# The

# Living

# Church.

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**NEW YORK.** 

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 the Rev. C. J. Shrimpton, of Galesburg, was (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 enter-

The principal business of the Conventionthe revision of the entire body of the Canonswas entered upon almost the first hour, and prosecuted with dispatch and energy. The Diocese has been, as provided by the general law, 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 James' parish, Chicago-by publishing the folthat a member moved to strike out the "P. E." lowing tribute to his worth, being the closing wherever it occurred. The Committee reporting on it this year, quietly but firmly laid his revoluthat 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."

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,

Upon the state of the Church in the Diocese,

the address was most cheering. Indeed, before

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 oli. The cost of the canal is estimated at \$13,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 apidly

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.

growing country being so near.

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, elected in place of Rev. John Wilkinson, whose labors are mostly in another Diocese, and Mr. W. F. Bailey, of Galesburgh, in place of Gen. Hoffman, removed from the Diocese. The Deputies to Gen. Convention remain the same, save the substitution of Dr. Corbyn 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 apunder the Canons of the undivided diocese of peared 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. words of a recent Report of the "Charity Committee" of that parish. It serves to show in how tionary proposal in the dust, by reminding him 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

ommittee. Whatever Mr. Courtney may be in the other work of the Church, in the Charity work he is unfailing. 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, "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 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 outling a canal through the neek of land dviding 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 Trip-

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 pre-cautions 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, Waveney, Penrhyn, 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 Havelook-Allan, Admirals Hornby and Soulsby, 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 proba-bly unintelligible to the majority, and the Laureate will find in it a subject for another Jingo Jingle. Then the Bishop of Gloucester and R ROV knows more about the Wells of Bath than the ills 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 Edwardus 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 re-actions; it is, therefore, not surprising that the recent 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, 488 have a weekly Celebration of Holy Communion, an increase of 334 in thirteen years; 46 have Daily Communion; 150, Choral Colebrations; 268, Daily Service; 476, Surpliced Choirs: 319, Free Seats; 37, Eucharistic Vestments; 10. Incense; 59, 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 transmit between Germany and America, my satisfaction on the completion of 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 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 Athenœum publishes the following graceful In Memoriam of Mr. Longfellow:

Nec turpem senectam Degere, nec cithara 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 blow! When the first violets blow!

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 voiceless 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 indefatig- before the reading desk; and evergreens and able worker, he won the affection of all, chiefly through his efforts. The Hamot Hospital has ferns and flowers. On each side of the chancelbeen 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 refierce attacks on the Church have brought about paired; 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 very eloquent address in memoryof 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 \$12,703,598 a month, during the threequarters 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 Eas-

ter. 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. There 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 roses upon the pulpit. The font was filled with rail arose 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 weepest 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 unanimous-

Resolved, That our fraternal greeting and admiring sympathy be expressed to the Rey. William Bryce Morrow, Mus. Bac., for the noble readiness with which he has volunteered to minister to those suffering from the fearful visita-tio 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.

### Work for the Church ..

Its Progress and Its Needs as Seen by our Correspondents.

[All legitimate Church News, whether diocesan, parochial, or otherwise, without distinction as to section or party in the Church, will be published in these columns when furnished

Albany .- St. Peter's Church, Hobart, N. Y., on the Delaware, which dates from 1794, is the oldest parish as well as the oldest edifice in Delaware Co. The place was named after good Bishop Hobart, and its first resident rector was the Rt. Rev. Philander Chase when a Deacon. There is an interesting history of the Church recently published by the present rector, Rev. R. H. Barnes. During the past eighteen months, there have been great renovations in this venerable edifice, by the addition of a recess chancel, organ chamber, and sacristy; besides many beautiful stained-glass memorial windows, two of which were Easter gifts. One In Memoriam of the Rev. Wm. A. Curtis, who had been thirteen years rector of the parish: Subject: The Angel of the Covenant, and emblems of the crucifixion exquisitely wrought in a border of wheat. The other is a memorial to the parents of the Rev. Geo. D. Silliman Subject: The Annunciation of the B. V. M.-very beautiful-from the factory of Edward Colegate, New York, and as a work of art compares well with English manufacture. The bright Easter sun, abundance of flowers, hearty Service and excellent music, made many happy hearts, and its worshippers the more warmly attached to the old edifice, by well cemented ties and obligations. Easter offerings upon the Altar amounted to \$155.85. At the children's Sunday School festival, there were interesting reports of its officers, which showed 104 belonging to the Sunday School, and the offerings for the past year, \$141.78.

The total offerings of St. John's Church, Cohoes, on Easter Day, were \$3,924; of which, \$3,760 was for a mortgage debt. This offering came from more than 300 persons; the largest gifts being two of

\$500, one of \$200, one of \$100. The rector (the Rev. Walker Gwynne) entered upon the seventh year of his ministry in the parish, on March 2d. He presented to the parishioners the following summary of offerings and official acts during the six years just ended, with profound gratitude to our Heavenly Father for what he has enabled them and him to do for His glory.

Offerings, \$44,500; baptized, 327 (288 infants and 39 adults); confirmed, 148; marriages, 103; burials, 155. Central New York -The grand old parish of St. Paul, Oxford, possessing a typical Church property, free of all incumbrances, rejoicing in a "Prayer-Book Churchmanship," has never enjoyed a more profitable and delightful Easter Festival, than that which has just passed. The Rector-the Rev. J. M. C. Fulton, M. A., who was called from the Church of here last July. The parish already shows indications of renewed prosperity. In the early part of the winter, a Guild was organized, with a carefully prepared Constitution, providing for thirteen Chapters, or working forces, for the different departments of parish work. On these Chapters are found the Wardens and most of the vestry, and all the leading members of the parish, old and young. Already these working corps have given evidence of having caught the spirit of energy and aggressive Christian work, of their rector. During Lent the aggregate of work done was very large. For the first time in the history of the parish, daily Services were held through Lent, and the Holy Communion was celebrated on Ash Wednesday, Maundy Thursday, and every Sunday. The attendance was excelle t, and now that these frequent Services are ended, there is an expression of general regret; and it is a common observation that the Lenten Season never seemed so short. The Altar and Decoration Chapters joined in the work of putting the church, in itself so beautiful, in a condition still more appropriate to the highest Festival of the Catholic Church. The elaborate programme of Easter music was rendered not only with skill and good taste, but with a devout appreciation of the meaning of the Festival.

On the afternoon of Easter day, a most beautiful Choral Easter Sunday Choral Service was held. The Sunday School, following the rector, with banners waving, marched from the chapel to the church; and, at the conclusion of the Service, marched back in the same order, singing appropriate processional and recessional carols. A handsome offering was taken at this Service, for the decoration of the chappel; an object for which the children bave been working and contributing for some time. They will ee their heart's desire accomplished very shortly A somewhat novel feature of the Choral Service was, that the rector called forward to the chancel. in their order, all the scholars, teachers, and officers of the Sunday School, and presented them with beautiful Easter-cards.

On Monday evening (April 10), a "Free Reading Room," under the direction of the "Young Men's Chapter," was opened in an elegant room, and the Young Ladies' Chapter gave a free entertainment to the large number present. This room is fur nished with all the leading periodical literature of the country, and is intended for both ladies and gentlemen. Provision is made for supplying hot coffee and refres ments at mere cost. Thus is the parish falling into line with the great Church Temperance movement, in this and the Mother Country Very much more might be said of the "activities" of this historic parish, but space forbids. The rec tor has won for himself golden opinions; and, in view of his indefatigable and highly efficient ser vices, he certainly deserves them

On Tuesday afternoon, the 18th inst., at Syracuse, was laid the corner-stone of the new St. John's The Bishop and clergy assembled in the house adjacent to the new foundation, and there formed a procession and marched around the west side of the church, followed by the St. Andrew's Divinity School. Near the north transept they were met by the choir and congregation, when they alter nately chanted the beautiful 132d Psalm. This was red by the recitation of the Lord's Prayer by the entire audience. After the reading of several Collects upon the laying of the corner-stone, the Rector, Rev. Stephen H. Granberry, read the portion of Scripture appointed for the occasion, and then enumerated the various articles about to be enclosed in the stone, which were as follows: Convention Journal of the Diocese of New York, The LIVING CHURCH, The Gospel Messenger, a Church Almanac, names of the members of the parish, coins, and the daily papers of the city. The Bishop then placed rticles in the receptacle left for them, striking the stone three times, with his trowel, in the name of the Trinity. After a brief responsive Service, the choir sang the "Gloria in Excelsis." Bishop Hunen made a short address, giving a brief synopsis of the past history of the Church, with congratulatory allusions to its harmony, the interest the people generally take in its work, and the ele-

ment of progressiveness it contains. The church-building was commenced about the la of April and will be finished by midsummer. It is a wooden superstructure upon a stone foundation, and will be cruciform in shape, with a seating capacity of 500 persons. Provision has been made for Sunday School, Guild, and Mothers' Meeting rooms. The funds are all subscribed and in hand for the completion of the church as far as contracted; some thing in itself almost remarkable in Church history.

Colorado.-The Denver Evening World of Saturday, April 8th, contains about six columns of Eas ter matter, from the pen of Dean Hart. Nearly half of the space is occupied by a learned and yet very interesting consideration of various points connected with the name and observance of the great Queen of all Christian Festivals, and also with importance and significance of the Feast, and of the Doctrine of the Resurrection. Then follows an elaborate programme of the Easter Day Services at St. John's Cathedral, which, as the writer says with much reason, "almost assumes the character of a musical festival." A choir of twenty voices had been trained by the organist-Mr. Arthur

H. Winter-for the performance of the special music of the day. The programme provides for Proessional, Recessional, and Anthem, and for a Choral Celebration of Holy Communion.

In the afternoon, at 3 o'clock, the Cathedral Sunday School was to hold its Easter festival, consisting of carols sung by the children, and of addresses by the Very Reverend the Dean and by the Superin tendent of the Schools, Mr. Joseph N. Baxter. The Annual Report, in the form of a review of the year's work in the School, was to be read by the Secretary, Mr. Charles M. Clinton. Provision is made, also, for Evensong at 7:30, full of music, and including an Address by the Dean. The day's Serrices were to conclude with Handel's famous "Haleluish Chorus."

Connectiont .- At Christ Church, Norwich, the Rev Dr. Giesy took his Easter texts from John xi, 25, and Revelations i, 18. In opening his discourse, he quoted Lougfellow's lines, "There is a reaper whose name is Death," etc. He spoke of this ghastly skeleton, which has haunted the world since Abel's blood first stained the earth; and of his remorselessness in cutting down beauty, wisdom, and rank, disregarding alike the royal purple and the beggars rags. This tyrant wielded a universal but not an unbroken sceptre. Christ had placed Himself in an exceptional attitude toward this inexorable fate. No man ever before claimed to carry at his girdle the keys of Hades and death. The wages of sin vas death, but Christ had conquered the grave.

The speaker illustrated how Christ came-not as a philosopher. He was more than a Plato. Christ said, "I," personally, "am the Resurrection." He faced death in no such speculative way as did the old philosophers. He demonstrated in Himself the glorious fact of the resurrection.

Another point which the sermon brought out was that the results of Christ's victorious struggles with leath were by no means limited to Himself. He lid not rise for Himself alone on that first Easter morning, but for all men. The relation of Easter to Christmas was then referred to. Without Easter, Christmas could be nothing but a miserable failure and flasco. The sermon closed with comforing thoughts on the perfect bliss of the soul and body, which their full redemption contemplated.

At the Sunday School festival in the afternoon. the children sang their carels, made their Annual Offering, witnessed the Administration of Holy Baptism, listened to remarks by the rector, and each received a potted plant. The Easter morning Collection at Christ Church, amounted to \$1,620.

Idaho.-At a meeting of the Vestry of St. Michael's Church, Boise City, on Monday, March 27th, Rev. I. T. Osborn tendered his resignation as Rector. The resignation was tendered very reluctant ly, and was handed in solely on account of ill health. The Vestry, in accepting the resignation, did so very unwillingly, and insisted on Mr. Osborn filling the pulpit until his successor arrives, if possible, which the Epiphany, Providence, R. I., began his work the rector consented to do as far as he was able, Mr. Osborn assumed the rectorship of this parish last June, and in that short period he has endeared himself to his people and the public. It is to be hoped he will remain in the Diocese, as his energy has borne fruit and his social attainments have made him the life of all gatherings. Much sympathy is expressed for him in his distress, and earnest are the prayers that the future may have better things in store for him.

Illinois.—A project is on foot to establish a parish at South Evanston, as it has been found that the distance to St. Mark's Church at Evanston is a very serious drawback to many who desire to attend to their religious duties. The first proposition was for a mission, but it is believed that the requisite twen five names for a parish can be obtained with aid from Rogers Park, and the preliminary meeting will, therefore, soon be called.

Long Island.-Bishop Littlejohn visited St. Paul's Church, Brooklyn, on the evening of the first Sunday after Easter, and administered Confirmation to class of seventeen, among whom was the father of the rector, the Rev. Warren C. Hubbard. The boychoir of this Church has won a reputation for musical skill, and the Service is very Churchly.

Massachusetts.-St. Stephen's Memorial Church, vnn. Rev. Louis De Cormis, Rector, used for the first time on Easter Day, an Altar cloth several centuries old; it is very elabor, tely embroidered upon a red ground, comprising two embroidered vases with bouquets of flowe s on either side, with symbols of the crucifixion in the centre, dove and other representation. This Church also used for the first time on Easter Day, a solid gold Communion set, both the gifts of the late Hon, E. R. Mudge.

All Saints' Parish, Dorchester, Rev. George Bennett, Rector, has voted to remove its present church about one-half mile nearer the city (Boston) which will be more central for two-thirds of its congregation: and to inaugurate, at once, a "Building Fund" for a new church, it being intended to use the present one for a chapel and Sunday School building. when the new one shall be completed. This parish has been pushing steadily forward and has now grown its present accommodations.

The new Church of the Ascension at Waltham is nearly completed and will be consecrated by the Bishop of the Diocese, on the 7th of June. Emmanuel Church, Somerville, Rev. Nathan R. Bishop, Rector, was aided in the mus cal portions of the on Easter Day, by an orchestra. A beautiful painting of the Archangel Gabriel has recently een placed in this church.

St. John's Church, Boston Highlands, Rev. George A. Converse, Rector, is to have a Sunday evening course of lectures, by Rev. Julius H. Ward, on Church History. This course has been delivered in Cambridge, Somerville, nd Charleston, and is spoken of very highly by those who have had the pleas

The Rev. Julius H. Waterbury, whose death was briefly announced in the last issue of the LIVING CHURCH, was a graduate of Dartmouth College, class of 1850, and of the General Theological Seminary lew York, class of 1854. About six years ago he assumed charge of St. John's Church, East Boston, resigning to accept the chaplaincy of the Massachuetts State Prison. On resigning this position he took charge of St. Matthew's Free Church, Worces

Mr. Waterbury was the editor of several music books, among which was "Common Praise." funeral was at the Church of the Messiah, Boston, Easter Monday, the Bishop of Massachusetts officia-

Missouri.-The 43d Annual Convention will be eld in Christ Church, St. Louis, on Wednesday, May 23d, at 10 A. M. The Bishop's Address, which is read on the evening of the first day, will be given from St. George's Church, immediately after which will be held the annual reception at the Episcopal resience, to which are invited the clergy and delegates to Convention, and also the Church people of the city generally.

The Rev. Dr. Fulton is engaged in preparing an article on "Deaconesses" for the American edition of the "Encyclopedia Britannica."

On the morning of Easter Eve in the Oratory of the Sisterhood of the Good Shepherd, at their house on Lafayette Park, St. Louis, the Bishop admitted Miss Adderly as a confirmed sister-Alice. She has been there for one year a member of the Community as Probationer. The re-table was beautifully, but simply adorned, the flowers of Easter hope mingling with the crape of Good Friday sorrows. The Holy Communion was afterwards celebrated.

New Jersey.—The recent cloud which has so long hovered over the parish of St. John. South Camden. has providentially been lifted, and since the advent of its present rector, Rev. J. H. Townsend, less than six months since, a steady advance in both spiritual and material prosperity has been maintained. During the last two weeks of Lent, a very earnest and effective "Mission" was conducted by the Rev. J. H. Appleton, of New York, whose eloquent appeals repentance and a holy life, found a welcome in many a burdened heart. The attendance at the "Three Hours' Scrvice." on Good Friday, conducted by the Missioner, was very large, and few could listen to the sad tale of perfect suffering, with tear-

less eyes. On Easter Eve, the re-table was through six miles of country blooming in all the adorned with a handsome new set of ornaments, embracing Cross, Eucoaristic lights and vases, from members of the congregation, "in memoriam." On the Sunday after Easter, the Bishop confirmed s

class of 19.

New York -The Rev. Joseph Hunter, of 7 W 25th street, whose funeral recently took place from Trinity Chapel, graduated from the General Theo logical Seminary in 1839; and he was ordained soon after with eight others, by Bishop Onderdonk. St Mary's, Brooklyn, was his first charge, where he remained several years, till compelled, by delicate health, to remove to a warmer climate, when he be came rector of a Church in South Carolina, but dur ing the war he returned to New York. For the las few years of his life, he has been physically unable to assume any pastoral charge. "He was," said his attached class-mate, the Rev. Dr. Huskins, of Brook lyn, "a good Churchman-an excellent and indus trious pastor-a modest and retiring man; but, in everything as true as steel. He was brother of our Brooklyn ex-mayor, and his son, a member of the medical profession, is engaged at St. Luke's hospital. In accordance with his request, made more than a year ago, I committed his body to the earth on the Tuesday before Easter, to await in our own Mount Olivet, the morning of the Resurrect on."

The Children's Fold, New York, has had more than a hundred children under its care during the year, and has expended \$12,234.13.

Several new memorial windows of great elegance of design and richness of detail, have been placed in Grace Church, the workmanship of Clayton & Bell. and of Holiday, of London.

The Year Book of Trinity Parish, New York, for 882, gives some interesting particulars of the work done during the year. There have been 1,048 baptisms, 227 wedd.ngs, and 495 persons have received Confirmation. There are in the parish, 4,465 communicants, 4,657 scholars in the Sunday Schools, 296 in the day schools, and 1,768 in the industrial schools. The contributions amounted to \$55,155.11; the Vestry appropriated from the parish property \$36,115.99 for parish objects, and \$42,364.15 for ob jects outside the parish; making the income of the year, \$133,635.25. Besides the rector, the Rev. Morgan Dix. D. D., there are eighteen clergymen in charge of the parish Church and six chapels

Bishop Potter made a visitation of St. John's Chapel, Trinity Parish, New York, en Low Sunday, and confirmed ninety-nine persons—sixty-two women and girls, and thirty-seven men and boys. During the first part of the Service, the candidates occupied the front pews on either side of the aisle. After the Ante-Communion, they were presented by the Rev. W. M. Cooke, to the Bishop, who confirmed them one at a time. The Music was rendered by the surpliced choir of men and boys, under the direction of Mr. G. F. Le Jeune.

On Easter, the Sunday School of Trinity Church Mount Vernon, presented the Church with a beautiful set of books, bound in red Turkey morocco—the set comprised an Altar Service Book, four Prayer-Books, and four Hymnals

North Carolina .- An old friend of the LIVING CHURCH writes from Webster: "The Church has just commenced work in this community. There are but ten communicants—all very poor. We have no church building; but I will give a site of an acre, and hope to receive help; but from the many calls I see for aid in your paper, I am almost deterred from asking. If any one, however, who loves to forward the good work will send money or Church literature to the Rev. D. H. Buel, Ashville, N. C., he will bring it to us, as he gives us Services once month.

Pennsylvania.-At St. Peter's Church, Philadelphia, the collection at the late Celebration, on Easter Sunday, was over \$13,500, which is to be added to the endowment fund of the parish. St. Peter's is one of the quaintest of churches, and has undergone very few changes since its establishment. The altar still stands at the east end, and the old-fashioned reading-desk, with a second-story pulpit overhead at the west end of the edifice. After Morning Prayer the priest, preceded by the sexton in his gown, walks down the aisle to the altar, where he begins the Communion Office; and, at the proper time, walks back to the desk, and, disappearing for a moment, is soon seen, apparently issuing from the wall, in the lofty pulpit. The sermon over, he goes back to the altar, and proceeds with the Offertory. The pews, with their high, box-shaped seats, are the that held our pre-Revolutionary ancestors When the congregation kneels, nothing but appar ently empty pews greets the eye; and when the congregation sits, nothing is seen but the top of a head here, and a lofty feather there. It would doubtless strike an uninformed person as strange, to see the people standing, facing the altar, while the voice of the priest sounds from the reading-desk, behind. Not only in the Creed, but all through the Morning and Evening Offices, the greater number of the faith ful stand in this way. Indeed, during the sermon some do not turn around, but sit complacently with their backs to the preacher, throughout. Like Christ Church this parish is in need of an endow ment fund, as the neighborhood has changed vastly since the early days when Bishop White first minis tered there; and, to make the perpetuation of the time-honored organization sure, a large amount is necessary. Christ Church now has \$50,000 towards her endowment fund; and, by next Easter, the many influential friends of St. Peter's will probably have collected an equally large amount.

A Choir Festival will be held in the Church of the Epiphany, Philadelphia, on Monday evening, May 1st. The choirs which will take part in the festival are those of St. Mark's, St. Clement's, the Evangel ists', the Ascension, and the Annunciation, of Phila delphia: St. Luke's, St. Peter's, and St. John the Baptist's, of Germantown, and St. Timothy's Roxboro'. A sermon will be preached by Bishop

Springfield.-The Bishop visited St. Paul's Mis sion, Condit, on Monday evening, the 17th inst., and on Tuesday, St. Paul's Church, Rantoul. Both these churches are nuder the pastoral care of the Rev Wm. H. Tomlins. On each occasion the Bishop preached stirring sermons on the great Pascha Festival.

Virginia.-We have to welcome to the editoris aternity, the Rev. E. Allanson, of Manchester and the Rev. R. F. Jackson, of Richmond, co-editors of the Parochial Churchman, published at Richmond for fifty cents per annum. It takes the place of The Meade-Memorial Parochial Churchman: and is down ble the size, at the same price. The first number of the first volume lies upon our table, and gives prom ise of much that is good.

Western Michigan .- On Tuesday 16th, the steady patient labors and relf-denial of years reached their happy consummation in the Consecration of St. John's Church, in the charming village of Quincy Slowly and steadily, under the labors of Rev. Dr. Schetky and other former rectors of Coldwater, as under those of the present rector (Rev. H. J. Cook), the Church has been planted and has progressed in this place. Slowly and steadily have funds accumu lated for the erection of a material edifice, until at last the heart and eye are alike gladdened by a full congregation of devout worshippers assembled in a building of which no Churchman need be ashamed. Unlike many churches, this building was not commenced until the requisite funds had been secured: so that it was a new building, and not one that had long been used for Divine Service, that the Words

of Consecration were to-day pronounced in. The joy and gladness of the day were sorely marred by the enforced absence of the faithful rec tor, who had been privileged to bring the work to its present happy state; he being detained at home. ministering to his two dear children, who are lying sick-perhaps unto death-on beds of suffering and His absence, however, was in part compenpain. sated for, in the presence not only of Dr. Schetky, but also of that venerable father in the Ministry, Rev. Darius Barker, low in bis 77th year; who, 40 years ago, as the firs Episcopal minister in the district, was officiating it Coldwater and the locality

loveliness of early spring, the clergy rob house adjoining the church; and, preceded by the Committee of this Mission, and headed by the Bishop, entered the church. The clergy were: The Rt. Rev. G. D. Gillespie, D. D., and the Revs. E. R. At-will, of Toledo, Ohio; J. J. Faude, of Plymouth. Indiana; S. C. M. Orpen, of Lima, Indiana; G. P. Schetky, D. D., and Darius Barker, of Paw Paw; C. T. Stout, of Kalamazoo; W. T. Whitmarsh, of Muskegon; and E. J. Babcock, of Whitehall. The sermon, which was entirely extemporaneous, was delivered by Rev. J. J. Faude, a native of this locality, whose presence as the preacher gave great pleasure to his friends of earlier days. The text was God's Command to Moses at the burning bush: "Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

In the absence of the Rev. Mr. Cook, Dr. Schetky resented three persons for Confirmation. The Bishop's address to the condidates was very practical and affectionate.

At the close of the Celebration of Holy Communion, the Bishop addressed the friends connected with this Church, reviewing the long-continued labors brought to so happy an issue, and congratulated them thereon; and after the Benediction, according to his custom, he called the newly-confirmed to the chancel, and invited the older communicants to join them there, that, with the clergy, they might give the hand of greeting, congratulation, and wellcome, to the newly-received.

The church is one of the neatest of its size that we have seen for a long time, and Churchly in its appointments. The windows are of handsome design. particularly the East window; the chancel chairs are richly carved, and far superior to those seen in many large and wealthy parishes. The carpet is mainly of scarlet, and gives a warm tone to the whole building; and the lighting arrangements are peculiarly neat and effective. Need we say how cordially we wish all possible prosperity and increased efficiency to this promising organization?

After enjoying the advantages of a well-furnished table, the clergy returned to Coldwater, to attend the half-yearly Mis-ionary Conference of the Dio cese, which convened the same evening.

The new bell for the Church of the Good Shepherd Allegan (Rev. D. D. Chapin, Rector), is in position in the tower, and was rung for the first time on Palm Sunday. Owing to the fact that the adjustment for ringing was not fully made, the full volume of sound was not obtained; but that has now been remedied, and the general verdict is that its tone and volume are excellent. It is from the celebrated foundry of Meneely & Co., West Troy, and weight ,124 lbs. The key is A.

Western New York.-The following touching notice, from the venerable and beloved Bishop of the Diocese, appeared in the last issue of the Kalendar:

"The Bishop (D. V.) will pursue his spring visitations under private arrangements with the parishes interested, which may enable him somewhat to vary them, should his state of health require. In full and vigorous health, a sndden cold, falling upon the viscera, has taught him how 'frail he is' and how soon he may be snatched away. While there is no reason for any suspension of his work, he feels that he must prosecute it with with less vigor than he proposed, and must allow it to spread over a much longer time. In fact, most of the summer must be utilized, allowing weeks of intermission; and in order to make this arrangement so as not to deprive the clergy of their much needed rest and vacations, considerable correspondence will be requisite. In a word, those of the clergy whom it would inconvenience to be visited in July, will confer a favor on the Bishop, by letting him know immediately, the fact, before inquiry on his part."

Western Texas.—Thecorner-stone of St. Clement's Diocese, appeared in the last issue of the Kalendar:

Western Texas.-The corner-stone of St. Clement's Church, El Paso, was laid on Christmas Day. It was completed, and the first Service held on Sunday Feb. 12th; and the Sunday Services have continued ever since, together with two work-day evening Services during Lent. As Easter approached, the choir and the ladies commenced preparing for it; on Easter Day, the floral decorations were very fine. and the music was excellent. The seating capacity of the building is 150, and there were 145 present. All were devout and attentive, and seemed much pleased with the Services. The offertory amounted to \$31. Many hearts were glad to be able to keep Easter so appropriately, on the frontier. The church is a little gem, completely finished; but there is a debt of \$850 on it, for which the rector and a friend are responsible. Our only surprise is that Churchpeople in the East who are so much interested in Church extension do not feel the importance of this work at the northern gate of Mexico. Its claims have been presented in three leading newspapers, and the only response has been \$35. May God the Spirit stirup the hearts of the faithful in this matter!

Wisconsin.-Recent Confirmations in this Diocese have been as follows: Oak Creek, 9: Kenosha, 3 Racine, Collegiate Church, 21; St. Stephen's, 7; St. Luke's, 21: Milwaukee, St. Paul's, 21: Christ Church. 2; St. Edmond's, 4; St. John's, 16; St. Luke's (Bay View),5: Cathedral, 34; Portage (second class), 3 Platteville, 7: Darlington, 4: Mineral Point, 7: Delavan, 2: Geneva (second class), 5; Elkhorn, 6; Burlington, 2; Kemper Hall, 4; Oconomowoc, 2.

# Pamphlets, &c., Received.

We have received some beautifully-printed copies of two Te Deums: one known as "Exeter." and the other, our old friend, the "Rose of Sharon;" both being arranged for choirs and congregations, by the Rev. Charles W. Hayes, Rector of St. Peter's Church, Westfield, W. N. Y., well known as the composer of the last-named piece. Of it, we need say nothing here, on account of the popularity that it has enjoyed. The other-"Exeter"-has, we believe, never been published; certainly not in this country. Mr. Hayes has published it, at the request of several clergymen, "in the hope," he says, "that it may be found useful, as a medium between an elaborate and difficult anthem, and the extreme simplicity of the 'Rose of Sharon'." The publishers—Messrs. Ulbrich and Kingsley, 365 Main St., Buffalo, N. Y.-will furnish copies at ten cents each, or less by the quan-

Littell's Living Age. The numbers of "The Living Age" for March 21st and April 8th contain Sir Chas. Lyell, Quarterly; Monkeys, and the Vistas of the Past in the Moon and the Earth, Contemporary: Miss Ferrier's Novels, and the Yellowstone Geysers, Nine teenth Century: How Gilbert Sherrard fared in the Flood, and The Poetry of Dante Gabriel Rosetti, Fraser; Destruction of Egyptian Monuments, Blackwood; Jane Austin, Temple Ber; March in the Country, Saturday Review; On the Whale Fishery of the Basque Provinces of Spain, and American Ants, Nature; A famous Quaker School, All the Year Round; with installments of "The Freres" and "Robin," and the usual amount of poetry. volume begins with the number for April 8th. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or week lies with The Living Age for a year, both postpaid. Littell & Co., Boston, are the Publishers.

Art Needle-Work Series. S. W. Tilton & Co., Bos Art Needle-Work Series. S. W. Tilton & Co., Boston, by the publication of the "Art Needle-Work Series," have done much to further the introduction of truly artistic work, by placing within the reach of all, reliable instruction in an art which is historic. The instruction given is clear and concise, introducing the best methods of both ancient and modern schools, with careful direction in choice of materials and preparation for work. The series also contains a handbook devoted to the Art of Knitting, which will prove useful to the many who delight in the good old-fashioned click of swiftly flying needless.

A high compliment has been paid to the Rev. Mr. Hutchins' "Church Hymnal Book of Chants," in its adoption by direction of the Metropolitan of Canada, for use in the Cathedral at Fredericton. As the Metropolitan's (Dr. Medley) musical attainments are well known, his approval of this book, already widely used in the American Church, is a valuable testimonial to its merit. testimonial to its merit.

Messrs. A. D. F. Randolph & Co. have published for the Easter trade, Miss Frances Ridley Havergal's for the Easter trade, Miss Frances Ridley Havergal's for the Easter trade, Miss Frances Ridley Havergal's "Set Apart, and other Poems" (price \$1.50), and a poem by the Rev. William Wilberforce Newton, under the title, "The Voice of St. John, or the Story of the Priest's Easter Day." (Price 60 cents.) Both have attractive hand-painted covers.

### BOOK REVIEWS.

PULPIT TALKS, on Topics of the Times. By the Rev. J. H. Rylance, D. D., Rector of St. Mark's Church, New York. Funk & Wagnalls.

Dr. Rylance is clear of thought and ready of Especially in his grasp of the great quesdons of the day that cross and re-cross the lines of religion, he shows a mastery and energy that per-haps no other preacher in our pulpit has equalled. These "Pulpit Talks" are solid studies on great subects, viz.: Religion in its relation to Science; Social Organization; Popular Amusements.

CAROLS, HYMNS, AND SONGS. By John Henry Hopkins. Third Edition, further enlarged. E. & J. B. Young & Co., 6 Cooper Union, New York. 1882. Price, \$1.50.

It is a pleasure to see these carols of Dr. Hopkins republished in this complete and attractive form. Here we have all the old favorites, for which we have so frequently been asked, and in addition many new ones just as good. Who that loves carois has not either sung, admired, or wanted to get, "Three-Kings of Orient," "Gather around the Christmas "Christ is born the King of Glory," or "Nature's Alleluia?" In this little volume we have them all. The words are invariably excellent. There is rhythmic freshness in their flow, good theology intheir ideas, and poetic fancy in their structure and ornament. There is a healthy at sence of that caroltwaddle of "Easter bright, joyous light," or "Christ-mas Bells, gladness tells." Instead, we have such true verses as these, real, simple and flowing in their rhythm:

"Alleluia! Christ is risen to-day From the Tomb in the garden wherein He lay; Shining angels raise their shout on high And on earth we exultingly make reply: Chorus: Alleluia, Alleluia, Alleluia, Amen.

Nature, too, that through long dreary gloom, Lay embalmed in the shroud of her wintry tomb, Rises now to meet her risen Lord And in myriad echoes repeats the word: Chorus: Alleluia, Alleluia, Alleluia, Amen."

Verse after verse follows, in which the streams, the giant pines, the little birds, the swallows in the church-tower, and the opening flowers on wild hillside and garden pleasaunce are all quaintly spoken of, then all is summed up in the last stanza which runs thus:

"While the fields are clothed in beauty rare, Shall the Altar of Jesu be cold and bare? Shall the Church in loving token show That the Risen above is to rise below?

Chorus: Alleluia, Alleluia, Alleluia, Amen. Round the Altar let bright flowers be seen. With the fresh-budding branches of evergreen; Let the Earth, with us, her incense bring, And the trees of the forest rejoice and sing: Chorus: Alleluia, Alleluia, Alleluia, Amen."

The music fits every word and poetic foot like a. glove, or perhaps it would be more appropriate toay, in this case, "like a stocking;" and hence the children catch the tunes readily; the wailing minor also of some of the strains which to the deprayed adult taste may seem unpleasing, are especially attractive to the young.

We can quote but one more carol, as a specimen of the simple freshness which pervades the whole ollection. It is a carol for Christmas, arranged for Children," who ask repeated questions of the Shepherds," their reply, and the universal chorus from all. There are seven verses, each constructed in fashion as this first:

Tell us shepherds, why abiding In the fields, ye keep your flock?

Shepherds:

We would give them tender pasture,

Water from the living Rock.

Safe we guard them all night long,

With hearts awake to hear the song: full Chorus:

rus: Christ is born, the King of Glory, Sing Hosanna, all the world!

This volume of Dr. Hopkins' also contains some pretty songs, notable among them being "The Little Doves," which once heard can never be forgotten. In addition to the pieces especially adapted for children, we have valuable additions to our Hymnology in original compositions of rare merit, and translated from the German. To conclude, the child, the aged Christian, the poet, the theologian. or the profound musician, deep in Lydian, Phrygian r Dorian Modes, can in this volume of "Carols Hymns, and Songs," find pleasure, profit, and failing delight.

THE RESPONSIBILITY OF STANDING COMMITTEES. A
Plea for Freedom of Debate in the Diocesan Convention of Maryland. Baltimo: e; Geo. Lycett. This namphle ten to the American Literary Churchman, by the Rev. Hall Harrison, Rector of St. John's Church, Howard Co., Md. The question discussed is not that of the strange action of the Standing Committee of that Diocese, in regard to the admission of candidates for Orders, but that of the more astonishing course pursued by its last Convention, whereby the minority were denied a hearing on a question of order concerning their rights. The question is one of more than local interest, not only because it may arise elsewhere and for that reason should be understood beforehand, but also because Churchmen everywhere are related, and one member cannot suffer but other members suffers with him. The Church at large cannot be indifferent to the spectacle presented by the Diocese of Maryland, of a Con vention and a Standing Committee riding rough shod over the rights and feelings of the party who are out of power. Granted that the latter are extremists and must not be allowed to control the Diocese; there is no surer way to excite for them sympathy and to bring about the inevitable reaction. than by pursuing this policy of ruthless repression. this lawless enforcement of the law. Churchmen are not indifferent to such a state of things, in whatever Diocese they live or with whatever party they sympathize. They want to see fair play, and will thank the writer of these letters for stating the caseso clearly that every one may understand it.

Lads and Lasses of Langley. By Charlotte M. Yonge. New York: E. & J. B. Young & Co. Price-80 cents. This is an interesting little volume of stories by

the author of The Heir of Redelyste. Whatever Miss Yonge writes is eagerly sought for and read with pleasure, by the young. These stories are simple and sprightly, illustrating the importance religious principles and upright conduct. It is a desirable book for the Sunday School library.

Among the Ruins, and Other Stories. By Mary Cecil

Among the Ruins, and Other Stories. By Mary Cecis Hay, Price 15 cents.

Hesperothen; Notes from the West. By W. Howard Russell, LL. D. Price 20 cents.
Love the Debt. A Novel. By Basil. Price 20 cents.

Beggar my Neighbor. A Novel. By E. D. Gerard. Price 20 cents.

Memories of Old Friends. Being Extracts from the Journals and Letters of Caroline Fox, of Penjerrick, Cornwall, 1835 to 1871. Price 20 cents.

Tom Brown's School Days. Illustrated. Price 10 cts. Till Death us do Part. A Novel. By Mrs. J. K. Spender. Price 20 cents. der. Price 20 cents. The Fixed Period. A Novel. By Anthony Trollope.

Price 15 cents.

Exchange no Robbery. A Novel. By M. BethamEdwards. Illustrated. Price 15 cents.

Plain Speaking. By Miss Mulcok. Price 15 cents.

Dorothy's Venture. A Novel. By Mary Cecil Hay.

15 cents. For Cash Only. A Novel. By James Payn. Price 20.

The above are the latest issues of the celebrated

Franklin Square Library. We congratulate the Messrs. Harper on the success of their endeavor togive the public, in a cheap and handy form, every book worth reading. We have received two excellent Tracts from the Church Kalendar press, 27 Rose St., New York; one

entitled "The Church Militant," the other "The Catholic Faith." The first-named is \$1 per 100; the latter \$2 per 100.

Macmillan's Magazine for March presents an attractive contents table. The notable feature is Tennyson's new poem, "The charge of the Heavy Brigade at Balaclava."

### GENESIS I. AND SCIENCE.

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

In the light of the facts of which those man. 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 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.

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 Rouen, upon his accession to that see, A. D. 401, now prevails in circumpolar regions.

Myself.-And, judging from what we have been taught, as to like causes producwhat 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. Travellers 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 Gene-

Myself.-Read verses 20, 21, 22, and you will see that such were exactly the kind forth, that they were gifted with a special charge to multiply and fill the seas, and the fowl to multiply on the land. Now. period, which, as we have seen, corresponds to the glacial epoch in Geology. It seems to me that here is a coincidence rhich demands some explanation other

respond to the work of the fourth period or received. nd I do not see how it can be otheroccurred 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 of solid granite in pure Gothic style, with recess species of land animals appeared after these water creatures, and hence you will all of stained glass; the rose window and the have another coincidence.

Myself.—Yes, the early post-glacial mammals are nearly all extinct. (Dana's Man. Geol., p. 563.) From which it fol- and chancel furniture, is finished in oil and increase of \$4,456,778.

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

> 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 Catholie Faith;" "The Exposition of the Catholic Faith of Holy Athanasius;" The Treatise of Athanasius concerning the Faith;" The Creed of Athanasius;" "The Psalm Quicunque 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 plants whose ancestors passed through the Schoolmen chiefly so regarded it, for the sake of system; but, in England, it was generally known by the name of "The Psalm Quicunque Vult," from the first two words of the Latin text. It bears the Latin title in the English Prayer Book,

In regard to its authorship, there have been many conjectures, and much solid and fruitful investigation, especially by such scholars as Vossius, Petavius, 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 appendage 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 Poictiers. 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, Myself .- While the great ice-covering 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 Victricius, Bishop of when he was considerably advanced in years. Harvey's arguments are quoted by Blunt, in his Annotated Prayer Book (see "Athan. Creed"). Victricius presented this formulary, it is thought, ing like effects, or according to Uniformity to Pope Anastasius I; and, by the latter's apof Law, of which we have heard so much, proval 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.

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 of creatures which the waters were to bring (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 the remarkable circumstance is that such brick blocks, costly residences, a magnificent a fauna is placed next after the fourth 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; Professor.—If the glacial epoch does not a cent of outside aid having been asked for

When entirely finished within and without, it was found that all was paid for, and a small sure, since it followed the completion of plus remained in the treasury. The church is nd and vegetation which geologists say 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 chancel, porch, and vestry. The windows are triplet chancel windows being exceptionably 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

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 of electric lighting. 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 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 wes 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 reek, 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 mis- stained glass. managed, 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 parish of this character is vacant, and when there are 3,000 clergymen in the Church to seobtain the names and qualifications of desirable 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 le parish, however highly endowed he may be, however well fitted for special duty or for pulpitpeculiar 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 considway 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-must stifle 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 atten-

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

ALL AROUND THE WORLD.

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

M. Bonguereau, the distinguished painter, is dangerously ill with an attack of diptheria. 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 re-

fuses to give any encouragement to women to enter its medical school. Forty-eight thousand dollars covered the es-

tate 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 com-

missioners 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

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, be sides the regular steamers, all loaded with coolies, are due at San Francisco within the next 90

Edward A. Freeman, the English historian, the terms of conveyance, the property is held by the Bishop and Standing Committee in perto 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

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 would, 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 ect from, there is neither of two things. There upon a hot spring, whose waters rushed forth in is neither a way provided for such parishes to 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 men, nor any respectable method by which a strongly impregnated with carbonic acid. The clergyman can bring his name before such a 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 of our larger parishes. A rector of a respecta-streets, in which some of the artist's chief works ne in triumph exhibition of his works and those of his conwork, convinced, by the advice of competent ern Spanish art. The celebration is attracting judges, that he is the possessor of necessary wide attention, and deputations are promised qualifications for a more extensive or for some from France, Italy, Germany, and England.

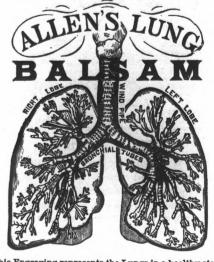
The Keeley-motor man is in trouble. He has spent hundreds of thousands of dollars in fussing over some mysteriously destructive agent which tears the biggest engine into junk iron, but has yet been harnessed to no useful purpose His stockholders, after sinking their money lavishly, have in vain besought Keeley for an intelligent statement of what he has done and pro-poses. 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 working-man, 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 the applicant's own personal statement consid-ered and verified, and the choice made in this 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 Tuileries 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 Pavillion 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 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 \$4,456,778.

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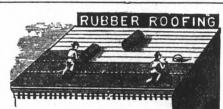


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### To Vestrymen.

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. We may well be proud of our Laity, and of the type of manhoood and Christian character that our Church trains and nourishes. From George Washington to John A. Dix, what a list we might make out of goodly men, and great! And today we number among our laity some of the foremost men of the world. Of these a large proportion are to be found serving the Church as wardens or as vestrymen. Still it is possible to find vestrymen who are little if any help in the work of the Church; and where they are not a help they are a hindrance.

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. And why? It is said: "Oh, he will be hurt if you leave him off." And yet he knows (or at least ought to) that he has never done his duty as an officer in his parish. It is plain that an office-bearer in the Church who is unfaithful as a Christian and inefficient as a man is not only of no use in a parish but a positive hindrance. The people naturally expect more of a vestryman than of one who is not. It is supposed (and rightly) that the most godly and earnest men in the parish will be elected vestrymen. And, having been elected, it is supposed (and rightly) that the vestryman not only will attend to his duties as such, but that his whole life and example will be for good; that he will be an example to other men; that of the faithful he will be among the most faithful; that in Church attendance he will be among the most constant; that his life will be an incentive to other men, and that his hands will be ever ready to help in every parochial and godly endeavor. If this be not the case, then why should a man want or expect to be made a vestryman?

Only think what a power for good the twentythousand 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. Any parish will flourish if its vestrymen are determined that, by God's blessing, it shall. The prosperity of a parish often depends more upon the people that belong to it than upon its rector. And no matter who a rector is, no matter how godly, able and faithful, he cannot accomplish much unless his people do their duty in seconding his endeavors. It has been shown to be so over and over again, in every diocese in the land.

# 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. In short, he was given to understand that he must withdraw his acceptance of nomination, or his membership in the denomination. Therefore he "withdrew from all connection with the Church." These facts were made public in letters which appeared in the Monday papers, and the election was on Tuesday. The pastor of the --- street Church went to the polls, and took a very active part in electioneering against the man who only the day before had been virtually forced to sever his connection with the denomination. The facts are significant. Here was a worthy man forced to leave "the Church of his choice," on account of his opinion as to a matter about which good men differ and have a perfect right to differ.

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. It illustrates the difference (the radical difference) between those who receive a Kingdom, and those who make one to suit their opinion or fancy. We, receiving a Kingdom, receive it as the Lord made it, presuming neither to make terms of membership or of exclusion. The Lord Himself has said what these terms shall be. But a denomination can make any terms of membership it pleases, and expel, for any cause, no matter how arbitrary. In so doing, however, it encourages hypocrisy, for as soon as it is generally understood that a large and influential denomination uses all its influence for a certain public policy, there will be no lack of those who will use such denomination for their own selfish purposes. It is a well-known fact that men do thus make a pretense of religion for their own selfish ends. You will find not a few who deliberately reckon a Geneva Bible for sale. It is a copy of the first on denominational influence. With these it is an important factor never to be lost sight of, and price asked is sufficiently moderate.

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, "supposing that Godliness is a way of gain." And it is, to them, so far as this world goes. They have their reward—such as it is! For any denomination to allow itself to be made use of by designing men is to encourage hypoc-

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. King Frost deceived us by a show of mildness, in his recent reign, and we thought him a vaccillating, weak old instruction affords. The boys are met there as King; but he blustered bravely as his end drew near, and he left "his mark" on blighted fruittrees and ambitious gardens which had ventured too soon to put on the livery of his old enemy, and the pupils see him only in an official relathe sun. "Welcome Winter!" we said, six months ago, exhausted by the Summer heat and Autumn drouth. "Welcome Spring!" we say now, as heartily, tired of the dull skies and dreary landscapes, the short days and the long nights, of the season past. So ebbs and flows the tide of life. How admirably is nature ordered to meet the needs of man!

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. What should a man do but sing, when birds and breezes sing, and every pool is vocal with amphibious life? Spring poetry is spontaneous and harmless, and should not be discouraged. It may not be substantial and sustaining, but like the weeds and lettuce of the garden, it is among the seasonable things which serve a purpose of preparation for the products which ripen more slowly and bring more lasting benefit.

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. This is the time most fitting for exuberance and verdancy of any kind. The Diocesan Convention is an ecclesiastical Spring-garden. In it are sprouted the fruits and flowers which serve for ornaments or use throughout the year, in the diocesan household. Some weeds, perhaps, will be among the products, but the garden in the main is good, and the cultivation is excellent.

Canons, like fruit-blossoms, are liable to be superabundant. It is estimated that if every fruit-blossom in ten were to develop into fruit. the trees would be overladen and in many Church legislation is subject to this law. Ninetenths of it is perfectly useless. It is much blossom and little fruit. While we may not dispute the right of Conventions to blossom, we may seriously hope that they will seek to bring forth fruit rather than to make a display. May the revived life of the Church at this season direct its energies to the conversion of the world, rather than to the creation of new Canons to control its members; and let it be remembered that conscience, not Canon, is the effective law of the Spiritual Kingdom.

# 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. Truth is not to be determined by majorities. Still, since the question has been raised, it is just as well to know the truth of the matter. Statistics divide the English-speaking peoples of the earth as follows:

Baptists (all sorts), Congregationalists. Unitarians	:	6,000,00
Unitarians		1,000,00
Minor Sects. No Religion		1,500,00

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. There are, in the world, some four hundred millions of Christians. and of these, three hundred millions are "Episcopalians." And yet it pleases the Advocate to talk of "Episcopalians" as a "smallish Church."

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 not breadth. To step across a line, therefore, would not require a very

Bibliophiles have a fine opportunity offered them by the advertisement in another column, of plicit:

having to do with a man's social, financial, and How Shall we Interest the Boys? Italian cannon opened the breach at the Porta

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. I am quite inexperienced in this work, and would like to learn the best way of keeping order and imparting knowledge. Any advice you may give will be thankfully received by

AN EARNEST TEACHER. 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. We feel that space devoted to such a discussion could not be more profitably used.

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. Still, the teacher ought to be able to keep the boy "in order," and to interest and instruct him, during the brief period of each week while he is in the teacher's care.

On one point, we believe, all experienced eachers 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 a class, and little or no opportunity for personal acquaintance is given. The teacher's attention is upon the order and instruction of the hour. tion. In this he will have very little influence, unless he knows his boys and is known by them, personally. He must do a real pastoral work for his little flock, if he would lead them; see them in their homes, in their play, in their study and work, outside of his official relation. Let him become their personal friend; and, if he has any gives him no other place than that of Primus dignity and worth of character, he will not need to ask advice about "keeping order." He must. of course, be decided, prompt, self-possessed. and not harsh and irritable, in his treatment of them during class-hour. While never allowing 1870. familiarity or rudeness on their part, he must not be exacting or domineering in his discipline. "Boys will be boys," he must remember; and he must not expect perfection. If serious offences come, he will find that they are best remedied by private counsel. He may call to his aid the influence and admonition of the pastor, in extreme cases. Time and patience are great factors in the training of children.

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. He may take them on an excursion, sometimes; gather them for an evening's entertainment at some convenient place; converse with them pleasantly on the street; enquire about them when absent from Sunday School; visit them in sickness, and provide reading, pictures, and delicacies; make triffing presents suggestive of the Church seasons. In fact, he should do everything in his power to keep them assured that he is their personal friend, that he has them in his heart, and that he is devoted to this one work of doing them good. It may cost a little money and not a little cases destroyed. It is safe to estimate that time; but if any one hopes to do much without the expenditure of these, he knows little of the law under which success is achieved.

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. A teacher should get a clear idea of what he has to teach, and should give time and thought to it. Our Sunday School teachers do not generally give anything like the time and attention to their lessons that should be given. In many cases, no doubt, they do not know how to make suitable preparation. They have not the books, or the learning to use the books, that would enable them to do justice to subjects which they must discuss and illustrate. They need instruction to fit them to instruct others. This they can generally get from their pastor. The plan of their work he must, of course, prescribe, and the preparation for carrying out that plan he ought to be able to furnish to teachers who are competent by general education to read and understand. He will gladly do this, if he finds that he has helpers who are really in earnest. The utility of a well-selected parish library, in this connection, is apparent.

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. Furthermore, give the children something to do, something to learn, something to find out of Scripture or nature, some questions to answer, some interesting problem to solve, at every lesson.

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. Subscription price for foreign counthat has been made by a Genoese journal, that it would probably favor an accommodation between the Italian Government, and the Papacy, pacy. On this point, the Labarum is very ex-

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. As to the laws of the guarantees, it is our opinion that there is now not so much need that the State should give guarantees to the Pope and Curia, as that these should be made to give guarantees to Italy, that they will not offend against the laws and public

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 Nicæs, and developed in conformity with the Divine revelation in the six Æcumenical 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

the sacred hierarchy to be of Divine institution. This, according to the evidence of Clemens Romanus and of St. Ignatius, martyrs, both disci ples of the Apostles, and also by the witness of the Apostolical canons to the fact that it preserved to us the discipline of the first three cen turies, consisted of bishops, priests, and deacons, who are ordained by the laying on of hands and are all called by Paul 'ministers of Christ and stewards of the mysteries of God.'

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 Epi inter equales. I reject at the same time every other attribute whatever, prerogative, title, whether of honor or of jurisdiction, in the Pope,

I hold the sacred Liturgy, or the public worship offered to the Divinity, to be of Apostolic English, was unnecessary; but his statements of and therefore Divine institution, and that this fact have convinced me, and I hope will have the 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. For this reason the law of celibacy must be regarded as unjust, tyranical, and contrary to the very law of God. Therefore it should be abolished

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

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 Service commenced promptly at 4:30 P. M., and was as bright and impressive an occasion of the kind, as could possible be desired. It began with the Lord's Prayer and Versicles, to the latter being added those which occur in the English Evensong. The Magnificat and the Nunc Dimittis were sung instead of the usual Canticles in the Amercan Prayer Book, and after the Prayer for the President, a Prayer for the Queen and the Royal Family of England, was used. The Office was sung throughout by the Rev. George C. Street, Chaplain of the St. George's Benevolent Association of Chicago. The First Lesson, taken from Deut. viii:6, 20, was read by the Rev. Edward Symonds, of the Diocese of Sydney, Australia; and the Rev. Henry G. Perry, rector of All Saint's, Chicago, read the Second Lesson-I. St. John, iv:7,21. The Revs. A. V. Gorrell, Rector of Grace Church, Toledo, Ohio; Antoine Lechner, and Arthur Q. Davis, of Chicago, were present in the Chancel. The Rev. Canon Knowles preached a very admirable sermon, from I. Kings, xviii:44: "Behold, there ariseth a little cloud out of the sea, like a man's hand." The application which the preacher made of these words was in this wise: "When England," he said, "is seen upon a map, it appears no larger than a man's hand; but, like that hand, when aided by a man's brain and a man's heart, it becomes powerful in the affairs of men." He was not there, however, he went on to say, to praise England, since it was sufficient to know that, in Letters, in Art, in Science, in War, and in Commerce, Englishmen were the peers of the world. It was to the men of the St. George's tries, 28s. Its leading article denies the charge Society that he desired to speak. The reverend preacher then proceeded to expatiate upon the rights and responsibilities of property and position, as being a main cause of England's greaton the basis of Rome, Castel-Gandolfo, and a ness. The sermon, while possessing the charm sea-port given up to the absolute rule of the Pa- of brevity, was forcible and eloquent. It dwelt strongly upon the responsibilities involved in the possession of property, and concluded with a Geneva Bible for sale. It is a copy of the first English edition, and was printed in 1576. The price asked is sufficiently moderate.

The advertisement in another column, of "We believe that not a single stone should be given up that Italy has acquired in the fulfilment of Missionary Reshould wave over many in session this week, assistant Bishop, with right have been left to the Pope some time before the land.

The light Reshould its work. Missionary Reshould be given up that Italy has acquired in the fulfilment of Missionary Reshould be derived by the Editor, and its work. The preacher hoped for the day when the redhoust restriction of the day when the redhoust restriction r an eloquent tribute to the Society and its work.

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 procession, preceded by the Cross, and bearing the banner, entered the body of the church from the chapel, singing the triumphant strain: "The Son of God goes forth to war;" and retired, singing, "Crown Him with many crowns!"

The American Church in Dresden.. To the Editor of the Living Church:

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. The responsibility of placing them before the public is altogether mine. The writer, the Rev. John P. Peters Ph. D., a son of the Rev. Dr. T. M. Peters of New York, was a pupil of mine in his boyhood, and the association of teacher and pupil, a very tender one, has led me to follow In conformity with this Catholic faith I hold his career with deep interest. He has fully justified my expectations, in the great success with which he has prosecuted his studies both at home and abroad. His knowledge of comparative philology, and especially of the Semitic tongues, is probably unequalled by any scholar of his age in this country. I venture to suggest that his learning, so rare as regards the branches of study which he has made his specialty, ought I hold the election of the bishops and of the to be utilized in our country, by making the Rev. Dr. John P. Peters, Professor of the Oriental Languages, including Sanscrit, in some one of our Colleges, or Theological Seminaries. Such attainments, when we pass him by, would be difficult to find and far to reach. I feel that I am doing a service to the custodians of our Institutions of learning in thus drawing attention to him; and, at the same time, I am giving weight, I trust, to his words touching his work in and especially the decree of his personal infalli- Dresden. I confess I shared in the opinion, bility, promulgated in the Vatican Council of that the creation and support of an American congregation in Dresden, in distinction from the same effect upon others, who will be able and willing to lend a helping hand to their brother abroad. The Rev. Dr. Peters writes to me as follows:

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. We have about \$8,000, and need more than double that sum. A report has been circulated that we do not need a church herethat the English church is sufficient. The English church is not large enough for the English only, and there are at this time among my congregation, English people who have been trying all winter to secure seats in the English church but in vain, and who are attending St. John's (the American), until a vacant place permits them o become seat-holders in All Saints (the English). Furthermore, the English church, which is a Memorial church, and a perfect gem, cannot well be enlarged; at least it certainly will not be; and, without an American church, what is to become of the 400 or 500 Americans, who are generally here? You see I take every opportunity to speak a good word for our poor little church

Commending these words to the attention and confidence of all who may read them, 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. The attendance was large, about 3,000 people having heard Mr. Graham's lectures. This gentleman's manifest sincerity, the fairness and breadth of his views, the unprofessional character of his lectures, given without the usual and persistent demand for money upon the people tempted to hear something new; the anomaly of the Episcopal Church taking a tardy place in the so called temperance field, and the unexpectedly common sense doctrine preached in accordance with Christian ethics, and in sympathy with the heartending results of intemperance, all tended to produce the convictions in the popular mind that the Episcopal Church only waits opportunity to lead the masses aright, when God sends her a man upon whom she can lay hands for that

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. It is proposed to hold a public meeting of the Congress in the hall of St. Mark's Club house, on the evening of Thursday, May 18th, when papers will be read and addresses delivered, and in which it is trusted that representaives of those clubs which have not yet joined the Congress will seek to participate. A copy of the Constitution and further particulars may be obtained by applying to Herbert Welsh, Cor. Sec. of Congress, of W. Walnut Lane Germantown, Philadelphia, Pa.

The Right Rev. John Henry Wingfield, D. D.,

#### 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. Fourteen of the clergy were present, viz.: the Rev. J H. Black, Dean; the Rev. Dr. J. H. Hopkins, Rector of the Parish; the Rev. Dr. Clerc, the Rev. Messrs. Hewitt, Peck, Zahner, Toley, Johnson, Brown, Starr, London, Bonnell, Dobson and Balsley. On Tuesday evening Prayer was said by the Rev. Messrs. Peck and Brown, the Rev. Messrs. Hewitt and Zahner reading the Lesson. The Convocation sermon was preached by the Rev. W. H. Johnson, from St. Matt. 25: 40. On Wednesday, at 9 A M., a business meeting was held, at which, after the appointment of preachers and essayists for the next session, reports of committees were heard, and the missionary field embraced within the lines of Convocation, its needs and prospects, were thoroughly discussed. At. 10:30 A. M., the clergy entered the church for Divine Service, which was the office of Holy Communion. The sermon was preached by the Rev. Louis Zahner from I. John, 5:4. The Dean was the Celebrant, assisted by the Rev. John Hewitt and the Rev. Dr. Clerc. At 3 P. M., after Prayers, there was a public discussion of the following subject: The Freedom of God's House, in which discussion nearly all the clergy took part. Free seats, the offertory for the support of public worship, and the recognition of the tithe, were strenuously insisted on, together with their necessary concomitants, viz.: courteous attention to strangers in the church, giving them place, and making them feel as much as possible that no one can justly claim, or pretend to have, any proprietary right in the house of God. At 7:30 P. M., there was a short Service of Prayer and Praise, succeeded by three speeches on subjects previously assigned by the Dean, as

(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 this nation," Christian Denominations," by the Rev. Geo. C. Foley. (3.) "The Missionary Spirit of the Church—Is it growing? and if so, how manifested," by the Rev. B. F. Brown.

Appropriate Collects and Benediction closed this session of Convocation, which is believed to have been instructive and profitable to both clergy and laity. The Trinity Session will be held on the 10th of October next, at St. James', Mansfield, As a pleasant adjunct to the Convo-cation the ladies of Christ Church gave a reception, at the Rectory, to the clergy and their

Illinois.—The Easter Services at Grace Church, Oak Park, were well attended, and the number communicating considerably greater than the previous year. The floral decorations were fully up to, while the offerings of the congregation and the Sunday School were much in excess of, those of last Easter.

In the reports which were made during the following week, everything connected with Church work seemed to be in a very flourishing condition. The organization, though not yet two years and a half old, had nearly doubled in its number of communicants; had kept out of debt so far, and had already commenced building a new church. During the last 12 months, the Sunday School had raised nearly \$160, and the Ladies' Church-Aid Society \$250 towards the new church; and each had also made increased pledges for the year to come, towards the same object. The offerings for benevolent purposes had been nearly three times as great as in the previous year. The Lenten Season had been much better observed than ever before.

Iowa.-St. Barnabas' Church, Montrose, was very handsomely decorated for Easter, and a very large attendance proved the faith of the people. It is exceedingly gratifying to the members and friends of this church and parish, that, under the rectorship and ministrations of Rev. Walter Tearne, there is so marked an improvement in

the prospects of the church as to give fair prom-

ise of its permanence.

The Bishop visited the Parish on Saturday evening, April 15th. The regular evening Service was conducted by the rector. The sermon was delivered by the Bishop, and was listened to with profound attention and evident interest by the large congregation assembled for the occasion. After the sermon six candidates were presented by the rector to the Bishop, who administered the Sacramental Rite of Confirmation, after which the Bishop addressed the class with appropriate and timely observations, directions and suggestions, as to their new relation as professing Christians, and how best to support and maintain that character in their lives and con-

Indiana.—On Tuesday in Holy Week, the Bishop of Illinois visited St. Mark's Church, Lima, on behalf of the Bishop of Indiana. The Bishop preached an appropriate sermon to a large and interested congregation, and confirmed five persons who were instructed in the Sunday School by the Rector.

Easter Day was as usual in this parish a great The church was handsomely decorated with flowers, and large congregations attended. There were three Services, the early Celebration being at 6 A. M. The annual sermon, which is given on the second Sunday in April, was post-poned to Low Sunday, when the Rector gave the statistics for the six years of his work in the parish: 71 Baptisms, 32 Confirmations, and over 1,100 Services. The communicants had increased in number from 18 to 52; the relative strength of the parish had increased in propor-When it is remembered that this town has only a population of 600, these figures seem remarkable, and they show what Church-people can do if they try.

Massachusetts.-The corner-stone of the new church of St. John's Parish, Jamaica Plain, Rev. S. U. Shearman, Rector, was laid on Mon-Rev. S. U. Shearman, Rector, was laid on Monday, April 17, by the Bishop of the Diocese in the presence of a large gathering of the clergy and people. Addresses were delivered by Bishop Paddock, and the Rev. A. St. John Chambré, D.D., of Fall River. The church is to be situated in one of the finest locations in the town being on a small ridge wherehy it will be town, being on a small ridge whereby it will be elevated above its surroundings, and its spire visible from every direction. It will be built of native stone with gray sandstone trimmings, and will seat between five and six hundred persons. The completion of this church will be a very great ornament to the town, and add another to the number of Boston's beautiful suburban churches. The Rector and congregation are to be heartily congratulated on the present prosperity and future promise of the Parish.

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. The edifice was hand-somely decorated with flowers. The Easter of-

ferings amounted to \$340.
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. Twelve candidates were presented for the Rite of Confirmation, though the notice was very short.

#### 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. Maison, 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

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 rector ship 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 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 Spring-field, 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 Churche 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. 1882, the following preamble and resolutions were unanimously adopted:

WHERE'S, Our brother in Christ and fellow-ves-tryman, John C. White, a faithful worker in the cause of the Church, and a member of the Vestry of

cause of the Church, and a member of the Vestry of 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 our sense of the loss sustained by his falling asleep; that not only hath this Vestry lost a valued member, but the Parish a sound Churchman, and the community an honored, di nified, Christian gentleman.

Resolved, That we tender to the family our heartfelt sympathy in their great a rrow, and commend them to the pretection of the Divine Master.

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

[Attest:]

Frank L. Galigher,
Clerk of the Vestry.

### Married.

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

### Official.

DIOCESE OF ILLINOIS.

The Chapter of the N. E. Deanery meets (D. V.) at Naperv'ile, 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 addresse 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 3:20, 4:45, and 5:30 P. M.; also at 8 A. M.

E. RITCHIE, Sec'y.

The Fifth Annual Convention of the Diocese of Springfield will meet in St. Paul's Church, Springfield, on Tuesday, May 2d. W. H. Moore, field, on Tuesday, May 2d. Sec'v of Convention.

S OF THE BISHOP FIELD IN INDIANA. OF SPRING-

FIELD IN INDIANA.

May 9th—Tuesday, Terre Haute.

"10th—Wednesday, Crawfordsville.

"11th—Thursday, Covington.

"12th—Friday, Attica.

"14th—Sunday, Lafayette.

"15th—Monday, Delphi.

"16th—Tuesday, Peru.

"17th—Wednesday, Fort Wayne.

"18th—Ascension, Logansport.

"19th—Friday, Evansville.

"21st—Sunday, Indianapolis.

" 21st-Sunday, Indianapolis.

BISHOP MCLAREN'S APPOINTMENTS.

Chapel Fund for St. Mary's School.

BISHOP MC LAREN'S APPOINTMENTS.

May 1—St. Stephen's, Warren.

"2—St Augustine's, Lena.

"7—Christ, Jollet.

"7—St. John's, Lockport.

14—Christ, Waukegan.

"14—Trinity, Highland Park.

"21—Emmanuel, Løgrange.

"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. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

M. M. C	\$ 1.5
Mrs. H. W. Osborn	10.0
Mrs. Patrick	5.0
Classes of '82 and '83, St. Mary's	32.4
Class of '84	88.6
Class of '85	51.0
Class of '86	61.4
Miss Dewey	25.0
St. John's Church, Knoxville	12.0
Miss H. A. Williamson	25.0
Mrs. Williamson	5.0
Miss Cora Higgins	25.0
Miss Helen Garrett	25.0
Miss Jessie Garrett	15.0
Miss Sophie Kline	25.0
Miss Sue Higbee	25,0
Bishop Tuttle	10.0
Mrs. M. S. Bradford	500,
Amount previously acknowledged	
Total	\$3,256.

St. Luke's Hospital, Chicago.

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, lowa, 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. The people are few in number, and not rich in this w rid's goods. The railroad facilities of the town render it an important point for the Church to hold, as the Minister of the Parish is enabled to provide Service for a circle of Missions for some forty miles in every direction. Having done what they could themselves, they now ask help from others. Will you give ONE DOLLAR to this cause? Money may be sent in care of Bishop Perry, Davenport, or to F. P. Wormley, Sec'y St. Paul's Church, Red Oak, Icava, April 21st, 1882.

d Oak, Iwa, April 21st, 1882. Hed Oak, I wa, April 21st, 1882.

FOR SALE.—The good will and furniture of a Young Ledies' 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 full. This is a rare opportunity for a teacher with a little capital. The furniture will be sold for less than half price, and the property can be leased for \$900 per year by any one whom the present Principal can recommend. Sold only because of the ill health of the Principal's wife. Apply to Editor of Living Church, Chicago.

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REV. ELISHA WHITTLESEY, Cor. Sec. HARTFORD, CONN.

HARTFORD, CONN.

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St. and Riverside Drive, will be open to visitors on Thursday, May 11th, from 2 to 6 P. M. A short service will be held in the Chapel at 4. All friends of the Institution and all other persons interested in the work are cordially invited to be present Stages will run to and from the Sist St. Station of the Sixth Avenue Elevated Railroad.

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The first edition of this popular book were exhausted before Christmas.

THE REV. MORGAN DIX, D.D., will preach in St. Thomas' Church, Sunday evening, April 30, the anniversary sermon, on behalf of the "House of Mercy." Service at a quarter before eight.



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No. 10 Gramercy Park, New York. (Successor and former Partner of the late Miss Haines) will re-open her English and French Board-ing and Day School for Young Ladies and Children, Thursday, Sept. 29th. Careful training and thorough instruction in every department. Boys, Class Oct. 3d.

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J. Baler, Jr., a private pupil of Plaidy, of Leipsic
Conservatory. French and German taught by native
teachers. The REV. FRANCIS T. RUSSELL, M.A.,

# Calendar.

APRIL, A. D. 1882.

6th Sunday in Lent. Palm Sunday. Violet.
Thursday before Easter. Maundy Thursday.
White, in Holy Communion.
Good Friday. Black.
Easter Even. White at Evensong.
Easter Day. White.
Monday in Easter Week. White.
Tuesday in Easter Week. White.
Ist Sunday after Easter. Low Sunday. White.
2d Sunday after Easter. White.
St. Mark, Evangelist. Red.
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. No word is bad enough for him, or for his poor deluded flock. He has denied the faith, and is worse than an infidel!

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 tained, we are thankful to say, so plentifully in such a thing exists. One might almost write 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 thing amongst them as a surpliced choir, nor matter for the incumbent. The Bishop came to the chancel, clothed in almost the same dress as tainers upon the unfortunate man, not merely to the priest. The priest acts by himself, clothed his great inconvenience, but to his serious loss. in his special dress, and having in attendance Indeed, to such an extent was this felt that there upon him only his deacon, sub-deacon and acolytes.

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, der at the burthen being felt. Fancy an Irish than is the surplice in the pulpit, with ourselves; hey 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 every parish—in fact, it became impossible for having any choir at all. So far as our experience him to spend the required "day and night" in goes, it is too common a fault for almost all the each charge of his diocese.—Ex. 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 Whether his appeal has any effect upon schoolthing, and tends to Ritualism, and we will have boards or not, we in the house may give some 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 ies told in verse, that children six years old and have always been so, than have been and are the 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 It will not, however, fall on that day again after the water lowered it would be set to work again. means for exciting an esprit de corps, and that the present year till 1944; then again in 1950, experience has proved that a surpliced choir 2023, 2034, 2045, etc. In 1886 it will fall on rectly from the well, by a hand pump. The mind and ways continually; and have been tired. both attends more regularly, and is much more April 25, its latest possible date. This will be easily kept up than one where each member the first time it has occurred since the introducdresses 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 appearances 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, not be confined to any one School of thought. Those churches and clergy who adopt them, will of the members of the choir. It will be felt a matter of honorable necessity to be present, and demands.

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 however, to remember that there can be no sung-if suitable-at every Service for a month, till the congregation is quite familiar with it. You will always thus have your singing congrechurch celebrated for its fine singing. The singing in church should never be above what a pains to learn it. Our grand old hymns, conour Irish Church Hymnal, and chants with a book on "Civilization a Failure." 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 ing, perhaps, the average condition of the habitsions of joy and thanksgiving, and should not be

### Visitations.

Visitations are one of the oldest institutions connected with the Church's system in England. the Faith. You, therefore, never see such a In former times a Visitation was a very serious would a number of laymen be allowed to sit in the parish, and quartered himself and his rewere 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 procuration was due for the maintenance of the supernumeraries. Even within these limits we do not wonincumbent 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

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." 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 stor-Churches are more free from Ritualism, and upward can understand and enjoy, and which will have a good influence upon them. There Cathedrals? Who ever heard of a Cathedral are ballads by Longfellow and Whittier, as full being the centre of Ritualism? And yet, in these of delight to the little boy and girl as any fairy there have been surpliced choirs time out of 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. tion of the new style in 1752. It will then not objects, its delicate fans twinkling in the sunlight ferent diet, and then thought better of it; and 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 surpliced choirs will become more common, and discomfort and inconvenience resulting from irregularity in respect to meals cannot be under estimated. Unless there is a certain system and not only find their singing improved, but will have regularity about the work of the house, the wife the pleasure of seeing a much better attendance will find little time to take really necessary rest, which the health and comfort of every woman

E. N. P.

Ex corde fratris mærentis.

[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 plesage 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, 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. gational, which is far better than having your Better a wigwam in the wilderness, than an architectural hot-bed for the germination of disease. Good drainage, good ventilation, and good parishioner, who has voice and ear, no matter water are more needful than frescoes and hard how humble he may be, could sing if he took finish. The healthy home is, indeed, a triumph of civilization, but it is almost by accident that

I have given, in some recent letters, an account of measures adopted for the remedy of some defects in city and country homes, describpleasing the few, are only fit for special occa- ations in which families are sheltered. The next subject to which I proposed to call your atused therefore upon the ordinary Sundays of tention 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 with the iron soil-pipe where it passed through the wall, and was carried to a ravine or gulley 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 wo drains for the principal lines, and a few branches of lesser length, of porous tile. Both 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-vard 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 into air-bubbles, or wash them into a solution of rain-water the gistern 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 crowds of unfortunate little crystals, who have kitchen, laundry and bath-room, with the other been forced to constitute themselves in a hurry, cistern. By an automatic arrangement, the wind-mill was thrown out of gear when the cist- away; you will see them doing their best, bright ern was full, into which it was pumping, and as Of course the water for the table was drawn diwind-mill is really a beautiful object, supported and taken heart again; and have been sick, and by its slender frame-work above surrounding 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 but discreditably, perhaps even in decomposithank 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

the Croton acqueduct, or the steam pumps of times you will see unhappy little child-crystals Chicago and its lake Michigan.

Mr. EDITOR:-I think that through the columns of your valuable paper most of the imporant points of construction and ventiliation of the soil pipes in our city houses have been brought before your readers. But, before leaving for our summer homes, and discussing their vunerable 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 serface, 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 soilpipe of many a tenement house. You may ask how this can be; it is very simple. The tilepipe 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 settling of the foundation (sure to take place ement-houses have been occupied for six months reaching the street sewer. In fact, I know of by contract, and the contractor to save the trouship. This can be done quite cheaply by lining Life of St. Francis. them with common brick dipped in melted coaltar pitch and laying them hot, and then covering other drain opened. This sewer was connected 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 to the cistern. Several surface drains were laid, of the cellar to every room which has a register. can be had. But still, it is very important to keep the foul air out of the cellar as far as posdrains have been in operation for several sible, 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 fund?" salts. And you may look at them, once undertheir dissolving element being fiercely scorched and numberless, but tiny. Then you will find indulged crystals, who have had centuries to form themselves in, and have changed their got well again; and thought they would try a difmade 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 ltttle while, and fallen away again, and ended tion, 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 my wind-mill and the water that it supplies, for to hold themselves up, and behave; and some- ter.

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 sheat 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 fail, 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 been filled in. When this is not the case, the perpetual twittering incommoded the audience. Francis had gone up to a high piece of ground, when a high building is built on a light founda- that he might be seen by all, and had asked for tion often destroys the connection. This is no silence from the assembled people. But the fancy sketch; I have known of cases where ten- birds were flitting all about in airy circles, making their nests, chirping and calling to each other without any of the discharge from the soil-pipe overhead in the blue heaven of the Italian sky. When it became apparent that these sweet disone case where a row of tenements was put up turbers of the peace prevented their human companions from hearing the Word of God, the ble and expense of procuring a license to dig up preacher turned, and courteously saluted the the street and make the connections with the little nest-builders. "My sisters," he said, "it street sewer, merely ran his soil pipes a short is now time that I should speak. Since you have distance through the front wall of the house, and had your say, listen now in your turn to the left them to take care of themselves. More Word of God, and be silent till the sermon is cases of this kind might easily be cited, but I | finished." It is needless to add that he was perthink that the above are amply sufficient to con- feetly obeyed. The scene is one to charm a vince anyone who will give the matter a moment's painter—the little piazza of the town among the consideration, that the gases that rise from this hills; the exquisite spring of Italy moving all lake (I should say vast cesspool, in the case of hearts, the silent group all about, watching every many of our large cities) is not a very desirable movement of the far-famed saint; and the swalkind of air to supply to the air chambers of our lows in their circles skimming all over those furnaces and thence to every room in the house. dark earnest faces, touching the cathedral roof, To obviate this evil the walls and floors of our the quaint houses, filling the soft air with the cellars should be made as tight as the hull of a twitter of life and movement."—Mrs. Oliphant,

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 failconnecting, at some distance from the house, For my part, I prefer to carry this air duct out ure. Another, whose gross income is nominally with the kitchen drain. The plan required only to the open air, and supply as fresh an article as £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

"No, and the Jones girls were all rigged out. in their yellow silks made over; you would have standing the surrounding conditions of their those girls have; and the minister gave out that fate, with an endless interest. You will see the Dorcas Society will meet at sister Jones' residence—that old poky place.

"It seems that you didn't hear much of the

ermon."
"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 rapers; 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. 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 Registain bands.

# 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 cur-

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

water; it makes them mealy without cracking

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

To prevent the juice of pies 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 wallpaper, by applying hot starch made quite-thick 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 fulness 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. stalks and vine in brown filoselle, in feather-

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

BAKED CUSTARDS.—These require but three 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.

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, twothirds 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 any dress that is liable to lose its color, it is her plan, to dip it first into cold salt and water, an 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 oughly 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 saltpork 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 ingre-

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 disengag-ing 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 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 that wicked offering; then kneel down, and ask France, when the great and long battle between God to forgive you for having ever made it, and To Boil Potatoes Mealy.—When the water | Paganism and Christianity was at an end, fled all | to show His power by raising up your mother. nearly boils, pour it out and put in cold salted the old superstitions, the deep rooted heathen rites, intrenching themselves as a last refuge in but now I will pray by her, and then bid you that stormy peninsula that separates the English good night." He did so, and Melanie was left Channel from the Bay of Biscay. That country alone. The sick woman grew more and more had for many ages been cursed with the foulest of all heathen abominations, serpent worship; more and more bitter, and the poor child was 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 in. 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 to the soiled place. Apply it quickly, and after it has dried rub it off with a soft clean cloth.

spot of peculiar sanctity; or the Dolmen, a kind of table-stone, which probably was about dried. 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 Work the and stone. It is strange to think that while this afternoon for my mother, and he said that 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 watery gleam of the sun shot forth between them. | Thor." eggs to a quart of milk. To prevent the curd just as I came in sight of the wonderful monuand whey from separating, the milk should be ment 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 pro-An elegant and somewhat expensive panel, to cessions 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 stoneshere, 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 dols 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 distance; here and there a grey Peulven standwrites, that, before attempting to have washed attached by popular opinion to the broken obe- ing up above the snow; the rushlight in the cotlisk; and often and often, offerings of milk, or tage growing fainter and fainter in the distance; 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 smooth; stir for a few minutes, or until thor- 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

> 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 tattered 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 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 I will come up again in the course of to-morrow; restless. Evening closed in, the frost became lonely and miserable indeed.

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

"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 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 me to the skin, parted as if by magic, and a my mother, I must ask Him for it, and not

> "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 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 wail 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 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

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, commonplaces, fatuity-what silence!-Mme. Bache.

INSOMNIA.

INSOMNIA.

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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 believed, and so many did believe still, have the duty of every lady preserving with zealous power to send sickness or health? And what, if 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,

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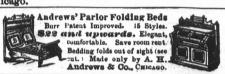
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### Semi-Annual Missionary Conference.

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. The clergy present besides those who were present at the Consecration of the Church at Quincy, were—the Revs. D. D. Chapin, of Allegan; E. S. Burford, of Grand Rapids. V. Spalding, of Three Rivers; and J. Bancroft, of Hastings; Herbert Cook (Rector), and C. R. Hudson, of Coldwater; the Venerable Archdeacon Kirkby, of the Church in Canada, and the Rev. E. Flower, of Greenville.

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. A series of five-minute papers on the general subject of "Complaints of the Pews," was then read as follows: "Not Kneeling," Rev. C. T. Stout. "Vacancy," Rev. W. T. Whitmarsh. "Inattention to Strangers," Rev. D. D. Chapin. Each paper was followed by a discussion of the subject thus introduced; in which the Archdeacon and most of the clergy, also Judge Loverage, participated. Rev. E. S. Burford bore testimony to the success which has attended the effort to sustain Early Morning and Evening Services, with Weekly Communion, at St. Mark's, Grand Rapids. The discussions were very animated and interesting, and the meeting was dismissed for the day, with the Episcopal Benediction.

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 main argument of the paper was that the supposed imprecations were in reality prophecies of evil that would fall on the enemies of righteousthe personal enemies of the Psalmist. The original Hebrew of many of the passages quoted went to show that it would bear such an interpretation, as justly as the received translation.

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." The motion was seconded by Rev. Dr. Schetky, and carried by an enormous rising vote. After the venerable fathers had been escorted to their seats, the subject opened by Rev. V. Spalding's paper was very earnestly discussed. Rev. E. S. Burford, J. E. Babcock, Drs. Schetky, Faudé, Bancroft, D. D. Chapin, W. T. Whitmarsh, and others, taking part in it, the Archdeacon closing the discussion by commending the perusal of Dean Perowne on "The Psalms."

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, from John xx:32; "And he said unto them, Peace be unto you." The sermon was an able plea for the exercise of the grace of Christian Love, whereby everything that tends to destroy the peace of God's Household shall be sacrificed, in favor of those things which tend to strength in the work of Christ; our discords are the enemy's triumphs. On this ground, the preacher advocated a conservative policy in the matter of ritual and ceremonial accessories; urging the necessity of this, by the striking number of accessions to the Church from the surrounding sects at the present time.

The prayers of the congregation were asked for the sick children of the Rector, and also for of this Church. 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. He insisted strenuously on the absolute necessity of sending to these mission grounds only men of commanding intellectual power. Mere "goody-goody" talkers will never win the ears of the men found therein, however much their personal character may win confidence and regard. Rev. D. D. Chapin confirmed the statements of Mr. Stout; he also having spent some time in the same district. The high average of the intelligence of men in the mining districts is simply astonishing. The brightest go West, the dull ones remain at home; and the further West you go, the brighter you will find the population. A free conversation followed, in which the Archdeacon

and many of the clergy took part. "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-church-ly position in which the clergy are placed, in the course of which Hutchins' Hym-

inequality of clerical income, in the lack of permanence in their spheres of labor, and in the high approbation of the clergy. 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. A very animated discussion then followed, in to-day in my Vineyard." The Power of Love to which the Bishop and most of the clergy took inspire and sustain in work for God was forcibly part, and which occupied the remainder of the insisted on. Correction of their own faults was afternoon; necessitating the postponement of spoken of, as some of the work that children can "Miscellaneous Business," and of other matters do in the vineyard of God. Various other ways, arranged on the programme for this hour.

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. The adits genial warmth, its cheerful humor, and its clear, lucid, power of instruction. By the aid of a chart of the Northern extremity of this Continent, he led his audience through a vividly of the diocese of Indiana, delivered an address realistic review of his 30 years labor and experiences among the Indians of the vast regions between Labrador and Alaska. A thrilling very likely 20 miles from his nearest neighbor in account was given, of the terrible ravages of scarlet-fever, brought from England in goods sent for the Indians; when the whole settlement and a candidate, working even a larger district; was stricken down, and the Archdeacon and a and who, dwelling together in the centre of the blacksmith were the only men left in health, to nurse the sick and bury the dead.

He bore high testimony to the honor of the Indians, and to the honesty which characterizes the district would be far better worked than it 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 Church into every little village and settlement 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 traordinary success. one side, and at Boston on the other; with no ness, rather than expressions of malice against means of reaching them in the winter, but by walking on snow shoes.

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. Clothes which the Archdeacon needed and ordered, were-on one occasion-4 years in reaching him after the order was sent.

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 young Indian lads given him as his first pupils. 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 him), after 51 years of faithful toil. The other English Church, in the extreme Northwest of British America.

At the close of the Archdeacon's address. much additional information was elicited, by number) placed in charge of the Archdeacon 30 questions put-by his kind permission-by several of the clergy.

edification and peace. In peace and unity lie 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. His clear, ringing, and touching words, coming from a warm and earnest nature, have aroused in us fresh in terest and enthusiasm in the great Mission work

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

nal seemed to obtain the all-but unanimous and

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 available to children, of working for God, were pointed out, while the blessed results and full recompense which follow working for God were dilated on.

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 dress of the Archdeacon was very attractive in 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, on "Associate Missions." The isolation and loneliness of the position of the average Rector, the ministry of the Church, was contrasted with an ideal picture of a priest, aided by a deacon district, and easily supplying six congregations every Sunday, could be maintained at the present average cost of two men; while at the same time could be under the present system of isolation. Such a plan, while cheering and strengthening the working clergy, would enable us to carry the throughout the land, by which plan alone we can win for the Church, the position which is her right. Revs. E. S. Burford and W. T. Whitmarsh gave instances which they had met with, where such a system had been adopted with ex-

Rev. Dr. Schetky gave some very interesting reminiscenes of Nashotah. He traced the origin of that Associate Mission to a little gathering in Equally vivid were the pictures drawn, of the one of the rooms of the General Theological enjoyments of the summer journeyings by 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. His pictures of early life and experience at Nashotah 40 years ago, were intensely interesting.

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 ond Labrador. Associate-Mission work then commenced, by a solitary Missionary starting into the vast interior with 2 One of these lads is still alive and laboring as a Missionary to his people (a letter from him recently received by the Archdeacon was read by has only recently passed to his reward at the age of 64. The Prime Minister of Manitoba was one of the lads in the school of Indian boys (100 in Rev. E. S. Burford, rising to a question of dren in his schools were given by the Archdeacon in his inimitable manner, overflowing with genia humor, which entranced his audience, while at the same time it enlisted their deepest interest tive and advocate. Extraordinary fruits were detailed, as the result of sending Bibles and Prayer Books printed in their language, in advance of the living teacher, preparing the way for him to such an extent, that the Archdeacon, holding the first Service that had ever been held beyond the Polar circle, was met by 250 natives, with their Bibles and Prayer books, able to join intelligently in the Service. Equally striking were the instances of the power of the preached word over the heart and conscience of those to whom it came by his lips.

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

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St. Paul's, Troy, N. Y.
Grace House, N. Y.
St. Paul's, Englewood, N. J.
Trinity, Portland, Conn.
Also in progress of work for
Christ church, Portsmouth, N. H.
Christ church, Taryyown, N. Y.
Christ church, Taryyown, N. Y.
St. James's church, Chicago, Ill.
Presbyterian ch., Cleveland, O.

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