed in brief Church, Brooklyn, is engaged in various good speeches by General Miles, Bishop Hare of Niobrara, the Rev. Dr. Henry C. Potter, and others. The difficulties in the way of an ideal management by the Government, in the face of a pushing and ever encroaching white immigration, were fully dwelt upon. All the speakers, however, were emphatic in condemnation of the results that had followed; and fully admitted that the Indians were capable of education and civilization, and that this was the only true solution of the Indian problem. Earnest appeals were made (especially by Bishop Hare) for a more

Christian treatment, and for the substitution-in fact as well as in theory—of the policy of giving the Indians implements, and gradually turning them into farmers.

On Friday night, quite a different subject at Cooper Institute, to protest against the filthy city, has given rise, during the present. season, to something very like a revolutionary movement. The best and soberest citizens came out in force; and the great assemblage overflowed into the street. No such excitement has been manifested since the uprising that overthrew Tweed's "Ring." An influential citizen's committee was appointed, and, if necessary, further mass-meetings will be held.

On Sunday last, the third in Lent, the Bishop of New York administered Confirmation to a class of sailors, at the Floating Church, at foot of Pike Street, of which the Rev R. J. Walker is the Missionary. The church is one of those under the charge of the "Protestant Episcopal Chnrch

Missionary Society for Seamen, in the City and Hall, Kenosha, under the care of the Sisters of Port of New York.' Bishop Littlejohn is due in Brooklyn on Sat-

urday in Passion Week; and his appointments, beginning with the following day, are already in to face the storm on foot through snow to the print. On Palm Sunday he has arranged to be waist. He became chilled, and fell exhausted in

Monday in Holy Week, and at St. Marks, E. D. his house. He was found by the merest accident, Rev. A. M. Haskins'. Dr. D. V. M. Johnson, of St. Mary's Brooklyn, home the other way. By getting the help of a has secured the services as Assistant, of the Rev. M. Washburn, who joyfully comes back from the "Reformed Episcopalians," to his mother, the Church.

On Tuesday evening, March 15th, Professor Short of Columbia College, lectured before the students of the General Theological Seminary, on "The Vulgate." The same evening, an interesting lecture on the Obelisk, with illustrations was given in Chickering Hall, by Commander Gorringe; also a most enthusiastic meeting was held in Association Hall, in regard to educating the Indian youth of our country.

At St. Luke's, East Greenwich, R. I., every Sunday afternoon in Lent, is devoted to the young people of the parish, a Service being held especially for them, with the regular Evening Prayer, and an address adapted to the youthful A very beautiful Service it is, and, as is always comprehension; though we of mature years feel the case there, was admirably rendered, and with ourselves peculiarly profited by the more simple presentation of those truths which never lose their sublimity, whatever the garb in which they | was pronounced by the Bishop. appear to us. These Services are attended with marked success, the Sunday School being fully Service, was densely crowded; large numbers of represented, and the adult portion of the con- persons being forced to stand in the aisles, and

Chicago.

The last great snow-storm had its effect on the movements of the clergy as well as of other people. Canon Knowles, of the Cathedral, Chicago, who went to Naperville to attend a funeral, was caught by the snow-storm, and prevented from returning on Sunday. The Cathedral choir, however, went on with the Service (save the Holy Communion, of course), and so showed the value of training and persistent work. The Bishop, who was elsewhere engaged, and could not fill the gap either personally or by proxy, was much pleased at this evidence of the reality of the Canon's work as precentor.

The Rev. A. A. Fiske, of Harvard, Ill., passed Saturday and Sunday in a snow-drift at Palatine, Ill., the depth of which was twelve feet. The fury of the storm was indescribable. The wind

blew thirty-five miles an hour. Mr. Fiske, and claimed attention. A mass-meeting was held an hundred and fifty others, turned out to shovel the snow away, but without much effect, as the and unhealthy condition of the city streets, snow was higher than the roof of the coaches. which, always a burning topic in this ill governed Men waded through snow over their heads to carry baskets of provisions to the passengers. After superhuman exertions, they reached another train, and pulled through, reaching Chicago on Monday. Our readers may gain some further idea of the severity of the storm by the following

from a daily paper: "The train left Sterling at 6:40 A.M. on Saturday, and remained in the drift near LaFox over fifty-three hours, arriving in

Chicago, late on Monday afternoon. Mrs. Hill said that during Saturday night it was necessary to shovel the snow from about the top of the stove-pipes, in order that the smoke might escape. There were forty passengers on board." From this paper we learn that our dear friend the Rev. Lucien Lance, the chaplain of Kemper

St. Mary, left the seminary late in the afternoon to return to his residence, less than a quarter of a mile distant. To reach home he was obliged at Holy Trinity, and at Grace Church; and on trying to breast a drift only a short distance from

> by a man stumbling over him in going to his own neighbor, they carried the clergyman to his house, and after considerable effort restored him to consciousness.

On the evening of the third Sunday in Lent, at the Church of the Ascension, Chicago, the thirty-one persons for the Laying on of Hands. The female candidates, of whom there were seventeen, were dressed in white, and wore white veils. The Service was peculiarly solemn and color, and design of impressive; and the Bishop's sermon on the Grace of Charity (1 Cor. xiii) was one of the most powerful, earnest, and eloquent presentations of the subject, to which it has ever been our privilege to listen.

Aside from the Office of Confirmation, the Service upon this occasion was the Choral Vespers usual at the Ascension on Sunday evenings. great reverence. The Office closed with the singing of the Magnificat, and the Benediction

The little church of the Ascension, at this

MARSHALL FIELD & CO., State & Washington Sts.,

Desire to call the attention of their customers to the new make of

Bonnet Duchesse Black Silks!

These goods are manufactured by the world-renowned C. J. Bonnet & Co., and are 21 inches wide, this being the first time that they have made them in this width.

We have ten grades, from \$1.25 per yard upwards, so that any one wanting a good Black Silk can now get it at the price ordinarily asked for an inferior article.

We are the sole agents for the West. Please call and examine them.



The Executive Committee of the Church Congress met at the Bible House, a few days ago. The Rev. Dr. Wildes, the General Secretary, read a letter from Bishop Clark of Rhode Island, suggesting the city of Providence, for the next Congress. It was decided to accept the invitation; and Tuesday, Oct. 25th was fixed upon as the day for the beginning of the sessions.

Two important public meetings were held in New York, last week, On Tuesday, Association Hall was the scene of a very influential gather-

gregation showing their interest by their pres- | many being obliged to go away without gaining ence. Since the good old custom of catechising admission.

the children in full Church before the congregation, has fallen off in many of our parishes. there has also been a sad defection in the attendance of the Sunday scholars at Morning and Evening Prayer. It is delightful to see an awakening in this direction. No Sunday School exercises ought ever to be allowed to take the place of the stated worship of Almighty God, in His House of prayer and Praise.

On Tuesday evening, March 8th, a number of people gathered in the chapel of Grace Church, Cleveland, (Rev. Geo. W. Hinkle, Rector), to form a Free and Open Church Association, as auxiliary in Ohio to the parent Society, which is at Philadelphia. About 25 names were handed in, and the following officers were elected: President, Rev. J. A. Bolles, D. D.; Vice-President, E. W. Palmer, Esq.; Secretary, W. H. Foote, Esq.; Treasurer, Rev. J. Sidney Kent. Executive Committe: the President, Vice-President, Secretary and Treasurer, ex officio, and Rev. Geo. W. Hinkle, Charles P. Ranney, Esq., and Mrs. R. P. Spaulding. Meetings are to be held monthly.

Si Mary's Church, Cleveland, (Rev. J. Sydney Kent, Pastor), has been painted a light gray. The window and door casings and corner mouldings being in deeper color, the church has a very clean, neat appearance. The change from the old yellowish brown tint, is as pleasant as it is marked. By Easter, several little improvements which were not attended to in the recent hurry of re-opening, will have been effected; and then, both inside and out, S. Mary's will be a very

"Pretty Soon it will be Spring."

[In response to our allusion in a recent issue F. B. S. sends the following.]

Better be a poet With an *ideal* Spring, If the frost-god cheat us Of the real thing!

Better see the roses 'Mid the ice and snow, If the June-time blossoms

Threaten to forego. Better feel the sunshine

With our spirit sense, If the mortal body Miss its radiance.

Let the Winter linger On its tardy wing; True-born poets revel In perpetual Spring!

Minnesota.

Correspondence of the Living Church

A Missionary Society has lately been organized among the students of Seabury Divinity School, for the purpose of enkindling missionary zeal and devotion, by the communication of missionary intelligence from workers in the field. The Faculty give every encouragement to it. It is called after the founder of the institution, the sainted Breck, and is a graceful appreciation of his memory. On March 1st, the first monthly meeting was held, all the Faculty and students being present. The Warden, Dr. Chase, congratulated the Society on their choice of name, and gave assurances of the hearty sympathy of the Bishop and Faculty in this good work. Prof. Kedney then spoke of the advantage of knowing something of the present working of the Church, and expressed the anxious interest that every teacher must feel, in the success of his pupils. Prof. Nelson spoke of the divine vocations of men, and showed how the missionary spirit is the embodiment of all. Prof. Humphrey spoke of the importance of a Missionary Society for a Divinity School. Rev. Mr. Ashley, deacon and student, read an interesting paper on 'Indian Missions." Mr. A. had labored in Bp. Hare's jurisdiction, and expects to return when he has completed his course. Rev. Mr. Graham gave a clear digest of the Church's plan of Domestic Mission work. Extracts were then read from the correspondence of several missionaries in the field, who had graduated at Seabury, and who were engaged in Mission Work.

The clergy of Minneapolis have formed a clericus for mutual association and conference, to meet monthly at each others' church and study, for a Communion Service, and a discussion of appropriate subjects. The first Service was held at Gethsemane, on Wednesday in Ember-Week; and, after the celebration of Holy Commuion, "The Devotional Life of the Clergyman" was considered. These brethren have also issued a joint Lenten Pastoral to their people, and have united in maintaining a Litary Service at mid-day, for business men, daily during Lent, in a convenient room, in the business portion of the city. Daily sermons are held in most of the churches, with good attendance.

A new parish is about to be organized in St. Paul, with Rev. Henry Kittson as Rector. A Sunday School has been gathered, and a lot purchased; and a chapel will be erected at once.