

The Living Church.

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

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WHOLE No. 182.

The Quincy Convention.

Reported for the Living Church.

Tuesday, the 18th of April, witnessed the gathering of clergy and lay delegates in the old stone church, now the Cathedral, of St. John, Quincy, for the holding of their Fifth Annual Convention. The frosts of early Spring had dissolved in showers, and the echoes of Winter, though lingering long, had been lost at last in the rustling of young leaves. The delicate blossoms that decorated branch and vine, and twinkled in the sunlight of that April morning, were not more promising of Summer's luxuriant foliage, and Autumn's luscious fruit, than were the signs and tokens of the Convention which marked the full Spring-time of the young Diocese, and prophesied of a vigorous and fruitful future.

A detailed description of the opening Service of the Convention need not be given. From the spacious chapter-room and library in the rear of the cathedral, the procession made its way to the main entrance and down the aisle, led by a surpliced choir, singing a joyous Easter hymn. In all the parts of the Service assigned to it, the choir acquitted itself with credit, and to the admiration of all. The music was more elaborate and finished than could have been expected from a choir so recently organized. The improvement within the last year is most encouraging, and the choir is an unqualified success.

The sermon was preached by the Rev. C. J. Shrimpton, of Grace Church, Galesburg. It was a clear and vigorous vindication of the agency of Divine Providence, in ordering all the affairs of life. The Ordination of Mr. Walker to the diaconate, followed. The candidate was presented by the Rev. Dr. Wainwright, of St. Paul's College, Palmyra, Mo. Mr. Walker has been, as your correspondent understands, a Methodist minister.

The Holy Communion was celebrated by the Bishop, assisted in the administration by several of the clergy; and after the preliminaries of organization, the Rev. E. H. Rudd, Chaplain of St. Mary's Provincial School, was elected Secretary. The Convention then took a recess for lunch. This had been prepared by the Churchwomen of Quincy, in the chapter-room, and was a genuine type of Western hospitality. There was a place and a seat for every one and his wife (if he was so fortunate as to bring one), and enough for all and to spare. This provision was a surprise and gratification to the delegates, who have heretofore been obliged to go for lunch to distant parts of the city, where they were entertained.

The principal business of the Convention—the revision of the entire body of the Canons—was entered upon almost the first hour, and prosecuted with dispatch and energy. The Diocese has been, as provided by the general law, under the Canons of the undivided diocese of Illinois; and a most formidable array of ecclesiastical artillery it was! No one could disparage the great learning and legal acumen by which the Canons were framed; but their fitness for the government of a small, peaceful Diocese, was something quite questionable. The work of the Committee was, for the most part, sustained by the Convention, and little debate was provoked. One member waxed a little warm, when it was proposed to strike out the dear name "Protestant Episcopal," in one of the Canons; but he grew calm, and breathed easier, when he was assured that the term occurred forty times, more or less, in other places. It was only last Convention that a member moved to strike out the "P. E." wherever it occurred. The Committee reporting on it this year, quietly but firmly laid his revolutionary proposal in the dust, by reminding him that so long as the Prayer Book and the General Convention retain the name, a Diocesan Convention can have little hope of effecting any change. Though the brethren of Quincy Diocese dwell together in unity, they do not all think alike. Upon the revised Canons as finally adopted, there seemed to be unanimous agreement.

There was also enthusiastic unanimity in praise of the Bishop's address, which was delivered in the evening. It is to be hoped that portions of it may appear in the LIVING CHURCH as soon as a copy can be obtained. Some of its interesting points are given in outline here. Speaking of the deaths among the clergy during the last year, Bishop Burgess called attention to the longevity of the clergy, as a class, as witnessed by such records. He offered a tribute of admiration for the character of the late Dr. John Cotton Smith, and spoke with feeling of the prostration of his brother Bishop of Indiana, recalling the kind care and loving labor given by Bishop Talbot to Illinois, during the long vacancy in her episcopate—caused, the present writer ventures to add, by the devout desire of certain Standing Committees to secure for Illinois a better man than Dr. DeKoven.

The work of the Church Temperance Society was warmly applauded in the address. The subject was afterwards pursued by the Convention, and delegates were appointed to attend the Temperance Congress next October. A letter from the "Woman's Temperance Union" was read, asking aid in the effort to banish fermented wine from the "Communion." A Committee reported, in effect, that it was thought better to obey the Church than the "Temperance Union."

Upon the state of the Church in the Diocese, the address was most cheering. Indeed, before its encouraging statement had been heard, the good word seemed to have passed around that the Diocese had taken a great step forward during the eleven months passed since the last Convention. The Bishop reported four Ordinations; Confirmations in excess of last year; three churches consecrated and two freed from debt; missions increased in number and better served, and all the funds of the Diocese in a healthy condition. The progress and prospects of St. Mary's School were noted with thankfulness, as corresponding with the general condition of the Diocese. Though it is the School of the Province, the interest of Quincy in its success should exceed that of all the other Dioceses. The fund for building a chapel for the School was warmly commended by the Bishop. As an offset to encouraging conditions, attention was called to the constant emigration, especially of our young men, to a farther West. It is going on all over rural Illinois, even in greater proportion than in the East; the inviting enterprises of the rapidly growing country being so near.

The portions of the address treating of the relations of clergy and people, rectors and parishes, ritual and rights, cannot be fairly summarized. When published, they will attract and deserve attention. The Bishop's words were bold, his spirit forbearing, his manner impressive. These were hard themes to deal with, but they were handled by a master, to the admiration of all.

The proceedings of the Convention, aside from the revision of the Canons, were in the usual routine of business. The recommendations of the Federate Council, as to details of work, were adopted, and the usual elections were held. Mr. E. J. Parker remains Treasurer, and may consider himself elected for life, though he be ever so good a protestant. The Standing Committee remains as before, except that in place of the Rev. Dr. Lloyd, about to remove from the Diocese, the Rev. Robert Ritchie, of Peoria, was elected, Mr. Emmons having been chosen by the Committee last Winter to take the place of Mr. Newcomb, resigned. The Board of Equalization remains unchanged. On the Board of Missions, the Rev. C. J. Shrimpton, of Galesburg, was elected in place of Rev. John Wilkinson, whose labors are mostly in another Diocese, and Mr. W. F. Bailey, of Galesburg, in place of Gen. Hoffman, removed from the Diocese. The Deputies to Gen. Convention remain the same, save the substitution of Dr. Corby in place of Mr. Morrow, removed to Central Pennsylvania. The Rev. Mr. Shrimpton was elected a Delegate to the Federate Council, in place of the Rev. A. B. Allen, who is seeking rest and retirement for a time, on his farm. No party or personal spirit appeared to influence the choice of the Convention in any of these appointments, but there was evident the utmost good will and intention to give an impartial consideration to all parts of the Diocese, and to the claims of all in deciding upon honors and representation by the impartial and honorable dealing of the Bishop as presiding officer, and in his private intercourse with his clergy and people. The next Convention will be held in Quincy on the third Tuesday in May, 1883.

Dr. Courtney.

We have much pleasure in complying with the request of a correspondent—a member of St. James' parish, Chicago—by publishing the following tribute to his worth, being the closing words of a recent Report of the "Charity Committee" of that parish. It serves to show in how high an estimation the late Rector of St. James' was held by those who knew him best, in the unobtrusive field of the quiet Charities of the parish.

In view of the fact that our Rector has decided to leave us, we cannot close this Report, without saying a few words as to the tremendous loss his departure will occasion to us of the Charity Committee.

Whatever Mr. Courtney may be in the other work of the Church, in the Charity work he is unflinching. No case of sickness or distress has ever to be mentioned to him twice; he goes at the first suggestion that he can do good, and continues to go till he is no longer needed. His charity is unbounded (we mean that in the highest sense of the word, of course). Every word and every act is full of love and gentleness. During all Mrs. T's long illness, he visited her two or three times a week; not only giving her spiritual help and comfort, but also physical care. The poor woman said, "No one makes me so comfortable as Dr. Courtney; he is so gentle and so strong, and lifts me so easily." With poor Mrs. C. and her infirmity, he has been equally lovely, getting her to sign the pledge for a short time; and never failing, before the time was up, to appear and obtain a renewal.

To us, his loss seems unbearable; for his interest in our work has never flagged. No matter how busy with other matters, he has always been ready to give freely of time, money, encouragement, and advice; and it seems as if—without him—we should lose not only a head, but a strong, a right hand.

A Boston correspondent says Dr. Holmes grows old slowly, and in growing old loses none of his brightness and vivacity. His conversation is more brilliant than ever. He is a frequent diner out, nowadays, and he is the life of the tables at which he is a guest. His talk sparkles with wit, gentle satire, and rollicking fun. He is, at last, daring to be almost as funny as he can be, regardless of consequences.

NEWS AND NOTES.

Foreign.

McLean, the would-be assassin of Queen Victoria, has been acquitted on the ground of insanity. He will, however, be confined in an asylum, "during her Majesty's pleasure."

The French Cabinet Council has approved the scheme of M. De Lesseps for cutting a canal through the neck of land dividing the Gulf of Gabes from the salt marshes and low-lying parts of the Desert of Sahara to the south of Tunis. It is expected that the sea will, in virtue of this cutting, once more fill up the Sahara. The political advantage to be obtained by the scheme will be the insulation of Tunis and Algeria, by creating a water-barrier between them and Tripoli. The cost of the canal is estimated at \$13,000,000.

The following protest appears in the current number of the *Nineteenth Century*:

"The undersigned—having had their attention called to certain proposals made by commercial companies for joining England to the continent of Europe by a railroad under the Channel, and feeling convinced that (notwithstanding any precautions against risk suggested by the projectors) such a railroad would involve this country in military dangers and liabilities from which, as an island, it has hitherto been happily free—hereby record their emphatic protest against the sanction or execution of any such work."

This is signed by the Marquises of Bath and Sligo, the Earls of Pembroke and Lytton, Lords Dunsany, Overstone, Halifax, Waverley, Penryn, and Bury; Sir John Lubbock, M. P., Sir Richard Cross, M. P., Sir Arthur Otway, M. P., Sir J. D. Hay, M. P., Sir H. Holland, M. P., Messrs. Bromley-Davenport, M. P., Barclay, M. P., Burt, M. P., Howard, M. P., Ralli, M. P., Stanhope, M. P.; Cardinal Manning, the Bishop of Gloucester and Bristol, the Rev. J. Guinness Rogers; Sir Richard Temple, Sir James Paget, Sir Edward Sullivan, Sir Francis Doyle, Mr. Tennyson, Mr. Robert Browning; Professors Huxley, Spencer, Goldwin Smith, and Harrison; Mr. G. J. Holyoake, Mr. G. Howell, Mr. James Caird, Sir J. Lintorn Simmons, Sir E. B. Hamley, Sir Henry Havelock-Allan, Admirals Hornby and Soulesby, Sir Theodore Martin, Sir Lewis Pelly, Sir Henry Thompson, Mr. H. R. Grenfell (governor of Bank of England), Dr. William Smith, Mr. John Murray, Mr. C. T. Newton, and Mr. G. W. Dasent.

Punch has the following comment on the above:

"Is it in the *Fortnightly*, *Contemporary*, or the *Nineteenth Century* that the protest against Sir Edward's Tunnel occurs? The subject daily grows more perplexing and mixed. And why are Browning and Tennyson both against it? Browning's reasons, like most of his poems, are probably unintelligible to the majority, and the Laureate will find it a subject for another Jingo Jingle. Then the Bishop of Gloucester and Bristol must have his say. Surely, his Lordship knows more about the Walls of Bath than the hills of Dover. And, lastly—why—oh why?—has Cardinal Manning, in 'An Englishman's Protest,' written against it? The idea of His Eminence figuring as a Protestant! What can Henricus Edwards have to do with the tunnel which goes under the Channel? It isn't under the See of Westminster!"

France is essentially a country of reactions; it is, therefore, not surprising that the recent fierce attacks on the Church have brought about a certain revulsion of feeling. The Lenten Services in Paris were attended by enormous crowds, and during Holy Week even the great Basilica of Notre Dame was not large enough to contain all the faithful that flocked to its gates. This is a cheering sign, and one that gives hope that the reign of atheism and infidelity is over. God grant it!

Some interesting comparative statistics have been lately published about the London churches. The total number of churches in the metropolis is now 907, as against 620 in 1869. Of these, 498 have a weekly Celebration of Holy Communion, an increase of 334 in thirteen years; 46 have Daily Communion; 150, Choral Celebrations; 268, Daily Service; 476, Surpliced Choirs; 319, Free Seats; 37, Eucharistic Vestments; 10, Incense; 69, Altar Lights; and 270 the Eastward Position. The use of Incense seems to be declining, as, in 1876, 18 churches were returned as indulging in it; on every other point there is a steady increase.

Mr. Charles Robert Darwin, the celebrated author of the "Origin of Species," died in London on the 20th inst. He was the son of a physician of some celebrity, and very early in life gained much reputation as a scientist. His most famous work was the one named above, which effected quite a revolution amongst that class of scientists who think rather of Nature than of Nature's God.

The new cable connecting Emden with the Anglo-American cable-system, at Valentia, enabling messages to be transmitted directly between Germany and America, was opened on Saturday with the following message from the German Emperor to the President of the United States: "I am very happy to express to you, Mr. President, by the first direct telegraphic transmission between Germany and America, my satisfaction on the completion of a work by which the friendly relations between both nations will be furthermore enlarged."

The Emperor's message was transmitted to Washington in nine minutes, and the President's reply in a fraction over ten.

The following is President Arthur's message in reply to Emperor William's greeting on the opening of the direct communication by telegraph between Germany and the United States:

EXECUTIVE MANSION, WASHINGTON, April 22.—To His Majesty William, Emperor of Germany: I have received, with much satisfaction, as the first dispatch over the new line of telegraph between Germany and the United States, your majesty's kind message. In common with all people of the United States, so many of whom still speak the German tongue in their homes, I share in the pleasure which your majesty expresses at the opening of this new line of communication, and in the faith that it will serve to promote the friendly relations which we desire, and which it will be my aim to preserve and increase.

CHESTER A. ARTHUR, President United States.

With reference to a rumor which has been mentioned in some papers, that the Archbishop of Canterbury was contemplating resignation, the *Record* has the best authority for stating that it is entirely without foundation. The Archbishop is in much improved health, and hopes within a month to be at work again at Lambeth.

The London *Athenaeum* publishes the following graceful *Memoriam* of Mr. Longfellow:

Not turpim senectam
Degero, nec citihara carentem.
"Not to be tuneless in old age!"
Ah! surely blest his pilgrimage,
Who, in his winter's snow,
Still sings with note as sweet and clear
As in the morning of the year
When the first violets bloom!
Blest!—but more blest, whom summer's heat,
Whom spring's impulsive stir and beat,
Have taught no feverish lure:
Whose Muse, benignant and serene,
Still keeps his autumn chaplet green
Because his verse is pure!
Lie calm, O white and laureate head!
Lie calm, O Dead, that art not dead:
Since from the glorious grave,
Thy voice shall speak to old and young
While song yet speaks an English tongue
By Charles' or Thamis' wave!
AUSTIN DOBSON.

The Prince of Wales recently took part in a meeting to promote a memorial to the late Mr. Street, the eminent Academician and Architect. It has been decided to erect a statue in the Royal Courts of Justice, which will form his best and most appropriate monument.

The preparations for the marriage of the Duke of Albany have been commenced at Windsor, but the health of His Royal Highness is still so far from satisfactory that rumors are current as to the probability of a postponement of the ceremony. In any case, the fact that the utmost quiet is to be secured for the Duke, by selecting Claremont for his residence, is sufficient to show that his physicians do not regard his case without anxiety.

The late Rev. James T. Franklin.

On April, 14th 1880, the Rev. James T. Franklin entered upon his duties as rector of St. Paul's Church, Erie, and soon endeared himself to all his parishioners. Kind and gentle in manner, an eloquent preacher, and an indefatigable worker, he won the affection of all, chiefly through his efforts. The Hamot Hospital has been founded, and has proved a perfect success. In August last, the inside of the beautiful church was destroyed by fire. Since then, the rector has worked night and day to get the damage repaired; and he had just succeeded in getting the sacred building finished—more beautiful than before; and the improvements are all paid for. On Easter day, the Bishop was with the now orphaned flock, and the grand old church was filled to overflowing at each of the three Services. On Friday of Easter week, Mr. Franklin returned from Convocation, retiring to his room at eleven o'clock, in apparently good health. Twenty minutes later, his spirit had taken its flight to God; and, on the first Sunday after Easter, his weeping congregation assembled to pay their last tokens of respect. In the two years, he had accomplished much, and he left no unfinished work.

On occasion of the funeral, his own people and loving friends from various parts of the country testified in every possible way to the reverence and affection they bore to the departed. Long before the hour for the Services the church was filled to its utmost seating capacity, the audience embracing all sects and classes of the community. At the appointed time Rev. J. H. Burton, of the Church of the Holy Cross, North East, entered the chancel, preceding the Rt. Rev. Cortland Whitehead, Bishop of the Diocese of Pittsburgh. The Bishop began the solemn Service, in the course of which he delivered a very eloquent address in memory of the dead.

The high character of the deceased so generally commanded respect, and was so generally beloved, that the entire city seemed to be in mourning.

At a vestry meeting held on the day previous to the funeral, the vestry of St. Paul's met and adopted a series of Resolutions, testifying to the high character of the deceased, and to their great sorrow at his being removed from them.

The National debt has been shrinking at the rate of \$12,709,598 a month, during the three-quarters of the fiscal year which ends with June, 1882, the reduction for March having been \$16,462,947. If the rate remains the same as during the last nine months, the debt will shrink more than \$150,000,000 a year.

Easter in Boston.

Correspondence of the Living Church.

In this staid old Puritan town, it is remarkable to behold the sure giving way of old-time prejudices, and the coming over of the community towards things Churchly and "in order." In nothing has this been more noticeable, than in the deference paid to the close of Lent, and the almost universal observance of the Feast of Easter. The Governor and Council appointed Thursday before Easter, as the annual "State Fast," which was as near Good Friday as they could get, and not have it on that day. This enabled our own people to attend the Celebration of the Holy Communion and other Services of Maundy Thursday, and thus deepened their own spiritual life for the solemn observance of Good Friday; while to others there was everywhere noticeable a religious stillness, such as the "State Fast" of previous years has not witnessed. This all went far to give Boston a closing Lent, which has left a very deep impression, and also to give us an Easter, the like of which Boston has never witnessed before.

Easter Services, with special music and elaborate floral decorations, were observed in all the various places of Worship. Last year, one of the Boston papers interviewed some of the leading Unitarian, Orthodox, and Baptist ministers, and asked the reason why they had begun to observe the day, which they once so bitterly opposed. The answer, in the main, was nearly the same from all—"We are obliged to do it, in order to keep our people at home."

But still our own Church is after all, the place where the Service and all that goes to give it beauty and glory, such as the music, flowers and Ritual, is to be found, in the richest and best arranged form. Not only, therefore, were our churches thronged, but great numbers were turned away.

Trinity admitted its regular attendants through the side door; and in a few moments after the main doors were opened, every seat was taken, and all available standing room occupied, and hundreds left without being able to get inside. In the chancel was a mound made of 800 bouquets; beside this, palms in pots; and evergreen designs in front of pulpit and reading-desk. These were two Celebrations of the Holy Communion at 9 and 10:30. The rector, the Rev. Phillips Brooks, D. D., preached from Col. iii:1. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right Hand of God. The music was by a quartette and chorus of 30 voices. The 800 bouquets were given to the S. S. children, at the afternoon Service.

At the Annual Parish Meeting on Easter Monday, Rev. Dr. Brooks was given a vacation of one year, which he will spend abroad.

Emmanuel Church was crowded, and the floral decorations were beautiful; calla lilies and white roses behind the Altar; a large panel of flowers before the reading desk; and evergreens and roses upon the pulpit. The font was filled with ferns and flowers. On each side of the chancel-rose high columns of evergreens, roses and lilies. The Rector (the Rev. Leighton Parks) officiated, assisted by Rev. Julius H. Ward. The music was by a quartette choir.

St. Paul's had not standing room to offer the throng who sought admission. The decorations were extensive, and arranged in excellent taste. Rev. Wm. A. Holbrook officiated. This parish is now without a rector, and is patiently waiting for the 1st of May, when the Rev. Dr. Courtney, of Chicago, will enter upon his labors.

The Church of the Advent was crowded, and the Service was admirably rendered by the clergy and surpliced choir.

There were two Celebrations of the Holy Communion in the old church and one in the new (approaching completion). The clergy present wore all their festal Vestments, and the lights and flowers, arranged about the Altar and Chancel, gave a festal aspect such as eclipsed every other Service in the city in point of brilliancy, life, and impression. The sermon was by Rev. Father Grafton, on the first words of the risen Lord: "Woman, why weepst thou?"

The Church of the Messiah was beautifully decorated. The music was rendered by the surpliced choir of men and boys, with the rector officiating. It is the custom of this parish on Christmas and Easter not to have a sermon at the principal Service, but a full Choral Morning Prayer and Choral Celebration.

The other churches of Boston were crowded, the Services spirited, and the floral decorations beautiful. The offerings were large, and in many cases devoted to charitable objects, as they should be, and not to current expenses.

At the meeting of the Convocation of Williamsport, held at Christ's Church, in that city, on the 18th and 19th of April, it was unanimously

Resolved, That our fraternal greeting and admiring sympathy be expressed to the Rev. William Bryce Morrow, Mus. Bac., for the noble readiness with which he has volunteered to minister to those suffering from the fearful visitation of the smallpox in South Bethlehem—a visitation which has occurred during a vacancy in the rectorship of the parish in that place, caused by the consecration of its last rector to the Episcopate of the Diocese of Pittsburgh.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D. [Copyright, 1881.]

In the light of the facts of which those eminent geologists have told us, the story in Genesis fairly glows. In reference to plants, the account gives two stages; that of the first appearance of certain kinds, and then, of their subsequent increase in species and varieties. It tells us that God said: Let the earth bring forth herbage yielding seed, and fruit-trees whose seed is enclosed in the fruit.

And it was done. And then it says, the earth went on producing herbs yielding seed, and fruit-trees. And God saw it was good, thus marking the close of plant development.

And now geologists tell us—as set forth by Dr. Newberry, in his address before the Torrey Club—that our present flora is only a continuation—a diminished one—of the Pliocene flora—and consists of plants whose ancestors passed through the Glacial Period.

As to the water and land animals, the Mosaic account includes only the special law for their formation—Let the waters bring forth, and so of the land. It says nothing of any continuation of "development;" for the creatures it mentions were of "living" species, and here its silence is corroborated by all historical evidence, for since history began, no change of kind or introduction of new species has occurred. The animals painted on the Egyptian monuments represent, with perfect accuracy, their descendants of to-day.

But, however this may be, there is a circumstance in this connection, fairly within the scope of our knowledge, which seems to me worthy of consideration.

You will admit, I suppose, that by far the greater number of living species of fish, birds, reptiles and mammals made their first appearance after the glacial epoch. Prof. Dana, on page 518 of his Geology, says, "All the fish, birds, reptiles and mammals of the Tertiary are now extinct," although others claim that a few are yet living.

Professor.—This is certainly true as a general proposition.

Myself.—While the great ice-covering was melting away as the end of that season of cold approached, what must have been the condition of the land and water?

Professor.—Why, I suppose it must have been essentially the same as that which now prevails in circumpolar regions.

Myself.—And, judging from what we have been taught, as to like causes producing like effects, or according to Uniformity of Law, of which we have heard so much, what kind of animals ought to have appeared first in that time of ice and snow?

Professor.—I suppose such as are now found in and about Polar seas.

Myself.—Yes; and these are fishes and other water creatures and fowl; they include also the immense water vertebrates, of which whales are the largest. Travelers tell us that the abundance of these kinds of life in arctic regions surpasses belief; they swarm in the seas, and darken the air. Is it not so?

Professor.—I admit it; but what has this to do with the remarkable circumstance of which you spoke, or with Genesis at all?

Myself.—Read verses 20, 21, 22, and you will see that such were exactly the kind of creatures which the waters were to bring forth, that they were gifted with a special charge to multiply and fill the seas, and the fowl to multiply on the land. Now, the remarkable circumstance is that such a fauna is placed next after the fourth period, which, as we have seen, corresponds to the glacial epoch in Geology. It seems to me that here is a coincidence which demands some explanation other than chance.

Professor.—If the glacial epoch does respond to the work of the fourth period and I do not see how it can be otherwise, since it followed the completion of land and vegetation which geologists say occurred in the Pliocene—this is unaccountable on any theory which I have been accustomed to receive. I suppose, too, that you will claim that present living species of land animals appeared after these water creatures, and hence you will have another coincidence.

Myself.—Yes, the early post-glacial mammals are nearly all extinct. (Dana's Man. Geol., p. 563.) From which it fol-

lows, that the vast majority of living species were produced much later, and I add that among the bones of these are found indisputable evidence of the existence of man.

The Athanasian Creed. Written for the Living Church.

We propose to give some notes upon the history, authorship, and date, reception, use, and value, of the document commonly called The Athanasian Creed. Our papers will be brief, and intended to convey information rather than to excite controversy, or to invite it.

This document, which is one of the Formularies of the Latin, Greek, English, Canadian, and Colonial Churches, but not used (though certainly not condemned) by the American Church, has been known from very ancient times by several titles. It was anciently called—"The Catholic Faith;" "The Exposition of the Catholic Faith of Holy Athanasius;" The Treatise of Athanasius concerning the Faith;" The Creed of Athanasius;" "The Psalm Quicumque Vult;" and, by the Greeks, "Athanasius' Confession of the Faith." It was not so commonly designated as a Creed in earlier as in later times. The later Schoolmen chiefly so regarded it, for the sake of system; but, in England, it was generally known by the name of "The Psalm Quicumque Vult," from the first two words of the Latin text. It bears the Latin title in the English Prayer Book, now.

In regard to its authorship, there have been many conjectures, and much solid and fruitful investigation, especially by such scholars as Vossius, Pelavius, Abp. Usher, Quesnel, Antelmius, Tillemont, Waterland, Harvey, and several of note yet living. Nothing can be regarded as definitely proved, except that the document is not the work of the great Athanasius. Nor indeed did the ancient writers generally assert that it was his work, but that it embodied truly and concisely the Faith concerning the Trinity and the Incarnation, for which Athanasius fought so gloriously and suffered so patiently. Dr. Waterland, in his learned treatise on this formulary of the Faith, has conclusively proved that it was composed in Gaul. His reasons are briefly as follows: It was first received, so far as appears, in the Gallican Church. Gallican Councils and Bishops have always paid especial regard to it. It was admitted as an appendix to the Psalter, by those Churches that received their Psalter from Gaul. (The English Church was one of these). The oldest version known is the Gallican, of Hincmar. The first writers who mention it are Gallican. The oldest commentator upon it was a Bishop of Poitiers. And MS. copies of the Creed are nowhere so abundant or so ancient as in Gaul. (Harvey, Three Creeds, p. 575). With regard to its authorship, Waterland argued that it was composed by Hilary, Bishop of Arles, in the year 429, the year of his consecration to that see; and he further thinks that Hilary drew it up largely from the writings of the great St. Augustine. But Harvey gives more conclusive arguments to prove that the Creed was composed by Victorinus, Bishop of Rouen, upon his accession to that see, A. D. 401, when he was considerably advanced in years. Harvey's arguments are quoted by Blunt, in his Annotated Prayer Book (see "Athanasian Creed"). Victorinus presented this formulary, it is thought, to Pope Anastasius I; and, by the latter's approval of it, his name came to be connected with it; and thus, later copyists, thinking to make a proper correction, changed "Anastasius" to "Athanasius," because they well knew that the Creed clearly expressed the Faith as set forth and defended by that famous theologian.

F. W. TAYLOR.

Church Work in North Dakota.

Correspondence of the Living Church.

On Palm Sunday, April 2nd, 1882, the Rev. E. S. Peake, B. D., having been appointed by Bishop Clarkson to the rectorship of All Saints Church, Valley City, Dakota, entered upon his work, with the most encouraging prospects for laying broad and deep the foundations of the true Faith, in the great Empire which is rapidly springing up in the "Golden North-West."

The work of the Church in Valley City is worthy of more than a passing notice. Four years ago the first permanent building was erected in the midst of an unbroken prairie stretching from Fargo, sixty miles eastward, to Ft. Seward (now Jamestown), forty miles to the west. Now there is a substantial town, with a bustling tide of business daily increasing and strengthening. On land, which, four years since, was selling at fifty cents an acre, are now built substantial brick blocks, costly residences, a magnificent Court House, a large High School house—both brick—and, above and beyond all, a most beautiful church, with which we are chiefly concerned.

All Saints Church was built during the year 1881, and completed December 24th, at a cost of about \$5,000; every dollar of which was freely contributed by the Church-people of Valley City; not a cent of outside aid having been asked for or received. When entirely finished within and without, it was found that all was paid for, and a small surplus remained in the treasury. The church is situated in the heart of the town, in what is known as Root's Addition, on half a block of most valuable land, secured to the Church inalienably forever, as a free gift from the proprietor of that portion of the town site. It is built of solid granite in pure Gothic style, with recess chancel, porch, and vestry. The windows are all of stained glass; the rose window and the triplet chancel windows being exceptionally rich and beautiful. The latter is the gift of Mrs. Herbert Root, "in loving memory of her mother."

All the interior wood work, including the pews and chancel furniture, is finished in oil and

shellac, bringing out the natural grain with fine effect. A rich Altar-cloth, handsomely embroidered in silk by the ladies of the Church, and an elegant brass altar-Cross, in memory of Sarah Daubigne Root, who, as the inscription informs us, "entered into life" nearly a quarter of a century ago, contributed to make the Altar the centre of beauty as well as of "Holiness to the Lord."

The plan of the church was drawn by Herbert Root, President of the Farmers' and Merchants' National Bank, who, as Chairman of the Committee, also personally superintended every detail of construction, which is all done in the most thorough and workmanlike manner.

Upon the completion of the church, Bishop Clarkson generously offered to secure a missionary appropriation to aid the support of regular Services, but after consultation the Church people declined the proffered aid and contributed a sufficiency out of the rich abundance with which God has blessed them in their fertile land. All Saints Church is self-supporting from its inception. She pays her rector every dollar, monthly in advance, which she has promised, and all her financial affairs are carried on in a strictly business manner.

A note-worthy feature of this work is that by the terms of conveyance, the property is held by the Bishop and Standing Committee in perpetual trust under their sole control for the use of the congregation in spiritual charge of a rector appointed by the Bishop.

The Services now instituted are the first regular public Services held in the town, occasional Services having been held in the school house by the Rev. A. J. Graham, the Rev. Wm. P. Huntington and the Rev. E. S. Peake, as the opportunity offered. A Sunday School has also been maintained almost from the first settlement, chiefly by the laudable exertions of Mrs. B. W. Benson, to whom the Church principally owes its great prominence in this community. The congregation look forward with great interest to Whitsunday, when Bishop Clarkson will consecrate the Church and administer the Holy Rite of Confirmation.

"Room at the Front."

To the Editor of the Living Church:

The few words in your editorial column, last week, with reference to the difficulty of obtaining first-class men for prominent parishes, set me to thinking in this wise: What a pity that this whole matter of ministerial supply is so mismanaged, that the great body of clergymen in our Church are subjected to continual injustice. Take the assertion—for illustration—that we want more men of ability than we have, to occupy certain positions and pulpits. This assertion, on the surface, looks fair enough. But what is the truth? The truth is this: That, whenever a parish of this character is vacant, and when there are 3,000 clergymen in the Church to select from, there is neither of two things. There is neither a way provided for such parishes to obtain the names and qualifications of desirable men, nor any respectable method by which a clergyman can bring his name before such a parish for its consideration. There is no system in this Church, nor sentiment in favor of promotions pro causa. There is no plan for discovering and utilizing material.

The case is notorious. Social and clerical influence, with the occasional exceptional good fortune of individuals, determine the occupation of our larger parishes. A rector of a respectable parish, however highly endowed he may be, however well fitted for special duty or for pulpit-work, convinced, by the advice of competent judges, that he is the possessor of necessary qualifications for a more extensive or for some peculiar field, may have absolutely no power to bring himself even to the consideration of a parish desiring the kind of service he is able to supply.

When a parish becomes vacant, the great body of applicants are men who are forced by circumstances to offer themselves, and it is almost fatal to any man's chances to be in this company. It is even fatal to him to have his name offered by others, except in the most adroit manner. Personal friends of rectors of social influence step ahead of him every time. He retires from any more trials with disgust.

In default of the adoption of any plan to cure this evil, which would require the concurrence of our "more prominent clergy," I do not hesitate to say that it would be immeasurably better and for the advantage of all concerned, if personal application were invited by vacant parishes, the testimonials of applicants carefully examined, the applicant's own personal statement considered and verified, and the choice made in this way on conference with the Bishop. In fact, a universal custom of preaching for a call, done above board, would be better for the clergy than the present state of things.

According to the present plan, the parson—like a younger or an ancient maiden—pufftufft all expression of yearnings for a compatible companion. He must wait patiently for the "popping of the question." The most he can do is to give his Bishop or some other influential friends his intimation that he would like to receive attentions.

A review of "Bishop Thirlwall's Letters" tells us among other things, that he was very fond of cats: "One privileged tabby in particular was allowed to sit upon his shoulder while he was at his studies or his meals—a position which, as the Bishop remarks, 'enables him to check any rash motion of your pen, and if you are at dinner to intercept any morsel which seems to him likely to go in a wrong direction.'"

Canada has 10,500 miles of railroad with a nominal capital of \$389,285,700. During the year ending last June, 12,065,165 tons of freight were handled against 9,938,800 tons the year before, and the net earnings were \$27,987,509, an increase of \$4,458,778.

ALL AROUND THE WORLD.

Denis Florence McCarthy, the poet, is dead. Five thousand Jews were recently expelled from Moscow.

M. Bongeruean, the distinguished painter, is dangerously ill with an attack of diphtheria.

Poet Paul Hayne, who has been seriously ill from hemorrhage, has taken a turn for the better and is getting well.

The governing board of Harvard College refuses to give any encouragement to women to enter its medical school.

Forty-eight thousand dollars covered the estate left by a Niagara Falls hackman who died the other day. But he lived high.

About three thousand emigrants arrived at Castle Garden one day last week. The commissioners report an urgent demand for labor.

Edison has been allowed 93 patents for electric lighting, and has applications filed for 101 additional patents covering details of his system of electric lighting.

Edward King writes that Henry M. Stanley, in a letter dated January 16, far up the Congo river, reports his great expedition prosperous, and expects to accomplish his objects this year.

It is claimed in a dispatch from San Francisco, that eight steamers and nine sailing vessels, besides the regular steamers, all loaded with coolies, are due at San Francisco within the next 90 days.

Edward A. Freeman, the English historian, will end his lecturing season and sail for home Saturday. In true British fashion he proposes to print some letters telling the world just what sort of people we are.

A couple of sets of five-pronged deer-horns were found on Tiger creek, Plumas county, California, a few days ago, so firmly locked together that it was impossible to separate them. As the skeletons were attached to the horns, it is evident that the deer were engaged in a desperate fight at the time of their death.

Jefferson M. Levy, the owner of Monticello, writes that flowers which he plants over Jefferson's grave are constantly stolen, that nothing can be preserved in the vicinity without strict guard, and brings up the question of a monument. Congress has appropriated \$5,000 for the purpose, but nothing has been done with it.

A Russian has been looking about Douglas county, Oregon, for the past week or ten days in search of lands. He desires to find a suitable tract of from 12,000 to 18,000 acres, all in a body, for the colonization of four Russian societies, composed of about thirty-five families each, who are now residents of Dakota territory.

Cushing and his Zunis had a royal time in New York. Among other things they danced for the Century editors, who will put in their magazine an account of their visit to the Atlantic, and a narrative by Mr. Cushing of his life among them, illustrated by photographs taken by Sarony. The Zunis immensely admired La Farge's stained glass.

The London Times in a leading article says that Chili has stuck its talons deep into the body of Peru and cannot disentangle them. The conquest and incorporation of Peru straightway in the victorious republic world, in the interest of one as well as the other be preferable to the intolerable relation which binds them now together.

In a mine near the busy centre of St. Etienne, a French mining engineer, in boring at a depth of 1,500 feet, is reported to have come upon a hot spring, whose waters rushed forth in a column to a height of nearly 80 feet above the surface of the earth. It is similar in height and heat to the so called Stracke geyser, and is strongly impregnated with carbonic acid. The French Academy of Sciences have determined to send a deputation to examine minutely into the peculiarities of this phenomenon.

Great preparations are being made at Seville to celebrate the bi-centennial of Murillo's death on the 23d, and the Central Committee is composed of 900 of the most distinguished young men of the city. The celebration will begin with Religious Services in the cathedral, and afterward there will be a great procession through the streets, in which some of the artist's chief works will be borne in triumph. There will also be an exhibition of his works and those of his contemporaries in connection with a display of modern Spanish art. The celebration is attracting wide attention, and deputations are promised from France, Italy, Germany, and England.

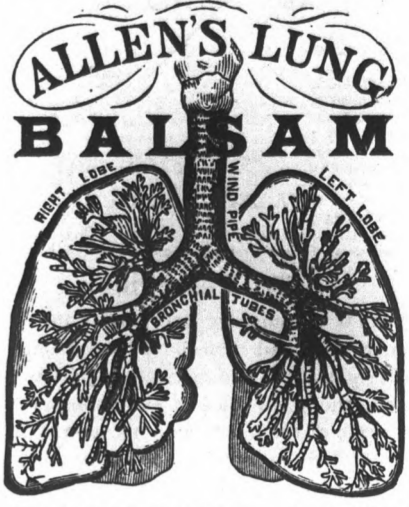
The Keeley-motor man is in trouble. He has spent hundreds of thousands of dollars in fusing over some mysteriously destructive agent which tears the biggest engine into junk iron, but has yet been harnessed to no useful purpose. His stockholders, after sinking their money lavishly, have in vain besought Keeley for an intelligent statement of what he has done and proposes. He only bids them patiently abide the good time coming. They have got a court to command that Keeley shall divulge his secret to the attorney of the corporation which raised the money. To this the inventor has offered a demurrer, which the judge says is not well taken. So Keeley must tell—if he can be made to.

An extraordinary case of superstition is reported in London papers. The wife of a workingman, in Somersetshire, became mentally affected, and was removed to a lunatic asylum. Immediately before her departure it was stated that she was bewitched, and the following mode of removing the spell was proposed to the husband: First he must stick a large number of pins in an animal's heart, which, in the dead of night, was to be roasted before a quick fire, the revolutions of the heart to be as regular as possible. After roasting, the heart was to be placed in the chimney and left there, the belief being that, as the heart rotted away, so would the heart of the witch rot, and the bewitched would be released from the power of her enemy. It is said that not a few persons in the neighborhood are firm believers in witchcraft.

Columns of the French journals are filled with details of many accidents which occurred during the late hurricane in Paris. The gale raged with more or less fury all through the day. Houses were unroofed and trees blown down. About 3:30 in the afternoon the storm was at its height, and it was in the gardens of the Tuilleries that the worst accident occurred. A terrific gust, almost approaching a hurricane, snapped one of the large trees on the terrace skirting the Quay, at the moment when a poor woman was passing beneath it. The unfortunate creature received the falling timber on her head, her skull being cruelly fractured. The concierge of the Pavillon de Flore was likewise buried under the debris, but luckily he escaped with only a few bruises. The woman was at once removed to the Hotel Dieu, but it is feared that she cannot possibly recover. A number of accidents of a more or less serious character also occurred in different parts of the town, upward of fifteen being reported last evening. Several persons were injured in the head and face by falling tiles and timber. A boat, with five men on board, was swamped near the Pont de Bercy, but the men were fortunately saved. A more disastrous gale has not been experienced in Paris for many years.

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The Living Church.

April 29, A. D. 1882.

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C. W. LEFFINGWELL, D. D. CHICAGO. NEW YORK. 162 Washington Street. No. 6 Cooper Union.

To Vestrymen.

Take it our country over, and some fifteen to twenty thousand men have just been elected Vestrymen at the parish meetings of Easter week. Among them are some of the noblest Christians and some of the most eminent men in America.

It sometimes happens that men are re-elected to serve as vestrymen, not because they are, ever have been, or are ever likely to be, earnest or helpful Churchmen, but simply because having been already on the vestry they are elected again year after year; not on account of their efficiency, but in spite of their well-known inefficiency.

Only think what a power for good the twenty-thousand vestrymen of our Church in this country might be! It is important to have "the right man" for rector. It is very important, also, to have "the right man" as warden and as vestryman.

Godliness a way of Gain.

At an election held the other day in a city not a hundred miles from Chicago, a Mr. H— was a candidate for alderman. Mr. H— is a worthy citizen, and was a member of the — street Church. A day or so before election, his pastor and seven other ministers and seven of their prominent members, united in a letter to Mr. H—, asking him to withdraw his acceptance of his nomination, etc.

It is a striking illustration of the natural tendency of denominations to make their own arbitrary terms of membership and communion. A denomination is free to order, if it likes, that its members shall wear drab or yellow or green colored clothing; or on the other hand, that they shall fall in with this of that opinion as to any particular question of policy.

having to do with a man's social, financial, and political prospects. It is a well-known fact that in many instances small men have risen to high places chiefly through denominational influence. It is, too, a well-known fact that there are many office-seekers throughout the land who make their "Church connections" serve their selfish purposes.

It is, we believe, a danger that threatens many of the denominations around us, among whom individual opinions are set up as tests of orthodoxy and conditions of membership. Worldly men will smile at the claims of a religion that is prostituted to the propagation of the eccentric opinions of its preachers, and scoffers will sneer at the piety whose apparent end is to promote the interests of rings and cliques, in society, business, or politics.

Spring Time.

"The time of the singing of the birds is come, and the voice of the turtle is heard in our land." Spring has prevailed at last, and reluctant Winter has vanished in the mist and rain and bashful sunshine of April days.

No wonder that Spring-time awakens the poetic spirit, and blossoms into voice? As vegetation is quickened by the returning heat, so imagination is vivified and the vital forces of intellectual life develop into song.

There is also the voice of the legislator to be heard in our land, at this season. The time of the Convention has come; and ballots, like blossoms, abound. Church Conventions should be held in Spring, as all analogy indicates.

As to Numbers. The Advocate (Methodist) speaks of us as a "smallish Church." We have heard some such statements as this before. It is not a question that we should have raised. The right of any matter is not to be decided by putting it to a vote.

Table with 2 columns: Denomination and Number. Includes Churchmen (18,500,000), Methodists (14,500,000), Roman Catholics (13,500,000), Presbyterians (10,250,000), Baptists (8,000,000), Congregationalists (5,000,000), Unitarians (1,000,000), Minor Sects (1,500,000), No Religion (5,500,000), Total (81,750,000).

So much for the English-speaking peoples of the world. And greater yet will be the proportion of "Episcopalians" (to use the term of the Advocate) if the whole Christian world be brought into the estimate.

A contemporary inquires, "How long a step is it from Agnosticism to Atheism?" If there is any division at all between the two (and we really believe that the two are one), it is only the division of a line, and that, by mathematical definition, has length but no breadth.

Bibliophiles have a fine opportunity offered them by the advertisement in another column, of a Geneva Bible for sale. It is a copy of the first English edition, and was printed in 1576.

How Shall we Interest the Boys?

To the Editor of the Living Church: I am trying to teach a class of young boys in the Sunday School, and would like advice about their management and instruction.

The above is published, not for the sake of any answer that we may be able to offer, but for the sake of calling out suggestions from pastors and experienced teachers. The subject to which attention is called is one of vital interest to the Church, and to Church families and schools, and deserves discussion.

The average boy is a problem and a perplexity to parents, teachers and pastors. He is full of life and abounds in possibilities for good or evil. The Sunday School teacher cannot hope to supply all the influences which combine to mould his character.

On one point, we believe, all experienced teachers will agree. The successful management of boys depends, in large degree, upon personal influence; and this influence cannot be secured by the intercourse which the hour for instruction affords. The boys are met there as a class, and little or no opportunity for personal acquaintance is given.

If a teacher's heart is in his work, he will gladly make this effort to gain the individual acquaintance and good-will of every pupil. He will not only visit them informally, he will also plan and provide pleasant things for them, without reference to the Sunday School hour.

As to the best method of interesting and instructing a class in the Sunday School, the question is too large to admit of a brief and explicit answer. We do not believe that there is any "royal road" to teaching.

We offer one suggestion upon the subject of "interesting" children, and that is, that some story or illustration should be told or read to them, upon each lesson. The illustration may be drawn from some incident of life or scene of nature, observed by the teacher; or from some book or paper.

The first number of the Labarum—the newspaper founded by the Count di Campello—appeared on the 15th ult. It will appear daily, with the exception of Tuesdays and greater festivals.

"We believe that not a single stone should be given up that Italy has acquired in the fulfilment of her destinies. Rome, or a part of it, might have been left to the Pope some time before the

Italian cannon opened the breach at the Porta Pia, but now any such compromise would be, we believe, an anachronism, which would perpetuate disorder and revolution not only in Rome, but throughout Italy.

The Labarum believes that the Church and State can be reconciled if each will confine itself to its own proper sphere, and that the sublime teaching of Christ can kindle in men's hearts—

"Faith, not only in the future beyond the grave, but faith also in the country, in liberty, and in morality. For us this is a firm belief, that faith in the pure Catholic religion can go hand in hand with love of country, and more than this, that without religion men cannot be good citizens."

In a recent letter Count di Campello defines his personal faith as follows:

"I accept whole and entire the Faith of the Christian, Catholic, and Apostolic Church which was formally expressed in the ancient Creed of Nicaea, and developed in conformity with the Divine revelation in the six Ecumenical Councils. I accept, in a word, that Faith which the Catholic Church has always and everywhere taught, and which was by all received as Divine.

I hold the election of the bishops and of the parish priests by the clergy and the Christian laity, to be of Divine and therefore inalienable right—a right which should be exercised in conformity with the rules of the sacred canons.

I recognize in the Pope of Rome a certain primacy of moral influence—a primacy of universal love and solicitude, which primacy, however, by the Divine institution of the Episcopate gives him no other place than that of Primus inter aequales. I reject at the same time every other attribute whatever, prerogative, title, whether of honor or of jurisdiction, in the Pope, and especially the decree of his personal infallibility, promulgated in the Vatican Council of 1870.

I hold the sacred Liturgy, or the public worship offered to the Divinity, to be of Apostolic and therefore Divine institution, and that this should be rendered in accordance with the Synodal ordering of the different national branches of the Catholic Church, and therefore in the tongue spoken and understood of the people, and especially that the Holy Bible should be read so that the people, together with the priest, may understand all that God says in His Revelation, and that they may be able to respond in the prayers.

Although I hold ecclesiastical celibacy or the state of one who has renounced marriage for the sake of religion to be a state of holiness and perfection highly acceptable unto God, I, nevertheless, reject as absurd the supposition that it was the intention of Christ and His Apostles to make it a law obligatory on the priesthood. It was never prescribed in the ancient Church. On the contrary, this virtue of continency has never been universally practised.

I hold, finally, the institution of Confession to be wholesome and Divine, but it must be free and moral.

It will be seen that the Count di Campello's views approach closely to those of the German and Swiss Old Catholics, and that on all essential principles he is in full accord with the teachings of our own Church.

St. George's Day in Chicago.

The weather on Sunday last, although still cold and raw, was upon the whole a very welcome change from the rain and wind of the preceding day and night, and gave an opportunity for a very large attendance at the Choral Service at the Cathedral, in honor of the Patron Saint of England.

The weather on Sunday last, although still cold and raw, was upon the whole a very welcome change from the rain and wind of the preceding day and night, and gave an opportunity for a very large attendance at the Choral Service at the Cathedral, in honor of the Patron Saint of England.

As for the music throughout the entire Service, from Processional to Recessional, it was simply admirable, and reflected the highest credit upon the gentlemen and boys of the choir, as well as upon Canon Knowles, who trains them in person.

The American Church in Dresden.

I beg to present to our countrymen, through your columns, a statement of our chaplain now in charge of our congregation of Church people in Dresden, Saxony. One or two remarks I would make by way of preface. The words which I quote from a private letter were not written with the most distant idea of their publication.

We are trying very hard here in Dresden to build a church. Within a week I expect to announce that we have a lot, and are going to proceed with the building at once. One lady has promised a donation of \$1,000, as soon as we have a lot; and I hope to use that as a lever to get more.

Commenting these words to the attention and confidence of all who may read them, I remain very faithfully yours,

GEORGE F. SEYMOUR, Bishop of Springfield. Springfield, Ill., April 24, 1882.

American Church Temperance Society.

Mr. Robert Graham under the direction of Bishop Howe visited Altoona on Saturday and Sunday, the 15th and 16th inst., in connection with his work in Central Pennsylvania.

The Opera House was secured, St. Luke's Church being yet incomplete. Four public Services were held. The choir of St. Luke's Church under the direction of Mr. Keller, Organist, accompanied by Jule Neff, Leader of the Altoona City Band, with his cornet, were present.

A Congress of Workingmen's Clubs, consisting of such clubs as are already in existence in the city of Philadelphia and its vicinity, and which have for their object the moral and intellectual improvement of their members, has been formed for the purpose of strengthening and encouraging similar organizations throughout the country.

The Right Rev. John Henry Wingfield, D. D., Missionary Bishop of Northern California, has been elected by the Convention of Mississippi, in session this week, assistant Bishop, with right of succession to the venerable Bishop Green.

More Church News.

Central Pennsylvania.—The Easter Session of the Convocation of Williamsport was held in Christ Church, Williamsport, on Tuesday and Wednesday, April 18th and 19th.

(1.) "The present Outlook of the Church in this nation," by the Rev. Dr. F. J. Clerc. (2.) "The Reflex influence of the Church on various Christian Denominations," by the Rev. Geo. C. Foley.

Illinois.—The Easter Services at Grace Church, Oak Park, were well attended, and the number communicating considerably greater than the previous year.

In the reports which were made during the following week, everything connected with Church work seemed to be in a very flourishing condition.

Iowa.—St. Barnabas' Church, Montrose, was very handsomely decorated for Easter, and a very large attendance proved the faith of the people.

The Bishop visited the Parish on Saturday evening, April 15th. The regular evening Service was conducted by the rector.

Indiana.—On Tuesday in Holy Week, the Bishop of Illinois visited St. Mark's Church, Lima, on behalf of the Bishop of Indiana.

Massachusetts.—The corner-stone of the new church of St. John's Parish, Jamaica Plain, Rev. S. U. Shearman, Rector, was laid on Monday, April 17, by the Bishop of the Diocese.

Minnesota.—The Easter Services were never so well attended at St. Paul's Church, Winona, as this year. In spite of the unfavorable weather, the large church was crowded both morning and evening.

Bishop Brown, of Fond du Lac, visited the parish April 19th, by request of Bishop Whipple. The whole parish was sad to learn of the Bishop's inability to visit it as usual.

Personal Mention.

The Bishop of Pennsylvania will sail for Europe in June.

The Rev. Wm. G. Spencer, D. D., of South Norwalk, has been elected to the rectorship of Christ Church, New Haven, Conn.

The Rev. E. A. Mason, of St. James', Kingsessing, Philadelphia, Pa., has received the honorary degree of M. D., from Jefferson Medical College.

The Rev. J. W. Hyde has resigned the charge of Emmanuel Church, Stamford, Conn., to take effect June 1st.

The Rev. A. V. Gorrell, of Grace Church, Toledo, Ohio, has accepted the rectorship of St. Stephen's Church, Chicago, and will enter upon his duties on May 14th.

The Rev. John S. Seibold, of Dyersville, Iowa, has accepted a call to St. John's Church, Youngstown, New York.

The Rev. G. E. Purucker has resigned the rectorship of Trinity Church, DeSoto, Mo.

The Rev. A. E. Wells has accepted the position of Assistant Minister of St. Mary's, Kansas City, Mo.

The Rev. J. H. Waterman, heretofore Rector of Grace Church, Chillicothe, and St. John's, Cameron, Mo., has resigned the latter parish, finding the two too much for his strength.

The Rev. Edward C. Bill, of the Cathedral, Faribault, Minn., has gone East for a vacation of two months. His address will be, box 76, New York City.

The Rev. C. H. Lockwood has declined an election to St. Peter's Church, Shakopee, Minn., and may still be addressed at Proctor, Lee Co., Ky.

The Rev. J. B. Harrison, S. T. B., has resigned the Church of the Holy Trinity, Nashville, Tenn., and taken charge of work, under the Bishop of Springfield, at Carbondale and Marion. His address is Carbondale, Ill.

The Rev. L. C. Rogers has resigned the rectorship of St. James' Church, Cheboygan, Mich., and accepted a call to the pastoral charge of the Churches of St. John, and Cross and Crown, Erie, Pa.

The Rev. William Bodine, D. D., President of Kenyon College, has received a call from St. George's Church, New York City, the former charge of the Rev. Dr. Tyng.

Resolutions of Respect.

At a meeting of the Vestry of the Church of the Redeemer, Cairo, Ills. held April 16th, A. D. 1892, the following preamble and resolutions were unanimously adopted:

WHEREAS, Our brother in Christ and fellow-vestryman, John C. White, a faithful worker in the cause of the Church, and a member of the Vestry of the Parish from its organization, hath, by Divine Will, been taken from the Church Militant into the Church Expectant; therefore, be it

Resolved, That we desire to hereby testify to his worth and place on record, and that a copy be sent to the family, and also to the LIVING CHURCH and the Cairo Bulletin for publication.

Resolved, That these Resolutions be entered upon the records of the Vestry, and that a copy be sent to the family, and also to the LIVING CHURCH and the Cairo Bulletin for publication.

Married.

LEE-LITTLEJOHN.—In the Church of the Advent, East Oakland, Cal., April 18th, by the Bishop of California, assisted by the Rev. Hubert Chetwood, the Rev. Hamilton Lee, Rector of the Parish, and Genevieve Littlejohn.

Official.

The Chapter of the N. E. Deanery meets (D. V.) at Naperville, on Monday and Tuesday, May 8th and 9th (postponed from May 2d and 3d by the Dean). First Service on Monday at 1:30 P. M., with addresses by Rev. Canon Knowles, and the Rev. Messrs. Perry, Fleetwood, and Toll. Tuesday, Celebration of the Holy Communion at 10 A. M., and sermon by the Rev. R. A. Holland. The business meeting is also on Tuesday. The members of the N. E. Deanery will please communicate, as early as possible, with the Rector, the Rev. M. V. Averill, as to their ability or inability to be present, and whether they will be out on Monday evening. Trains from Union Depot, Canal and Adams Streets, via C. B. & Q. R. R., at 8:20, 4:45, and 5:30 P. M.; also at 8 A. M.

The Fifth Annual Convention of the Diocese of Springfield will meet in St. Paul's Church, Springfield, on Tuesday, May 2d.

VISITATIONS OF THE BISHOP OF SPRINGFIELD IN INDIANA.

- May 9th—Tuesday, Terre Haute.
10th—Wednesday, Crawfordsville.
11th—Thursday, Covington.
12th—Friday, Attles.
13th—Saturday, Lafayette.
14th—Monday, Delphi.
15th—Tuesday, Peru.
16th—Wednesday, Fort Wayne.
17th—Thursday, Logansport.
18th—Friday, Evansville.
19th—Saturday, Indianapolis.

BISHOP MCLAREN'S APPOINTMENTS.

- May 1—St. Stephen's, Warren.
2—St. Augustine's, Lena.
7—Christ, Joliet.
7—St. John's, Lockport.
14—Christ, Waukegan.
14—Trinity, Highland Park.
21—Emmanuel, Logansport.
21—St. John's, Naperville.
30—Cathedral, Diocesan Convention.

Acknowledgements.

For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work.

Table with columns for names and amounts. Total: \$3,256.44

St. Luke's Hospital, Chicago.

Table with columns for names and amounts. Total: \$1,169.23

An Elaborately Illustrated Catalogue has been received from Messrs. J. & R. Lamb, of New York. To those interested in church ornaments, copies will be forwarded on receipt of 25 cents.

Miscellaneous.

St. Paul's Church, Red Oak, Iowa, is trying to pay a debt of \$700 on its property. The people of the town, without aid from outside, have paid \$1,400. It was thought that this would cover the whole cost, but misfortunes beyond their foresight or control increased the expense.

FOR SALE.—The good will and furniture of a Young Ladies' Boarding and Day School, in a town of 8,000 people, near Philadelphia. This is a long-established and well-known school, and has always been successful.

A clergyman of 20 years experience in educational work wishes to hear of a place which has facilities for establishing a School for Girls. Address: P. O. Box 1067, Boston, Mass.

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THE HOUSE OF MERCY, foot of West 68th St. and Riverside Drive, will be open to visitors on Thursday, May 11th, from 2 to 6 P. M.

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For Home Primary Schools, Kindergarten, etc., by W. T. Giff, Price 25 cents.

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In Good Preservation. Price \$500 cash. The celebrated Geneva, sometimes called "Breches Bible" was printed in 1576, over three centuries ago, and was the first English edition, published in the Roman type.

January and February Publications OF D. LOTHROP & COMPANY, 32 Franklin St., Boston.

- The Hall in the Grove. By Fanny. \$1.50. The Cherry Blooms of Yeddo. By Clara M. Arthur. \$1.25. The Temple Rebuilt. By Frederick R. Abbe. \$1.25. Josephus Complete Works. \$3.00. To-Days and Yesterdays. By Carry A. Cooke. \$1.25. Class of '70. By Helena V. Morrison. \$1.25. True Womanhood; or Hints on the Formation of True Womanly Character. By Rev. D. Franklin Johnson. \$1.00. Our Sabbath Evening. Meditations in Prose and Verse. By A. A. Hopkins. George Feosby's; His Life and Princely Benevolence. By Phoebe A. Hamford. \$1.50. Analyzed Alphabet. By Mrs. A. D. T. Whitney. Small set (20 pieces), 50; large set (138 pieces), \$2.00. Daniel Webster's Life and Public Services. By Joseph Bayard, D. D. \$1.50. Miss Susan Hale. 1 vol., 8vo, extra cloth, tinted edges, \$2.50. The first edition of this popular book were exhausted before Christmas.

De Veaux College, Suspension Bridge, Niagara Co., N. Y.

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

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Under the charge of the Sisters of St. John Baptist, Terms \$75 per school year. Address the MOTHER SUPERIOR, as above.

St. Margaret's Diocesan School for Girls, Waterbury, Conn.

The sixth year will open (D. V.) on Wednesday, Sept. 6th, 1892. Instrumental music under charge of J. Baker, Jr., a private pupil of Pliny, of Leaside Conservatory. French and German taught by native teachers. The Rev. FRANCIS T. RUSSELL, M. A., Rector.



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ST. MARY'S SCHOOL, Raleigh, N. C.

THE ADVENT TERM the eighty-first semi-annual session of this school, begins Thursday, September 8th. For catalogue address the rector, the Rev. BENNETT SMEDES, A. M.

KEMPER HALL, Kenosha, Wis.

A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY. For terms &c., address THE SISTERS IN CHARGE.

ST. GABRIEL'S SCHOOL, Peotkskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. For terms, etc., address (as above) THE MOTHER SUPERIOR, SISTERS OF ST. MARY. It is distant from New York about forty miles, situated on an eminence overlooking the Hudson, and having a view of the Hudson River, the Highlands and the country for miles around.

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ST. MARY'S SCHOOL, 8 East 46th Street, New York.

The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1892. Address the SISTER SUPERIOR as above.

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Calendar.

APRIL, A. D. 1882.

- 2. 6th Sunday in Lent. Palm Sunday. Violet.
3. Thursday before Easter. Maundy Thursday. White, in Holy Communion.
7. Good Friday. Black.
8. Easter Even. White at Evensong.
9. Easter Day. White.
10. Monday in Easter Week. White.
11. Tuesday in Easter Week. White.
12. 1st Sunday after Easter. Low Sunday. White.
23. 2d Sunday after Easter. White.
25. St. Mark, Evangelist. Red.
30. 3d Sunday after Easter. White.

Surpliced Choirs.

We abridge, from the Irish Ecclesiastical Gazette, the following plain and common-sense answer to the popular objections against surpliced choirs:

The prejudice which exists in the minds of some persons against surpliced choirs is extraordinary. It seems to be associated in these persons' minds, with Popery, false doctrine, and almost every other thing which they abominate and abhor; and any clergyman who has introduced a surpliced choir into his church, is either a concealed Ritualist, or a man who does not know the truth, or a man who believes in works, and who can never save a soul, nor ever has saved one.

Now, it has always seemed to us, that if there be anything which above all other things should be dear to the "Protestant" mind, it is a surpliced choir. The "true Protestant," instead of seeing it in a "rag of Popery," should see in it a strong bulwark against the corruptions and innovations of Rome.

Let us explain ourselves. One great objection to the Church of Rome, in the minds of Protestants, is the exaltation of the clergy, the putting them upon a pinnacle far removed from the laity, the entrusting them with those powers and rights which the Protestant believes to belong exclusively to the Lord Jesus Christ. The consequence is, that the Roman Catholic priest belongs to quite a different Order than does the layman in that Communion, and the latter has no part in the Celebration of the Mysteries of the Faith. You, therefore, never see such a thing amongst them as a surpliced choir, nor would a number of laymen be allowed to sit in the chancel, clothed in almost the same dress as the priest.

In the Sister Church of England there is no such prejudice against a surpliced choir, and it is common in churches of all grades and opinions. Nay, we have even heard of a Methodist Chapel in England, and of a Presbyterian Place of Worship in Scotland, where surpliced choirs have been introduced. In fact, surpliced choirs are now no more thought of as marking doctrine, than is the surplice in the pulpit, with ourselves; they are common in village churches, and in own churches, and are used alike by "High," "Low," and "Broad."

But some one will say (we have heard the objection): "If you have a surpliced choir, you will not have congregational singing; the choir and organ will entirely monopolize it." We confess, that, when we heard this objection, we looked round to see if the person using it was in earnest. Surely such an objection would lie against having any choir at all. So far as our experience goes, it is too common a fault for almost all the singing to come from the ordinary choir. We wish with all our heart that the objection were a true one; and that, in all non-surpliced choirs, the choir—as ought to be the case—acted merely as leaders of the people, in the voice of song.

Perhaps, however, some one will say: "It is all very fine for you to talk thus; but, say what you will, a surpliced choir is a High Church thing, and tends to Ritualism, and we will have none of it." To such persons we put a simple fact—you admit the existence of Ritualism in England, indeed you would be inclined to think it far more prevalent than we should, who, with all the outcry about it, still believe the heart of England to be sound to the core. Well, what Churches are more free from Ritualism, and have always been so, than have been and are the Cathedrals? Who ever heard of a Cathedral being the centre of Ritualism? And yet, in these there have been surpliced choirs time out of mind. And, as for Ireland, who is here that ever said of one of our Cathedrals, that it was High Church, even not to say Ritualistic? People may dislike a Choral Service; they may think the choir would do just as well without being arrayed in white; but the idea never entered even the most Protestant mind, that there—in the surpliced choir—was Ritualism.

The fact of the matter is, that, in surplices you have the very cheapest kind of uniform that you can have, and the most becoming; and if any one says: "Oh, you do not need a uniform," we make answer that, having a uniform is a great means for exciting an esprit de corps, and that experience has proved that a surpliced choir both attends more regularly, and is much more easily kept up than one where each member dresses as best pleases himself. It is, perhaps, one of the very best means for bringing together high and low, rich and poor, to sing the praises of God. No one sees what there is under the cassock and surplice. All are equal so far as appearance goes; and the peer may sit beside the peasant, and no one will be a bit the wiser.

For all these reasons, we venture to express the hope that here in our own Church of Ireland, surpliced choirs will become more common, and not be confined to any one School of thought. Those churches and clergy who adopt them, will not only find their singing improved, but will have the pleasure of seeing a much better attendance of the members of the choir. It will be felt a matter of honorable necessity to be present, and

to occupy their accustomed places. And as for minding what a few bigoted old maids, of both sexes, may say—a complete answer may be found in the facts above stated—that dissenters in some places have adopted them; that the Roman Catholics never have had them; that it is the bringing of a number of laymen into the chancel, and placing them where they can with difficulty be distinguished from the officiating clergy; and last, but not least, that, when we here in Ireland have had them for years upon years (witness for instance, Trinity College, the Castle Chapel, Christ Church, and St. Patrick's), there never has been even the taint of a suspicion of Ritualism.

We close with a single caution—namely, do not attempt with your surpliced choir, what you would not with your old one. Let all the singing be plain and simple, and as much as possible in unison. If you must have anthems and services, let them be kept for the greater festivals, where people expect something more than ordinary. Where the most hearty and congressional singing is to be found, is where there are the fewest new hymns and tunes. When a new hymn or tune has been practised, it should be sung—if suitable—at every Service for a month, till the congregation is quite familiar with it. You will always thus have your singing congregational, which is far better than having your church celebrated for its fine singing. The singing in church should never be above what a parishioner, who has voice and ear, no matter how humble he may be, could sing if he took pains to learn it. Our grand old hymns, contained, we are thankful to say, so plentifully in our Irish Church Hymnal, and chants with a ring and melody in them, will be found far more attractive in our plain country and city churches, than Tallis in F, and a hundred other such productions, which, wearying the many while only pleasing the few, are only fit for special occasions of joy and thanksgiving, and should not be used therefore upon the ordinary Sundays of the year.

Visitations.

Visitations are one of the oldest institutions connected with the Church's system in England. In former times a Visitation was a very serious matter for the incumbent. The Bishop came to the parish, and quartered himself and his retainers upon the unfortunate man, not merely to his great inconvenience, but to his serious loss. Indeed, to such an extent was this felt that there were several enactments passed limiting the number of retainers allowed on such occasions, and, accordingly, the Council of Lateran directs that an Archbishop is to have no more than fifty horses, a Bishop thirty, a Cardinal twenty-five, an Archdeacon seven, and a Dean but two; and if they exceeded these numbers, no procurator was due for the maintenance of the supernumeraries. Even within these limits we do not wonder at the burthen being felt. Fancy an Irish incumbent having to put up fifty horses! Accordingly the clergy agreed instead of the Archbishop or Bishop coming to them, that they would come to the Bishop, and pay a fee besides (hence the origin of Visitation fees)—the clergy paid the Bishop to stay away from them. Another cause aided the abandonment of the ancient custom, namely, the increasing number of benefices. From their multiplication it became hard for the Bishop as formerly to go round to every parish—in fact, it became impossible for him to spend the required "day and night" in each charge of his diocese.—Ex.

In a recent article on education, Matthew Arnold advocates a change in the teaching of elementary schools. He advises giving larger place to memorizing and reciting poetry, believing this to be a great aid to culture. "Poetry," he says, "suggesting high and noble principles of action." Whether his appeal has any effect upon school-boards or not, we in the house may give some attention to it. The practical mother of to-day will not be likely to follow the example of Mr. Arnold, and set her little children to learning and discussing such a poem as Wordsworth's "Ode to Immortality;" but there are many simple stories told in verse, that children six years old and upward can understand and enjoy, and which will have a good influence upon them. There are ballads by Longfellow and Whittier, as full of delight to the little boy and girl as any fairy tale or story in words of one syllable ever written. A mother, whose children are accustomed to gather in her room, in that hour "between the dark and the daylight," to be read to, questioned seriously whether she could not do something better for them than to read so many of these stories. She remembered the men and women of culture she has known, who were, as they said "brought up on the old English Reader," and she tried with abundant success the experiment of reading classics to her children.

EASTER.—Easter day fell on April 9 in 1871. It will not, however, fall on that day again after the present year till 1944; then again in 1950, 2023, 2034, 2045, etc. In 1886 it will fall on April 25, its latest possible date. This will be the first time it has occurred since the introduction of the new style in 1752. It will then not occur again on April 25 until after an interval of fifty-seven years, or in 1943; and then not again for one hundred and sixty-three years.

Order should be the first law of the household; and punctual attendance at meals should be exacted from every member of the household. Only sickness can excuse tardiness at meals. The discomfort and inconvenience resulting from irregularity in respect to meals cannot be under-estimated. Unless there is a certain system and regularity about the work of the house, the wife will find little time to take really necessary rest, which the health and comfort of every woman demands. F. H. B.

E. N. P.

Ex corde fratris marentis.

We take the following beautiful lines from Our Mission Work, published by the Diocese of Albany. The signature will easily identify the revered and beloved author.]

Mary! 'Tis she, who, to the angel message, Said, "Be it to me, according to Thy word," Although the Word had in it, the sad passage Of her soul pierced through, as with a sword.

Mary! 'Tis she who quickly hears and rises When the dear Master comes, and calls for her; No sudden summons her calm faith surprises, Her listening heart beats on without a stir.

Mary! 'Tis she to whom, more sweet than honey, The voice of Jesus first at Easter came; Who simply turned, and said to Him, "Rabboni," When the Good Shepherd called His sheep by name.

Mary! 'Tis Marah, when the wood had altered Its bitterness to sweetness, and that wood the Cross; So bare her soul the searching pain, nor faltered; For gold fears not the fire that melts the dross. W. C. D.

Home and Health.

By a Business Man.

MR. EDITOR.—"What were home without a mother!" is a pretty sentiment for a song, and is all very well, so far as it goes. It would be well, however, to remember that there can be no mother where there are no children, and that children are not likely to live long in homes where the conditions of health are not provided. Better a wigwam in the wilderness, than an architectural hot-bed for the germination of disease. Good drainage, good ventilation, and good water are more needful than frescoes and hard finish. The healthy home is, indeed, a triumph of civilization, but it is almost by accident that such a thing exists. One might almost write a book on "Civilization a Failure."

I have given, in some recent letters, an account of measures adopted for the remedy of some defects in city and country homes, describing, perhaps, the average condition of the habitations in which families are sheltered. The next subject to which I proposed to call your attention was the drainage and water supply for a country-seat. So far, as I could ascertain, there was nothing in the shape of a drain connected with my house and the grounds, when they came into my possession. The entire waste and wash of the establishment was emptied upon the surface of the ground, or into a vault at no great distance from the house. This arrangement might do very well for the landlord, who did not have to live on the premises, but for the family domiciled there it did not strike me as just the thing. The matter of a few hundred dollars' expense, added to the original cost of the place, was not to be estimated in comparison with convenience and health.

The drainage-system which I adopted included a glazed, six-inch sewer drain, cemented at the joints (for the water closet), and into this no other drain opened. This sewer was connected with the iron soil-pipe where it passed through the wall, and was carried to a ravine or gully about five hundred feet distant, along which the water poured in torrents at every rain-fall. In case of long drought, the flushing of the sewer would be sufficient to carry away all accumulation at the mouth. Another drain was provided for laundry and kitchen, of porous tile, protected by a "grease-trap," just outside the house, which could easily be kept clean. Into this drain was conducted the overflow of the cistern and the water from the roof which was not led to the cistern. Several surface drains were laid, connecting, at some distance from the house, with the kitchen drain. The plan required only two drains for the principal lines, and a few branches of lesser length, of porous tile. Both drains have been in operation for several years; and the only expense incurred, after the original outlay, has been the cleaning out of a few feet of the kitchen and laundry drain, which became clogged by neglect of the "grease-trap." The heaviest rain-fall is disposed of as fast as it comes, the waste of the house is carried away, the wash of the barn-yard never saturates more than three feet of the soil, and the water of the well comes pure and sparkling from uncontaminated fountains deep down in the earth.

The abundant water-supply for the house, to which I have alluded, was secured at moderate outlay, in the following manner: In the garret were placed two cisterns, holding about fifty barrels each, supported by a brick partition wall, and supplied by a wind-mill erected near the well and ground cistern, connecting with both, so that the power could be used for raising either rain-water or well-water, as the need might be. The cisterns were connected together by a pipe with a cut-off, so that in case of a scarcity of rain-water the cistern intended for it might be filled with well-water. The water-closet supply was connected with the well-water cistern, as it was more likely to insure a steady supply; the kitchen, laundry and bath-room, with the other cistern. By an automatic arrangement, the wind-mill was thrown out of gear when the cistern was full, into which it was pumping, and as the water lowered it would be set to work again. Of course the water for the table was drawn directly from the well, by a hand pump. The wind-mill is really a beautiful object, supported by its slender frame-work above surrounding objects, its delicate fans twinkling in the sunlight as they revolve, and facing every breeze that blows, as if to gather from it some strength for its beneficent work. As I approach my home from far-off scenes of toil in the city, it is the first object that meets my eye. If its wheel is "out of gear," it does not signify that there is domestic discord, but that the cistern is full; and I thank God that even so is my cup of domestic happiness. If it is flashing and revolving in the gale, I am pleased to reflect that "it is an ill wind that blows nobody any good." If, silent and motionless, it fronts the twilight zephyr, I think of the blessedness of the grace and patience that "only stands and waits." I would not exchange my wind-mill and the water that it supplies, for

the Croton aqueduct, or the steam pumps of Chicago and its lake Michigan.

MR. EDITOR.—I think that through the columns of your valuable paper most of the important points of construction and ventilation of the soil pipes in our city houses have been brought before your readers. But, before leaving for our summer homes, and discussing their venerable points, I should like to draw attention to another source of disease in the city house. This is the introduction of ground air through the porous walls and floor of our cellars.

We all know that at a certain variable depth below the surface, there is to be found water percolating through the soil, and forming what we might consider an underground lake; and that above the water level, the ground being porous, is filled with air; and we can surely see that, when the water level rises during wet seasons this air will be forced up to the surface, and into our cellars, if that is the easiest place for it to escape to, which is often the case in the cities. Now this ground-air, in most of our cities, is little if any better for the health than sewer gas; for the ground-water only too often receives contributions from leaky sewers and cesspools, and receives the entire discharge of the soil-pipe of many a tenement house. You may ask how this can be; it is very simple. The tile-pipe passes through the cellar wall, on its way from the soil-pipe to the street sewer, but is often broken, when carelessly laid before the ditch which has been dug for its reception has been filled in. When this is not the case, the settling of the foundation (sure to take place when a high building is built on a light foundation often destroys the connection. This is no fancy sketch; I have known of cases where tenement-houses have been occupied for six months without any of the discharge from the soil-pipe reaching the street sewer. In fact, I know of one case where a row of tenements was put up by contract, and the contractor to save the trouble and expense of procuring a license to dig up the street and make the connections with the street sewer, merely ran his soil pipes a short distance through the front wall of the house, and left them to take care of themselves. More cases of this kind might easily be cited, but I think that the above are amply sufficient to convince anyone who will give the matter a moment's consideration, that the gases that rise from this lake (I should say vast cesspool, in the case of many of our large cities) is not a very desirable kind of air to supply to the air chambers of our furnaces and thence to every room in the house. To obviate this evil the walls and floors of our cellars should be made as tight as the hull of a ship. This can be done quite cheaply by lining them with common brick dipped in melted coal-tar pitch and laying them hot, and then covering the floor with sand or Portland cement. I may remark here that if the first course or two of brick on the stone foundation is dried in this way, it will prevent the moisture creeping up the wall, which is apt to discolor it and to destroy the brick after a time.

But to return to the ground air: In case there should be any leak in our cellar floor or walls to admit this objectionable visitor, I see no reason why we should supply him with an elevator to conduct him up stairs to the parlor and bedrooms. But if the air duct of the furnace opens into the cellar, it will, of course, supply the air of the cellar to every room which has a register. For my part, I prefer to carry this air duct out to the open air, and supply as fresh an article as can be had. But still, it is very important to keep the foul air out of the cellar as far as possible, for it will creep up the stairs if you will not let it use the furnace for an elevator. Another thing to keep the cellar in a sanitary condition; it should be ventilated as thoroughly as possible. For this purpose it should have windows both front and back, and these windows should never be shut winter or summer. X.

Agates, of all stones, confess most of their past history; but all crystallization goes on under, and partly records circumstances of infinite variety, but always involving difficulty, interruptions, and change of condition at different times. The poor little crystals are wonderfully like human creatures—forget all that is going on if they don't see it, however dreadful; and never think of what is going to happen to-morrow. They are spiteful or loving, and indolent or painstaking, and orderly or licentious, with no thought whatever of the lava or the flood which may break over them any day, and evaporate them into air-bubbles, or wash them into a solution of salts. And you may look at them, once understanding the surrounding conditions of their fate, with an endless interest. You will see crowds of unfortunate little crystals, who have been forced to constitute themselves in a hurry, their dissolving element being fiercely scorched away; you will see them doing their best, bright and numberless, but tiny. Then you will find indulged crystals, who have had centuries to form themselves in, and have changed their mind and ways continually; and have been tired, and taken heart again; and have been sick, and got well again; and thought they would try a different diet, and then thought better of it; and made but a poor use of their advantages after all. And others you will see, who have begun life as wicked crystals; and then have been impressed by alarming circumstances, and have become converted crystals, and behaved amazingly for a little while, and fallen away again, and ended but discreditably, perhaps even in decomposition, so that one doesn't know what will become of them. And sometimes you will see deceitful crystals that seem flint-edged, and are endlessly gentle and true wherever gentleness and truth are needed. And sometimes you will see little children put to school and made to stand in rows, and taken the greatest care of, and taught how to hold themselves up, and behave; and some-

times you will see unhappy little child-crystals left to lie about in the dirt, and pick up their living and learn manners as they can; and sometimes you will see fat crystals eating upon thin ones, like great capitalists and little laborers; and politico-economic crystals teaching the stupid ones how to eat each other, and cheat each other; and foolish crystals getting in the way of wise ones; and impatient crystals spoiling the plans of patient ones irreparably—just as things go on in the world. And sometimes you may see hypocritical crystals taking the shape of others, though they are nothing like in their minds; and vampire crystals eating out the heart of others; and hermit-crab crystals living in the shells of others; and parasite crystals living on the means of others; and courtier crystals glittering in attendance upon others; and all these, besides the two great companies of war and peace, who ally themselves, resolutely to attack, or resolutely to defend. And for the close, you see the broad shadow and deadly force of the inevitable fate, above all this; you see the multitude of crystals whose time has come; not a set time, as with us, but yet a time, sooner or later, when they all must give up their crystal ghost—when the strength by which they grew, and the strength given them to breathe, pass away from them, and they fall, and are consumed, and vanish away, and another generation is brought to life, framed out of their ashes.—Ethics of the Dust.

Once when St. Francis of Assisi was preaching in the town of Aloia, the swallows, with their perpetual twittering incommoded the audience. Francis had gone up to a high piece of ground, that he might be seen by all, and had asked for silence from the assembled people. But the birds were fitting all about in airy circles, making their nests, chirping and calling to each other overhead in the blue heaven of the Italian sky. When it became apparent that these sweet disturbers of the peace prevented their human companions from hearing the Word of God, the preacher turned, and courteously saluted the little nest-builders. "My sisters," he said, "it is now time that I should speak. Since you have had your say, listen now in your turn to the Word of God, and be silent till the sermon is finished." It is needless to add that he was perfectly obeyed. The scene is one to charm a painter—the little piazza of the town among the hills; the exquisite spring of Italy moving all hearts, the silent group all about, watching every movement of the far-famed saint; and the swallows in their circles skimming all over those dark earnest faces, touching the cathedral roof, the quaint houses, filling the soft air with the twitter of life and movement.—Mrs. Oliphant, Life of St. Francis.

The editor of Crockford's Clerical Directory cites numerous tokens of the lamentable deficiency of income among the English clergy, chiefly owing to the difficulty of collecting tithes, or letting glebe land. One of his correspondents says: "I know not how to state the income of my benefice, for the larger part I cannot get, and it is uncertain if I ever shall. I would recommend you to leave a blank." Another who, we are told, has hitherto always given a full account of income, returns it now as "greatly reduced," and adds, "it may probably be less before long." Another, whose income should be £450 net, says—"this year it is £40, owing to the land being thrown into my own hands, and the crops a failure. Another, whose gross income is nominally £190, shows that after paying land-tax and other costs, including expense of collecting tithe rent-charge, it is reduced to £35. One whose gross income is £60, is stated to be £14 worse than no income at all. Another says—"For the last year and a-half I have been unable to get a tenant at half-a-crown an acre for eleven acres of my glebe, and I let the rest at a very low rent."

What She saw in Church.

He staid at home and she went to church; after dinner he asked her:

"What was the text, wife?" "Oh, something, somewhere in Generations; I've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard bonnet on. How could I hear anything when I could not even see the minister? I wouldn't have worn such a thing to church, if I'd had to have gone bareheaded."

"How did you like the minister?" "Oh, he's splendid! and Kate Darling was there in a Spanish lace cape that never cost a cent less than \$50; and they can't pay their butcher bills, and I'd wear cotton lace or go without any first."

"Did he say anything about the new mission fund?" "No, and the Jones girls were all rigged out, in their yellow silks made over; you would have died laughing to have seen them. Such taste as those girls have; and the minister gave out that the Dorcas Society will meet at sister Jones' residence—that old poky place."

"It seems that you didn't hear much of the sermon." "Well, I'm sure it's better to go to church if you don't hear the sermon, than to stay at home and read the papers; and oh, Harry! the new minister has a lovely voice; it nearly put me to sleep. And did I tell you that the Riches are home from Europe, and Mrs. Rich had a real camel's hair shawl on, and it didn't look like anything on her!"

An amusing anecdote is circulating, quietly of course, in English clerical circles. A bishop ordained a rather brilliant young gentleman as deacon, and the very next day sent for the excellent clergyman who had recommended him.

"What may your lordship want with me?" "I wish, sir, to speak about that young man." "What young man, your lordship?" "The young man, sir, whom I ordained. I want you to keep him in check. I had great difficulty in keeping him from examining me."

Absurdities of science: Scientists have discovered worms in fishes and are bothering their brains to know how they came there. Very simple. We have fed something less than a million worms to fishes ourselves. All that is necessary is to put a worm on a hook, drop it into the water, and the fishes will eat it off as clean as a whistle. Worms in fishes!—New Haven Register.

The Household.

Never let small repairs, either to house or furniture, be neglected, even for a day.

New mantel lambrequins are of colored plush, trimmed with chenille fringe of the same color.

Appliques of plush are effectively employed upon satin sheeting for table-covers; also for curtain bands.

Lime water is said to be a safe and effective remedy for the little white worms found in the soil of flower pots.

Colored bed-spreads are again becoming fashionable. Pretty ones may be made of cretonne lined with Turkey red calico, or with colored selocias.

TO BOIL POTATOES MEALY.—When the water nearly boils, pour it out and put in cold salted water; it makes them mealy without cracking them.

STAINED GLASS.—Whiting wet with aqua-ammonia will cleanse brass from stains, and is excellent for polishing faucets and door-knobs of brass or silver.

To prevent the juice of plies soaking into the under crust, beat the white of an egg, and brush the crust with it. To give a rich brown to the upper crust, brush that with it also.

TO RESTORE A FADED CARPET.—Dip the carpet in strong salt and water. Blue factory cotton, or silk handkerchiefs will not fade, if dipped in salt water while they are new.

Grease spots can often be removed from wall-paper, by applying hot starch made quite thick to the soiled place. Apply it quickly, and after it has dried rub it off with a soft clean cloth.

A combination garment that includes a corset cover, chemise and short petticoat, all in one piece, is steadily growing in favor. The merits of this garment are: It does away with much fullness about the waist, economizes material, and reduces the expense of laundry bills.

An inexpensive table-cover may be made of dark-red billiard-cloth or diagonal serge. Around the edge form a border of ivy leaves cut from scraps of green cloth or velvet, applique and veined with a lighter shade of silk. Work the stalks and vine in brown flosselle, in feather-stitch.

If starch sticks to flat-irons, it can be removed in a much better way than to scrape it off with a knife, as the particles are almost sure to fall upon the garment you are ironing, and so make trouble; tie a lump of beeswax in a clean bit of cloth, and rub the hot iron on this; it will remove the starch at once.

BAKED CUSTARDS.—These require but three eggs to a quart of milk. To prevent the curd and whey from separating, the milk should be boiled and cooled before the eggs are added, and the oven should have a slow heat. As soon as it jellies, it should be taken out. All custards are better eaten cold.

An elegant and somewhat expensive panel, to be used as an ornament for the wall, is made of a breadth of bronze satin with a design painted on it in water colors. The top and bottom are finished with broad bands of plush or velvet of a darker shade than the satin. Vines or scrolls are embroidered on the bands.

CABBAGE SALAD.—One egg, one teaspoonful salt, one teaspoonful sugar, a half-teaspoonful mustard, a quarter-teaspoonful pepper, two-thirds cup of vinegar; beat all together, and boil in a bowl over the steam of a kettle till quite thick; then turn the mixture over a small half-head of cabbage chopped fine; if too thick, add cold vinegar. To be eaten when cold.

The following enamel for shirt bosoms will give a good polish, if the shirts are properly ironed. Melt together with a gentle heat one ounce of white wax and two ounces of spermaceti; prepare in the usual way a sufficient quantity of starch for a dozen bosoms; put into it a piece of this enamel of the size of a hazel-nut, and in proportion for a larger or smaller number.

Calicoes and muslins of doubtful color are a source of perplexity to many housekeepers, when they come into the laundry. One housekeeper writes, that, before attempting to have washed any dress that is liable to lose its color, it is her plan, to dip it first into cold salt and water, and hang it up to dry. Then wash in tepid water; if very much soiled put soap in the water. Rinse the dress in salt and water. The salt sets the color. For all goods, the color of which is liable to run, avoid the use of hot water.

One of the secrets of making good mashed potatoes is the mixing of the ingredients all hot. Put into a hot earthen dish, placed at the side of the range or stove, where it will remain hot, your milk, or cream, butter, pepper and salt. When these ingredients are all hot, add the boiled potatoes the instant they are done, and mash them without stopping, until they are quite smooth; stir for a few minutes, or until thoroughly mixed with the cream and butter, and serve while hot.

At the present high price of butter the careful housewife should see that no drippings from beef or mutton are thrown away, and that all the bits of suet left on slices of beef are cut off before the meat is cooked; keep them in a cool place, and when you have enough to cover the bottom of a basin, "try" them on the stove, and save the fat thus obtained, for cooking purposes. As foundation for gravy, and to season warmed-over potatoes, it is excellent. Bacon and salt-pork gravy should also never be wasted.

B. S. sends the following recipe for preparing codfish-cakes: Cut the codfish in pieces, and soak these for an hour or more in luke-warm water; then remove the skin and bones, and pull the fish into fine shreds, and place over the fire in some cold water. When it begins to boil, change the water for some that is fresh, and bring this to the boiling point, but do not let it boil; for that will make the fish tough. While preparing the fish, boil some potatoes; mash these while still hot, and add a little butter. While both are hot, mix the fish and mashed potatoes, in the proportion of one part fish and two parts potato. Form into thick flat cakes. Fry these cakes in a saucepan, with a little hot butter. Be sure to mix the potatoes and fish while both are hot, for the cakes will be very much better than if this is done when the ingredients are cold.

A GOOD BREAKFAST NECESSARY IN WINTER.—The breakfast we take in winter will determine our efficiency for work in the day, and will so influence our whole beginning for that period of time that no aftermeal can correct. The breakfast in winter must contain more nitrogenous food than in summer; it is absolutely needed. You must store heat to furnish material for absorption and for maintaining vitality; add to this nitrogenous food something that will disengage heat from the blood and keep up temperature and you may defy the coldest day. Your face may feel it, your hands may feel it, but your body will be impervious to it and go on disengaging that inward heat which can alone stand against the lowest temperature without. If this first meal has been properly attended to we may presume that vital action can be maintained in full force for five hours at least before it needs replenishing.

The Menhir of Lokmariaker.

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

There is nothing more melancholy than a dark, cold, gusty evening in May; when the day seems to linger on as if to try our patience with the churlishness of Winter, and yet we cannot draw the curtains and stir the fire, and turn that very churlishness into comfort. I never saw a greyer, chillier afternoon, nor a drearier and more blasted heath than once—it was in Whitsun week—when I was toiling across the vast common that skirts the little inland sea, called the Morbihan, in Brittany. Into this wild west of France, when the great and long battle between Paganism and Christianity was at an end, fled all the old superstitions, the deep-rooted heathen rites, intrenching themselves as a last refuge in that stormy peninsula that separates the English Channel from the Bay of Biscay. That country had for many ages been cursed with the foulest of all heathen abominations, serpent worship; those vast and dreary heaths, without a tree, without a sign of cultivation, swept by the fiercest winds, and deluged by the continual rains of the Atlantic, were well suited to the savage spirit of that religion. Here, every now and then, you see the rude, ghastly-looking, moss-grown Menhir, a kind of shapeless obelisk—some are forty feet high—which points out some now-forgotten spot of peculiar sanctity; or the Dolmen, a kind of table-stone, which probably was once dyed with the blood of human victims; or the Peulven, a lesser Menhir. Such power had Satan over this land; and here he still held sway, long after Paganism had been swept away from other parts of Europe. Here, in the wilder and more inaccessible valleys and islands—for the Morbihan is full of islands—as late as the end of the seventeenth century, men bowed down to wood and stone. It is strange to think that while William III. was reigning in England, there existed idolaters in the strictest sense of the word, within a hundred miles of the Cornish coast.

The heavy black clouds that had for many hours been rolling up from the Atlantic, and that had three or four times that day drenched me to the skin, parted as if by magic, and a watery gleam of the sun shot forth between them, just as I came in sight of the wonderful monument of Carnac. Acres on acres of shapeless stones or pillars, dotted in giant lines from east to west; a petrified army, as it were, on the wild heath; once the scene of the chief rites and processions of serpent worship—and now a place where no peasant would, for any earthly reward, visit after sunset. Sometimes, indeed, you may see a woman stealing along in the gathering twilight toward some of the more famous stones—here, for example, or at Lokmariaker, or Plouarzel. Be very sure that it is a childless mother, in hopes of obtaining the dearest desire of her heart by touching with her breast—for so the superstition goes—the cold grey Menhir.

Now you understand what kind of a place it is; and I will tell you a story which I read in a child's book, the evening before my visit to Carnac, in the quaint old town of S. Pol de Leon. It was about the year 1700, when, although idols had been removed, the old belief still clung strongly to the hearts of the peasants. The great Menhir of Lokmariaker—it was sixty feet high—lay then as it still lies, prostrate and in four pieces, upon the heath. But prostrate though it were, still the same sanctity was attached by popular opinion to the broken obelisk; and often and often, offerings of milk, or honey or ears of corn were laid there by those who had a wish to be gratified, or a danger to escape.

The snow was on the ground; it was a bright, clear frost; the sun was going down in unclouded glory into the Atlantic. Father Kersanton, the village Cure, is out on his rounds; his breviary in his hand, his forefinger inserted in the hour which he is reciting; he has but one more cottage to go to, and that at the very extremity of this parish. It was one of those that one sees in the wilder parts of Brittany, built of pise, as they call it, that is, of unbaked clay, moulded in large frames as the wall is built, and overhung with shaggy thatch, now fringed with many an icicle.

He entered, and in one corner of the dark, smoky room—for what smoke there was found its way out at the aperture which served for a window, a chimney being a luxury unknown in these parts—on a miserable mat, and covered over with a lattered thing that had once been a horseman's rug, lay a woman in the very fit of one of those agues which then desolated the undrained confines of the Morbihan.

"How is your mother to-day, Melanie?" inquired the good priest of a pretty little girl, pretty in spite of dirt and rags, who was trying to coax some obstinate green wood into something like a flame. He spoke, not in French, but in the Bretagne language; for this is a part of what the old geographers call the *Vraie Bretagne Bretonnante*, and even now you may go from village to village, and find that not a syllable of French will be understood.

"She is very ill, Father," said the child; "but please"—and she made her little courtesy, "she will soon be better now."

"I hope she will, my child," said Father Kersanton, going up to the woman, and taking her hand; she, poor creature, hardly sensible of what was passing; "but I am afraid there is no great likelihood of it just yet. Why do you think she will be?"

"Because," replied Melanie, "I have taken a dish of milk to the broken Menhir; and they tell me that if any one offers it there to Thor on Thursday afternoon, he will be sure to get anything that he wants."

"Do you know what Thor was, my child?" asked the priest. And as Melanie's knowledge on the subject was not very extensive, the good Father spoke to her of the First Commandment,

and told her how a certain king of Israel received a message, that because he had sent to inquire concerning his recovery, of Baalzebub, and not of the one true God, he should not come up from the bed on which he lay, but should surely die.

Poor Melanie began to cry. "I am sure I did not mean any harm," she said. "What shall I do? Oh, what shall I do? For if anything should happen to my mother, I should think that it was all my fault."

"This you shall do," said the priest. "As soon as you can get any of the neighbors to come in to-morrow, go down to Menhir, and take away that wicked offering; then kneel down, and ask God to forgive you for having ever made it, and to show His power by raising up your mother. I will come up again in the course of to-morrow; but now I will pray by her, and then bid you good night." He did so, and Melanie was left alone. The sick woman grew more and more restless. Evening closed in, the frost became more and more bitter, and the poor child was lonely and miserable indeed.

It was quite dark; and might have been about seven o'clock, when one of the neighbors looked in.

"I will go this very night," said Melanie to herself, "if I can but get her to stay. I want to go out," she said aloud. "Sophie, will you sit with my mother till I come back? I shall be gone about an hour."

"You go out, child?" said the visitor. "Why, where, in our Lady's name, do you want to go to-night?"

"To the Menhir," replied the little girl rather shyly.

"The Menhir! are you mad? What can take you there?"

"Father Kersanton told me that I must go there," said Melanie. "I made an offering there this afternoon for my mother, and he said that it was a wicked thing to do, and that I was to carry it away as soon as I could."

"Your mother will die if you do," said Sophie. "Father Kersanton says," persisted Melanie, "that it is very wicked to trust in such things, and that if I wished to have God's blessing on my mother, I must ask Him for it, and not Thor."

"Take your own way," said the other; "but I am older than you, or for the matter of that, than the Father either, and I know that the best cure for an ague is to make an offering at the Menhir. Why, it always has been so; all the country round knows it as well as I do."

Melanie thought of the dark night, the long distance, and all their prophecies of evil, and her courage very nearly failed. But she had a brave little heart under the rags which she wore; and better than courage, God's grace was acting upon her. So she said, "If you will only do what I ask you, I will go. I believe what the Father told me."

"I will stay," said the woman; "but you will be sorry enough that you did not take my advice. Go, if you will; I will wait till you return."

"Take care of my mother, then, and I will be as quick as I can!"

It was a wild, lonely road as any one could tread, a path hardly to be traced even in Summer; and now, with the snow on the ground, impossible to be found, except by one who has been used to it from infancy. The wild, lonely heath all round, the Morbihan moaning in the distance; here and there a grey Peulven standing up above the snow; the rughlight in the cottage growing fainter and fainter in the distance; and worse than all this, tales of demons, goblins, and spirits, that haunted the heath; of wretched men that had here made a covenant with the Evil One, and had sold their souls for worldly honor and wealth, for twenty or thirty years, and whose shrieks might now be heard in the wall of the wind, or the dismal moaning of the sea. Dreadfully frightened was Melanie, as she hurried along, past this Peulven, keeping that heap of stones (Kistvaen, they call it) to the left, and still never once losing her way, till, aided by the faintest gleam of the moon, then struggling behind thick clouds (for at sunset, as usual, the clouds had rolled up from the Atlantic), the little girl stood by the Menhir. Her offering was as she had left it; and as she stretched out her hand to take it, What, she thought, if after all the old tale should be true? What, if these gods, or spirits, should, as every one had once believed, and so many did believe still, have power to send sickness or health? And what, if some hideous form should appear to her—she had heard of such things—for violating the sanctity of the Menhir?

"I will believe what he told me," she said out loud, "though they tear me in pieces for it." And first making the sign of the Cross, she took up the saucer and flung the milk away; and then knelt down and prayed to God in her own simple and earnest words, that He would have mercy on her mother.

The clouds rolled off, and the moon walked in brightness through a clear space in the sky. Melanie's heart felt lighter; she thought no more of goblins and evil spirits, and hastened back with the full assurance that her errand would not have been in vain.

"Why, my child, where have you been?" said the good Priest, as he met her some quarter of a mile from her mother's cottage. He had been on some errand of mercy to another part of his wide, wild parish, and was returning.

"To the Menhir, Father, as you told me."

"I said to-morrow, my child. Were you not afraid to go to-night?"

"I was afraid, Father; but I hoped that God would take care of me."

"Well, then, I will walk back with you, and we will see how your mother is. Good evening, my daughter," he continued, as he entered, and saw Sophie. "How is your patient?"

"Asleep, Father," said the woman. "I believe she is going to die. I would not have gone on that child's errand for all the world."

"And I am sure she is going to live," said the Father, bending over the woman, and gently feeling her pulse; "she has no more fever than you or I have. If God spare me to work among you all, Sophie," (Father Kersanton had not been long in the village,) "I hope I shall teach you all to know as well as I do myself, that these offerings you make are downright idolatry; and that it is the Lord Who killeth and maketh alive, and bringeth down to the grave, and bringeth up."

And years after, when the Priest had kept his word, he set up a Cross by the fallen Menhir, which stood there till it was destroyed in the Great Revolution.

If we should leave out of conversation, scandal, gossip, commonplace, fatuity—what silence!—Mme. Campe.

INSOMNIA.

One of the almost invariable results which follow the use of "Compound Oxygen" is to give the patient sound and refreshing sleep. A lady writes of her daughter: "The continued use of Compound Oxygen soon gave her healthy and refreshing sleep, and all anxieties are abandoned." Says a patient: "Since using your remedy my sleep is natural and good. My spirits are in a much more healthy condition. I have no need of anodynes." Another writes: "Before commencing taking the Compound Oxygen I did not sleep any at night, had no appetite, and my cough was so troublesome that I had no rest. Since I commenced taking it, I have slept well at night; and my appetite has very much improved; I scarcely cough at all; and, in fact, I feel better in every way." Another says: "I was perfectly sleepless, often three nights in succession, followed alternately by one night of horrible slumber, known as nightmare. Now sleep is restored, mind clearer, step firmer, all healthy action greatly increased. Another day, referring to her daughter, says: "My daughter has improved in flesh, and looks well. She sleeps well at night—sleeps all night, a thing she was unaccustomed to do. Before taking the Oxygen, wakefulness was one of her troubles. I can see that she is much less nervous, and in better spirits." A gentleman, writing of his wife, says: "I have followed your directions as nearly as possible. Have left off all the medicines and stimulants my wife was taking, and as a result of our treatment, she has been more satisfactory than anything I had dreamed of. She has been able to sleep good at night without the aid of chloral, a thing she could never do before." Our Treatise on Compound Oxygen, containing large reports of cases and full information sent free. Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

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There is no worse enthrallment for tormented man than the excruciating of a morbid, nervous condition. The over-taxed brain then gets no rest from tranquil sleep and need the purifying influence of Dr. C. W. Benson's Celery and Chamomile Pills.

"Mary Jane, have you given the gold-fish fresh water?" "No, ma'am; what's the use? They haven't drunk up what's in there yet."

For the complete cure of a Cough, pains in the chest, difficulty of breathing, and all other lung diseases which tend to Consumption, you will find Allen's Lung Balm a most valuable remedy. Cures have been made, which have astonished every one who witnessed its effects.

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ITCHING FILES—Symptoms and Cure. The symptoms of a morbid, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected, if allowed to continue, very serious results may follow.

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[From Andrew's American Queen.]

CLEOPATRA.

OR THE Queen of Sheba's Beauty.

WAS BUT SKIN DEEP.

The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandest of the monarchs of the past, had she not also possessed that which is the crowning glory of the female person—a skin unchallenged for its Oriental softness and almost transcendental purity. Cleopatra, holding emperors at bay, and ruling empires by her word, had quickly lost her charm and power by one attack of blotches, or of pimples, or of horrid tan and freckles.

By her beauty, not less than by her purity of character, loveliness of disposition and unselfish devotion. Indeed, in the estimation of perhaps too many men beauty in a body takes precedence over every other consideration. Beauty thus forms an important part of woman's "working capital," without which too many, (if not bankrupts in what relates to influence within the circle where they move), are powerless for great good. Hence we see not only the propriety but the duty of every lady preserving with zealous care that which to her is essential to success, and influence, and usefulness in life. And, since "beauty is but skin deep," the utmost care and vigilance are required to guard it against the many ills that flesh is heir to. Among the great and annoying enemies of beauty,

OF EITHER SEX. as well as of comfort, happiness and health, are those pestiferous and horrid skin diseases—tetter, humors, eczema, (salt rheum), rough and scaly eruptions, ulcers, pimples, and all diseases of the hair and scalp. For the cure of all these, Dr. C. W. Benson, of Baltimore, after years of patient study and investigation devoted to diseases of the skin, at last brought forth his celebrated SKIN CURE, which has already by its marvelous cure, established itself as the great remedy for all diseases of the skin, whatever be their names or characters. Its success has been immense and unparalleled. All druggists have it. It is elegantly put up, two bottles in one package. Internal and external treatment. Price \$1.00.

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MACK'S CATAPLASM

Semi-Annual Missionary Conference.

Diocese of Western Michigan.

Correspondence of the Living Church.

The Conference was called to order on Thursday evening, April 18th, in St. Mark's Church, Coldwater, by the Rt. Rev. Bishop Gillespie.

After opening devotions, in which the Bishop officiated, the Rev. H. J. Cook delivered a very cordial address of welcome and affectionate greeting, in which not one failed to find his personal share.

On Wednesday morning, the Convention came to order at 9 o'clock, in St. Mark's, Coldwater. After opening prayers by the Bishop, the venerable Father Spalding read an admirable paper on "The Imprecations in the Psalms."

The Rev. W. T. Whitmarsh moved "that the two venerable fathers in the ministry present, viz.: Rev. V. Spalding and Rev. Darius Barker, be invited to occupy seats with the Bishop in the chancel, during the sessions of the Convocation."

At 10:30 Divine Services were held; a procession of 18 surpliced clergy entering the church, singing as a Processional: "The Church's One Foundation." Rev. Dr. Schetky acting as Precentor. The Sermon was preached by Rev. Mr. Atwill, Rector of Trinity Church, Toledo, Ohio.

The prayers of the congregation were asked for the sick children of the Rector, and also for the Bishops of Indiana and Southern Ohio, now laid aside by serious illness.

The Celebration of Holy Communion brought the Morning Service to a close, the Bishop acting as Celebrant, assisted by the Venerable Archdeacon Kirkby, and other clergymen.

In the afternoon, after prayers, the Rev. J. J. Faudé, Dean of the Northern Convocation of Indiana, offered fraternal greetings to the clergy of this Diocese, and invited them to attend the meetings of the Convocations at Fort Wayne, next week, as well as other meetings of the same.

The Bishop responded in a suitable manner. The Rev. C. T. Stout addressed the Convocation on "Western Missions." He gave, as the result of his personal observation, a very encouraging description of the progress of Church work in Denver, and also a vivid sketch of the peculiar difficulties of the work in the mountain districts of that locality.

A Conference of the clergy was then held, at which various matters of practical interest were freely discussed, including Divorce and Remarriage; Female Suffrage in the election of Vestrymen; and Baptism, as a pre-requisite to office in the Church.

"Some of the conditions of permanency in the pastoral relation," was the subject of a paper read by the Rev. D. D. Chapin. The Essayist advocated a return to the Churchly mode of Episcopal authority, in appointing the clergy to their posts of labor, in place of the sectarian mode which in this country the Church has adopted, and which has resulted in the un-churchly position in which the clergy are placed, in the

inequality of clerical income, in the lack of permanency in their spheres of labor, and in the entire lack of means, when, having been dismissed by one parish, they are not "called" by another; or, when they have become incapable of continued labor, through sickness or old age.

In the evening, Prayers were read by Rev. Messrs. Orpen, of Lima, Indiana, and Coolbaugh of Grand Rapids. Various matters of "Miscellaneous Business" were attended to. The Bishop then introduced Archdeacon Kirkby, as the representative of the Board of Missions.

He bore high testimony to the honor of the Indians, and to the honesty which characterizes them when they are trusted, and treated in a spirit of confidence.

A vivid picture was drawn of the intensity of cold in a region where the glass ranged from 20 deg. to 60 deg. below zero, throughout the whole winter,—the ice on the rivers 6 feet thick, and breath in the room forming ice 2 inches thick on the windows; with neighbors so distant, that he was like a man, who, living in New York, had his next-door neighbors at Washington on one side, and at Boston on the other; with no means of reaching them in the winter, but by walking on snow shoes.

Equally vivid were the pictures drawn, of the enjoyments of the summer journeyings by canoes, over the lakes, and down the magnificent rivers of that vast country.

The isolation of this region can hardly be realized but by those living in it. Letters were received three times a year, but anything heavier, even a book or newspaper, could only be received once a year. All supplies were obliged to be obtained from England, and never could be received under two years after they were ordered.

The details of mission work, and the great success attending the labors of Christian Ministers, were related in a most interesting manner, which enlisted the deepest sympathy of all who listened to the Archdeacon. He urged the necessity of our planting Missions in Alaska; and sought to awaken interest in the work, by an account of the blessing which God has poured out on the labors of the Missionaries of the English Church, in the extreme Northwest of British America.

At the close of the Archdeacon's address, much additional information was elicited, by questions put—by his kind permission—by several of the clergy.

Rev. E. S. Burford, rising to a question of privilege, moved the following resolution, which was seconded and passed by a rising vote:

The Semi-Annual Conference of the Diocese of Western Michigan having had the privilege of receiving a visit from Archdeacon Kirkby, representing the General Board of Missions, desire to place on record our sense of the gratitude we feel for such a rare privilege.

Resolved, therefore, That this Conference does hereby express to the Archdeacon its sincere thanks for his interesting and instructive visit, and our indebtedness to the General Board for sending him to us.

We gladly commend our Reverend Brother to the Church, and wish him good luck in the Name of the Lord.

The Rev. Dr. Schetky moved a vote of thanks to the Rev. Mr. Atwill, for his sermon preached this morning. Carried by a rising vote.

An offertory was taken for Missions. The Service was closed with the singing of Bishop Heber's Missionary Hymn, followed by Prayer and Benediction by the Bishop.

On Thursday morning, the Bishop and several of the Clergy visited the High School. The Bishop and Rev. Mr. Atwill of Toledo conducted a brief religious Service.

Morning Prayer was read at St. Mark's; the Bishop, and the Rev. Messrs. Stout, Babcock, and Atwill, officiating.

A Conference of the clergy was then held, at which various matters of practical interest were freely discussed, including Divorce and Remarriage; Female Suffrage in the election of Vestrymen; and Baptism, as a pre-requisite to office in the Church.

The Superintendent of the State School was introduced, and invited the Clergy to visit the Institution, which on motion was suitably acknowledged, and accepted by a rising vote.

An invitation was given also to the Clergy to visit the famous private Art Gallery of Mr. Lewis.

In the Afternoon, after Prayers, Reports from the Sunday Schools at Battle Creek, Marshall, and Coldwater were read. Nothing of special interest was developed in connection with them, except the effort made in the last-named school, to accustom and endear the children to the Services of the Church, by grouping them for catechising around the chancel rails. Rev. E. W. Flower read a paper on "The Hymnal needed for the Children," which was followed by discussion, in the course of which Hutchins' Hym-

nal seemed to obtain the all-but unanimous and high approbation of the clergy.

A Children's Service was held at half past 4. The Rector officiated at the opening Service, and a sermon was preached by Rev. E. S. Burford, of Grand Rapids: Text, Matt. 21: 28. "Son, go work to-day in my Vineyard." The Power of Love to inspire and sustain in work for God was forcibly insisted on. Correction of their own faults was spoken of, as some of the work that children can do in the vineyard of God.

In the evening, the closing meeting was held, and was well worthy of the large congregation (the best of the series) that was drawn out by the announcement that Archdeacon Kirkby had consented to deliver a second address.

Prayers were read by Rev. Messrs. Flower and Bancroft; after which, the Rev. Mr. Raymond, of the diocese of Indiana, delivered an address on "Associate Missions." The isolation and loneliness of the position of the average Rector, very likely 20 miles from his nearest neighbor in the ministry of the Church, was contrasted with an ideal picture of a priest, aided by a deacon and a candidate, working even a larger district; and who, dwelling together in the centre of the district, and easily supplying six congregations every Sunday, could be maintained at the present average cost of two men; while at the same time the district would be far better worked than it could be under the present system of isolation.

Rev. Dr. Schetky gave some very interesting reminiscences of Nashotah. He traced the origin of that Associate Mission to a little gathering in one of the rooms of the General Theological Seminary in New York, in 1839, spoke of the first of the four decades of the history of Nashotah, as the inspiration of Associate Missions throughout the land. Associate Mission work means self-abnegation; and such peculiarly characterized those who laid the foundation of Nashotah, and its wonderfully fruitful work.

Archdeacon Kirkby glanced at the commencement of Missions to the heathen, in connection with our Mother Church of England in 1799. It was 21 years after, when the first of her missionaries landed on the shores of that vast region lying between Alaska and Labrador. Associate-Mission work then commenced, by a solitary Missionary starting into the vast interior with 2 young Indian lads given him as his first pupils.

At the close of the Archdeacon's address, much additional information was elicited, by questions put—by his kind permission—by several of the clergy.

The presence of our beloved brother, at this Conference, was a treat such as is seldom enjoyed; and which will be long remembered by those who had the privilege of meeting and hearing him. May the inspiration thus given endure as long!

Thanks for hospitality to the Rector and Parishioners of St. Mark's were carried by a rising vote.

The singing of the Gloria in Excelsis was followed by the usual loving words of exhortation and encouragement, with which the Bishop always dismisses his Clergy to their respective cures; and, after prayer, the Apostolic Benediction was pronounced, and so the Conference ended.

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