

# The Living Church.

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

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CHICAGO, SATURDAY, OCTOBER 14, 1882

WHOLE No. 206.

## EDWARD BOUVERIE PUSEY.

From the London Evening News.  
Lay him to rest! the leader and the last  
Of that God-gifted few whose fervor thrilled  
Through men's dead hearts, and woke again the  
Faith,  
Well nigh forgotten by the sons whose sires  
In fortitude fast holding, fearless dared  
The dungeon dark, the bloody stripe, the flame  
That fitted them the glorious crown to wear  
Which spanned or saint's or martyr's pallid brow  
In the dim dawning of the Christian morn.  
Up he arose, as Michael came of old,  
With Reason and Tradition's two-edged sword  
Firm grasping in his hand, and slew the fell  
Demons of doubt who all too thickly swarmed  
Around the Rock of Ages, and besieged  
The citadel, in which all prostrate lay  
Stout Christian souls abungered and athirst  
For Angels' food and Heaven's own waters pure.  
Lay him to rest! and let perpetual peace  
Be his last requiem. No task remained  
Which he could do; and unto others be  
His legacy of labor who erst bore  
The bitter taunt and gibe, the world's cold scorn,  
Ere triumph sealed the virtue of his cause.  
For fifty years—save one—his patient zeal  
Brought blessings out of tears, and when at last—  
As though to typify his wondrous work—  
The "perfect number"—seven—seven times is told,  
'Tis meet and right his spirit should have fled.  
Lay him to rest! and let no grudging tears  
Go with him to the grave. Above his clay,  
Bareheaded, side by side, stand friends and foes  
In one sad, sweet communion of regret.  
Remembered are his works, his deeds remain,  
A monument immortal of his fame;  
And midst that grand Cathedral's cloistered dead  
Lie none more worthy of the victor's bay  
Than he whose heart and intellect rebuked  
The lies of history and the demon Doubt.

## The Bishop of Rochester.

### In Omaha.

The Lord Bishop of Rochester arrived in Omaha on the 5th of October, with Mr. Robert Graham, the eloquent Temperance Evangelist. They were the guests of the Bishop of the Diocese, at "Overlook," the Episcopal residence on the Hill in the suburbs of the city.

His lordship first visited Brownell Hall on Thursday morning, and made a pleasant little address to the girls, which very much delighted them. In the afternoon at 3 o'clock, an informal conference on the subject of the methods and plans of the Church of England Temperance Society was held in the Cathedral Chapel. Many of the prominent citizens of Omaha were present, and explanations were made by both of the distinguished advocates of temperance in reply to questions from Bishop Clarkson, Rev. John Williams, Chancellor Woolworth and others. The whole subject was thoroughly ventilated and discussed, and objections made and answered. Mr. Graham said it was the most interesting conference they had had anywhere on the subject.

On Thursday night a large public meeting was held in the Cathedral Chapel, and most admirable and effective addresses were made by the Bishop of Rochester, and Mr. Graham. The Bishop of the Diocese presided and introduced the speakers, who gave a short account of the work of the Church Temperance Society in England. At the close of the meeting resolutions of thanks to the distinguished gentlemen were offered by Canon Doherty, and also one approving of the methods and objects of the Society, and pledging the Churchmen of the Diocese to take an active interest in the work. The Bishop then appointed a committee to correspond with Mr. Graham and procure the necessary forms and papers for the organization of a Church Temperance Society in the Diocese, and in each parish in the Diocese. The consideration of the subject will also form a part of the business of the Joint Convocations of the Diocese at Lincoln on the 10th and 11th of October.

The Bishop of Rochester expressed himself as highly pleased with the architectural beauty and proportions of the new Cathedral at Omaha.

### In Chicago.

The Bishop arrived in the Western Metropolis on Saturday. He was the guest of Bishop McLaren.

On Sunday morning His Lordship preached to a crowded congregation in St. James' Church. He chose for his text, Am I not free?—I. Cor. ix. 1. As free, and not using your liberty for a cloak of maliciousness, but as the servant of God.—I. Peter i., 16, and for nearly an hour held his listeners in rapt attention. A full report of the sermon will be found in our next issue.

On Monday, at 11 A. M., more than twenty of the clergy, including the Lord Bishop of Rochester, and the Bishop of Illinois, held a conference at the Tremont House. The Rev. Dr. Hawley, of Brainerd, Minn., was also present. At the request of Bishop McLaren, the Rev. Dr. Locke, Dean of the North Eastern Deanery, took the chair, and a conversational discussion followed upon the principles of the Church of England Temperance Society; some preliminary arrangements also were made for the proposed evening meeting. The Lord Bishop of Rochester, Mr. Robert Graham (Secretary of the Society), Dean Locke, the Rev. R. A. Holland, and others of the clergy were the speakers.

At 1 P. M., a magnificent luncheon was served in one of the Club Rooms, the Bishops and Mr. Graham being the invited guests of the clergy. From first to last, this gathering, with its very pleasant *anale*, was a grand success, and was greatly enjoyed by all.

On Monday evening a large and enthusiastic meeting was held in the Methodist Church Hall. Besides nearly all the city and suburban clergy, very many of the most influential laymen were present.

Bishop McLaren presided, and expressed the gratification he had in being present with the clergy and so many of the laity to contemplate a subject the importance of which weighed upon them as a tremendous burden. If they had not presented themselves in a public capacity thus heretofore, endeavoring to enforce the claims of temperance upon their respective parishes and congregations, it had not been because they had not felt the Church had no voice to utter and no message to give to intelligent men whose minds were well balanced, and who desired to promote the moral welfare of the community by measures drawn from the storehouse of human experience, to advance the interests of temperance, and to suppress the tide of drunkenness. He advocated the cultivation of that self-denial and the practice of the divine given law of sacrifice of which they heard on Sunday in St. James' Church from their right reverend guest. As to the grave matter of prohibition, he said it seemed to him that every measure of moral reform in any community must be governed by an analogy of the divine methods by which good is sought to be done in an evil world. The commandments of God were prohibitory, but not in such a sense as to rob the individual of his free will. The divine idea of prohibition was by regulation. He introduced the next speaker as a distinguished prelate who loved America, as was shown by his repeated visits to our shores, and whom America by personal contact had learned to respect.

The Bishop of Rochester commenced by apologizing for any liberty he might be thought to take in his remarks, and said he did love this country. This was the sixth time he had crossed the Atlantic ocean, and he hoped to cross it a great many times more, for he could honestly say he never left the country without feeling widened and strengthened and exhilarated by what he saw and learned here; and his audience could be sure of this. If they in their secret hearts were proud of England, the people in England were proud of them. With a humorous reference to the extent of the country, the fatigue of a railway journey from Denver to Chicago, and the somnific effect of a perusal of one of his own sermons, he entered upon a eulogy of the greatness of Chicago. Taking advantage of the freedom of the platform of the country, on which a stranger was as free to express opinions as one of its own sons, he intimated that Chicago was not quite a paradise, while containing 3,500 licensed liquor shops, and that there was room for social and, perhaps, moral improvement. Generally, his remarks dwelt upon the intemperance in England, where, in one year, £175,000,000 was spent in drink, and drawing probabilities of similar conditions here. In St. Louis an old man had told him that he had seen that city wasted by fire, pestilence and war, but the ravages of drink there were greater than all three. He repudiated all sympathy with those who denied the right of anyone to enjoy a harmless use of alcohol in any form, or who uttered violent condemnation of the liquor-dealer and his business; but thought there were things which everyone could do to lessen the evils arising from drink. Parents might avoid cultivating a taste for liquor in their children by pressing it upon them; people in society and in public eating places might refrain from its use; the rich could provide, and profitably to themselves, places for the working classes where no intoxicants were sold, which would prove more attractive than the saloons. He illustrated this by describing the free concerts and coffee palaces of London and other great cities of England. In Liverpool the coffee houses paid 10 per cent. He advised, also, that rich people here should provide such homes for the working classes as George Peabody's bequest had done in London. Temperance, he advocated, should be kept out of politics so that all parties could unite in its advancement; and he said any legislation on the question should be such as was obtained in England, which was gradual. His remark that when in England they made a law they kept it, was very much approved, as was also another that he would not, if he could, prohibit the total sale of liquor, because he could not see the justice, neither could he understand the wisdom of robbing a virtuous, self-ruling citizen of his just liberty to use a gift of God for his own enjoyment merely to protect in a way which may be no protection at all the weakness of a vicious and feeble one. He would limit but not prohibit. See that that law of limitation was obeyed; that was all they could do or expect to do.

Mr. Robert Graham's first point was to show the need of temperance reform. He said New York, with a population of 1,250,000, had 8,000 licensed and 2,000 unlicensed liquor-shops, which took over the counter, last year, \$40,000,000—ten times more than was spent on education. In Philadelphia, to a population of 800,000, there were 5,805 liquor-saloons, taking \$23,200,000. Chicago, he said, had 560,000 people, 280 churches, 5,000 saloons, and theatres and saloons open on Sunday. The reform was to be effected by the means of advice and example, self-denial, and other influences.

The Rev. T. N. Morrison, Jr., said the Church had waited in the course of temperance because it did not know how it was to be successfully

carried on; and because of the selfishness of its members who felt that they would have to give up time, and that the force of the movement would carry themselves into total abstinence. He presented a preamble and resolution for the formation of a Church Temperance Society; and, as the most important work of the society, he suggested the gaining of the young men over to a promise never to enter saloons for the purpose of drinking. He moved as follows:

WHEREAS, We have been much troubled by the great evil of intemperance, and have long had the conviction impressed upon us that we ought to do a more aggressive work in behalf of temperance than we have yet done; and

WHEREAS, We have heard with great pleasure and thankfulness of what has been done by the Church of England Temperance Association, as well as by the Church Temperance Association of our own country; therefore, be it

Resolved, That we most heartily endorse the aims, methods, and work of the Church Temperance Association, and that we immediately take steps toward the formation of a branch of this society in this diocese.

Resolved, further, That the Bishop be requested to appoint a committee whose duty it shall be to prepare, with the advice and approval of the Bishop, a constitution and by-laws, and to take such other steps as may be necessary to the formation of said society.

The Rev. B. F. Fleetwood, of St. Mark's, seconded the motion, which, being put, was carried, and the benediction having been bestowed by the Bishop of Rochester, the meeting dispersed. Bishop McLaren will appoint the committee at a future day.

## An Earnest Appeal.

Correspondence of the Living Church.

So many appeals have gone forth of late for aid for work among colored people, that to add another to the number seems unwise; yet, how can it be helped? The work is almost limitless; the Church in the South is barely able to maintain its work among its own members, and has not the means to do for the colored people what she longs to do, so that help must be asked for.

A Mission to the negroes has lately been entered upon in Charlotte, N. C., which is very promising. A lot has been purchased, and preparations are making to build a brick church thereon. Hitherto a miserable old house on the lot has been used as a chapel, and in it has been gathered a congregation of about sixty, and a Sunday-school of seventy, which are under the care of the Rev. C. C. Quin (white). This number fills the building to overflowing, and they need more commodious quarters. It is very necessary to have the new building ready before the severe winter weather comes, as the old house leaks and is very open and exposed to the weather, and cannot be warmed.

On this Church lot there is also room for a Hospital, a charity sadly needed for the sick negroes. Careless, shiftless, and thoughtless, the colored people manage to get on pretty well as long as they are in health. The climate is genial, work is plenty, and wages are fair for those who can and will work. Their houses are generally very bare of comforts, and to those unused to them look very miserable. But, if this is the case in health, what is their condition in sickness? They will not help each other; neither can they do a great deal even if willing. They have Burial Societies, and seem to greatly enjoy the parade and ceremony of interring their dead; but these Societies give no help to the living, and the sick are desolate indeed. A straw bed, a bundle of rags for a pillow, no clean garments or cool sheets, in cold weather insufficient covering, left with only a child to make fires, cook, and tend the sick; sometimes not even this aid, often no fuel, no food, no money for medicine or doctor, they literally often die from neglect. How can we help asking aid to care for them!

It is intended, if the Church people will aid us, to erect on the church lot besides the church, a hospital with sixteen beds. To do this, and to furnish it will require \$2,500; to build the church about \$700 is needed.

Any donations for these purposes will be thankfully received and acknowledged, and may be sent to Mrs. John Wilkes, Treasurer of the Hospital; to the Rev. J. B. Cheshire Jr., Rector of St. Peter's; or to the Rev. C. C. Quin, minister in charge of the mission; all at Charlotte, N. C.

As a proof of sincerity and capacity, it may be mentioned that the women of St. Peter's have for seven years maintained a hospital for white people; have erected a good brick building with beds for twelve patients, built and supported entirely by voluntary contributions; and have kept it wholly free from debt. The negro hospital will belong to the Church, and be under the same management.

Friends in Christ! help us to care for and save these sick and perishing poor who are placed in our charge by our Blessed Lord and Master.

The peculiar facility with which some foreigners acquire a knowledge of the English language was never better exemplified than in the following passage, which is taken from a new phrase-book, just published in Lisbon: "The compiler expects then who the little book, for the care what he wrote him, and her typographical corrections, will commend itself to the British *Paterfamilias*, at which he dedicates him particularly."

## Letters to a Layman.

No. II.  
Differences: Principles Involved.

Written for the Living Church.

MY DEAR BROTHER:—In no other Christian country so much as in this, is Christianity so divided into sects. To foreigners it is one of the most striking of American characteristics. There are, indeed, branches of the historic Church which are not represented here at all, such as the Greek and Armenian churches, but then we have many modern Christian sects, and, unfortunately, some that are positively anti-Christian, which were founded in this country and are to be found in no other. It is not necessary to ask how it has come about. It is a fact patent to everyone that we have, in the United States more and more differing sects than are to be found in any other nation under heaven. Anyone can recall the names of the various Christian bodies that most generally prevail among us. Few, however, will know how many different sects there are in this country, and in how much they differ, until they take pains to inform themselves in the matter. They are however readily distinguished by certain broad, general characteristics.

Two great branches of the historic Church prevail quite generally. The Anglican Communion is represented here, by what is popularly known as "the Episcopal Church." The Papacy is represented by that large and powerful body, mostly made up of foreigners, known as Roman Catholics. Then, there are a great many denominations, all of more or less modern origin, which however they differ, come under the general designation of "Protestants." These churches, and these principal denominations are represented in almost every considerable city throughout the land. Not unnaturally they are all trying to retain and minister to their own people and gain as many more as they can. In the midst of this many-voiced and variant Christianity perhaps the majority of Americans have no connection with Christianity at all; thousands do not seem to know what to believe; very many change back and forth from one denominational connection to another, tossed to and fro by every wind of doctrine; and many, having no definite faith or fixed religious principles, drift about from one denomination to another as mere fancy or caprice or some supposed worldly interest may move them. This, from the standpoint of our religious condition, is a simple and not exaggerated statement of the state of things around us to-day. It is not strange then that many who assent to the truth of Christianity in general are in no little doubt and perplexity as to its teaching in particular; not strange that many are led to forsake the faith of their fathers without any due consideration or conscientious conviction. There is still greater danger of many being led to cast in their lot here or there from unworthy and merely worldly considerations. Amid such a state of affairs it is necessary to give frequent and definite instruction as to the principles of the doctrine of Christ, and our people have a right to expect, at times, of those over them in the Lord who watch for their souls, such explicit Christian teaching as may help them to fulfil the Apostolic injunction by giving a reason to every man that asketh of the hope that is in them. Therefore I propose to state, briefly, in the LIVING CHURCH, what I conceive to be our position and mission as Churchmen, and this will involve a statement of our relation to the various bodies of Christians around us.

First of all, we regard all baptized people as members of the Catholic Church; hold that their baptism made them "members of Christ, the children of God and inheritors of the kingdom of heaven." And so we deem all baptized people as, nominally at least, Christians. As such they are fellow-members with us of the one body of Christ. As such they ought to be very dear to us for His sake. They may have little, or possibly no conception whatever of the blessings of their Christian birth-right, the privileges of their covenant relation to God; or, although good and conscientious people they may without knowing it, be in heresy or schism, or both. Still that does not make void the fact of their having been made "members of Christ." Just as birth into a family makes one a member of it, and that quite irrespective of his being an honor or a disgrace to it, so reception into the family of God's Church makes a man a member in name at least, if in no higher sense. Therefore we should look upon all baptized people as outwardly at least members of Christ's Church. As such they have an especial claim upon our love and to our prayers. We are indeed to "honor all men" and try to do them good and, if we can, help them to believe the Christian Faith and live a Christian life; but we are to remember that when the Apostle said, "Let us do good unto all men," he added, "and especially unto them who are of the household of faith." We are to remember indeed that there is very much in common between all who believe in and love our Lord Jesus Christ in sincerity and truth. All such are precious in God's sight and ought to be in ours. If they are endeavoring to make the most of the light and privileges vouchsafed to them they are doing what they ought to do, and all who are trying to do that, we have every rea-

son to hope, will receive in the last great Day the living benediction of that Lord in Whom they believed. This we charitably hope of all true Christian men, no matter by what special name they may be called or may call themselves. Still, far be it from us to say, as so many do, that it "does not matter what we believe or where we belong provided only we are sincere." On the contrary we think it does matter and matter very much. Therefore what we are that we ought to be, not from fancy or caprice or mere preference, but for good and solid reasons; that is, from conviction and on principle. It stands to reason that it should be so. For, will any man say that religion is the one thing wherein it is safe to trust to fancy or caprice, the one thing as to which conviction and principle are not necessary. We may, indeed, shut our eyes to the unhappy divisions of Christendom but they exist, nevertheless. Is it not, rather, the part of a wise man to know and face the facts in life with which he will necessarily and practically have to do, and in view of them to know just where he stands and what he deems the principles and convictions that ought to guide him?

In a subsequent number of the LIVING CHURCH I will try to indicate what, with Churchmen, these are.

## News and Notes.

Mr. A. W. Stephens has been elected Governor of Georgia.

Adelaide Philipps, the well-known American Contralto, died at Carlsbad, last week.

Under the heading "Good News," an English contemporary says: "As England and Germany appear to be unable to agree upon the appointment of any Anglican Bishop of Jerusalem, it is expected that the see will be abolished."

It is reported that the Irish-Roman Bishops, who have been recently holding a conference, have decided to forbid the attendance of clergy at the forthcoming National Meetings. The report has caused great consternation amongst the Parnellites. If the clergy really remain steadfastly on the side of order, Ireland will soon be restored to tranquillity.

Frank James, brother of the late notorious Jesse, the Missouri outlaw, surrendered himself to Governor Crittenden at Jefferson City last week, and has been handed over to the authorities of Jackson County for trial. No overtures have of late been made by the State towards the bandit. He was accompanied by Major Edwards, of Sedalia. On meeting the Governor, James handed over his pistols, with the remark that no one save himself had touched them for twenty years.

Dr. Pusey was buried in Christ Church Cathedral, Oxford. His coffin was a massive one of oak, having on it a handsome brass cross running down the centre, and a plate of the same metal with the following inscription: "Edward Bouverie Pusey, D. D., Canon of Christ Church, Regius Professor of Hebrew in the University of Oxford, fell asleep the 16th of September, 1882, aged 82; Jesu, mercy."

With the peculiar ignorance and pompous self-assertion which characterizes that remarkable journal, the *Chicago Times* asserted on Monday last that the Bishop of Rochester was a son-in-law of the Archbishop of Canterbury, and owed his preferment as much to *relational* influence as to merit. What the writer meant by the latter phrase can only be guessed at. Is not all influence, that of merit or any other kind, relational, at least to its object? But the first assertion is absolutely incorrect. Bishop Thorold married Miss Labouchere, niece of the late Lord Taunton, and sister of the well-known Mr. Henry Labouchere, editor of *Truth*, and Member of Parliament for Northampton.

The death of the Dean of Windsor has been severely felt by the Queen. He had been her domestic chaplain since the year 1849, and he lived on terms of intimate friendship with her and the members of her family. She is reported to have said that he was the last survivor of her early friends. A portrait of him painted especially for Her Majesty hangs in the vestibule leading to the private apartments at Windsor, opposite to the picture of the late Dean Stanley. She presented a copy of this portrait to him. The Dean used to say that among his earliest recollections was being taken to see George III., whose kindness of manner made a permanent impression on his mind.

The Rev. Randall T. Davidson, Chaplain and son-in-law of the Archbishop of Canterbury, thus states how the matter of Mr. Green's imprisonment stands so far as the Archbishop is concerned:

On August 16th, the Archbishop wrote to Mr. Gladstone, representing to him and to the Government that the three years had that day expired, and that Mr. Green appeared to be no longer legally the incumbent of Miles Platting. His Grace, therefore, urged upon the Government the duty of at once putting an end to the imprisonment, which, as you are aware, he had himself always disapproved. Mr. Gladstone replied without delay, promising careful consideration of the matter, and we have heard no more. A few days later the Archbishop's illness assumed its present serious character, and he has, of course, been unable to give consideration to this or to any other public question.



Calendar.

October, 1882.

- 1. 17th Sunday after Trinity. Green.
8. 18th Sunday after Trinity. Green.
15. 19th Sunday after Trinity. Green.
18. St. Luke, Evangelist. Red.
22. 20th Sunday after Trinity. Green.
28. St. Simon and St. Jude. Red.
29. 21st Sunday after Trinity. Green.

I Am the Way, the Truth and the Life.

Written for the Living Church.

Thou art the Way?
Yea, Lord!
I take Thee at Thy word;
For I for many a weary day
Have wandered o'er the wild
With tired, bleeding feet,
Fainting from burning heat—
A restless, wayward child.
Thy loving voice I greet,
And though I've often heard Thy call before,
I needed not,
Or soon forgot;
But now, dear Lord, I'll stray from Thee no more
If Thou wilt only hold my hand,
And guide me ever so,
My fears and doubts o'erthrow;
For yet my faith is weak,
My eyes so dim to see,
I fear I may but vainly seek
To follow Thee—
How can I know Thou art with me
Unless I touch Thee day by day,
While Thou art with me on the way
That leads unto the better land?
Thou art the truth?
Yes, Lord,
It is a blessed word,
For I, oft since my youth,
Have been by error so beguiled,
That wrong seemed right,
And darkness light;
And, when I heard Thy law reviled
By those who thought they were the wise—
Though only fools in scant disguise—
I felt no shock
At such a mock;
Yet when I sought food for my soul,
I found but husks,
Torn by the tusks
Of swine that wallowed in the hole
Of mire and mud,
And drank the blood
Of martyrs to the Truth and Right.
So now I come to Thee for light,
And ever may Thy Truth impart
Wisdom to my hungry heart!
Thou art the Life?
Oh Lord!
With Thee record,
When I am done with earth's vain strife,
My name as worthy to be found
Within Thy Book of Life,
And not a cumberer of the ground?
Then may I hear the welcome sound—
"Come ye blessed of my Father, come,
Inherit your celestial home!"
Lord, I have been so near the tomb,
And from its gloom
Have felt a noisome, putrid shape
Breathe in my face,
From whose embrace
There seemed no way for my escape,
That oft I've cried in mortal agony—
"O wretched, wretched man I be!
Who can deliver me
From this vile corpse of loathsome death?"
But now I live upon this word Thou saith.
Thou art the Way, the Truth, the Life!
O give me strength to seek
That Way, for I am weak!
Where'er I go
While here below,
May I have grace that Truth to know:
And so, with Thee, at last—
Earth's fitful dream o'erpast,
Finished this selfish, sordid strife—
I come unto the Blessed Life!

NEWTON S. OTIS.

The Nineteenth Sunday after Trinity.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.
"Dirigit corda nostra, quesumus, Domine, tue miserationis operatio; quia tibi sine te placere non possumus. Per Dominum nostrum."
This last, the original form, appears in both the Sarum and Roman Missals, and dates back, at least to the days of SS Gelasius and Gregory. As will be readily seen, ours is substantially the same, having in the translation, simply inverted the order of the clauses, and slightly expanded the reference to the Holy Spirit, into a direct mention. Thus, thank God, we are permitted to succeed to the possession of the liturgical and spiritual wealth of the most ancient Churches, albeit some would forbid us any share in any such succession. Happily for us, the compilers of the English Prayer Book, while they repudiated Papal Jurisdiction, and purified the Roman Use, did not attempt a destructive reformatio.
The reverential address here employed is one of the most brief, abrupt, and common in this portion of the Prayer Book. It occurs some thirteen times, while its more guarded and euphonic form, "O Lord," appears in no less than nineteen places. But abrupt and unqualified as it is, it shocks no feeling of reverence; for like all other forms of address to the Deity in the Church Service, it is instinctively felt to be equally remote from the rude profanity of the street, and the profane familiarity of the conventicle. Reverence is the very atmosphere of Catholic worship. It subdues and hallows everything.
The body of the Collect contains an honest confession of a fact, and a humble petition for a supply of the consequent need. The fact is the humiliating one of man's spiritual impotence, his powerlessness, through sin, to do anything to please God, the very thing for which he was created, the very thing on account of which, he was, above all the brute creation, endowed with reason and conscience. Alas, that that which was designed to be our express and supreme function; to be the means of our highest dignity and our purest happiness, the simple and proper doing of such things as, in their rightness and holiness, are fitted to please God; alas, that we should in any way, or to any degree, have lost power or disposition to do this.
But whether it be due to ignorance of duty; to want of righteous disposition; or to an actual enfeebling of the will; or to all three; it is much

for the soul to discover its helplessness. Only a deep and realizing sense of this will make it shrink from self-trust, which is its sure destruction, and place its whole reliance on God, from Whom alone cometh our help. Painful may be the just sight of our own ruinous state of incapacity to please Him Whose pleasure is our only glory and blessedness. Yet precious is even that sight if it brings us humble and contrite to His mercy-seat; for out of this divinely inspired humiliation, comes a holy exaltation.
Realizing this spiritual incapacity, our appeal in the Collect, is for God's merciful gift of His Holy Spirit. The lost power, whether it be that of apprehension, disposition, or volition, can not be generated out of our own moral impotence. It must come, as a divine gift, from a higher source; from a re-creative power; from a no less power and presence than His Who first breathed into man the breath of life. The Collect here is in the very spirit of the "Veni Creator Spiritus."
The special blessings sought through the gift of the Holy Spirit, in our Collect more distinctly set forth as a Divine Person, than in the Latin original, are twofold; the directing and the ruling of our hearts in all things. This classification is both practically wise and metaphysically acute. The heart, that is the affections as now guided by sense, goes altogether astray. By the directing power of the Holy Spirit, this misleading sense must be anticipated or thwarted; and the affections must be restored to the light and leading of a clarified and re-instated Reason. More even is needed. In its subjection to the power of its previous habit, the heart is little likely to follow implicitly the direction of the Spirit. Repeatedly, like the refractory animal in the driven herd, will it break away and follow its own wild will. Hence, over it the Spirit must extend and hold firm rule, restraining it from wandering, or restoring it when it has gone astray. Only under this ruling of the Spirit can the power of sense be subdued, and the affections be restored to the dominion of right reason and divine law.
Carefully, too, does the Collect as do many others, recognize the necessity of completeness in righteousness. In all things we must be guided and ruled, in all things we must follow and obey. A partial, an eclectic obedience, such as is the fashion of the age, is necessarily a failure. The heart allowed to go astray in one direction; the will permitted to revolt in one case; is a heart unconverted, a will unsubdued. Leave one stone out of the arch, fail to close one gate of the citadel, permit one of the garrison to be in traitorous league with the enemy, and there is no safety. Direct and rule our hearts, then, O Divine Spirit of purity and power, in all things. We ask it "through Jesus Christ our Lord." Only thus can we please Him, in Whose presence is fulness of joy; and at Whose right hand there is pleasure forevermore.
We are in a world of spirits, as well as in a world of sense, and we hold communio with it, and take part in it, though we are not conscious of doing so. If this seems strange to any one, let him reflect that we are undeniably taking part in a third world, which we do indeed see, but about which we do not know more than about the angelic hosts—the world of brute animals. Can anything be more marvellous and startling, unless we were used to it, than that we should have a race of beings about us whom we do not see, and as little know their state, or can describe their interests or their destiny, as we can tell of the inhabitants of the sun and the moon? It is indeed a very overpowering thought, when we get to fix our mind upon it, that we familiarly use, I may say hold intercourse with creatures who are as much strangers to us, as mysterious, as if they were the fabulous, unearthly beings, more powerful than man, and yet his slave, which Eastern superstitions have invented. We have more real knowledge about the Angels than about the brutes. They have apparently passions, habits, and a certain accountableness, but all is mystery about them. We do not know whether they can sin or not, whether they are under punishment, whether they are to live after this life. We inflict very great sufferings on a portion of them, and they in turn, every now and then, seem to retaliate on us, as if by a wonderful law. We depend on them in various important ways; we use their labor, we eat their flesh. This, however, relates to such of them as come near us; cast your thoughts abroad on the whole number of them, large and small, in vast forests, or in the water, or in the air; and then say whether the presence of such countless multitudes, so various in their natures, so strange and wild in their shapes, living on the earth without ascertainable object, is not as mysterious as anything which Scripture says about the angels. Is it not plain to our senses that there is a world inferior to us in the scale of beings, with which we are connected without understanding what it is? And is it difficult to faith to admit the word of Scripture concerning our connection with a world superior to us?—J. H. Newman.

THE PRAISE OF GOOD DOCTORS.

The best of all the pill-box crew,
Since ever time began,
Are the doctors who have most to do
With the health of a hearty man.
And so I count them up again
And praise them as I can;
There's Dr. Diet,
And Dr. Quiet,
And Dr. Merryman.
There's Dr. Diet, he tries my tongue,
" 'I know you well," says he;
"Your stomach is poor and your liver is sprung;
We must make your food agree."
And Dr. Quiet, he feels my wrist
And he gravely shakes his head:
" 'Now, my dear sir, I must insist
That you go at ten to bed."
But Dr. Merryman for me
Of all the pill-box crew!
For he smiles and says as he fobs his fee:
" 'Laugh on, whatever you do!"
And now I eat what I ought to eat,
And at ten I go to bed,
And I laugh in the face of cold or heat,
For thus have the doctors said!
And so I count them up again,
And praise them as I can:
There's Dr. Diet,
And Dr. Quiet,
And Dr. Merryman!

Dr. Pusey and Puseyism.

[From the Brooklyn Eagle.]
Mr. Gladstone in one of his pamphlets on the Vatican Council spoke of John Henry Newman as the most influential religious teacher that had arisen in England since John Wesley. But both of Wesley and of Newman it must be said that the effect of their teaching as a whole was to enslave men from the National Church in which both of them had been their ministry. Of Dr. Pusey, on the contrary, it may be truly said that his whole teaching from first to last was faithful to the English Church, and that he never for a single instant wavered in his allegiance to her.
Of the four names that must forever be identified with the high Anglican revival—Froude, Newman, Keble, and Pusey—the first died before the revived doctrines had spread over England, the second was constantly advancing towards Rome, the third became a country parson, the modern antitype of George Herbert, and Dr. Pusey stood alone as the Athanasius of the Anglo-Catholic theology in the Nineteenth Century.
Newman had been bred by a zealous mother in the Calvinistic school of English churchmanship, and began his clerical career as a pronounced Evangelical, although viewed with some misgivings by that party, owing to the strongly logical yet imaginative cast of his mind. It is remarkable that of the Oxford Tractarians, as they were called from the "Tracts for the Times" which they issued, those who began in Calvinism ended in Rome. Dr. Pusey had never been an Evangelical in the party sense, his training having been the loyal high Churchmanship of the best sort of English country gentlemen. To these, the Church of England was like England itself, their country and their home, and they would as soon have thought of turning Frenchmen as of ceasing to be English Churchmen. One of Newman's controversial lectures after he left the Church of England, is entitled "The Movement of 1833 Not Toward the National Church," but to Pusey it was always a life and revival within the lines of that Church. He shared indeed with the others a desire for the unity of Christendom and for friendly relations with the Continental Churches, especially with the French Church, as represented by Bossuet, but he never swerved from the Catholic faith as held by the great divines of England, as Bull, Hammond, Laud, Butler; and his dying confession of faith might have been that of Bishop Ken: "I die in the faith of the Holy Catholic Church before the division of East and West." His higher position at Oxford and his immense theological learning, for he might almost be said to know all the early fathers by heart, made his name the representative of whatever was solid and permanent in the Anglo Catholic movement at Oxford.
Hence, wherever the movement was spoken of by the masses of the English people it was called Puseyism, just as they spoke of Roman Catholicism as Popery. It is needless to say that it was never so spoken of by its adherents, but became a term of ridicule among British Protestants. Yet this Puseyism, quite as much as Wesleyism, put new life into the English Church, and the religion of the English people. It affected its enemies quite as much as its friends. The earnestness and self-denying evangelism of the Puseyites put the Low Churchmen and even the Dissenters "on their metal." It has transformed the external appearance even of Dissenting chapels by its revival of ecclesiastical architecture. It has diffused reverence in worship by its doctrine of Sacramental grace. It has revived historical Christianity and presented an ever living Christ. It has invested with awful significance sacramental acts that had lapsed into mere forms. It has knit together several veins of the Christian Church. It has taught the greatest Statesmen, like Sir Robert Peel, Gladstone, Sidney Herbert, and the late Earl of Derby, and even the aesthetic Lord Beaconsfield, a solemn deference to sacred things, a baring of the head and taking off of the shoes when standing upon holy ground. It has reformed the manners of the English clergy. Where the Sacrament had been administered at rare intervals, there is now weekly Communion. Where churches had fallen into decay they were renovated; where indecency and profanity had prevailed, it inspired the masses with serious and reverential thoughts. It has virtually destroyed the pew system, which made the poor man feel that the house of prayer was not for him. It has purified the grossness of the English hymn-books and the slovenliness of English religion. It has made the Bishops something more than ecclesiastical machines and mere figureheads of the ship of faith. It has revived Christianity as a life instead of a dead letter. It has made the communion of saints

and the presence of angels vivid to the religious imagination. I have created a heroic ideal of Christian virtue, and given martyrs and saints to a material and unbelieving age. It has reburnished the old Christian armor and equipped the flower of England's youth with a new chivalry. It has called a drowsy peasantry to prayer by brief Services, Matins, and Evensong. It has made pastors as well as preachers of the national clergy. It has made the wealthy build churches and rear altars as in the olden time. It has weaned many of the aristocracy from frivolity and self-indulgence and persuaded them to make life worth living by the imitation of Christ. It has founded sisterhoods and given woman her old place beside the Cross and the Sepulchre. In a word it has purified the very sources of the national life.
The visible effects of this much abused Puseyism—ridiculed by such Gallios as Macaulay—are too palpable to be denied or ignored by the keenest skeptic or the most cynical man of the world. Whately exhausted his sarcasm upon the movement at Oxford, and Blanco White predicted that it could only end in the wholesale conversion of Anglo-Ians to Rome. But it has been Newman's changeful followers not Pusey's steadfast fellow-workers who have abandoned its principles and forsaken its banners.
Nor have its effects been limited to England or even to the British Empire. Our own country has always had an element of conservative Churchmanship within it, and some of the greatest Statesmen, from George Washington downward, have loved the English Prayer Book and the Episcopal Church polity. The American Protestant Episcopal Church has naturally been influenced by the Oxford movement, and although the late Bishop Melvaine and others have denounced it, it has steadfastly diffused its earnest spirit and sacramental reality. It has changed the cold Services of our Episcopal Churches into earnest worship, and in such men as the late Dr. De Koven, we have the counterparts of the Knox-Littles of England.
In what then, we shall be asked, does this Puseyism differ from Rome on the one hand and Geneva on the other? It differs from Rome in not allowing additions to be made to the deposit of faith, and in denying transubstantiation while teaching a real presence of Christ in the Sacrament. It admits of no absolute monarchy in the church such as is claimed by the Pope. While it believes that episcopacy is the right form of Church government it does not admit a supreme Bishop or Pontiff, still less an infallible ruler. It invests marriage, Ordination and other solemn acts with sacramental virtue, but it does not put them on the same level as the two Sacraments ordained by Christ. Its ideas of the Church are those of St. Paul, who speaks of it as a family, a household, a building, a body of Christ with many members all dependent on each other. It does not differ from Rome in the relative sinfulness of sin; and in all but the matters of monarchy and transubstantiation of the sacramental bread and wine, the liberal Roman Catholic might say to the Anglo Catholic as an eminent Roman priest once said to Dr. Pusey, "After all, there is no essential difference between us."
On the other hand it differs from Protestantism in regarding the Church as a Kingdom of Heaven upon earth, in which Christ is constantly present through the Sacraments administered by His pastors and partaken of by the faithful. It wholly rejects the dogma of Calvinistic fatalism, which teaches that a man is saved or lost independently of himself. On the contrary, it assigns to good works much the same efficacy as Rome does, but it denies the possibility of superfluous merit and works of supererogation as making a credit account with heaven. It does not regard private confession to a priest as a necessary duty of the Christian life; but it invites all whose consciences are oppressed to open their grief to any authorized spiritual adviser they may choose, and "receive the benefit of absolution together with ghostly counsel," or sympathetic pastoral advice.
That it is a not unawful and merely sentimental religion is proved by the manliness of its teachers, some of whom have preferred a prison to the compromise of principle. Its philanthropic and eleemosynary institutions are a living proof of its sincerity. Many of its clergy and laity have chosen voluntary poverty and lives of privation that they might feed the flock out of love for the Shepherd. It longs for the time when there shall be "one fold under one shepherd," but it does not believe in mere external unity or compromise of principles. It is only due to the saintly memory of Dr. Pusey himself to add that while his voice was raised earnestly in defence of Mr. Green, Mr. Dale, Mr. Enraght, Mr. Mashonochie, and other persecuted ritualists, he himself conducted the Church Services in the old-fashioned, simple way, and always preached in the University pulpit in the black silk gown. Neither he nor Newman ever was a ritualist in the modern sense. He only cared to do things decently and in order, believing the presence of Christ to be more than all the vestments, lights and music. He believed as one of very different views, the late Chevalier Bunsen, did, that the Church has been the salvation of England and England of Europe; and two sentences of S. T. Coleridge would express Dr. Pusey's Church principles, the one that a book revelation without a Church possessing spiritual powers is not reasonable Christianity, and the other that "Christianity is not a philosophy of life, but a life and a living process." The name of Edward Bouverie Pusey will go down to generations yet to come as one of the greatest lights of the Church of England and of the Church Universal.

The Household.

Ring of tried gold.—Principle: "Yield not this golden bracelet while you live, 'Twill sin restrain, and peace and conscience give."
To take stains out of white goods, take one teaspoonful of chloride of lime, in almost three quarts of water. Put the part with the stain in it in the water, and let it remain until the stain disappears. It will not injure the goods if prepared in this way. Only spots on white goods can be taken out in this manner.
Fine lace may be easily cleaned by soaking in a preparation of sapoline and warm water. If this is not procurable, ammonia may be used, with equally good effect. Let it soak until fit to rise in pure warm water; then lay it on the ironing board, between two pieces of clean linen or muslin, and iron lightly on the wrong side. Afterwards, pin the lace on a linen covered board, inserting a pin in every loop to keep the pattern clear.
In choosing meats for roasts, several points can be kept in mind, viz: that full grown beef is both richer and more digestible than veal. That mutton is preferable to pork for nutritive qualities, and that fresh meats are far superior to salted ones for purposes of nourishing. Beef is undoubtedly the most economical meat to purchase. Lamb or mutton form a good change, while game of all kinds and poultry, though lacking in the strength of beef, have a delicacy of their own which makes them particularly nourishing to tired brains. Probably the fullest and best effects of a meat diet are gotten out of roasts than rather from soups.
It should not be forgotten that the home life is the nucleus around which all life has its starting growth, nor that the influence of the home is not for one generation alone, but in succeeding generations also its influence ever felt. Those who create homes in which healthy, happy children shall grow into pure and true men and women need no higher earthly joy. Homes to which their inmates resort to get their meals, their clothing and their lodging are all too common, and bear only the faintest resemblance to what a home should be. It should be a place to love and long for. It should be a haven of rest, that has an unfailing well spring of pleasure.
The Independent says: "There is a new profession, or business, which women ought to create for themselves. We mean that of expert advisers and directors, as to the furnishing of rooms in houses. How their rooms shall be furnished or re-furnished, is a matter which concerns rather the women of the house than the men. As a man needs advice how to build his house, and goes to an architect for it, so a woman needs advice to furnish her bed-room or parlor, and should go to some thoroughly competent woman for it. Such a professional adviser should have a thorough training in the matter; should have artistic culture; should have more than a smattering of architecture; should have the mastery of the harmonies of color and form; should know all about the varieties of furniture, stuffs, papers, hangings, and pictures; should be able to lay out a dado, a cornice, and a frieze; should be informed as to the styles of furnishing, old and new, and understand why they are desirable or detestable; and should have the adaptive genius to fit her furnishing to the rooms, without repetition and sameness. This work belongs to women."
TRUE HOSPITALITY.—True hospitality of the home is never loudly nor noisily demonstrative. It never overwhelms you with its greeting, though you have not a doubt of its perfect sincerity. You are not disturbed by the creaking of the domestic machinery, suddenly driven at an unwonted speed for your accommodation. Quietly it does its work, that it may put you in peaceable possession of its results. He is not the true host, she is not the true, graceful, and charming hostess, who is ever going to and fro with hurried action, and hurried manner, and heated countenance, as if to say: "See how hospitable I can be;" but rat or the one that takes your coming with quiet dignity and noiseless painstaking; who never brudes attention, yet is very attentive all the while; who makes you, in one word—the most expressive word in the English tongue—to be "at home." There is no richer, deeper, larger hospitality than that.
A dish which is new to many, and one which is especially adapted to picnic lunches, but is also nice for tea, is made by boiling and stuffing eggs. After the eggs are boiled and are cold remove the shells, cut the eggs in two parts, lengthwise or across as you choose; take out the yolks, rub them fine with a little dry mustard, black pepper, and some salt; a few drops of salad oil or melted butter for each egg is also required; then put the stuffing back in the white of the eggs, and put the halves together. When you take out the yolks do it with deliberation, so that there will not be the suspicion of a crumb on the outside of the white part. Some add a very little cold boiled ham, or tongue, or chicken chopped exceedingly fine, to the other stuffing. If the eggs are handled as they should be, they will not separate. These are usually served cold, but they may be dipped in a well beaten raw egg, and be fried in boiling lard, or lard and butter mixed.
HINTS FOR FURNISHING A WINTER BED-ROOM.—The first thing to be considered in the furnishing and beautifying of any room, is the color of walls and woodwork. If the latter, whether of any of the high priced hard woods or only of simple pine, is merely oiled and varnished, and left to color itself, the results will be most satisfactory. If paint is preferred, care must be taken to have the tints in harmony with the external surroundings, and with the contents and uses of each room. The walls, whether papered or painted, should offer no harsh contrasts to the wood-work.
No harm can result from green paint on a wall if it is kept well varnished, and a delicate shade of this color, is one of the very prettiest for a Winter room, giving a suggestion of Summers to come. Wall-papers of this color are considered injurious to health, and we must therefore select something with a light drab or pearl ground, covered pretty well with bright, but not gaudy patterns. The room we are supposing has walls of a delicate green shade, and wood-work painted white, with the exception of the panels of doors, etc., which are the same shade of the walls, or a trifle lighter.
The furniture may be of black walnut or any other dark wood. The light suits of enameled furniture are not as pretty for rooms to be used chiefly in Winter.
Lambrequins for windows and mantels, may be of a dark green or a warm drab, or as will contrast best with the tints of neighboring rooms. A couplet of different shades of golden brown will look well with either color.
As this room now stands there is nothing "out of taste," yet the general effect is not good. The something lacking is a dash of bright coloring. This can be supplied by crimson and gold loop-cords for the curtains, and toilette cushion of the same color, by a bright tidy on the easy chair, and some pretty pictures on the walls. Add a few books laid on shelves or brackets, a me sewing on the table, some flourishing plants in the windows, and the room has the appearance of being warm, bright and cheerful.



DANDELION.

A dandelion in a meadow grew, Among the waving grass and daisies yellow; Dining on sunshine, breakfasting on dew, He was a right contented little fellow.

The First Snow-Storm.

Oh, what shall we do, cried a sad little bird— Oh, what shall we do, cried a sad little bird— For the fields lie white in the morning light, And there's never a leaf on a tree—

Al Araish.

He Ascended into Heaven. BY REV. J. M. NEALE, D. D.

Did you ever think what a view the poorest and meanest little bird that flies has of the country above which it has risen? In the present case, we must be the little birds; for it is a vast landscape that we have to look down upon; and, unless we can see it marked out, as it were, on a map, we shall scarcely understand the story.

As far as eye can see, even from where we are, there is one vast desert. All round the horizon the same unvaried line, just as if we were far out at sea, and our only limit were the boundless waters. But instead of their ever shifting and varying hues, from green to the darkest and most ink-like purple, now we have the half-yellow half-brown line of the African desert.

Look again; and you may see, mapped out before us,—on the one side, an innumerable host without order, without tents, without ranks; in the centre one vast pavilion, with a green flag rising above it; here and there, squadrons of camels and dromedaries; here and there, troops of horses,—the greater part the natives of Morocco and Algiers, and of every town and city of the northwest of the African continent.

But, more to the north,—nearer, that is, to the blue line which, from our point of view marks out the Mediterranean and its junction, through the straits of Gibraltar, with the Atlantic, you may see that small camp marked out by the squares of tents, yet white, the army of the Portuguese that have landed under their king Sebastian, and are resolved, as in a new crusade, to bring that vast continent under the obedience of Christ.

Almost in the centre of the host, and from a tent but very little distinguished from the rest, floats the great standard of Portugal; the Five Wounds of our Lord within, the eight castles without: the strength by which they took those fortifications, and the strong places which were taken, in those early wars between the Cross and Crescent.

And now let us see what is going on under that royal tent. A kind of table, (that is to say, certain deal planks on four posts) has been put together hastily; it is covered with maps and charts, with the lists of regiments, and memoranda of the villages round, where provisions may be procured.

either of body or mind; but I would put it to the Lord Marshal how we are to support the heat of this country for four or five days' march, when, so far as I can hear, there are nothing but uncertain wells."

"Your Majesty," said the Archbishop, "will remember, that when Joshua—"

"Yes," interrupted the Duke of Aveiro, "but we are not speaking of Joshua, but of Portuguese; and I ask the Lord Marshal, and not this holy man."

"If your Majesty," replied the Duke d'Albuquerque, "condescends to ask my opinion, I am bound, as a Portuguese knight, to say that this march of four or five days across the desert, cannot but be extremely perilous. For myself, I care nothing; a man can die but once; and I had sooner die fighting against the infidels than in my bed. But I am thinking of the army. If as they say, this Muley Moluc outnumbered us twelve to one—"

"What of that?" interrupted the Archbishop of Braga. "It is nothing with the Lord to help with many or with them that have no power. It is so written in the fourth book of Kings, the eighteenth chapter."

"I know it is somewhere so written," answered the Duke, "and I believe it from my very heart. But I also know it is written—perhaps I ought not to quote Holy Scripture in the presence of all these holy men,—'Thou shalt not tempt the Lord thy God.' If your Majesty shall decide to advance, my banner shall be as far forward as any in the field; and the meanness of my soldiers shall endure no hardship that I have not borne myself. But if my advice is asked, it is this: that, as the sailors are, so also the soldiers should be, carried round in our ships to Larache; and then, in God's Name, let us have at the accursed Moor."

This advice seemed to make some impression on the council. King Sebastian looked round the board somewhat irresolutely, as was his wont; and just when he was about, as it seemed, to speak, a priest with a thread-bare cassock, and a cap which had evidently seen a great many storms,—a priest not distinguished either by his height (for he was not above the middle stature), nor by his face, (which was exceedingly sunburnt), nor by his language (for he was from Algarve, and every now and then used a patois expression), addressed the assembly of dukes, and counts and generals, and all the flower of Portuguese chivalry.

"My lord king," he said "I know that I am least able to speak,—so far as this world is concerned,—of the movements of the army; and I know also how little worthy I am to say anything that may seem to contradict such a prelate as my lord of Braga. But if, as I understand, this be a free council, and I am summoned to it, then I cannot hold my peace, unless I am expressly told that my advice is out of season."

"That it is not," returned the king; we all know, Father Thomas, your holiness!"

"My holiness!" interrupted the priest in no very courtly fashion. "I pretend to none; I was only to speak of the present position of affairs. This I know; that God can and does his work without means; but when means are to be had, He not the less expects us to use them. Now, ask the very Moors who serve in the army if they ever knew such heat as this even in the hottest of their summers? I myself have been used to the burning temperature of Algarve,—but never did I know anything which might compare with this. If I may freely speak my thoughts, let the troops be sent round with the vessels to Larache; if our first attempt is to be made on that place, let it be made while the soldiers are fresh; not when they have come worn out with five days' march, and so heavily laden across the desert."

"Your Majesty sees," said the Duke of Aveiro, "that this holy man bears me out in all that I said. I do beseech you, if you will not give ear to me, at least listen to him."

"Before we decide," said King Sebastian, "we should wish that all our counsellors should give their opinion."

"Your Majesty's counsellors," said Father Thomas boldly, "in a case like this ought to be the whole army; the poor men who will suffer from the burning sand, and from the vertical sun, and from the weight of their burdens; not those who will feel as little as can be suffered in such a country and with such a sky."

"I beseech your Majesty," interrupted the Archbishop of Braga angrily, "to put an end to this insolence. For my part, I am ready to go afoot with the rest of the army; and I see not why cowardly advice is to check all that chivalry of the Portuguese which has heretofore won us the two empires of India and America."

"My lord," replied the Duke of Aveiro, "you will remember our country proverb,—'It is easy to go afoot when one leads one's mule. But as to these poor men who have no mule to lead.'"

"Time presses, my lords both," said Sebastian, who looked as if he could not, and very probably could not indeed, make up his mind which had the better of the argument: "we will proceed to take your votes; and though we might make our will your direction, we will be guided by your judgment."

There are few older, and there are no truer proverbs than that—Those whom

God wills to destroy, He first infatuates. Here was the whole strength of Portugal, a little kingdom that had been for years and years exerting itself to the utmost stretch of its powers, landed in a hostile land; in August, in the hottest August ever known, in Africa, and in the greatest and most barren desert of all Africa. There was no general who had ever seen an actual battle; the king himself in a former expedition had proved that he had not one quality of a leader except physical courage; and here the debate was whether the army was to rush on certain ruin, or by an arrangement of only common prudence, to enter on its real sphere of action with ordinary vigor and courage. And yet, when the question was put, there were but the dukes of Aveiro and d'Albuquerque, Father Thomas, and two or three others, who were for the sea passage; while some five-and-twenty or thirty hands were held up for the expedition by land.

To be Continued.

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## The Living Church.

October 14, A. D. 1882.

Entered at the Chicago P. O. as second-class mail matter.  
Subscription, \$2.00 a Year  
To the Clergy, 1.50  
Advertising Rates, per agate line, 15 cts.  
C. W. LEFFINGWELL, D. D.  
162 Washington Street, Chicago.

Ready, Nov. 15th.

The LIVING CHURCH ANNUAL for 1883. In addition to the many striking features which on its first appearance last year gained the Annual such wide and favorable notice, this second issue will contain, (1) a list of all the Bishops and Episcopal Sees throughout the world, prepared for the Annual by the Rev. Chas. R. Hale, S.T.D. (2) A Chart, on a new plan, of the American Succession, showing at a glance all the consecrators and the line of every Bishop; (3) a list of Churches in the U. S. having a Celebration of the Holy Communion weekly or oftener; (4) the Calendar and Hagiology, printed in red and black. The whole work has been revised and reset. No expense has been spared to secure accuracy and good workmanship throughout. For sale by all booksellers. Price 25 cents. Address all orders to the Publishers, Messrs. E. & J. B. Young & Co., 6 Cooper Union, New York.

### Some Facts Re-Stated.

Last week we stated some facts about the Rev. Arthur Ritchie's unauthorized Services at the Ascension Church, Chicago, and temperately characterized his disobedient and discourteous conduct. The reverend gentleman promptly applied for space in the LIVING CHURCH in which to vindicate himself and his practices. This application was as promptly refused, but Mr. Ritchie was told that the editor would make any correction of facts which might be shown to have been misstated. The Chicago Times, as usual, was resorted to, and the public were informed that the LIVING CHURCH was "the Bishop's organ," and had said some very hard things about the Ascension Church and its Rector. The LIVING CHURCH might be proud to be the organ of Bishop McLaren. There is no Bishop living for whom it has a greater admiration or whom it would sooner follow. The fact is, however, that the Bishop of Illinois has no relation whatever, personal or official, with the LIVING CHURCH. We wish he had. As to the "hard things," we simply stated what we had good reason to believe were facts. Upon further enquiry and after more consideration, we desire to re-affirm these facts. Mr. Ritchie's answer in the Times has changed nobody's opinion who has any knowledge of the subject discussed.

1. Mr. Ritchie did voluntarily submit his Services for St. Michael's Day to the Bishop, and proposed to be governed by him. He says he could not have "intended" to do so, that the Bishop could not have supposed that he intended, etc. The Bishop might have supposed (at that time) that he would do what he had agreed to do. The LIVING CHURCH makes the assertion and is responsible for it, that Mr. Ritchie, in writing, indicating his preference for the Services of the day, offered to follow the Bishop's preference, and that not only as to the sermon but as to the Services. Mr. Ritchie has simply forgotten what he wrote.

2. Mr. Ritchie disobeyed his Bishop in using a Service at the corner-stone other than the one set forth by the Bishop. He says it "is quite rich to find fault with using a Service which they say is not in the Prayer Book, and in the same breath almost, tells us that Bishop McLaren was going to use a Service equally unknown to the Prayer Book." Mr. Ritchie knows as well as any one that it was the Bishop's right and duty to set forth a Service for the laying of a corner-stone. There is no such Service in the Prayer Book. To compare the Bishop's action in this with his own violation of rubrics, was extremely sophistical. We give here the law under

which the Bishop acted in setting forth the Service referred to. The law says it was Mr. Ritchie's duty to use the Service, but he meets the mention of it with ridicule.

TITLE I. CANON 15, ¶14.

The Bishop of each Diocese may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his Diocese, whose duty it shall be to use such forms in his church on such occasions. And the clergy in those States or Dioceses or other places within the bounds of this Church in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any Diocese.

The Invocation of St. Michael, on the occasion of the laying of the corner-stone, was not denied. It was in violation of the teaching of Article xxii.

3. The charge that Mr. Ritchie insulted his Bishop on the occasion referred to, is sustained by public sentiment. The LIVING CHURCH is asked for its "authority." We give the authority of common opinion and common sense. It is of no use to argue such a point and we pity the man who has not the instinct to see it.

4. The claim put forth in the Times letter that because the issue was declared to be upon the use of the Service for "Solemn High Mass," therefore everything else taught and practiced at the Church of the Ascension is endorsed, and that the whole ritual question is conceded, is absurd. Because a man is charged with only one misdemeanor before the law, it does not follow that all his other actions are lawful. We stated that the points made in Mr. Ritchie's sermon were not "in court." He was admonished by his Bishop for a certain definite act of lawlessness, and to this act he did not allude in the entire course of his remarks. On last Sunday he issued a leaflet to his people, discussing the subject in a spirit that cannot but offend more deeply all who have not approved his course, and announcing in a very impudent way that this move of the diocesan authorities was "a last resort," "a desperate move," and that "its defeat will be crushing."

The LIVING CHURCH does not feel called on, at this time, to convict Mr. Ritchie of a violation of his ordination vows. Such a duty should be assigned to a properly constituted court. His Bishop has examined into the Service upon which issue has been taken, and has pronounced it to be "unlawful." We have not space here to answer the special pleading of his paper, and to show, as might be easily shown, that it is a most unfair and disingenuous document. In fact, it is put forth in such an offensive spirit of bravado, as to forfeit claim to a serious answer. Those who love Mr. Ritchie most are among those who regret most deeply the course he is taking and the spirit he is manifesting.

Some people seem to think that a newspaper is a "common carrier," and must take everything that is offered. Such people are offended at the exclusion of their letters, and sometimes find a way to ventilate their grievances in some other newspaper. They stigmatize the paper that has refused to admit their criticisms as a partisan sheet, afraid of its subscribers, under the patronage of Bishops, etc.

The editor of the LIVING CHURCH claims the right to print only what he thinks best. If he thinks it best for the cause of truth and the good of the Church that a question should be discussed, he allows a hearing to both sides, so far as seems to edification. He never knowingly allows any injustice to be done to any cause or to any person, by not giving "the other side" a fair hearing. This was illustrated in the correspondence about the ritual of the Ascension, Chicago, when the Rector was allowed to have a last word after notice had been given that the discussion was closed; and this, too, when the editor was convinced that the ritual was unprecedented and unlawful.

As to criticisms upon editorial utterances in the LIVING CHURCH, we cannot, as a rule, print them. There is no reason why this journal should pay the cost of publishing to its readers everything that may be said against it or its opinions; and it is ridiculous for aggrieved correspondents to complain and scold in other papers because they have been refused a hearing in this. If a rector criticises the LIVING CHURCH in his chancel, does he invite the editor to come the next Sunday to answer him? Or will he pay the printer to get out a circular "to give the other side,"

and pay the postage to circulate it among his people? Of course not.

The LIVING CHURCH is responsible for its editorial utterances, and is grateful to correspondents for all corrections of facts, and for all advice which may be helpful in forming opinions. It does not claim infallibility and will not hesitate to correct any mistakes of which it may become convinced. Such corrections it will generally prefer to make editorially, rather than to publish harsh rebukes and abusive letters from irate readers.

A correspondent has recently written to a secular paper that the refusal of the LIVING CHURCH to admit his answer to an editorial, looks "as if the Bishop's organ were afraid to have any answer reach its subscribers." The same correspondent was assured by the editor that any misstatement of fact that could be shown in the editorial should be corrected. Instead of correcting mistakes, if there were any, that correspondent rails at the paper as a "Bishop's organ." Of one thing he may be sure; the LIVING CHURCH will sustain all Bishops in the rightful exercise of Episcopal authority.

### A New School of Thought.

Chicago is the Star of Empire; or perhaps it would be a better figure to say that the Star of Empire has come to a halt just over Chicago. That it will always shine above the Garden City, no one who has resided in that enterprising metropolis for six months could be found to doubt. Chicago has long been a wonder to the world on account of its rapid growth, the development of great industries, and the execution of great public works. But Chicago is not destined to shine only by the magnificence of its terrestrial achievements and material resources. Chicago has triumphs of a higher order to boast of. She is not only the centre of the world for grain, lumber, and pork, but also for religion and ritual. There is probably no city on the face of the earth that has invented so many religions as Chicago. All the old religions of the world are, of course, represented, and of a new religion the papers make frequent announcement. Probably no man can tell how many have been brought out during the last few years. There is the Moody religion, the Cheney religion, the Swing religion, the Thomas religion, the Miln—, but perhaps we had better draw the line at Miln. His is "the religion of the future," but it is so far in the future as to be invisible through the average theological telescope.

If there is anything which characterizes this century it is the existence of "Schools of Thought." Probably the literature of no other century contains the phrase. The School of Thought is nineteenth Century. It is the sunflower of ecclesiastical æstheticism. As Chicago has everything, she has a School of Thought, a distinct "phase." This School of Thought embraces one person, and that person is possessed of respectable abilities, indomitable energy, and extraordinary self-will. If all Chicago is not speedily pervaded by this "phase" it will be for no lack of these high qualities in the "School." His confidence in himself and his lofty disregard of the godly admonitions and wise judgments of his Bishop, and his contempt for the opinions of his brethren of the clergy, all go to show that this school is worthy of the great city which has nourished it and of the great Times newspaper which publishes its lucubrations.

The ritual of this new School of Thought is most extraordinary. It is called "Edwardian;" for what reason we have not been able to discover. The assertion is made that it was in use before the appearance of the Edwardian Prayer Book; hence, we suppose, it is called Edwardian. A correspondent of the LIVING CHURCH has recently shown that this ritual is not after either American, Anglican, Greek, Roman, or any other type of Catholic Liturgy. It is *sui generis*, the original and only genuine Anglican ritual! Fortunate is it for the Church that after three centuries of "Calvinistic darkness" light has at last appeared in Chicago and the lost ritual is found!

The solitary individual who constitutes the membership of this new School of Thought labors under the harmless delusion that he represents the Tractarian movement. He fancies that he is restoring the Church to Catholicity and winning

victories by which his less courageous brethren are made free. They follow him at a distance, little realizing, it is true, that to his example and heroism they owe the liberty to light a candle and to wear a colored stole. So it is ever with the world's benefactors. They are not appreciated by the generation that they serve.

It is claimed that religion and philosophy are of Oriental origin. Chicago may safely challenge that claim, since she has produced phases of religion and types of ritual unknown to any other people or to any other age.

### Unauthorized Services.

The following very pointed letter appeared in the Chicago Times of Sunday last. We are informed that in spite of a promise to print the article in its integrity, the editor of the Times suppressed a very significant paragraph. As no copy was kept by Mr. Lytton, the paragraph cannot be given accurately, but it ran somewhat as follows: "And I find it strange that you should rush to the Chicago Sunday Times with your grievances against your Bishop, when I remember that not very long ago, before a meeting of your brother clergy, you denounced that journal in no measured terms, as one unfit to enter a Christian Household."

AN OPEN LETTER TO MR. RITCHIE.

REVEREND AND DEAR BROTHER:—When you read the signature appended to this, you will recognize the name of one who has been for three years your good friend, and remains so to-day; and I feel it time for your best friends to speak kindly, lovingly, but emphatically, concerning the attitude you have of late chosen to assume toward the Episcopal authority of the diocese of Illinois. By your late actions and words you have placed yourself where your best friends feel constrained to pity and condemn you. You know very well that I have always enjoyed the Services at the Ascension Church, and have frequently assisted in them. You know that I have ever been in full sympathy with your ritual, so much so that nearly three years ago you offered to me the associate rectorship of your parish. I declined it, giving you as my reason that I feared the time would come when you would openly oppose yourself to the ecclesiastical authority of the diocese, and I would find myself associated with a parish at variance with its Bishop. My reasons have been fully justified by recent transactions at the church of the Ascension. During the past three years I have from time to time assisted you in your Services and truly enjoyed them all. But you will remember that all along I told you plainly that should you ever rebel against a Godly admonition of our Bishop, I should at once put under my feet all personal feelings and personal love, and stand with the Bishop, as against the least shadow of disloyalty from any source whatever. And if, to-day, I have taken that stand you are responsible for it. It is not for me to criticize the Services you have held in your church during the past three years. I am not the Bishop of the diocese, and do not belong to that large class who know "what they would do if they were Bishop." I know this: Our Bishop is as wise, fair-minded, and tolerant a Bishop as can be found in the American Church, and for that reason I cannot find words strong enough to express my condemnation of the acts and utterances which you have seen fit to use in displaying your disrespect to the Episcopal authority of this diocese. The question here involved is not, in my mind, your holding an unauthorized Service, but the spirit of rebellion in which it was done, and your needless and most unchristian allusion to our Bishop's having once been a Presbyterian minister. And, I would ask, what right had you to allow your brother priests ignorantly to associate themselves with you in a Service which your Bishop had fully admonished you was illegal and unauthorized? Would it not have been more honorable and straightforward in you to inform all of us that the Bishop did not approve of the Services which were to precede the laying of the corner-stone? Were we not entitled to a choice as to whether we should unite with you in defying the Godly admonition of our diocesan? I put this all the more pointedly because you know full well that my loyalty to my Bishop far exceeds my personal friendship and my personal devotion to any special form of Service.

I have read "Ritchie's Reply" in the Times. The article was handed me by one who is glad to read in the secular press any account of church disturbances.

You complain that a church organ would not allow you the liberty of its columns to reply to one of its editorials. Well, I presume the church organ had some good reason for thus refusing. Editors generally know their own business pretty well. But you, my dear brother, have greatly erred—whether willfully or ignorantly I leave you to say—in referring to said church organ as depending for its support upon the patronage of Bishops, or of being in any sense the Bishop's organ.

The next charge is that Mr. Ritchie offered a public and personal insult to the Bishop, by alluding to his having been a Presbyterian. Where does the organ get authority for making such a charge as this, etc.? The organ may call on me for its authority; and I will say that no explanations as set forth in "Ritchie's Reply," can conceal the fact that Mr. Ritchie did emphatically, intentionally, and premeditatedly, by contrasting the present Catholicity of the Ascension Church with the past Calvinism of the Bishop, attempt to offer such insult. And I must tell you, my dear brother, that every clergyman in this diocese, so far as my knowledge goes, seriously condemns you for the insult which you did not cast, but meant to cast, upon our Bishop's past record as a Presbyterian. I will say further, my dear brother, that, had the clergy known the true inwardness of your relation to the Bishop about the Service preceding the laying of that corner-stone, not one of them would have been present. As for myself, I will tell you candidly, I shall never be present at any further Service in the Church of the Ascension so long as its rector retains his present disrespectful and disloyal attitude toward his Bishop. And if my advice is worth anything at all, I do advise you to acknowledge that you have been at fault ecclesiastically, and seriously disrespectful to your Bishop. You now know how I stand, and I grieve that circumstances have forced me to write the above. Your brother in Christ,

J. P. LYTTON.

### The Supper of the Lord.

It is not our intention to write a treatise on the mystery of the Real Presence. Too much, we believe, has been said in papers and pamphlets, upon this solemn theme. Churchmen have gone before the public so often with their views and theories, their differences, and their divergences, that we are beginning to be known as the Church of the Eucharist Controversy. We think it is not to edification, to prolong such discussions in the public prints.

But there are some practical matters in this connection to which, we believe, the clergy will thank us for calling the attention of the people. We all agree that Christ hath ordained two Sacraments in His Church, which are "generally necessary to salvation;" that is to say, Baptism and the Supper of the Lord. Rightly, and duly to administer these Sacraments, and to lead the people to faithful participation, is one of the first and most important functions of the priesthood. Whatever theories of Sacramental grace a parish priest may hold and teach, every one will teach his people that to use these means of grace is their bounden duty and service. We may say, too, that every one, at times, feels distressed and disheartened by the sad neglect of these by the members of his flock.

Especially is this the case in regard to the Lord's Supper. From the lowest Zwinglian stand-point, as a memorial, as a symbolic showing forth of the Lord's death till He come, its observance is a distinctive Christian duty and privilege, that cannot be passed by and put aside without a practical denial of Christ. To refrain from it, is to refuse to confess Christ before men; it is equivalent to a renunciation of discipleship and a return to the beggarly elements of the world. No pastor can view the dispersion of his flock when the Table of the Lord is spread, with anything but heaviness of heart. Their turning away means a lack of spiritual life, deadness of faith, worldliness or weakness of character. Whatever be the cause of the neglect, it is a revelation of ignorance or unbelief, in the disciples of Christ, that saddens the life of many a faithful pastor.

There is perhaps no one remedy that may be applied in every instance. Pastoral visitation, rightly conducted, will find out the cause and apply the remedy in many cases. In general, the plain teaching of the nature and obligation of this Sacrament will increase the appreciation and attendance of the people. We take it for granted too much, perhaps, that those who have been brought up in the Church know all these things and need not be told. But many of our communicants have not been brought up under our teachings; and many that have been, are far from understanding the first principles of the Gospel as this Church hath received it. The ideas and traditions of the Continental reformation, rooted in Calvinism, prevail all around us, and have tinted the faith of some of our own members. They see the Sacrament neglected and depised by others, and they themselves gradually fall away from its use.

One thing, perhaps, more than any other, is a hindrance to devout communicants, viz.: the sins of other people. Strange as it may appear, if we may speak from observation, this stands in the way of multitudes, compelling an occasional, if not habitual, neglect of the Holy Eucharist. The young, especially, who are keenly sensitive to wrong, are held back by almost every disagreement with companions, and are discouraged by provocations in which they themselves are not in the least at fault. There is no mistake more prevalent, no misconception more delusive, than this. A communicant is wronged and feels indignant at the wrong; some unthinking or unprincipled person has spoken or acted so as to give just cause for offence, and a righteous anger is felt. With the young the feeling is intense, and there is not sufficient self-control to calm the agitated mind. The very grace that is needed is unsought, lest there be a lack of the charity that is enjoined as a condition.

For this, as for other hindrances, there is no remedy but an enlightened understanding and wise pastoral direction. It seems to be clear, that when one is in the wrong, every effort should be made to right the wrong, so that he may come to that holy feast. It is no less clear that where one is hindered only by the sin of others, yet cannot quiet his own conscience, he should go to his pastor, "or to some other Minister of God's Word, that he may receive such godly counsel and advice as may tend to the quieting of the conscience and the removal of all scruple and doubtfulness." (See exhortation in Prayer Book.)



Society for the increase of the Ministry. Twenty-Sixth Annual Report (Abbreviated).—Twenty-Five Years.

The close of another year marks an important event in the history of the Society. It completes a quarter of a century; twenty-five full years of active operations. It is fit to pause here, and briefly review what has already been done, and indicate results as the eye of man can discern them.

The Society was formed October, 1857; the first two years were employed in perfecting its organization as a general agency in the Church, securing its incorporation, June, 1759, and gathering funds wherewith to begin its proper work of aiding scholars. According to the first meeting of its Executive Committee was held June 30, 1859, when it was reported that the sum of three thousand dollars had been collected and was held by the Treasurer subject to their appropriation. Grants were made amounting to eighteen hundred and seventy-five dollars, to fifteen young men, and conditionally to another, who were pursuing their studies at Trinity College, Cheshire Academy, Berkeley Divinity School, General Theological Seminary, Alexandria Seminary, Nashotah Mission, and Faribault or "Break's Mission." Fourteen were added to the list in September following, it having appeared that fifteen hundred dollars additional had been contributed during the intervening months of July and August. To the present time, appropriations have been made to one thousand and sixteen. This includes ten newly adopted scholars. Of the whole number, one hundred and ninety-one were aided through the "Sons of the Clergy Fund." In some instances these became beneficiaries on the General Fund; and it is gratifying to find that eighty of them have been added to the ranks of the clergy. Fifty-two had also been ministers in other Christian Communions, who received temporary aid while waiting for Orders, on recommendation of their Bishops.

The first Ordinations of scholars took place in 1861. A goodly recruit has since been furnished yearly to the ministry, amounting in all to six hundred. In some of these years, as many as one-third of the Ordinations have been of our scholars. Twenty-one have been admitted to Holy Orders since the last annual report. Of the six hundred ordained, thirty-seven are known to have died; twenty-four have been deposed, and five hundred and eighteen belong to the ranks of the clergy, who are serving the Church in nearly if not all of its dioceses and missionary jurisdictions. The small remainder are known or supposed to be laboring in the churches of the Dominion of Canada, or residing temporarily abroad.

The grand total of receipts from the beginning is \$561,701.61. Of this, \$66,466.55 is the fruit of legacies, or extraordinary gifts of individuals who were still living; and \$29,574.24 is the sum of receipts as interests, or dividends from established funds; making together \$96,039.69. Deducting that from the grand total of \$561,701.61 we have \$465,661.92, to represent the contributions of the Church at large through this agency, to the cause of ministerial education in twenty-five years. But the Society still holds \$51,906.20 in the form of good securities; showing \$509,795.41 as the actual amount used in appropriations to scholars, together with the necessary cost of making known and administering the work. It should also not be overlooked, that besides the six hundred already ordained, five hundred and eighteen of whom are still living and toiling in the Lord's vineyard, an indefinite but large number, have been aided, and are at present pursuing their studies, who will eventually report themselves as ready to be sent; and that the \$509,795.41 includes expenditures for one hundred and eleven "Sons of the Clergy" who have not been ordained, but are in most cases useful to the Church in other conditions of life.

YEAR 1881-82. The record of another year furnishes fresh evidence of the firm establishment of the Society. The receipts for the year ending September 1, 1882, from thirty dioceses and one jurisdiction, amount to \$23,047.39.

The expenditures amount to \$23,269.11; a little more than the actual income for the year; but since it was begun with \$1,675.21 in the treasury, we have a remainder of \$1,453.49 wherewith to begin the operations of 1882-83.

Six thousand, five hundred and thirty-nine dollars and fifty cents (\$6,539.50), came in the form of legacies.

Of this amount five thousand was by the will of Hon. E. R. Mudge, of Boston. Eminentely a self-made man, an earnest and large-minded Churchman, and an attached friend of the President of the Society, he early began to work through it for the growth and good of the Church of his adoption and love. A large annual contribution had long continued. By his will he directed that the above sum be given to the Society, "as a permanent fund, the entire income to be expended in every year for the benefit of so one student, preference being given, when practicable, to expending the same for the benefit of the same student, during the entire course of his theological studies."

In less than three months from the decease of the testator, it was paid by his executors, and it has been securely invested. It will be known as the Mudge Scholarship Fund; and we shall endeavor that its proceeds shall be used, so that by this lasting provision, a succession of able and godly men shall be added to the ministry.

One thousand dollars came to us by the will of Lady E. S. Buckley Matthew Fleming, formerly a communicant of this Church, but who died in England, where she is of late resided. Mrs. Clarissa Lintern, who belonged to St. Paul's Parish, Troy, N. Y., and who died about 1874, bequeathed five hundred dollars to the "Society for the Increase of the Episcopal Ministry." By the reason of the slight surpluse in the title of the Society, the executor did not inform us of its right to participate in the primary distribution of her estate. It was not until 1880 that the attention of the Treasurer was called to these facts. It then became necessary to resort to legal measures to establish the Society's right to the money intended for it. We are indebted to the gr tuitous services of Messrs. Gale & Alden, of Troy, attorneys and counselors, for the receipt in May of four hundred and thirty-nine dollars and fifty cents (\$439.50) on this account.

During the year, a generous layman of Philadelphia, without solicitation, sent as a single gift one thousand and one hundred fifty-seven dollars and fifty cents (\$1,157.50), being the proceeds of a railroad bond intended for this work. This, with the above one thousand dollar legacy, has been set aside as the beginning of a five thousand dollar reserve fund, which it is thought advisable to create and maintain.

Seventy-seven scholars from 31 dioceses and 4 missionary jurisdictions have been added during the year. New England furnished \$11,692.32 and 18 scholars; Middle States, \$6,584.56, and 32 scholars; Southern States, \$587.80 and 10 scholars; Western States, \$1,008.46 and 17 scholars; Miscellaneous, \$3 184.25; total, \$23,047.39 and 77 scholars.

NEW PATRONS. We are happy to announce the following addition to the roll of patrons: Rt. Rev. John A. Paddock, D. D.; Rt. Rev. Cortlandt Whitehead, D. D.; Rt. Rev. George K. Dunlop, D. D., and Rt. Rev. L. R. Brewer, D. D. The Bishop of Missouri has also resumed his place as a patron. The relations formerly subsisting between that diocese and the Society have also been re-established. Henceforward, the contributions for the students for the ministry in Missouri are to be sent to our treasury, and in its appropriations to them under its rules, the Society is to add twenty-five per cent. to the amount contributed.

FUTURE SUPPLY. Year by year it becomes clearer that this Church is not prolific in men for the work of the ministry. Not more than three hundred (300) candidates for Holy Orders are reported from three thousand (3,000) parishes. The average for fifteen years past has been less than two hundred and ninety. As the rule, these spring up in small parishes and missions; hence there must be hundreds of large parishes and populous centres of Church life, where a candidate for the ministry is not known. Nay, there are dioceses which have neither postulant nor candidate. Nor does growth of the body, and enlargement of its field and mission through the land, bring correspondent increase of men who aspire to the ministry. In 1861 there were two hundred and ninety-two (292) candidates for the first Order; in 1881, two hundred and ninety-five (295). In the intervening years the number of communicants had more than doubled, and the missionary operations of the Church taken on their present large proportions. Another fact, painfully significant, which the records of the Society make evident, is that many of those who are here added to the ranks of the clergy are born on alien soil, and are the fruit of Church-life in other lands. Surely facts like these ought to awaken anxious interest in the minds of Churchmen. Already the call for ordained laborers is heard all over the land. The number of the unemployed who are available for permanent service is reduced to minimum. Men are not easily found to become assistants in parishes, or to take temporarily the places of Rectors, as there is often necessity. In very many cases communicants are denied the blessings of the Holy Eucharist on the great feast days, because there are not priests enough to celebrate it. A system of lay reading on a large scale is taking the place of Christ's Ordinance of a ministry of the Word and Sacrament. In large parishes, and at all strong points of the Church, there are found at all times overworked and exhausted ministers. And still the recruit of men for all this work, and for new ventures and fresh opportunities is relatively declining.

These conditions cannot be long disregarded. The net gain of from thirty to fifty per year to the active clergy force, cannot much longer be tolerated in a Church, which boasts itself the depository of the Apostolic Faith and Order in a New World—in a land whose on-flowing population, more than fifty millions to-day, increases by millions every year. Should not every young man of ability and devotion, who seeks the ministry, be eagerly welcomed and aided in his preparation? The Society's work in twenty-five years challenges attention and criticism. Is it not a time to cease from disparagement of a method of growth, which has precedent in every Christian age, and can show so signal marks of the Divine approval in this?

F. D. Huntington, W. F. Nichols, B. H. Paddock, H. W. Spalding, John Williams, J. H. Watson, T. R. Pynchon, George J. Magill, A. B. Goodrich, Elisha Whittlesey, Thomas Gallaudet, Edward H. Jewett, Samuel J. Jarvis, R. R. Converse, Francis Lobdell, James Bolter, Wm. A. Snively, Elisha Johnson, Giles H. Deshon, John S. Blatchford, Executive Committee. Hartford, Sept. 12th, 1882.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

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The By-Laws of the Society, containing all necessary directions to applicants will be sent, on request to the Corresponding Secretary, Rev. Elisha Whittlesey, 37 Spring Street, Hartford.

"L'Avantur," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The Third Year, Oct. 15th, 1882. By the Rev. M. M. Rector of St. Sauveur, 2039 Sanson St., Philadelphia, Penn.

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The Rev. J. P. Tustin, D. D., has removed from the neighborhood of New York to Cambridge, Mass., and may be addressed at 17 Kirkiand St., in that place.

The Rev. Wm. S. Neales has accepted an appointment as Missionary in San Francisco, Cal., of the Church Society for Promoting Christianity amongst the Jews.

The Bishop of Minnesota attended the annual meeting of the Trustees of the Peabody Education in New York, last week. Ex-President Hayes, Chief Justice Waite, Hon. Hamilton Fish, and other prominent men, were also in attendance.

The Rev. Curtis Grubb has resigned his position of Missionary in the Jurisdiction of Cape Palmas, Africa.

The Rev. S. H. Johnston has become Rector of Trinity Church, Emmetsburg, Iowa.

The Rev. C. H. Thompson, Missionary in the China Mission, has returned to the United States for needed rest.

The Rev. Canon Sprague, of Davenport, Iowa, has entered upon his duties as President of Griswold College.

The Rev. Wm. C. Mills has resigned the rectorship of St. Paul's parish, Creston, Iowa.

The Rev. J. F. Spivey has taken charge of St. John's, Cherokee, Iowa.

The Rev. J. O. Babin has taken temporary charge of the mission at Wahpeton, Dak.

The Rev. Carlos S. Linsley has resigned the rectorship of the Church of the Good Samaritan, Sauk Centre, Minn., and removed to California.

The Rev. J. W. Wayne has accepted the rectorship of the Church of the Ascension, Burlington, diocese of Kansas.

The Rev. J. D. Herron has accepted an election to Trinity, Newcastle, Pa.

The Rev. Dr. J. H. Egar has declined the professorship in Seabury Divinity School, to which he was recently elected.

The Rev. C. A. Wenman's address is 471 Mason St., Brooklyn, N. Y.

The Rev. Leighton Coleman, D. D., whose promising son has decided to study for the ministry, has taken leave of his kind friends in the Isle of Wight and gone with his family to Germany, for a time, in the interest of his son's education. His departure from the scene of his recent labors and pleasant temporary home was accompanied with expressions of affectionate regard and high esteem, which were extended to him in a public manner, which must have been very gratifying to himself and friends. If Mrs. Coleman's improved health continues, their early return to this country may be anticipated.

Obituary. SINCLAIR.—Entered into rest, on Friday evening, Sept. 21, 1882, at Hot-oken, N. J., Mary R., wife of James D. Sinclair, and mother of the Rev. G. W. Sinclair, who died in the 44th year of her age. Thy will be done.

Official. VERMONT. A Memorial Service will be held in St. Paul's Church, Burlington, on Tuesday, Oct. 31st, in commemoration of the First Half Century of the independence of existence of this Diocese, and of the Fiftieth Anniversary of the consecration of the first Bishop of Vermont, the Rt. Rev. John H. Hopkins, D. D., D. C. L. Brothers of other dioceses are cordially invited to be present. By order of the Bishop. Burlington, Oct. 4, 1882.

The Southern Diocese of the Diocese of Illinois will hold its Fall Chapter meeting at the Church of the Good Shepherd, Mokena, Ill. (C. & E. I. R. R.), on the 17th and 18th of October. The Services will be preceded by the consecration of the new church, on the morning of the 17th. Clergy of this and adjoining dioceses are invited to attend. Visiting clergymen will please bring supplies. D. S. PHILLIPS, Dean. Charles R. Hodges, Sec.

Miscellaneous. An excellent opening for a young man in Holy Orders presents itself, as resident missionary in a rapidly growing suburb of a large city. He should be a man of good address, and of an earnest missionary spirit. The right man would find a hearty welcome, and a fair and increasing financial support. Address "T." office of "Living Church," 102 Washington St., Chicago.

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The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.



LETTERS TO THE EDITOR.

Conventions in the Church Edifice.

To the Editor of the Living Church:

My attention has been called to a communication in your last issue, signed "J. M. P." Your correspondent seems to have written under an entire misapprehension. He seems to be under the impression that the use of St. Andrew's Church, Rochester, was denied to the Bishop and Council of the Diocese on the ground that such use would be sacrilegious. Permit me to assure J. M. P. that no such state of affairs ever existed. The Rector of St. Andrew's never withheld the use of his church from the Bishop for business or other purposes. From considerations of reverence he would prefer that his church should be used only for the purposes for which it was consecrated, i. e., the worship of God, and may so have expressed himself in the freedom of private conversation; but officially, the matter never came up for consideration, and so far from denying the hospitality of his parish to the Bishop and Council, he urged upon the Bishop the exceptional advantages of St. Andrew's for such purposes, as there is attached to the parish a large building containing a hall, better adapted to the transaction of business than any church could possibly be. But had the Bishop expressed any desire for the use of the church, it would have been placed instantly at his disposal, the private thoughts and wishes of the Rector yielding at once to the sense of public duty. The simple fact is, the business sessions of the Council were not held in St. Andrew's parish because of its remote situation. It is hoped that this explanation will quiet the mind of J. M. P., and clear from the charge of discourtesy. THE RECTOR OF ST. ANDREW'S.

To the Editor of the Living Church:

You have opened a ball by the admission of an article with the above caption, which I hope you will not close until your guests cease coming. Who does not know that as far as reverence is concerned, a church is no longer a church when a convention begins its sittings in it? The first words of the Services—"The Lord is in His holy Temple, let all the earth keep silence before Him." have their influence generally, except in Conventions. "Keep thy foot when thou goest to the House of God. . . . Be not rash with thy mouth and let not thine heart be hasty to utter anything before God," is a sentence which has stilled the conversation of many as they have entered the Church's door. The one truth, which is sending life into all parts of the Church to day, as if by currents of electricity, is the truth of THE PRESENCE. Where the Lord's people are gathered by His writ and His officer there is He in the midst of them. The Fathers were accustomed to compare the union of the divine and human natures in the Person of our Lord, to the union of the whole Christ and the elements in the Holy Communion. What words will then express our Lord's nearness to us in the Eucharist? Our God is not a God afar off. He is not one who sleeps or hunts while His people pray. He is not one who has laid down laws for the government of the universe, which are inexorable and which will crush His children if they are transgressed, notwithstanding any cries of penitence or acts of submission. He is in our very midst in His House, to condemn the rebellious and pardon the penitent. The spirit in which a Church is to be entered is that of Jacob, "How dreadful is this place. This is none other than the House of God, and gate of heaven."

This teaching is gaining such power that in many churches no talking is done above a whisper, and very little at that. But when a Convention sits in a church, then good bye to any such thoughts as these. It is not to be wondered at that a Clergyman who has taught his people the reverence due to the church, should not desire to have his teachings upset by the proceedings of a Convention. WM. C. POPE.

A Suggestion.

To the Editor of the Living Church:

Occasionally we see articles about the "decay of preaching" in these our times. Of their truth or falsity I am not now about to argue, not being in a position so to do. But I have a suggestion to make to our Rt. Rev. Fathers. I make it with all respect for their office and ministry in the Church of God, to say nothing of their wisdom and experience. The suggestion is this: That all Deacons put in charge of parishes or missions be required to prepare but ONE sermon a week. If they must appear twice on every Lords' Day "to divide the Word of Truth"—let them be required to read a printed sermon from a volume approved of by their Bishops. I humbly think that if this were insisted on as a rule during the period of the Diaconate, the cause which leads to decline in style and matter—if not to decay—in preaching, would be removed. ONE WHO SUFFERED.

A Christian Club House.

Correspondence of the Living Church.

About a year ago, Albert C. Zabriskie, Esq., of New York, who has for a long period been associated with Sunday School work, conceived the idea of founding an institution where young men and boys could find innocent recreation on week days and evenings, somewhat after the manner of a Club house. He rented a house in East 23rd Street for the purpose. The ground floor is used for a lecture room; upstairs are a library and reading, chess and conversation rooms; downstairs are a gymnasium and baths. Membership may be obtained by any respectable young man, by paying twenty-five cents a month. Unusual degree of faithfulness at Sunday School will secure admission to the privileges of the house, free of charge. Two weeks ago, the first anniversary of the institution took place in the Lec-

ture room, which was prettily decorated with flags and flowers. Every visitor was presented with a bouquet and the band of the 7th Regiment furnished music. Prayers were said by the Rev. Brady E. Backus, D. D., Rector of the Church of the Holy Apostles, and an address was delivered by the Rev. Joseph N. Blanchard, of St. James', Fordham. Among those present were the Rev. S. M. Peters, D. D., of St. Michael's; the Rev. Henry Moffet, of the Church of the Holy Communion; the Rev. R. E. Gruber, and the Rev. E. C. Haughton, of Transfiguration Chapel.

Long Service.

To the Editor of the Living Church.

Will you please add to the statements in your columns about long clerical service in one parish, that the Rev. John Brown, D. D., now Rector Emeritus of St. George's Church, Newburgh, N. Y., has been connected with that parish continuously, ever since 1815. Dr. Shelton, Dr. Edson, and Dr. Morton are "youths and rudyly" to a man who has well entered the last decade of a century. G. MOTT WILLIAMS. Detroit, Sept. 30.

Central Convocation of Iowa.

Correspondence of the Living Church.

The first meeting of this newly organized Convocation, was held at Grinnell Sept. 26th, 27th, and 28th. All the clergy of the district were in attendance; all the expenses of the clergy were met by the Grinnell people and the meetings were both pleasant and profitable. There were present—the Dean of Convocation, the Revs. J. Evans Ryan of Newton, C. C. Howard of Oskaloosa, Wm. Wright of East Des Moines, F. Emerson Judd of Brooklyn, Wm. H. Van Antwerp of Des Moines, Allen Judd of Marengo, and W. P. Law of Grinnell.

The first service was held at Stewart's Hall, on Tuesday evening and was opened by the minister in charge of St. Paul's Mission. The Dean read the prayer for the Convocation and Rev. Mr. Howard assisted in the Services. Rev. Mr. Law delivered a lecture on "Lasting Temperance Reform." He urged the importance of the family and Church uniting in the work and spoke of the lessons learned at the Washingtonian Home, Chicago, while his father was Superintendent. We must do something more than surface work in order to have lasting reform. The parent must begin the work; the Church must help the parent in the education of the children; a Christian's vow is the strongest temperance pledge. After the lecture, the Rev. Mr. Wright gave a short address on temperance.

On Wednesday morning the Litany was said and the Holy Communion celebrated. The Dean was the Celebrant, and preached from John XIV: 22.—Christ manifested himself to his disciples in sending the Holy Spirit to strengthen them, and by comforting them in time of trouble. He was also manifest in the Holy Communion. On Wednesday evening Rev. F. Emerson Judd preached a sermon of unusual interest, from I Tim. VI: 12.—The sermon will be published in full in the Iowa Churchman. Rev. Allen Judd conducted the services of the evening.

On Thursday morning the Rev. Mr. Wright conducted the services and the Rev. D. C. Howard preached from Jude III. Amidst all the varying opinions of men; the shifting creeds of societies; the doubt and unbelief of the age, "ye should earnestly contend for the faith once delivered to the saints."

On Thursday evening the Rev. Wm. H. Van Antwerp, of Des Moines, delivered an interesting discourse on "The Comprehensive Church." In this Church of God, the "Household of faith," there is liberty without license; unity, yet diversity, obedience, yet not slavery; respect for law and authority, yet the greatest freedom. All believers should be gathered into the one household, that Christ's prayer might be answered. "That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The Comprehensive Church should include all believers, that we all may be one fold under one Shepherd.

After singing "Blest be the tie that binds," the Dean pronounced the benediction, and thus closed a series of interesting meetings, the first of the kind ever held in this Puritan city of Grinnell. After the service there was an informal reception in the Hall, giving all an opportunity to make the acquaintance of the visiting clergy.

At a business session of the Convocation, held on Wednesday afternoon at the house of the President of the Ladies' Aid Society, Mrs. L. H. Barnes, Rev. W. P. Law was elected as Secretary and Treasurer. It was decided to hold the next meeting in January, at St. James' Church, Oskaloosa, and all were urged to be present.

At a meeting held Thursday afternoon, the following question was adopted for discussion at the next Convocation: "How to make preaching most effective."

The following resolutions were adopted by the Convocation:

"WHEREAS, The city of Grinnell has many and superior business, social, and literary advantages, and deeming it an important point to be occupied by the church."

"Therefore, be it resolved that we the members of the Central Convocation of Iowa, pledge the minister in charge of St. Paul's Mission, and its members, our Christian sympathy and support."

And we heartily recommend the needs of said mission to the kind consideration of the benevolent churchmen of the Diocese and to the faithful everywhere.

The needs of the Mission in Grinnell, are most pressing. A Church building should be erected at once. The mission has \$400.00 on hand. The people of Grinnell, crippled by the late cyclone, cannot help as much as they would wish. Some members were killed in the storm, others have moved away.

A strong influence for the Church will go out from this college town if only the Church is once firmly established. A few hundred dollars of outside help would make the work here an assured success. The people are intelligent, and when once they see the claims and appreciate the beauties of our Church, many will worship with us. The impression left by the Central Convocation is a good one; let Churchmen make it lasting by giving not only sympathy but substantial support.

Minnesota Church News.

Correspondence of the Living Church.

Mission work in Minnesota seems lately to have been pushed forward with a strong hand by the Rev. D. Griffin Gunn, late of New York.

At the present date he counts five different parishes which have been organized by him since he entered the field two years ago. In September, 1881, Bishop Whipple, in a printed circular, said that Mr. Gunn desired to build two churches, "not to exceed in cost one thousand dollars," and adds, "The people will do all they can, but our Church folks at his mission are very poor. St. James and Worthington are both very important places, and will be centres of wide influence. I shall be thankful for any help given our brother." In the following August, another printed letter from the Bishop stated that "the Rev. D. G. Gunn has built churches at Windom, St. James, Worthington, and Slayton, which are marvels of cheapness, very pretty and church-like. He desires to build churches at Madelia, Lake Crystal, Heron Lake, and Wilder. With the exception of Wilder, which is an agricultural community, the places are places of importance, and good points for Church work. I shall be very grateful for any aid given for this work." In response to his appeals, friends of Mr. Gunn, in New York, sent at once \$450. At Worthington, the Rail Road Land Co. presented lots for a church, and in about a month's time that edifice was nearly completed. Lots were also presented by the R. R. Land Co. for churches at St. James, at Windom, and at Worthington. The church at Windom cost \$800, and those at St. James and Worthington are very nearly duplicates.

The stone foundation of the church at Madelia is on a lot beautifully graded, with a stone wall in front, and while the building awaits funds to complete it, the congregation worship comfortably in the Masonic Hall. All these places are important centres, Madelia is the largest and oldest town except Worthington. At Heron Lake, the people pledge \$500 if the remaining \$500 can be secured elsewhere. The Rev. Mr. Gunn considers this "a glorious opportunity for the Church," and says that if he can pledge buildings to the amount of \$10,000, viz.: Church-Hospital, Mission House, etc., certain Christian parties who are interested there, will give a tract of valuable land, including the railroad station, 206 acres, the present value of which is \$4,000, and with the contemplated improvements, its estimated value will be \$25,000, because it occupies a very important town site. After the churches at Heron Lake and Lake Crystal are finished, then the Missionary will turn his attention to Wilder.

Mr. Gunn, with the exception of his valuable assistant, Mr. Johnson, is said to be the only Church clergyman in twelve populous counties.

Ten years ago, Cottonwood county, where Windom is situated, had, it is stated, "but ten persons in it, while to-day the population numbers six thousand." It is trying to a young Missionary, filled with zeal and a righteous desire to build up the Church in the waste places, to be curtailed in his efforts by the want of a few thousand dollars which he knows can be given him so easily by those having abundant ability, yet lacking the heart to do it, because, perhaps, they do not realize the importance of occupying the ground early—of putting the good seed in the virgin soil before the enemy has sown it with tares—of establishing the truth, before error has had time and opportunity to fortify itself against it. In the good Bishop's letter to his earnest Missionary, he says: "My heart is in your work, I feel that God has sent you to help me. In the present state of my health, I can only promise you the sum of one hundred dollars for each church building." When the Bishop first proposed to visit Worthington, a committee connected with the "Union-Church" there, wrote to him, "If your visit is only for this time, it is all right, but if you intend to form an Episcopal Church, it is not necessary for you to come, as we have enough churches here already."

Two years ago, a young man in the place, said to Mr. Gunn he wished he would build a church there. Mr. Gunn replied that he would if the young man would raise money for the foundation. He did raise it in three days, and before three weeks had passed, the church was standing before him. This town has three railroad, and is a point of great importance. The land is rich, and the country is one of unusual beauty and attractiveness.

May the Great Head of the Church put it into the hearts of some Christians who are abundantly blessed with this world's goods, to send funds to Bishop Whipple to help and encourage his faithful Missionary, while his heart and hands are strong to do His work.

All Saints' English Church, Vevey, Switzerland, was consecrated on August 22d, by the Bishop of Pennsylvania, who also preached a very effective sermon. On the next day the Bishop held a confirmation in the new church.

During a hurricane in Kansas, a county Treasurer became exceedingly terrified, and acknowledged a defalcation of \$1,500. Unfortunately the gale did not last long enough, and when it quieted down he denied the theft.

New York and Neighborhood.

Correspondence of the Living Church.

The campus of Columbia College would hardly be recognized by anyone who should now visit it for the first time after an absence of several months. Work on the new edifices, of which an account was given last spring in the LIVING CHURCH, is being rapidly pushed forward, and will continue for some months to come. Before the academic year already begun, comes to its ending, the college will possess a completed "Quad," imposing in its architectural effect. The year opens favorably, with a hundred members in the Freshman class. Professor Price, who was elected to the chair of English Literature in the Spring, enters upon his duties: Mr. J. A. Browning, tutor in Latin, who has resigned, will be succeeded, so rumor has it, by Mr. H. J. Peck, a promising member of last year's Senior Class, holding at present the position of Fellow in Letters. A vacancy has been created in the Board of Trustees, by the death of Dr. Beadle, of Poughkeepsie. The study of Anglo-Saxon, which was formerly an elective study for the Sophomore Class, has been made a required study for the Juniors—a movement we think, in the right direction. The Law Department had hoped to occupy its new building by the first of the present month, but will in all likelihood, be delayed into celebrating that event during, or just after the Christmas holidays.

From Garden City, (the admirable girls' and boys' schools of which place opened last week) word comes, that the windows of the new Cathedral are being placed in position. Some criticism has been passed heretofore, on what was regarded by many as the cold effect of the Cathedral interior, unrelieved by color. The stained glass is said to have produced a surprising transformation in this respect. The glass itself is, as might have been anticipated, magnificent. Any one who was fortunate enough to see the designs of these windows, exhibited on the walls of the writing-room in the Church of the Holy Trinity, New York, during the last General Convention, will be able to form some conception of their splendor. Describing colored glass on paper is apt to be a thankless task, so much depends upon the color itself. We trust many readers of the LIVING CHURCH will visit this Cathedral when completed, and have opportunity to admire for themselves points of rare beauty.

The Church of the Reformation, Brooklyn, must be placed upon the list of churches that have undergone improvement and alteration during the past summer. When the present Rector, the Rev. John G. Bacchus, came to the parish nine years ago, he found a small wooden church edifice. The congregation has steadily grown in size and in wealth. Successive enlargements have been made, until a handsome chancel and two spacious transepts have been added to the old building, and in very substantial form—brick with stone trimmings being used in the construction instead of wood. During the past few months the last remains of the original structure have been removed, and a nave erected with a handsome front to the street. A fine rose window has been placed over the new central door; and a spacious vestibule, with a choir gallery over it provided. The interior, with tasteful decoration and new side windows presents a very attractive and churchly effect. After these years of toil, the parish possesses a completed church of substantial materials and ample proportions, having never suspended Divine Services for any protracted period during the gradual process of construction, and having kept clear of burdensome debt.

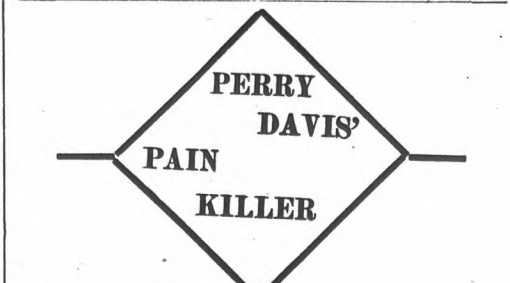
St. Ann's Church, Morrisania, New York City, has been re-decorated and re-carpeted, and the chancel has received an entirely new set of furniture. After about a year's Rectorship of the Rev. E. H. Kittell, this is commendable activity. Church Services were resumed in the middle of September, the Rector making allusion to what had been accomplished, and taking the occasion to urge the importance of spiritual life in the parish, without which all outward symbols of devotion to God, were meaningless.

The American Church Building Fund Commission has received from Mr. William G. Low, of Brooklyn, (a brother of the Hon. Seth Low, the young and already somewhat noted Mayor of that city), a gift of \$6,000, which happens to be the largest single gift the fund has yet obtained from any source. Mr. Low, who is himself a member of the Commission, had previously given several hundred dollars.

Bishop Paddock, of Washington Territory, who has returned to the East to procure money for the development of new Church work in his jurisdiction, preached last Sunday in his old parish of St. Peter's, Brooklyn. A very loving welcome was given him. He recounted his labors in his far away field, and the encouragements presented. When allusion was made to the death of Mrs. Paddock, and the hospital which she had hoped to found and which had now been established as a memorial of her, there were few dry eyes in the congregation. Mrs. Paddock's years of energetic and loving labor in St. Peter's, and in the Church institutions of Brooklyn, are warmly remembered, and the sight of the familiar face of the good Bishop brings the loss freshly back again to many hearts. Would there were more of such women in the Church.

Scientific men say that if pianos stand north and south the tone of the instrument is much improved. This is true—especially when the piano is thumped by a learner. About one hundred and fifty miles north and south of you is the proper position for the instrument to stand when being manipulated by a young thing first taking her lessons!

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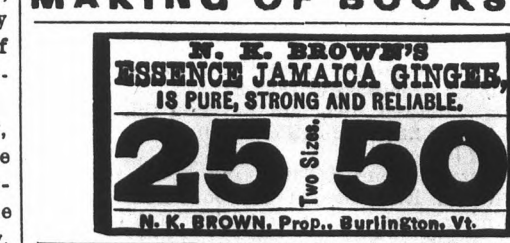
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BOOK REVIEWS.

**LEONE.** The Round Robin Series. Boston: James R. Osgood & Co. Chicago: Jansen, McClurg & Co. Price, \$1.

To the very youthful reader this book may prove of great interest; but to the more worldly-wise the elements of improbability and mystery will not be so attractive. Leone is an Italian brigand; his adopted son, a Roman painter, is engaged to an American girl; the course of true love "does not" run smooth; and in his efforts to set things right, Leone forgets his customary caution, and his hiding place is discovered through the "sharpness" of the typical American father. Leone is shot by one of his own band, who suspects him of treachery, and on his death-bed the mystery which has caused so much trouble, is all explained. Three years later, we find the young folks quietly enjoying life in a villa overlooking the Bay of Naples. Just what the *motif* of the book is, we cannot say, and why it should be written, except to "kill him," we cannot conjecture.

**PRESCOTT LEAFLETS.** Passages from the works of W. H. Prescott. For homes, libraries and schools. Compiled by Josephine E. Hodgdon. Philadelphia: J. B. Lippincott & Co.

This new, convenient and inexpensive arrangement of appropriate selections from the best authors will be of the greatest assistance to teachers. For reading at sight in class, the leaflets are invaluable; they may be employed for recitation or declamation; and will, we hope, however utilized, develop a love for the choicest literature. If reading of this kind were oftener given to the young in the school room, and their interest awakened there in such thrilling tales as that of the Conquest of Mexico, works like Prescott's would oftener be called for in our public libraries, and there would be less sale for the pernicious sensational literature of the present day.

**BEAUTY IN THE HOUSEHOLD.** By Mrs. T. W. Dewing. New York: Harper & Bros. Price, \$1.

This is a tastefully bound little book and has in it over forty illustrations. It contains many useful and practical hints as to the selection and furnishing of a house. The chapter devoted to the nursery is full of sensible suggestions, which if carried out, would do much in the way of cultivating, in the little ones, a love for the beautiful. Altogether, the book is satisfactory, and one which we can read with enjoyment and profit, and even with pleasure.

**THE CATHOLIC WORLD** for October has a thoughtful article on "Literature and the Laity." The writer says: "Catholic publishers have tried hard, but they cannot find anything the Catholic public will read. Even Cardinal Newman, whom the world recognizes as one of the strongest and most delightful writers of the century, is read much more by Protestants than by the Catholic laity." While the exaggeration of the Protestant idea of private judgment may lead to skepticism, the Roman system of unquestioning obedience tends to intellectual apathy. The Romanist has no occasion to read. His thinking is done for him and he has no right to question the conclusions of the hierarchy. Authority in faith and liberty in opinion, seems to be the safe rule. This is found in the Anglican Communion.

**UNKNOWN TO HISTORY.** By Charlotte M. Yonge. pp. 590. MacMillan & Co. Price, 75c.

To say of this charming story that it fully equals if not surpasses any that its gifted author has given to the world, is praise enough to secure its warm welcome in the best homes and libraries of the land. Like each and all of its predecessors, especially those belonging to the "Romance of History," it is most useful reading for the young, and not an idea or even a word can be found in it that could offend the purest and most delicate taste. We would like to tell who the heroine, "Unknown to History," is, but know the delighted readers will prefer to find it out for themselves; and will only add, that the story is contemporary with the captivity of Mary of Scotland, and gives an excellent insight into the last twenty years of the life of that ill-fated Queen.

**AN ETYMOLOGY OF LATIN AND GREEK.** By Charles S. Halsey, A. M. Boston: Ginn, Heath & Co. pp. 252, price, \$1.50.

Late years have brought about an extraordinary amount of research in the direction of word-formation and word building. Scholars, more and more, are coming to see the importance of a knowledge of etymology to the most efficient scholarship. Our German friends, the leaders and the most successful in works of this kind, have been remarkably prolific in various dictionaries and like volumes, which have come to be counted on as authority. There has appeared, also, in England, in the dictionary of the Rev. Walter Skeat, of which both MacMillan and the Harpers have published cheaper editions, a volume that must for the present, at least, take precedence of all others.

All these works, however, have been intended for the more advanced scholar. The young student, who must needs, because of this advance in the knowledge of roots, learn his dead language in a different way from that in which his ancestors dug out their classical knowledge, has had, hitherto, no well-adapted work for his purpose.

The present book is an attempt to supply this very demand. The "Early Latin" of Professor F. D. Allen, published some two years ago, was a beginning in this direction, it being the first in series which Messrs. Ginn, Heath & Co., are publishing; but it needed, it seems to us, some such book as this of Mr. Halsey to make it possible to afford our younger students the necessary preparation in this most important branch, nay, the very foundation of true classical information.

Now, of the book itself we have only words

of high commendation. Here and there, are things upon which etymologists widely differ, for this is by no means a definite science as yet, but that was to be expected. If evident painstaking labor is any criterion by which to judge, our words of approval are fully justified.

Some points of the book deserve special mention. In the preliminary statement of the new system of Indo-European Phonetics, we have, in short compass, an excellent setting-forth of the reasons for the rejection of the old theory of vowel increase and the adoption of the present phonetic system. The only fault in this part of the book, a fault which, by the way, is the chief one all the way through, is that it is not sufficiently extended. There is rather too much condensation for a work intended for the beginner. The suggestions in regard to the study of etymology are wise and to the point. Passing by the first four chapters, the third of which, on roots, is well stated, we come to that on Phonetic Change. Here is where one of the great points of the book and also the defect, mentioned before are most apparent. Here are the result of years of scholarship in this direction carefully stated and tabulated but yet, to our mind, not sufficiently explained and exemplified for the pupil who is just beginning the intricate science. It is true, reference is made to grammar and larger works, but the real successful book of this kind ought to be as complete in itself as possible. The rest of the book is excellent; the portion devoted to the "views of the new school" will be specially valuable.

Notwithstanding these few things which we wish might have been otherwise, the book is a decided success and we should be glad to see it adopted as a text book in all our Latin schools and colleges.

**BENTLEY.** By R. C. Jebb, M. A., LL. D. Edinburgh. Knight of the Order of the Savour, Professor of Greek in the University of Glasgow. Formerly Fellow of Trinity College, Cambridge. New York: Harper & Brothers, 75 cents.

This book has renewed our sense of obligation to Lord Macaulay. Until reading this sketch of Bentley's life the chief acquaintance we have had with the great scholar was through what Dr. Jebb so well calls the "brilliant passage in Macaulay's essay on Temple." This sense of obligation is all the more vivid because the impression which Macaulay gives of Bentley is proved by the present volume to have been so just. We find that he deserves the eminence which Macaulay concedes to him, but he deserves still more the dark colors in which the great historian and essayist depicts his character. We must take men as they are, and so we find that with the persistence, the courage, the flaming zeal of Bentley the student; we must put up with the acrimonious temper, the caustic wit, and the unforgiving hostility of Bentley the man. The heroic scholar rarely gives place to the amiable gentleman. He is all of a piece. And yet there is a sort of national consistency about Bentley. He belongs rightly to the people "whose pulse is like a cannon." Bentley the fighter is like Bentley the scholar, more successful than those about him, and it is really hard to tell whether on the whole our liking for the great man is not rather intensified than otherwise by his numerous and long sustained battles. The world must always be greatly indebted to any writer who sets about the task of preserving the memory of the life and work of a truly great man. We feel thus toward Dr. Jebb. We have only to say that we wish the book had more of literary art about it. It is always judicious, and there are innumerable sentences in it of great strength and discrimination. But as it seems to us it is deficient in that charm of style which should characterize a work of this order. This bias may have been occasioned by the constant recollection of that before-mentioned brilliant passage of Lord Macaulay. And it may be impossible to enter into the details of a laborious scholastic life with the same warmth and glow as that which characterizes a mere passing reference to a great historical figure.

*The Century* reminds its readers that this October number completes the first year of the old periodical under its new name of *The Century Magazine*, and that, during this year, the magazine, owing to the enlargement effected last November, has been able to give a much greater amount and variety, both of reading matter and of illustrations, than ever before. What is still better, if the reader will examine the indices of the two volumes of the past year, he will find that never before in the history of this magazine, and seldom in that of any similar publication, has there been, in any single year, so able and so distinguished a list of contributors. Under these circumstances it is not strange that the circulation of *The Century* during the magazine year now closed has been large beyond precedent. Every number of the magazine under its new name has had many thousands of readers more than the corresponding issues of preceding years.

Messrs. S. C. Grigg & Co., of Chicago, will have ready in October another volume of their series of *Philosophical Classics*, being Shelling's Transcendental Idealism, by Prof. John Watson, of Queen's University, Kingston. This series, says Dr. Holland, of Trinity Church, Chicago, is the most ambitious enterprise America has yet attempted in philosophy, and has in the names of its authors, the surest promise of success. The initial volume by Prof. Morris, of Michigan University, a critical exposition on Kant's Critique of "Pure Reason," is being well-received at the hands of scholars and the press.

A new nurse-maid had been engaged for the family of John Leech. On her appearing in the nursery, she was thus addressed by Master Leech: "Nurse, papa says I am one of those children that can only be managed by kindness, and I'll trouble you to fetch some sponge-cakes and oranges at once."

AROUND THE WORLD.

The eldest daughter of Maggie Mitchell is studying for the stage.

There are about five thousand habitual laundrum drinkers in Philadelphia.

Bret Hart will soon have "The Luck of Roaring Camp" ready for the stage.

The value of gifts to the Garfield memorial hospital fund thus far is about \$80,000.

Oscar Wilde has resumed his lectures, beginning with the New England manufacturing towns.

Mrs. Lucretia Garfield has bought for \$50,000 the Ralph Worthington mansion on Prospect street, Cleveland.

Ex-Vice President Wm. A. Wheeler has given \$3,000 to the Auburn Theological Seminary as a scholarship fund.

Poor Newport! Oscar Wilde found it groaning under the tyranny of the red geranium and his heart bled for it.

The German government is considering the feasibility of constructing a canal to connect the North sea with the Baltic.

A resident of Jacksonville, Fla., set a hen upon a nest of alligator's eggs, and two reptiles were hatched out in due season.

Every round fired by the British guns at the bombardment of Alexandria is said to have cost the government \$20,00 for ammunition alone.

There are 34,794 pensioners in Massachusetts, Maine, New Hampshire, and Vermont, and the aggregate of their pensions is \$3,811,366 a year.

England is having its turn with the question of Chinese labor. Several large meetings have been held to protest against its proposed importation.

The official report is made that General Wolsey and Admiral Seymour will be raised to the peerage for distinguished service in the Egyptian war.

It is reported that property to the value of one million pounds will be confiscated and applied to the relief of the sufferers by the Alexandria massacres.

King Humbert, of Italy, has conferred the decoration of the order of the crown of Italy on Col. J. Schuyler Crosby, late American consul at Florence.

Henry M. Stanley, the African explorer, has arrived at Paris. He says he penetrated 30 miles beyond Vivie, and has established 15 trading stations between Suvier and Roki.

The Rev. Dr. N. S. Burton, pastor of the Park Church, Hartford, Conn., will deliver the Lyman Beecher course of lectures on preaching at the Yale Theological Seminary this year.

The painter Lenbach denies over his signature the authenticity of his reported conversation with Prince Bismarck, in which the latter was made to appear so unmusical and unartistic.

It is too bad! just as England had found a use for the Island of Cyprus, as a temporary home for a number of ladies, whose husbands are engaged at the seat of war in Egypt, the war comes to an end.

Henry Clay's old homestead of Ashland has returned to his family after the laps of two generations. It was recently purchased by Major Henry Clay McDowell, the husband of the statesman's granddaughter.

Guessing on the cost of the season's strikes is pretty wild work, but the figures are certainly very large. One estimate places the loss of men in wages at over \$6,000,000, probably \$12,000,000 to employers, and \$30,000,000 to the general public and those whose business was specially interfered with by the contest.

Algernon Charles Swinburne, it is reported, intends to make a tour of America and give a series of readings. Whether Mr. Swinburne will read his own lines or some other person's poetry is not yet announced, but we may suppose that this visit is one of the dire results of O. Wilde's merry-making success.

Americans who have so long known and admired John Bright will regret to learn that he has no intention of visiting us this or any other year. A correspondent of the *Liverpool Mercury* says: "He apparently reconciles himself to never seeing the country which he admires more than any nation in the world save his own."

In a Russian exile known as "No. 13" a Siberian traveller lately recognized at Yakutak the Grand Duke Nicholas Constantimovich. In 1875, the Grand Duke was exiled to Orenburg for stealing his mother's diamonds and insulting the Czar. Afterwards he plotted with the nihilists to assassinate the present Czar. His banishment to Siberia followed.

Prof. Carl Himly of Kiel, has given the theory of a gunpowder in which hydrocarbons precipitated from solution in naphtha take the place of charcoal or sulphur in ordinary powder. Had Cromwell's soldiers possessed this explosive, he need not have directed them to "trust in God and keep their powder dry," for Prof. Himly's product is not injured by water.

The question of modifying the constitution of France so as to admit of the election of a vice president will, it is said, be introduced at the next session of the Chambers. It is believed that President Grevy strongly urges the creation of the office of vice president, and has expressed his preference for M. de Freycinet for the position in the event of favorable action by the Chambers.

The late Moses Williams, of Boston bequeathed all his property to his family, and advised them to retain it invested as he left it, rather than to exchange it for other property that might seem to promise greater returns. "I have never looked for a large income," he said in his will, "but have sought the greatest security of the principal. Governed by this rule, I have met with few losses, and to this I owe my large estate."

Maurice Walsh, of Norwich, Conn., earns his living by manual labor, and is so willing to do so that he voluntarily gave up his pension of \$4 a month. He wrote to the pension agent that his wound, received in the war, had ceased to trouble him, and that he could not conscientiously receive any more help from the government. An agent was sent to find out whether Walsh was sane. He was.

Swift's skull and that of his Stella were found a few weeks ago in a box unopened in St. Patrick's Cathedral at Dublin, where he was Dean, and there was a glass bottle with these relics, sealed and containing a manuscript. The present dean took the bottle and proposes to have it opened by Sir Bernard Burke, Ulster king-at-arms, for perhaps Swift's secret may be in that paper—whether or not he was married to Stella.

The veteran actor, Mr. James E. Murdock, recently gave a reading to the fishermen at Lanesville, Mass. He erected a hut and pavilion at his own expense, and then invited about five hundred sun-browned old salts from Gloucester and Lanesville to hear "Enoch Arden" read. The occasion is said by those who were present to have been a most remarkable and interesting one, the audience being the most attentive and sympathetic, probably, that ever heard Tennyson's poems read.

The census bureau says the total population of this country in the census year was 50,155,793, of whom there were 36,843,291 native-born whites, and 5,632,249 native-born colored men, and 6,677,943 foreign-born people. Of the foreign-born 2,772,169 were natives of Great Britain and Ireland, 1,966,742 Germany, 717,084 British America, 194,337 Norway, 181,729 Sweden, 106,971 France, 104,541 China, and the remainder represent all the countries of the earth.

Yonkers, N. Y., is to have a bi-centennial celebration October 18th, to commemorate the 200th birthday of the Philipse manor house, a large stone building in which lived Mary Philipse, Washington's first love. The place is now used for the town offices, and the present front was put on in 1765; but the interior retains many of its original features and appointments, which are said to be exceedingly interesting. Features of the celebration will be a procession, a mass-meeting and a banquet, with Governor Cornell and other public men as guests.

Bishop Seymour in Canada.

From the *Dominion Churchman*.

His Lordship impresses the beholder at once with the idea of great intellectual ability, and his conversation, as well as his discourses, disclose a man of great attainments, cultured mind and most refined taste. His sermon at St. Luke's in the morning was a master-piece of pulpit oratory. The general expression of opinion on the part of those who heard it was: "With the exception of Knox-Little, I have never heard his equal as a preacher—fluent, pathetic, earnest throughout." He rose at times to a burning eloquence which thrilled and swayed the crowded audience before him. The subject treated was one likely to create hostile criticism, and yet not a word of dissent, nothing but concurrence in and commendation of the Bishop's sentiments were heard. Many competent judges thought that his lordship's sermon at the Church of the Holy Trinity was, as an intellectual effort and as a beautiful specimen of mystical interpretation, even ahead of that at St. Luke's; but the majority of those who had the privilege of hearing both were best pleased with the practical character of the morning sermon.

Those who had the privilege of cultivating the Bishop's acquaintance in private—and through the generous consideration of Mr. and Mrs. Bethune the privilege was extended to a great many—will not soon forget the clever, courteous, brotherly Bishop of Springfield, and should his Lordship be able to visit us again he will be greeted with that hearty welcome which loving friends alone can give.

Baptisms in the Church.

For most obvious reasons, it is required by the law of the Church, that except for great cause and necessity, the people shall not procure their children to be baptized at home, in their houses, but in the church in the presence of the congregation. I do most thankfully acknowledge that this most important rule of the Church is now more generally observed than it was in former times. Still there are yet a few cases in which the minister is subjected to painful embarrassments, from urgent solicitation to do what he cannot refuse without seeming to disoblige kind friends, perhaps communicants, and which he cannot assent to without consenting to do what involves a violation of his duty to the order and discipline of the Church. Baptisms in private houses, at festive family gatherings, or under any circumstances, except from necessity, are liable to abuse, and are grossly at variance with the whole principle and spirit of the ministration. Sure I am that the general feeling of reverence prevailing in the Church, together with a respect for order and just conceptions of the nature of the Sacrament of Baptism, will in due time bring all to one common conclusion—that the proper place in which to receive a young immortal into the Church and family of God, is the house of God.

—Bishop Potter.

American Children, and Horses.

American boys are quite as brave and active as any in the world, and learned travelers tell us they know more than any boys yet discovered in the solar system. Likewise, the American girl is sweet and good and true—as bright as any girl in Europe. For all this, American boys and girls do not, as a rule, ride horseback. It is true, some country boys, east and west, ride fearlessly and well, but the majority of boy and girl riders have climbed, by the aid of a rail-fence, on the back of a farm-horse, and when they were mounted the horse either laughed in his mane or ingloriously tumbled the rider over his head. It is very strange that in such a land of horses so few boys and girls know how to ride. It is a mistake to think that, when Dobbin has been brought to the fence and you have climbed on his back, this is riding. Not even the most uncommonly bright girl or the most learned boy can ride without instruction. One has to learn this art, just as one must learn to play the piano or to mount a bicycle.

Let us consider the horse, see what he is like, and then, perhaps, we may learn what it means to ride. A horse is an animal with a large brain, and, though he seldom speaks, you may be sure he thinks and has a mind of his own. Besides this, he has four legs. These are important things to remember—he stands on four legs and can think for himself. He also has ears, and, though he is not given to conversation, he hears and understands much that is said to him. He also has a temper—good or bad—and may be cross and ill-natured, or sweet-tempered, cheerful, patient and kind. In approaching such a clever creature, it is clear a boy or girl must be equally patient, kind, cheerful, and good-natured. Unless you are as good as a horse, you have no right to get upon his back.

In the following neat little fable some of the eccentricities of modern adulteration are delicately disclosed to the commonwealth of consumers by a contemporary German satirist: "There was once four flies, and, as it happened, they were hungry one morning. The first settled upon a sausage of singularly appetizing appearance, and made a hearty meal. But he speedily died of intestinal inflammation, for the sausage was adulterated with aniline. The second fly breakfasted upon flour, and forthwith succumbed to contraction of the stomach, owing to the inordinate quantity of alum with which the flour had been adulterated. The third fly was slaking his thirst with the contents of the milk jug, when violent cramps suddenly convulsed his frame, and he soon gave up the ghost, a victim to chalk adulteration. Seeing this, the fourth fly, mattering to himself, 'The sooner it's over, the sooner to sleep,' alighted upon a moistened sheet of paper exhibiting the counterfeit presentation of a death's head, and the inscription 'Fly-poison.' Fearlessly applying the tip of his proboscis to this device, the fourth fly drank to his heart's content, growing more cheerful and vigorous at every mouthful, although expectant of his end. But he did not die. On the contrary he thrived and waxed fat. You, see even the fly-paper was adulterated."

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Springfield. The Champaign Associate Mission has received a check for sixty dollars from "A Catholic Woman of an adjoining diocese," for the erection of an Altar in its new Church in Champaign.

Bishop Seymour visited Holy Trinity Church, Danville, on the 17th Sunday after Trinity, Oct. 1st. In the morning he celebrated the Holy Eucharist and preached. In the afternoon he attended the Swedish Service conducted by the Rev. P. A. Almquist, who is Priest in charge of Swedish Mission here. The Bishop confirmed two young women, presented to him by the Missionary. The Swedish Mission at Danville is a good work, but seriously crippled for lack of means. The Missionary has a very scanty support, and the work ought to enlist the active sympathy and benevolence of Churchmen. In the evening, after a hearty choral service, the Bishop again preached to a crowded congregation, from the text, "I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh," Gal. v. 16. The Rector, the Rev. F. W. Taylor, then presented some candidates to receive the Apostolic Rite of Confirmation, and the Bishop, sitting in his chair, confirmed them one by one kneeling before him. On Monday, the Bishop paid a visit of inspection to Holy Trinity Grammar School and Kindergarten, and expressed himself highly satisfied with the conduct and condition of the school. There are forty-five pupils in the two departments. Mr. Guy J. Edwards, a candidate for Holy Orders, is master of the Grammar School, and Miss Annie G. Galt is teacher of the Kindergarten. Miss Galt is prepared to give Normal Kindergarten instruction, and a Normal School of that character is established here in connection with the Church's work and teaching.

Maryland.—Mr. Onderdonk, of the College of St. James, Hagerstown, has placed in the college Chapel, two tablets in memory of Bishop Whittingham, the Founder of the College, and Bishop Kerfoot, its President. As specimens of artistic workmanship and tasteful design these tablets are gems and have to be seen and studied to be appreciated. They are of polished brass, enclosed in frames of ebony, and set as they are against the dark wood of the reredos their effect is striking.

Minnesota.—The corner-stone of the new St. Andrew's Church, Minneapolis, was laid with appropriate ceremonies on Sept. 30th, by the Rev. Dr. Knickerbacker, Rector of Gethsemane, and Dean of the district.

An appropriate address was delivered by Rev. Mr. Tardy, the new Rector of Holy Trinity. Mr. Tardy spoke very beautifully of the lofty purpose to which the little chapel was consecrated. He spoke of the progress which the Church has made in this city, and how if its children were only faithful to it, it would continue to grow and prosper and do good. Dr. Knickerbacker gave a brief history of the mission. The whole ceremony was pleasant and impressive as are all the beautiful old ceremonies of the Church.

Kentucky.—The Convocation of Covington has just closed its autumnal session in St. Peter's Church, Paris. Since the last meeting Rev. Mr. Mower from Florence, Alabama, has taken charge of the Church of the Advent, Cynthiana, thus increasing the clerical force of the Convocation. He was warmly welcomed by the brethren. Every parish within the district is now supplied with a Rector. The work of the Convocation was devoted chiefly to missionary enterprise. Steps were taken for increased missionary work in Caddesburg, Falmouth, and Augusta. The next meeting is to be held in Dayton, January 9th 1883.

At this meeting the Convocation had the pleasure of using the very fine organ which during the month had been placed in St. Peter's Church. It was built by Henry Pilcher & Sons, of Louisville, and has called forth universal commendation both for the sweetness of its tone and the elegance of its decoration. The same firm have recently put an organ in the church in Cynthiana which is highly praised; also one in the Campbellville Church in this place, thus doing very much for the improvement of Church music in this part of Kentucky.

Northern New Jersey.—We gladly welcome the Rector's Assistant, a bright little sheet, sent into the world by the Rev. G. H. Chadwell, Rector of the Church of the Redeemer, Morristown.

New York.—On Sunday, the 1st inst., the Rev. R. F. Crary, Rector of the Church of the Holy Comforter, Poughkeepsie, celebrated the fifteenth anniversary of his assumption of the pastorate. He preached a very earnest, practical sermon, giving some details of his work. In the fifteen years there have been 3,800 Services, 856 Baptisms, 407 Confirmations, 550 Marriages, and 326 Burials.

Tennessee.—The last *Spirit of Missions* contains an earnest appeal, in the form of an open letter to the Bishop, from the Rev. H. E. Howard, Priest in charge of St. Barnabas Associate Mission, of which the central point is Tullahoma. Money and men are needed. There is a vast field, and a grand opening. Mr. Barker says that he has never seen anything like it. The appeal is most warmly endorsed by Bishop Quintard.

Indiana.—The first regular services since the completion and refurbishing of the Cathedral, Indianapolis, which was so badly damaged by the cyclone of June last, were held on Sunday, Sept. 24th. The injury is thoroughly repaired and the interior of the Cathedral presents the same beautiful appearance as formerly; a fact for which all those who love the rich and symbolic in architecture and decoration, will rejoice, as this is one of the finest interiors in the land. The occasion of the re-opening was selected for the unveiling of a very handsome tablet, placed in the chancel in memory of Wm. Herbert Morrison, who was the Senior Warden of this parish and one of the foremost Churchmen in this Diocese.

The Services were entirely memorial in their nature; the sermon of the Dean, the Rev. F. M. Taylor, terminating in an eulogy of the life and character of the deceased, whose absence is most deeply deplored by all who have felt the beneficial influence of his nature and the unbounded generosity, in Parish, Diocese and church at large.

Albany.—The Rev. J. P. Pitman, Rector of St. Mark's Mission, N. Y., spent his vacation at Fishkill on Hudson, and for four Sundays supplied Christ Church, Hudson, in the absence of the Rector on his vacation. During Mr. Pitman's absence his vestry newly upholstered the church throughout, put in spring seats, varnished the wood work and furniture, and renovated the church and carpets. Plans for extended repairs are under consideration, embracing new Cathedral glass windows, and thorough decoration of the interior, which we trust will be accomplished in due time. In addition the ladies of the parish presented the Rector with an elaborate and costly embroidered stole, which was the work of their own hands, assisted by Miss Chubbuck, of Binghamton, N. Y. The embroidery consists of a cross surrounded with the Passion Power, and the fly-paper was adulterated."



a beautiful monogram "I. H. S." entwined by a grape vine with clusters of grapes. The whole is a perfect piece of ecclesiastical art, and does great credit to the taste and skill of the artist.

St. Mark's, Malone, enjoyed to the full a harvest festival on the Sunday following the County Fair. The church never looked more beautiful in its decorations of flowers, fruits, grain, and vegetables.

Massachusetts.—Grace Church, New Bedford, is to have a new chime of bells, weighing 11,000 lbs, from the well known factory of Menally & Co.

Christ Church, Cambridge, has been undergoing a thorough renovation during the past three months. The change in the building is chiefly in the interior; although on the exterior a considerable sum has been already spent, and more is to be laid out.

Wisconsin.—Harvest Home Services were held in St. Albans, Sussex, on Sunday, Oct. 1st. The Bishop of the Diocese was present and delivered an appropriate Harvest Home sermon, confirmed two, and administered the Holy Communion.

On Monday, Oct. 2nd, was celebrated the 40th anniversary of the organization of the parish. The Rev. Dr. Adams, who was present at the organization in 1842, delivered the sermon, a most appropriate and interesting discourse, recalling the early days and trials of the little band of faithful churchmen from Old England, who had come to make their home in this then new territory.

Michigan.—The Bishop of the diocese on the evening of Sept. 27th, opened the new chapel of Trinity Church, Bay City. There were present and assisting, the Revs. Dr. Pitkin of Detroit, who had charge of the parish all last winter, W. A. Master of East Saginaw, J. W. Prosser of West Bay City, and Alfred A. Butler, rector.

The chapel is the first all stone building in the city, and is also the first of a group of three, which as church, parish-rooms, and rectory are to be erected on the six central and beautiful lots already secured. The building is in the form of a square cross, measuring about 55 ft. each way.

Nebraska.—The Church of the Good Shepherd, at Kearney, was formerly opened by Bishop Clarkson on Sunday, October 1st. It is, perhaps, the most beautiful country church in the Diocese, and was completely filled on the day of the opening. The Rev. George Green, the Missionary, has collected all the money expended on the building of the church, and managed its construction with great wisdom and prudence.

Some interesting facts have been published as to the relative size, according to area, of the various European and American States. The largest State in the civilized world is Texas, which boasts an area of 274,356 square miles; the smallest is the little State of Monaco in Europe, which has only an area of six square miles.

W. W. Newton, S. Kerr, F. Courtney, Leighton Parks, W. B. Cooper, W. A. Fair, and J. Lewis Parks, and Mr. A. A. Hayes, Jr.

Central Pennsylvania.—On the seventeenth Sunday after Trinity, October 1st, the Rector of St. Luke's Church, Scranton, the Rev. J. Philip B. Pendleton, concluded his third year's rectorship of this parish and in his sermon preached in the morning of that day, gave a brief summary of the three years' work. From these statistics we extract the following items: Baptisms, 163 (of which 25 were those of adults); Confirmed 60; Communicants added by removal, restoration, and Confirmation, 127; Marriages, 17; Burials, 42; Public Services on Sundays, 447; Holy Days, 175, other days, 461. Total number, 1,083; Celebrations of the Holy Eucharist, 175; sermons and addresses, 377; Parochial visits, 1,950. The offerings during this period were as follows: for 1879-80, \$6,448.31; for 1880-81, \$5,162.11; and for 1881-82, \$15,756.96 (of which about \$10,000 was for the reduction of the parish indebtedness), making a total of \$27,367.38. Within this period two successful Guilds have been organized, one for women, and the other for men, having a membership of over one hundred. In connection with the Men's Guild, the parish have a Free Reading Room and Library open on week-day evenings. The members of the Ladies' Guild have raised over three thousand dollars for the work of the Church. These Guilds are intended to undertake all kinds of Parochial work under the direction and sanction of the rector, and have committees on decorations, visiting the sick and poor, visiting and welcoming strangers, burials, entertainments, Sunday school, promotion of the cause of Temperance, etc.

Southern Ohio.—We regret to announce the death of the Rev. Charles H. Young, Rector of St. John's, Worthington, and Secretary of the Diocese, which took place on Sept. 28th. Mr. Young was very much beloved throughout the whole Diocese, and his loss is very much felt.

Bishop Jagger visited Urbana on the 28th and 29th of September. On the morning of the 29th, St. Michael and All Angels' Day, he advanced the minister in charge, the Rev. Edward M. McGuffey, to the Holy Priesthood, the Rev. Messrs. Rhodes, Rose, and Brown assisting in the imposition of hands. The sermon was by the Rev. Dudley W. Rhodes of Cincinnati. In the evening the rite of Confirmation was administered to a class of seven. This is the third class confirmed in this Parish since last Ash Wednesday, the three classes adding twenty-eight to the membership of the Church.

The Bishop found since his last visitation many signs of improvement and life. The Church had been reconsecrated and painted, a handsome and complete set of memorial windows in Cathedral glass had been put in place, and a new furnace placed in the basement cellar, the chancel had been remodeled and a handsome Prayer-desk added to its furniture. Before leaving the Bishop and clergy sat down to an elegant reception dinner, given by the ladies at the residence of Dr. James Mosgrove.

Kansas.—The Journal of the 23rd Annual Convention gives the following statistics: Communicants, 2,187; Sunday Scholars, 1,257; Confirmed, 127; Baptized, 193; Contributions, \$20,611.20.

The Rev. C. J. Shrimpton writes about a recent visit to Kansas: "The day after I arrived the Rev. Dr. Beatty, rector of Trinity Church in Lawrence, called upon me and thereafter the Dr. placed himself at my disposal with remarkable kindness and generosity. Trinity church is a stone building reminding one strongly of pictures of English parish churches. It stands on a corner, sheltered behind trees, with a cosy old-fashioned stone chapel at the rear, apart from the main building, and also a good brick house for a rectory. The church is capacious, seating easily 500 people, and its exterior is handsome and substantial. The interior also is noticeably fine in its proportions, but bare and inelegant. We arrived at Leavenworth just in time to congratulate our reverend brother, the Rev. Thos. W. Barry, upon his appointment by the President to the most important ecclesiastical military position in the gift of the United States government, namely, that of chaplain of the post at Fort Leavenworth, a life position, and a place of considerable emolument and great influence. The desirability of the position may be estimated from the fact that Mr. Barry was the successful man over 500 competitors. It certainly was in the highest degree creditable to him, that he, a man on the ground, should receive the hearty support both of the commandant of the post, Gen. Pope, and of every one of the one hundred officers stationed there, as well as of the citizens of Leavenworth. In the company of Dean Ellerby we visited Bishop Vail at the school of the Sisters of St. Anthony in Topeka. Nothing could be more venerable and affectionate than the appearance and manner of the Bishop. He seemed to fill out the ideal conception of what a Bishop ought to be. With a clear mind and a countenance of uncommon benevolence, the memory of his face and form and demeanor, lives like a vision in my mind. The girls' school consists of two large buildings of stone, thoroughly equipped, and costing \$100,000."

Michigan.—The Bishop of the diocese on the evening of Sept. 27th, opened the new chapel of Trinity Church, Bay City. There were present and assisting, the Revs. Dr. Pitkin of Detroit, who had charge of the parish all last winter, W. A. Master of East Saginaw, J. W. Prosser of West Bay City, and Alfred A. Butler, rector. The chapel is the first all stone building in the city, and is also the first of a group of three, which as church, parish-rooms, and rectory are to be erected on the six central and beautiful lots already secured. The building is in the form of a square cross, measuring about 55 ft. each way. The nave is the chapel proper and seats about 175. The transepts are occupied by broad galleries and the spaces under them are separated from the nave by sliding doors. Under the north gallery is a library room and a large infant class room with amphitheatre seats for 70 children. Under the south gallery the space is equally divided by sliding doors into bible, and intermediate class rooms; and the same can be thrown in one for the meeting of all parochial societies. The seats in the chapel are of oak and every alternate seat can be reversed for Sunday-school purposes. The interior finish is ash and walnut and the roof is of open timber, the walls of Sandusky lime stone; and the style is the beautiful geometrical, or middle gothic. The windows are of cathedral glass, the richest being that of a window, a memorial to a son of Mr. B. E. Warren. All the other windows were put in by the Sunday-school, the larger scholars of which have also paid for all the seats and movable furniture. The building has cost about \$9,000, not including the glass or furniture, and except a few hundred dollars is paid for. It is an honest building, there is no sham about it. Neither is there any sham about the way the money was raised to build it. It has been erected by honest giving. It was opened, not consecrated, as it is erected to be used as headquarters for all parish work and activity.

Some interesting facts have been published as to the relative size, according to area, of the various European and American States. The largest State in the civilized world is Texas, which boasts an area of 274,356 square miles; the smallest is the little State of Monaco in Europe, which has only an area of six square miles. The Austrian Empire contains 240,943 square miles; the German Empire, 212,091; France, 204,091; Spain, 177,781; Sweden, 168,042; California, 157,801; Dakota, 150,932; territory of Montana, 143,776; Norway, 122,280; New Mexico, 121,201; Great Britain and Ireland, 120,879; Italy, 114,296; Arizona, 113,916; Nevada, 112,090; Colorado, 104,500; territory of Wyoming, 97,883; Oregon, 95,274; territory of Idaho, 86,294; territory of Utah, 84,476; Minnesota, 83,531; Kansas, 80,891; Nebraska, 75,995; territory of Washington, 69,994; Indian territory, 68,991; Missouri, 65,350; Turkey in Europe, 62,028; then

come a number of other American States, after which are Roumania, 45,642; Bosnia and Herzegovina, 28,125; Bulgaria, 24,360; Serbia, 20,850; Netherlands, 20,527; Greece, 19,941; Switzerland, 15,235; Denmark, 14,553; Eastern Roumelia, 13,500; Belgium, 11,373; and Montenegro, 1,770.

The following statistics for 1881, have been issued by the central authority of the General Postal Union: During the year the Union was reinforced by the accession of Chili, Columbia, the Little Antilles, Grenada, St. Lucia, Tobago, the Turks Islands, Barbados, St. Vincent, Guadelama, Haiti, and Paraguay, while, since the commencement of the present year, Hawaii and Nicaragua have also joined. In round numbers, the amount of business carried on during 1881, included the transmission of 3,866,000,000 letters, 649,000,000 postal cards, 3,000,000 cards with paid answers, 1,983,000,000 newspapers, 1,023,000,000 printed packets, 64,000,000 patterns, 98,000,000 small parcels. The post-office orders granted were 95,000,000, representing a value \$1,609,000,000. Daily throughout the globe, the Postal Union expedites upwards of 13,000,000 letters and post-cards, without counting printed matter, while the distribution of each year includes 3,448,000,000 letters in Europe, 1,246,000,000 in America, 76,000,000 in Asia, 36,000,000 in Australia, and 11,000,000 in Africa.

Dr. Pusey.

To the Editor of the Living Church: Having graduated from Christ Church, Oxford, I should be glad to add a few lines to the critique on the late Dr. Pusey, which appeared in your issue of Sept. 23rd. Perhaps the most remarkable trait of his character was his innate modesty. The great champion of revived orthodox knew or practised nothing of what Canon Kingsley called the "pomp and circumstance of worship." In chapel the reverend man was wont to appear in a surplice not always fresh from the laundry, with his D. D. hood, and a scarf rather than a stole over his shoulders. He did not bow (ostensibly) at the Name of Jesus. The only outward posture of reverence which I remember was when reading the anti-Communion Office; at the Nicene Creed, he would turn partly round to the east, with his whole form rather than his head slightly bowed. He was so much the reverse of vain that he could never be persuaded to sit for his portrait; the only likeness we have of him is a quasi caricature drawn of him as he was going into the Cathedral. His son was a cripple and invalid, having always to go on crutches, and to be spoken to through a long tube. In spite of this son took his M. A. degree, and became a valuable assistant to his father in his literary labors. His celebrated sermon on the Real Presence of Christ in the Holy Communion caused the Vice Chancellor and six doctors, in accordance with a disinterred statute, to try him for false teaching, and suspend him from St. Mary's, not for three but for two years. At the end of that time, in his first university sermon he prefaced by alluding to the fact that "God in His infinite wisdom had precluded him from addressing them for two years."

His sermons were often of the most practical and simple kind. The man whose mind was saturated, so to speak, with patristic theology, could lift up his voice concerning the commonest duties of every day life. A sermon of his on "doing everything in the Name of the Lord Jesus," will ever dwell in my memory. It is indeed a sweet and forcible exposition of the lines of George Herbert:

"Who sweeps a room as for a cause divine  
Makes that, and the action fine."

Kennebunk, Maine, Oct. 5. F. P.

COULD NOT HAVE LIVED A YEAR LONGER.—A clergyman in Mississippi says in a recent letter, "I feel so much improved in health that I think it my duty to inform you of the great benefit your COMPOUND OXYGEN has been to me. I was very low and suffering greatly. I could not have lived a year longer without receiving relief from some quarter. I am now going about my ministerial duties, and last Sabbath while officiating at a funeral, a storm overtook me and I was drenched in rain, but no serious consequences followed, as I had reason to expect from past experience." Our treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. Starkey & Palen, 1109 & 1111 Girard St., Philadelphia, Pa.

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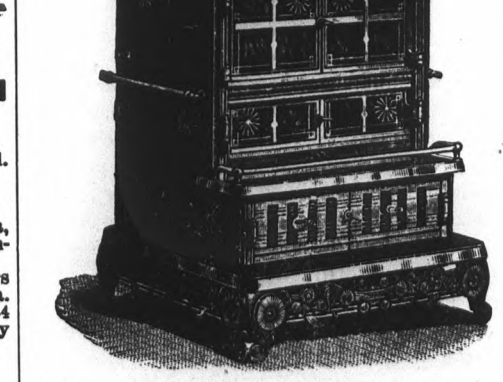
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