

# The Living Church.

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

VOL. VI. NO. 16.

CHICAGO, SATURDAY, FEBRUARY 16, 1884.

Whole No. 276.

NOW READY.

PRICE 25 CENTS, FREE BY MAIL.

## Tales of Christian Heroism.

BY THE LATE REV. J. M. NEALE, D. D.  
AUTHORIZED AMERICAN EDITION.

Neatly bound in cloth. For sale by  
THE LIVING CHURCH COMPANY,  
162 Washington St., Chicago.

## Tracts for Lent.

THE LENTEN FAST.

By the Rev. C. T. Stout.

A BROTHER'S LOVE.

A Ballad for Good Friday.

Price, each, 50 cents per hundred, free by mail.

A CATECHISM OF CONFIRMATION.

By the Rev. T. D. Phillips, with the approbation of  
the Bishop of Illinois. Price 5 cents per copy; 50  
cents per dozen.

Other Tracts of THE LIVING CHURCH SERIES are ap-  
propriate for Lent.

Full Sample Set 30 cents. Address  
THE LIVING CHURCH COMPANY,  
162 Washington St., Chicago.

HOW SHALL I LIVE?

BY W. M. H.

How shall I live my life with all its faults and sins;  
What I have left undone, unwitting done of ill  
And purposes of good so blundered with erring acts;  
And judgment gone astray; and thoughtless deeds  
of will?

How shall I live my life; and think it might have had  
So much of nobler worth, of deeper being, too—  
Of all the better things we're given here below  
To use for joy's increase or others good to do?

Oh, life! oh, mystery that men take up so carelessly!  
Oh, life that is— or promises to be—  
We'll make wreck of thee  
If we have failed to see  
Mirrored eternity,  
Day by day,  
As each hour passes away.

In all thy moments, which display  
The incompleteness, want, and sure decay  
Of all mere earthly things— that promise, but betray.  
But "dust to dust," and ashes to the dead,  
And "earth to earth" you, it is truly said;  
Earth only unto earth, the gate of death— then  
The endless life, the Truth, the great Amen.

How shall I live? So, when the hour shall come—  
To end my exile and to call me home,  
No tie to earth shall hold my spirit fast;  
But, parting here, to meet for aye at last  
All I have loved, believed, or known  
In that great Presence where they are as one.

How shall I live? Christ give me grace to say—  
"Thy will be done;" and do it day by day;  
Nor happy nor content in any great degree  
For fear I lose, O Saviour trust in Thee;  
But so my wants supplied that something yet remain  
Which feeling lack of, I may labor to obtain;  
A sense of weakness, doubt, and chilling fear,  
That evermore shall keep Thy comfort dear;  
A conscious void the world can never fill;  
So greatly blest that I must praise— but still  
Have hope of better blessings and a brighter day  
When sorrow, toil, and pain shall flee away.  
*Sermon, Tenn., December 1881.*

## NEWS AND NOTES.

THE Deanery of Carlisle has been conferred upon the Rev. W. G. Henderson, D. D., Head Master of Leeds Grammar School. The new Dean has quite a reputation as the translator and editor of several ancient Missals, Pontificals and "Uses." A Deanery in England is a good thing, carrying with it dignity, a handsome house, and \$7,000 a year.

As many will remember, the erratic Bishop of Manchester refused some time ago to institute Mr. Green's senior curate to the charge of the parish of which Mr. Green had been deprived. The "patron" of the living, Sir Percival Heywood, applied to the High Court of Justice for a "Mandamus" against the Bishop, but his suit has been unsuccessful. The appointment now lapses to the Bishop, but it is understood that he will nominate some one agreeable to the patron.

THE IRISH CHURCH has lost another of its Bishops. The Right Rev. John Richard Darley, D. D., Bishop of Kilmore, Elphin and Ardagh, died at the palace, Kilmore, on Sunday, January 20, in his eighty-fifth year. Appointed to the see at the advanced age of seventy-five, it was thought at the time that he was even then unfit for the labors and cares of his office; but during the ten years that were added to his life he justified the confidence of those who elected him by earning the reputation of being one of the most active and energetic of all the Bishops.

HAVING made a moderate fortune out of "Jumbo," the indefatigable Barnum has now acquired a "sacred white elephant," which only lacks two things to be perfect: it is neither sacred or white. One must not, however, be too hard on the great showman for not obtaining a white elephant, for the sufficient reason that such an animal does not exist. The testimony of all trustworthy observers who have seen the sacred, so-called white, elephant of the Kings of Burma and Siam sufficiently proves that they are but ordinary elephants possessed of

certain whimsical "lucky" marks, to which the natives attach importance; and generally, but not necessarily, having more than the usual amount of the common flesh-colored facial markings.

GENERAL GORDON—popularly known as "Chinese" Gordon—who has undertaken the pacification of the Soudan, is certainly one of the most remarkable and one of the worthiest men of the age. The whole secret of his success may be summed up in few words: "He fears God." Enthusiastic in every good work, despising rank, money, and fame, he has been able to inspire all sorts and conditions of men with the most unwavering devotion to himself and to the cause he works for. In 1860, having been appointed to the chief command of the Chinese troops, he saved China from the Tai-Ping rebels. In 1871, he succeeded Sir Samuel Baker as Governor General of the Soudan, and there his performances for five years were simply heroic. He became the idol of the tribes, and so his return now with ampler powers cannot but be productive of great good. He has been called "A Modern Quixote." Rather does he deserve the title of "A Modern Bayard."

THE memorial of the Western Associated Press asking Congress to extend the limit of the local rate on newspapers, from two to four ounces for one cent, seems to be a move in the right way. It is also recommended that overweight papers having a stamp shall be forwarded and the deficiency of postage be collected on delivering. As the law now is, an underpaid paper goes into the waste basket, stamp and all, and the government is selling tons of such mail matter for waste paper. The sender is often unable to ascertain the exact weight of a paper and unless he chooses to affix another stamp, to insure it, he runs the risk of losing paper and stamp and all his pains. The most valuable editions of many papers are the very papers that are most likely to be overweight, and the very papers that are most likely to be sent at transient rate. A great loss or inconvenience may be sustained by the person or firm to which an underpaid paper is addressed. THE LIVING CHURCH has many times suffered in this way. Another amendment of the law ought to be made providing facilities for posting papers in the large cities. Attention has already been called to this need and a plan for meeting it has been suggested in this column.

ON the Greek Festival of the Epiphany, January 18, the ceremony of blessing the Suez Canal was performed at Port Said. The Patriarch in full robes walked down to the quay at the head of a procession, read a short prayer, blessed the Canal, and flung a heavy golden cross into the sea. A dozen men who had been waiting in boats dashed in, and the man who secured the prize ran off half naked and dripping wet to the church, where he received the customary reward. At Constantinople the blessing of the waters was shorn of its dignity by the refusal of the Patriarch to take part in it. At St. Petersburg the Winter Palace was again opened to the Court for attendance at the annual blessing of the Neva. After divine service in the chapel of the Palace at eleven o'clock, the Czar went down to the quay and witnessed the benediction of the frozen river from the pavilion erected on the edge of the ice. The Empress and her ladies looked on from the windows of the Palace. As soon as the Imperial and ecclesiastical procession had retired into the palace a rush was made by the crowd towards the pavilion to get the first bottle or jug full of the holy fluid.

THE secret of the great popularity of the Bishop of Chester, who has just resigned, was doubtless his rigid adherence to a rule of never saying an unkind thing unless absolutely necessary. Two stories are going the round of the English press, which go to illustrate this trait of his character. A new appointment had been made to a well-known Chester church, and at a dinner party shortly afterwards the "new man" was the subject of conversation. The Bishop said not a word until directly appealed to by a lady present, "What do you think of the new vicar, my Lord?" "I think," replied his lordship, "that he is a middle-aged man." Another story of a similar kind took its rise when the Cathedral nave was reopened. A certain dean, whose party leanings were a little undecided just then, was one of the special preachers. After service two dignitaries were engaged in a little friendly criticism of the sermon, in the chapter-house. Said the first, "It struck me as being rather Low." "How curious now," said the other, "I thought it rather High," and appealing to the Bishop, who was present, "What did you think, my Lord?" "Why," replied his lordship, with a roguish sparkle in his eye, "I considered it rather long."

## OUR NEW YORK LETTER.

Society and religion in the city sometimes make queer combinations. I was much amused at reading in the papers last week under society notes, among the accounts of balls, parties and receptions, that Mrs. so-and-so would entertain a number of her friends in the afternoon of such a day for the purpose of sewing for charity.

Last week some theatricals were given at Chickering Hall by a number of amateurs in New York society, for the benefit of St. Ann's mission to deaf mutes. As it is considered quite the thing to patronize this charity, there was a very large audience, and the receipts somewhat exceeded \$1,200. If non-professional actors are bound to parade themselves before the public, it is perhaps just as well to devote the proceeds of the undertaking to such a good purpose as the mission to deaf mutes; but such a method of raising money for Church purposes seems at least questionable. Besides doing a large work in other ways, St. Ann's is filling an especially useful position in the city, and we may also say in the country, by this mission to deaf mutes. It reaches in its ministrations over three hundred of this class. Dr. Gallaudet, the Rector of St. Ann's, has just returned from a trip to Massachusetts, for the purpose of obtaining money from the State for the support of its deaf-mute children.

Wednesday afternoon the funeral of Mrs. John A. Dix took place at Trinity church. The services were conducted by the Rev. Dr. Swope, of Trinity chapel, assisted by the Rev. G. W. Douglass, assistant rector of Trinity church. Mrs. Dix died on Sunday evening, in the seventy-seventh year of her age. Dr. Dix, owing to the death of his mother, did not preach the sermon, as was expected, at the service held in Grace church, Newark, N. J., in memorial of Dr. Pusey, on the fiftieth anniversary of the Oxford movement. Father Maturin preached in his stead. His address, which was delivered without notes, was over an hour long, being a brilliant eulogy of the great leader of the coterie of Oriol College. The church was filled, though there were few clergy present. The service was choral throughout. The object of the service was to raise funds for the Pusey Memorial.

The Rev. Dr. Nevin, of St. Paul's American church, Rome, is in town this week. One hears a great deal of his influence among the lower orders of the Roman Catholic clergy. Besides the two Monsignori who have lately given in their allegiance to the Church, it is reported that there are as many as fifty Roman Catholic priests in Rome who have renounced their allegiance to the Pope, but have not yet taken the step that shall bring them into communion with the Church. That such a step is contemplated on the part of so many, is doubtless due to the able representation the Church holds in the centre of Romanism.

Mgr. Capel still continues his lectures in New York, although those delivered in Chickering Hall were but sparsely attended. On Tuesday evening, he took part in a discussion at the Nineteenth Century Club, a club where the members seem to talk a great deal on subjects of which they know very little. In accordance with an invitation he presented the principles on which the belief of the Roman Catholic Church rests. His arguments were to be answered by a Protestant, a Jew, and an Agnostic. A motley assembly, surely! The Protestant, Mr. Pullman, a Universalist minister, read a manuscript and missed the mark, as far as a reply to the Monsignor's statements were concerned. The other two followed, and Mgr. Capel had the last word. He replied with some warmth that he had supposed his arguments would be answered but that no attempt had been made to do this; but that as usual reckless statements had been made. The Monsignor prefaced his remarks by asking, "that they would be good enough to accept his statements of Catholic doctrine as true." Certainly, if the object of the club was to find out the doctrine of the Catholic Church, they chose opponents very poorly equipped to meet Mgr. Capel's exposition. While on the other hand, it was a good deal to ask that Mgr. Capel's exposition should be considered final.

Apart from the fact that the position of the Roman Catholic Church is hard to discover even from authoritative declarations, any statements of Mgr. Capel must be received with considerable caution. An utterly irresponsible individual, whatever he says, can have little value since he is under no bishop's control, and has no settled parochial charge.

It is more as an irrepressible ecclesiastical tramp than Mgr. Capel figures before the public, than as an ecclesiastical of a venerable and powerful Church. His lectures, like those of other Englishmen who have lately

visited us, have fallen short of the success anticipated.

On the evening of Sunday last, there was held in St. Thomas church, a meeting of the Niobrara League of New York, a branch of the Woman's Auxiliary. There was a good congregation present, and a number of clergy were in the chancel. The addresses were preceded by a short service. The lesson was taken from 1 Kings xxi., the story of Naboth's vineyard, and was a most appropriate introduction to the consideration of the wrongs of those who are supposed to have no country, no home and no rights which deserve respect; provided only that the white man in his beneficence allows them only the right of mere existence somewhere. There was once a great deal of talk about the down-trodden African; let there be some now about the down-trodden Indian, the slave who has for his master a government that has never translated the words "truth" and "honor" into the Indian tongue. The Bishop of Long Island presided and made the opening address, introducing Mr. Herbert Welsh, of Philadelphia. Mr. Welsh is probably known to most of your readers as a young man who has been doing a most useful work in visiting the Indian reservations in person, and making himself familiar with their condition. He stated that the Indians are not decreasing in numbers, and that as we have them among us, we must take care of them. He told how a railroad company had obtained the right of way through the Indian country by telling them that the value of their land would be increased thereby, and how, like the camel in the fable, having once gotten their nose in, they complained because they could not sell the land along their line to white settlers; how, in circulating a treaty by which the Indians were to give up their land, without compensation for improvements, and at less than a sixth of its value, they kept secret from the Indians some of the main conditions; and how finally, the government interpreter, the Rev. Mr. Hinman, had taken the signatures of mere babies to make up the requisite three-fourths vote of the adult male population. He said that before the government would treat the red man fairly, the right sentiment must be created in the people at large; and he asked for justice on the grounds of Christianity and patriotism. Certainly the government would never treat any foreign nation as it has always treated the Indian tribes. The Rev. Arthur Brooks was the last speaker. He dwelt on the disgrace brought on our national honor by the course pursued towards the Indian, and said that each man was responsible for the false public sentiment which upheld such a course. A collection was then taken up, and the congregation was dismissed with the benediction. Everyone who did not agree with the speakers was furnished with excellent food for reflection in the remark made by one of them that, among the Indians white man is a synonym for liar.

The Rev. Dr. E. A. Hoffman, Dean of the General Theological Seminary, held a reception last Thursday evening at his house on Twenty-third street. A large company was assembled, including the Bishop of Springfield, and the Missionary Bishop of North Dakota, and many of the clergy from New York and elsewhere. The reception was given for the purpose of presenting the "Seymour Prize" for the encouragement of extemporaneous preaching to Mr. James B. Nies, of the middle class in the seminary. After a speech by Bishop Seymour, the Rev. Dr. Swope presented the prize, a gold watch, to Mr. Nies, who also spoke in acknowledgment.

Last week the Alumni of Trinity College held a meeting at Delmonico's. After the business meeting there was a supper, at the conclusion of which the Rev. Dr. Smith, the new president, made an address. He said that the only complaint he had to make against the professors was that they were too zealous. He proposes to make one quarter of the studies of the Junior and Senior years elective, but at the same time spoke with much earnestness in defence of a distinctly classical education which has always been found to be the best. The citizens of Hartford, he said, were very loyal to the interests of the college, and made the students most welcome to their homes. Bishop Henry C. Potter followed and said that heretofore the Church had been a stern stepmother to Trinity, and that now it must begin to be a kind mother. The advantages of a Church college are great, and Churchmen should send to Trinity not only their money, but above all, their sons.

Prof. Trowbridge, of the Columbia School of Mines, and others made addresses, after which opportunity was given to the alumni of becoming acquainted with their president, and the rest of the meeting was spent

in conversation and singing college songs. Dr. Smith is visiting several of the cities for the purpose of meeting the alumni, and making known the prospects and needs of the college. Last Saturday evening he was given a reception in Pittsburg by the resident alumni.

New York, February 11th, 1884.

## MR. RUSSELL LOWELL AT LOWNDES SQUARE.

From *The World*.

An unpretending house in a quiet London square, painted that dull red color—an American importation, by the way—with which we are now so familiar in the western districts of the metropolis. It is the residence of a Minister who represents the vast Republic of the West, over which the sun takes four hours to rise, and which stretches from the Atlantic to the Pacific. There is nothing ambassadorial in his surroundings. The arms of the United States are nowhere conspicuously emblazoned, as would be those of some petty German State. Mr. Lowell is not approached through an antechamber filled with secretaries and gilded *attaches*. You are introduced by a man-servant out of livery into a little room on the ground floor at the back of the house, which contains a few well-filled bookshelves, a writing-table strewn with papers and letters, while a few simple engravings here and there cover the walls. Seated in an easy-chair, reading, is a slight spare man, with a profusion of curling hair and a luxuriant beard which is almost white. His manner as he rises to greet you is singularly quiet and unaffected, and though he has made the Yankee dialect of New England immortal, you cannot detect in the tones of his voice the slightest trace of Americanism. He has long passed his sixtieth birthday, having been born in the same year as Queen Victoria, yet it is impossible to regard him as old. He reminds you of nothing so much as the beautiful Indian summer of his native land, differing only from midsummer in the circumstance that the subdued tints of the foliage, and the still dreamy air, tell you instinctively that they are the heralds of coming winter. Taking a well-colored little meerschaum from a rack, he proceeds to smoke, and hands his visitor a box of cigarettes. Leaning back then in his chair, he turns toward you his full, deep, gray eyes, at once thoughtful and penetrating, and seems more inclined to listen than to talk. The conversation drifts from one subject to another, and it is only when some chord which interests him is struck that you catch a momentary glimpse of the varied knowledge, the rich cultivation, the genius and power which have made for him so great a name on both sides of the Atlantic. Those who are familiar with Mr. Lowell's life know that he has not only shed a brilliance over the New World, but also done much to cement the bonds of union between the Old World and the New. As a poet he can hardly be considered inferior to Longfellow, though far less widely known and read; while as a humorist he must take his place in history with great masters of wit and satire like Swift and Thackeray. Mr. Lowell is a University professor, and, as though Diplomacy had but seduced him for a time from his true mistress Literature, he still holds at Harvard the chair of Modern Literature so long adorned by Longfellow, whom, twenty years ago, he succeeded. His modest house in Lowndes Square seems but a resting-place by the way. His home is in the beautiful suburbs of Cambridge, in his native Massachusetts, on the banks of the sluggish Charles. Through all his wanderings in many lands, beautiful Elmwood, the home of his father, the place of his birth, the grave of his children, and the spot where sixty years of his life have been spent among his books, seems always to claim him as its own.

Mr. Lowell comes of a good old English stock. His ancestors emigrated from Bristol in 1639, and settled in New England. Many of the Lowells were foremost men in the annals of their adopted country. His grandfather was a member of the Convention which framed the Constitution of Massachusetts, and excluded slavery from its borders. His father was a distinguished Congregationalist minister, and a year before the poet's birth he purchased Elmwood, a plain structure of wood, whose want of picturesqueness is relieved by the fine timber in which it is embosomed. In the library, which contains a large and choice collection of books, there hangs a portrait by Page of Mr. Lowell in his youth. The dark auburn hair, parted in the middle, falls in thick curls over a white collar thrown back loosely from his neck. There is a dreamy poetry in the deep-set gray eyes, and the expression is one of almost mournful sadness. One may well marvel that the *Biglow Papers* could have been produced by

the grave, melancholy-looking youth, who might have sat as a model for Goethe's Faust. The coat of coarse brown cloth he wears gives a spice of Puritan simplicity to the portrait. In an upper room, which was the poet's study in his father's lifetime, there hangs touchingly on a picture-frame some pairs of baby's shoes; and from the window may be seen the pretty wooded slopes of Mount Auburn Cemetery, the last resting-place of the little feet; all his children, but one daughter, having died in infancy. It was this which gave the tinge of sadness to much of his early poetry:

"As a twig trembles when a bird  
Lights on to sing, then leaves unbent,  
So is my memory thrilled and stirred  
I only know she came and went."

The death of his children was followed, after nine years of domestic happiness, by the loss of his wife, referred to in those touching lines of Longfellow:

"Twas at thy door, O friend! and not at mine,  
The angel with the amaranthine wreath,  
Pausing, descended, and with voice divine  
Whispered a word that had a sound like Death."

Then fell upon the house a sudden gloom.  
A shadow on those features fair and thin,  
And softly from that hushed and darkened room  
Two angels issued where but one went in."

Mr. Lowell has shown himself to be a writer of graceful, powerful, and versatile prose, which alone would have made the reputation of a lesser man. His lectures on the great poets of the world are models of criticism, and display at once the brilliant powers of his vigorous mind, and the stores of varied knowledge acquired in years of thoughtful patient study, and extended travel in the lands of the Old World. His more serious poems are full of graceful imagery, of noble thoughts clothed in noble words, while some of them possess the impassioned fire of true poetic genius. They want, perhaps, that something which Longfellow's Muse possesses; or possibly it is that the older poet had gained the popular ear before the younger one became known, and his melodies fell on somewhat unheeding ears, so long accustomed to the familiar strains of the old Master. But it is on his marvellously humorous prose and still more marvellous poetry that Lowell's fame will rest, and he can well afford not to be placed by posterity in the first rank of the poets of sentiment. A distinguished modern writer has said that if you want to see the England of the seventeenth century, you must go to New England; and Mr. Lowell has told us that if we want to listen to the English which was spoken in the days of the Stuarts, we must go still to New England, where it lingers yet in such places as the remote districts of Massachusetts. Railroads are fast destroying their Old World character, and the Yankee speech is being grubbed up by the school mar'ns as diligently as this in the Canada; but in the *Biglow Papers* it is enshrined for ever like the fly in amber, and peers and country baronets whose titles were purchased from needy James I. can read therein in what fashion their fathers spake. The first, and by far the best series of these remarkable papers were written at the time of the Mexican war. They are designed to expose the iniquity of a conflict undertaken in the interest of slave-holding States, as a means of extending the area of slavery. No satirical pieces of modern days approach them except, perhaps, the "Letters of Major Downing," "Sam Slick," or some of Hood's inimitable verses. Hosea Bigelow, the Rev. Homer Wilbur, and Bird-fredum Sinam are characters which may take their place, as portraits from life, with Squire Western or Dr. Primrose. These papers are a mixture of poetry and prose, written in the broadest Yankee dialect of New England, interspersed with imaginary notices of the press, designed to satirise the ludicrous ignorance and absurdity of prevailing American newspaper criticism. Many of the words and expressions in the *Biglow Papers* have become a part of the English language as it is spoken in America to-day. At the time they were in everybody's mouth, and became cant phrases, like the "What, never?" of *Pinafore*, or the "Why, cert'nly!" of *The Colonel*.

"John P.  
Robinson he

Sez he wun't vote for Gubener B."  
crossed the Atlantic, and became, with local variations, a catch-song in the streets of English towns. Whoever reads these wonderful sketches, so full of humor and wit, and keen political satire from which men shrank as from a scalpel, and is able to understand something of the point of the allusions, experiences a sensation he will never forget. Here is a description of a Yankee orator, inimitable in its truth to nature, and which, *mutatis mutandis*, might be applied to some parliamentary orators we wot of, Irish and otherwise:

"Subjick staited: expanded: delayed: extended. Pump lively. Subjick staited ag'in, so's to avide all mistaiks. Ginle remarks: continoed: kerried on: pushed furdur: kind o'gin out. Subjick re-staited: dielocted: staired up permiscuous. Pump ag'in. Gits back to where he sot out. Can't seem to stay thair. Kitchies into Mr. Seaward's hair. Breaks loose ag'in, an' staitis his subjick: stretches it: turns it: folds it: unfolds it: folds it ag'in so's t'no one can't find it. Argoes with an imedginary bean that ain't aloud to say nothin' in replyes. Gives him a real good dressin' an' is setysfide he's rite. Gits into Johnson's hair. No use tryin' to git into his head. Gives it up. Hez to stait his subjick ag'in: does it back'ards, side-ways, eendways, criss-cross, bevellin', no ways. Gits finely red on it. Conclods. Conclods more. Reads some xtrax. Sees his subjick a nosin' round arter him ag'in. Tries to avide it. Wun't do. Mis-states it.

Can't conjectur' no other plawsable way of stayin' on it. Tries pump. No fx. Finely conclods to conclod. Yeels the flore."

Underlying this satire, of the broadest and most farcical kind, runs a current of that strong religious feeling which everywhere distinguishes Mr. Lowell's writings. At every turn we catch glimpses of that old Puritan faith, with its simple fervid zeal, which the Pilgrim Fathers planted on New England shores.

Mr. Lowell's life has been an uneventful one, the milestones on the road being, for the most part, the dates of the many volumes which owe their birth to him. His long residence of sixty years at Elmwood was, till ten years ago, unbroken save by a year or two's European travel. His distinguished services to the Northern cause at the time of the Civil War, as an able opponent of slavery, were recognized in 1874 by the offer of the Russian Ministry. This was declined, and in the same year the degree of Doctor of Laws was conferred upon him by the sister University on the Campus honor perhaps more appreciated than expatriation to the Court of the Czar. In 1877 he accepted the mission to Spain, and two years later, on the withdrawal of Mr. Welsh, he was transferred to London. Seldom has an American Minister been received in this country with more cordiality, or become more generally popular, than Mr. Lowell. The University of St. Andrews has just bestowed the highest distinction in her gift upon the successor of Longfellow at Harvard. Few men could do greater honor than Mr. Russell Lowell to the position of Lord Rector of that ancient scholastic foundation. His election will be regarded, in the land of his birth, not only as a high compliment to one of America's most distinguished men of letters, but as a graceful act of international courtesy on the part of that old land which he is proud to own as the fatherland of his race. Among certain classes of the American people, especially the Irish-American, Mr. Lowell has incurred some amount of ill-will. He is supposed not to flap the wings of the American eagle with sufficient vigor in the face of the British lion. But at a time of exceptional difficulty, his tact and good judgment, and the broad and catholic view he takes of the true interests of the English-speaking race on both sides of the Atlantic, have drawn the bonds of friendship between the two peoples closer, where in hands less skillful they would have been strained, or perhaps have snapped.

#### THE STAKED PLAINS AND THE CITY OF THE PASS.

BY FRANCIS A. CONANT.

A journey through the Staked Plains affords a novel and interesting experience. For miles and miles not a village is to be seen. The stations often consist only of the section houses, occasionally a few dwellings are grouped around them. North and south extend the vast prairies, where cactus, mesquite grass and stately Spanish dagger flourish. Seen from a distance these trees appear so much like stakes that one theory is that they suggested the name. The more generally received explanation is that stakes were driven to mark routes for the early travellers through this region. They would be convenient at the present day as there are no landmarks for hundreds of miles.

Travellers in this country have perished from thirst, when they could have found water almost anywhere by digging a few feet beneath the surface. It has been supposed that these plains would always be left to solitude and desolation, but recent experiments indicate that they will in time be one of the great wheat-growing territories. The wonderful resources of this region are quite undeveloped, and its products nearly all go to waste. At intervals flocks of sheep appear with attendant shepherds, sometimes a small tent indicates his abode, but usually no shelter is visible. The question arises what can be the pleasures and amusements of this pastoral people? Possibly a poet may arise some day among them, and tell us of the existence that seems so awful in its solitude.

Upon approaching the Pecos River, herds of cattle are seen grazing upon the ranches that border this unfailing stream; soon after night falls shutting out the view of lovely mountains that lie between the river and El Paso, the City of the Pass situated in an amphitheatre between the mountains and the river.

This place has quite an interesting history. The old town, Paso Del Norte, on the Mexican side, is of great antiquity, as we compute age. A mission was established there in 1620—*Our Lady of Gaudalupe*. Two hundred years ago an adobe church was erected, which has been used continually since. At one time the population reached the number of 15,000, but it is now reduced to 8,000. The dwellings are low adobe houses, many of them have beautiful gardens attached, protected by low adobe walls. The characteristic mementoes to be purchased here are antique pottery and filagree jewels, of which the Mexicans are famous manufacturers. The only international street railroad in the world connects the two countries, crossing the Rio Grande bridge.

The east side of the river was not settled till 1827, when Don I. M. Ponce De Leon received the grant of a hundred acres of land. This was used as a ranche till the Mexican War, when a Missouri regiment was quartered there.

When the overland mail service to California was established, El Paso became a kind of half-way station; the overland house is still standing.

At the beginning of the Civil War, Sibley's Brigade was sent to El Paso, and into southern New Mexico. They were defeated at Valverde by Colorado troops, and then they retreated south. Three regiments, known as the California Column, were stationed at El Paso to prevent Sibley's return, and they remained till the close of the war.

Several of the soldiers and camp followers stayed here after the war, waiting for the railroad, till the panic of 1873, when all expectations of such enterprise ceased, and the Americans nearly all left.

With the advent of a railroad in 1880 a new era began. Since that time the place has acquired a population of 4,500, and it now has reasonable expectations of becoming the Denver of the Southwest.

The first Church service was in October, 1870. The clergyman continued services and taught a school for two years, till the public schools interfered with the latter work. Then he was appointed district surveyor of the country between the Pecos and Rio Grande Rivers. With these duties he still continued the Church work till all the Americans deserted the town, and he was left alone with Mexicans. Then he went north and stayed until 1881, when he returned and found Presbyterian, Baptist and Methodist preachers, but no houses of worship, so they purchased a tent, and each in turn conducted services. Soon afterwards St. Clement's church was erected and a rectory attached, all at a cost of two hundred dollars to the General Church. It is no secret that the clergyman was the chief contributor to this enterprise. He receives a small missionary stipend, but no salary from the people. The congregation is a fluctuating one, as this is a place where many immigrants pause to decide the direction in which they will go. Like all frontier places there is a large proportion of restless, changeable people who reach one point only to conclude that they want to be somewhere else, but the number of permanent settlers is increasing with wonderful rapidity. Here two hundred miles from any other church, St. Clement's stands a frontier home for all Church people.

#### SELFISHNESS.

BY ANNIE L. KING.

It has been said, that the word "selfish," appeared in the English language, about the year 1550, and that it has no precise synonym in the ancient languages. Perhaps the first precise verbal recognition of the sin marked one step toward overcoming it.

If we follow the great poet, Dante, through the "Inferno," as he visits the abodes of those who have committed the seven cardinal sins, we find that the slothful, the avaricious and the prodigal, the glutton, the envious and the proud have all erred through self-love. Through all the realm of eternal pain, down to the frozen lake formed of the tears caused by human sin and misery, which have flowed back to the place of their origin—hell, we find in Lucifer, enchained forever, the "supreme asserter of self." Dante tells us plainly that it is the emphasis on self which makes the Inferno, just as it is the progressive emptying of self, which makes the purgatory, and the more and more assimilating to the Divine—the Paradise.

The Bible pronounces in simplest words the doom of Judas—he went to "his own place." How terrible their import, when it is remembered, that the tendencies of the soul in its mortal life, create its eternal abode. As the sea-mollusk selects from the water, atom by atom, the lime which is gradually converted into the shell, within which it always remains enclosed, so the human soul, in its daily reiterated choice of good or evil, builds the mansion within which it must remain to all eternity. For God has given to man the precious gift of freedom, the power to make his life what he will, and the Eternal does not take back His gifts. Man will not be forced to enjoy a happiness for which he has chosen to render himself incapable. In our life here, begins our Paradise or our Inferno.

Dante found as he descended into hell, that as the sins became deeper, the sinners were more isolated, until Lucifer is reached, who is alone forever. This is one of the most striking thoughts in connection with the sin of selfishness, that he who would exclude others, comes by and by to be excluded himself.

We all fall into the sin of selfishness, the test is whether we do so temporarily or whether we dwell in it. It lies with us to choose a life, warm with human sympathy, wide with charity and brotherly love; forgiving as we pray to be forgiven; a life which shall prefer the higher thought to the lower, and which shall love to dwell upon those things which are pure and lovely "and of good report," a life whose atmosphere is that of Paradise. There is a higher law than the Golden Rule. It was not for Jewish thought; it remains to be realized in the Christian life; the sacrifice of our rights, even of ourselves; the blessedness of spending and being spent for others.

The beauty of such a life is potent the world over, it is "the evangel of sweetness and light," which Mr. Matthew Arnold comes to preach to us, it is far more than that, for it is "the service of perfect freedom."

We may choose the other life, that of absorption in ourselves and our petty interests. To the exclusion of wider thoughts, we may reject the "larger liberty," and forget that "the communion of saints" hereafter, implies fellowship here; a common Master, a common cause; that loving, we are always loved; and that the most glorious privilege life offers, is the opportunity to struggle for the triumph of the Truth.

Between these two lives God lets us choose, and in doing so, we have only to remember, that this little life, which is "but a vapor," shall by and by be seen "against the white radiance of eternity."

#### THE LATE DR. FONTAINE.

We gave two weeks ago a notice of the death of the Rev. Edward Fontaine, LL. D., at his residence, near Jackson, Mississippi. An esteemed clerical correspondent sends us the following:

The deceased was a native of Virginia, and a descendant from one of the leading Southern families. His education was received at the U. S. Military Academy at West Point, where he early showed that taste for scientific pursuits which distinguished him in after life.

In early manhood he emigrated to the Republic of Texas, then the Mecca of adventuring spirits. His qualities were at once recognized by the President, Mirabeau Lamar, who appointed him his Private Secretary and confided to his discretion very many details of his administration. In this capacity he organized the admirable system of public schools and provided for their endowment by the sale of public lands, which has placed the State, since its admission into the American Union, foremost in the matter of her education. That system still exists, surviving the vicissitudes of two revolutionary wars, the proud monument of its far-seeing founder.

A brief interview with the late Bishop Otey, of Tennessee, brought about by a seeming accident, led the young soldier and statesman into the Church, which he entered with so ardent enthusiasm as not to rest short of the Priesthood.

Although he continued to devote a large share of his time to both practical and speculative science, his after life was that of the patient and self-sacrificing minister of the Cross of Christ. His fields of labor were, by preference, along the frontier, and he delighted to sit by the log fire of the backwoodsman and discourse in monologues which none presumed to interrupt, now of the proofs of a Divine wisdom in the works of nature, now of the corroboration of Scripture history in the migrations of primitive races, and now of the sublime truths of Redemption.

On scientific subjects Dr. Fontaine was no mere theorizer but his mind was eminently practical. It was he who first devised and promulgated the plan of deepening the mouths of the Mississippi River, by which the decaying commerce of New Orleans has been restored. A volume on practical hydraulics, with special application to the drainage of the city of Washington, was thought to be of so much value by the Congress of the United States, that its publication in a quarto volume was ordered by that body. Another little work of his, "How the earth was peopled," has received commendation from eminent ethnologists in Europe.

With all his claims upon popular respect and indeed popular gratitude, it must be confessed that Dr. Fontaine's later years were clouded and his usefulness impaired by a want of popular appreciation. Guileless himself, the pleasant *personage* of compliment had for his ear all the substantialness of reality, and led him to respect and depend upon the co-operation in deeds of those whose words had commended his projected enterprises. Often was he guilty of that unpardonable crime against modern civilization, the bringing forward in social circles, of subjects upon which his own mind was profoundly interested, but which were deeper than the ordinary range of intellect cares to follow. Often did he offend by withdrawing conversation from fashion and scandal to the great principles of nature which underlie the common phenomena immediately around.

With a class of younger men to whom words are things, the fact that Professor Fontaine adhered to the scientific terminology, new in his college days, at once stamped him as a foggy and "back number," too ignorant themselves to know that his true knowledge of nature and its changeless laws was more than a stock in trade for a whole academy of such as they.

Farewell, dear friend and brother! Thine be the praise, infinitely above all earthly honor, that thy labors for the world was made better and the Kingdom of the Lord Jesus Christ set forward in its progress towards universal dominion.

**THE TRUE CATHOLICS**—No surer sign of a careless, unintelligent Churchman, or of one so lately come amongst us as not yet to have fallen into the way of speaking which prevails among well-instructed Church people, can be found, than the habit of calling Romanists "Catholics," and the Papal body "the Catholic Church." To do this owns oneself in schism. If the Romanists are the Catholics, then we are not, and yet by the Catholic Church is meant the Church of Christ and the Apostles. Let us not show our ignorance or carelessness, or assign Catholics *par excellence* to the Romanists, even if we do not care to assume the designation to ourselves in our conversation.—*Pacific Churchman*.

#### HOW LONG, O LORD, HOW LONG?

BY FRED C. COWPER.

How long shall grievous wolves devour thy fold  
And scatter all thy chosen sheep abroad,  
To die in desert waste and dreary wild,  
Or perish by the thirsty foeman's sword?

How long, O Lord, how long?

How long shall Satan, subtle tempter, creep  
Into the sacred place, with artful guile,  
To stir up strife and schism among the sheep,  
Thy temple's holy beauty to defile?

How long, O Lord, how long?

How long shall stubborn will conspire to rear,  
The sheep from Christian unity and love?  
How long shall rival folds create despair  
Of victory over sin for God above?

How long, O Lord, how long?

How long shall Christ's ambassadors receive  
The dagger-thrust of scorn, be put to shame  
By teachers who the silly sheep deceive,  
And magnify themselves in Jesus' name?

How long, O Lord, how long?

How long before the Christ shall come again  
To gather all the sheep that blindly roam,  
That they may leave for aye the pathless main  
And find God's love in unity and home?

How long, O Lord, how long?

Amid the dire confusion and dismay  
The voice of waking faith goes thro' the world,  
And to the fainting flock it seems to say  
"Not long before Christ's banner is unfurled,

Not long, poor souls, not long!"

"Not long before the conquering Christ appears  
To save His Church from every bitter foe,  
Not long ere he shall wipe away the tears  
From off all eyes, and give them joy for woe,  
Not long, dear Church, not long!"

#### THE HOUSEHOLD.

A DELICIOUS hard sauce for puddings is made by shaving some maple sugar just as thin as possible, and mixing it with butter in the proportion of two tablespoonfuls of sugar to one of butter. Serve with hot puddings by putting a spoonful on the top of the saucerful of pudding.

A VERY pretty and most easily made laprobe, for the small child's sleigh, is made of a square of honey-comb flannel. Make a border around this with split or single zephyr, about one finger deep, crochet a handsome scallop on the edge. The entire border to be crocheted of course.

The objection is sometimes made that made-over stockings hurt the tender feet of children, but if they are made as they should be there is no danger of this. The edges should be darned together smoothly and not be sewed in a seam. To see just how to do this observe how the stockings are joined at the back.

A GOOD dish for supper is made by chopping cold roast meat of any kind, and seasoning it with pepper and salt. Then put a layer of cold mashed potato in the bottom of a pudding-dish; then a layer of the chopped meat, with little lumps of butter over it; cover with another layer of potato, sprinkle pepper and salt, and put lumps of butter over this. Bake for half an hour in a hot oven. The top should be brown, and have a nice crust over it.

FOR a lady's own room, a door-pocket, to be used as a receptacle for fancy work, is very convenient. A yard of strong green pongee may be folded up at the bottom, to the depth of a quarter of a yard, to form the pocket. Rows of stitching divide the pocket into three compartments. The plain space above is decorated with embroidery. The top is hemmed, and a brass rod runs through, resting upon brass rings, one at each end, which are fastened into the door.

A DELICIOUS pudding made of grated apples is especially enjoyed if the apples are tart and of good flavor. Grate the apples after peeling them, weigh them after grating, and put with them an equal quantity of white sugar. To about ten ounces of apples and sugar allow four well-beaten eggs, the rind of one lemon, and the juice of two. Line a shallow pudding dish with rich paste, put in the apples, etc., and bake for half an hour in a hot oven. A sauce of cream adds a touch of unequalled goodness, but it is very nice without.

A NEW and attractive way to make a table-spread is to have a border on two sides only. Suppose the spread to be of crimson felt, the border should be of blocks of plush or velvet or of velveteen or even of satin. Each block should have a different design embroidered or painted upon it; the corner which has no border may be ornamented with embroidery. The entire spread should have a large, handsome cord or a flat braid around it at the edge. Here is afforded opportunity for the display of much ingenuity. If you choose, every other one of the blocks may be of crazy or mosaic patchwork, and the others of plain material.

The design mentioned here as handsome for a table-spread is also eminently suitable for a screen, and by the addition of a large spray of flowers, a branch of pussy willows, or even of golden-rod, on the large piece, it is made a very beautiful article. This design is also used to good advantage in covering a sofa-pillow.

**GREEN-HOUSE AND WINDOW GARDEN.**—Bulbs potted last fall may be brought, a few pots at a time, to the window or green house, and given water, gradually at first, and more as the leaves increase. When the flowers fade, cut them away, but keep the leaves in a growing state until they also begin to fade. Then cut away these and take the pots to the cellar. In spring plant the bulbs in the open ground, where they will flower, but not so finely as at first. Water plants in pots as they seem to need it. It is better to allow them to suffer a little and show that they require water than to water all alike daily. If this be done the soil in the pot will be in the condition of mud, and the plants grow sickly and die. Dust is a great enemy to house plants. Convince a screen of light fabric to cover them when the room is swept. Plants with thick, smooth leaves should have them washed weekly, using a sponge or soft cloth. Others may be showered, first setting the pots in a bath tub or sink. Insects in the green-house are for the most part kept under by a weekly fumigation with tobacco smoke. House plants may be treated with tobacco water, to be followed after an hour by a showering of pure water. Remove scale insects and mealy bugs by hand; it is the best remedy. When chrysanthemums cease blooming, cut the stems away and remove the pots to the cellar. A green-house is, of course, provided with means of ventilation, which should be employed judiciously, according to the outside temperature. House plants often suffer for want of fresh air. Letting down the windows at the top in the middle of the day will greatly benefit the plants.—*American Agriculturist*.

**THE BISHOP'S VISIT.**

*From Wide Awake.*

Tell you about it? Of course I will!  
I thought 'twould be dreadful to have him come.  
For mamma said I must be quiet and still,  
And she put away my whistle and drum

And made me unharass the parlor chairs,  
And packed my cannon and all the rest  
Of my noisiest playthings off up-stairs,  
On account of this very distinguished guest.

Then every room was turned upside down,  
And all the carpets hung out to blow;  
For when the Bishop is coming to town,  
The house must be in order, you know.

So out in the kitchen I made my hair,  
And started a game of hide-and-seek;  
But Bridget refused to have me there,  
For the Bishop was coming—to stay a week!

And she must make cookies and cake and pies,  
And fill every closet and platter and pan,  
Till I thought this Bishop, so great and wise,  
Must be an awfully hungry man.

Well! at last he came; and I do declare,  
Dear grandpapa, he looked just like you,  
With his gentle voice, and his silvery hair,  
And eyes with a smile as shining through.

And whenever he read or talked or prayed,  
I understood every single word;  
And I wasn't the least bit afraid,  
Though I never once spoke or stirred.

Till, all of a sudden, he laughed right out,  
To see me sit quietly listening so;  
And began to tell us stories about  
Some queer little fellows in Mexico.

And all about Egypt and Spain—and then  
He wasn't disturbed by a little noise,  
But said that the greatest and best of men  
Once were rollicking, healthy boys.

And he thinks it is no matter at all  
If a little boy runs and jumps and climbs;  
And mamma should be willing to let me crawl  
Through the banister-rails, in the hall, sometimes.

And Bridget, sir, made a great mistake,  
In stirring up such a bother, you see,  
For the Bishop—he didn't care for cake,  
And really liked to play games with me.

But though he's so honored in word and act  
(I suppose, for this is a secret now)  
He couldn't spell Boston! That's a fact!  
But whispered to me to tell him how.

**STORIES ABOUT THE WONDERFUL KINGDOM.**

*AND SOME OF ITS SOLDIERS AND SERVANTS*

BY C. A. JONES.

**CHAPTER XXVIII.—AN ENGLISH MISSIONARY BISHOP.**

I told you that St. Augustine and his companions were sent to England as Missionaries, that is they were sent to teach the Saxon people to believe in Jesus. Now about a hundred years after St. Augustine came to our country, Englishmen in their turn went as missionaries to other countries, where people did not know the true God. There was one Englishman, named Willibrord, who went to Friesland, in Germany, and converted a great many of those heathen people to the true faith. Very near the city of Exeter, in the year 680, a little boy had been born, named Winifred, who very early gave himself up to God, and determined to serve Him in His Church, as one of His priests. When he grew up he was ordained and took the name of Boniface, and then God put the wish in his heart to go and join Bishop Willibrord in Friesland as a missionary.

He had a great many troubles before he got there safely; but at last he reached Friesland, and Bishop Willibrord, seeing how good he was, tried to make him a bishop; but Boniface did not think himself worthy of so great an honor, and he left Friesland and went into other parts of Germany, and there made a great many converts.

The Bishop of Rome heard of his wonderful labors amongst the fierce heathen people of the mighty German forests, and he sent for him to Rome and consecrated him a missionary bishop, giving him power to go wherever he liked, and preach the gospel of Christ.

There was an old oak at a place called Fritzlar, which was sacred to the heathen god, Thor, the thunderer. It was supposed that no one could fell this tree, because it belonged to this false god Thor. St. Boniface determined to show the people that he whom they worshipped had no power; he took an axe in his hand, and with his priests he went out to the oak to cut it down; the heathen stood near to watch what would happen.

There was a sound as of rushing wind as the bishop struck those heavy blows upon the huge tree, a cracking, a tottering, and then the mighty oak split into four great pieces, and the sunlight streamed down upon the head of St. Boniface, as though it smiled upon his triumph. Out of the wood of the old tree St. Boniface built a chapel:

I cannot tell you all the other great things this apostle of Germany, as he is called, did for the love of Jesus, and how he sent for monks and nuns from England to help him in his great work.

He was getting an old man now, and the great wish of his heart was that, if God so willed, he might die a martyr's death; and God was pleased to grant that so it might be.

It was Whitsun Eve, and St. Boniface and his companions were encamped on the banks of a river not far from a place called Doekum, in Friesland. Suddenly a noise was heard, the tramp of many feet, and the clash of arms, and the swords and lances of the advancing soldiers glittered from afar in the bright sunshine. The Christians were preparing to defend themselves when St. Boniface begged them not to draw their

swords, but wait patiently and win the martyr's crown.

They did as he bade them, the enemy came upon them, and killed them, and they died like brave soldiers, asking God to have mercy on their souls. When the murderers drew near St. Boniface, he took a volume of the Holy Gospels from his breast, and laid his head upon it, and so really resting upon the Words of Jesus, the blow came to him, which won for him the martyr's crown, for which he had so longed.

**CHAPTER XXVIII.—AN ENGLISH QUEEN.**

In those days of the Anglo-Saxon Church, as it is called, we hear of kings and queens who gave up all their riches and grandeur, and served God as monks and nuns, and became poor and humble for Jesus' sake.

There was a princess, named Etheldreda, the daughter of a king of the East Angles, she was born at Exning, a little village in Suffolk, and she was baptized by St. Paulinus, who was Bishop of York.

She wanted to give up all thoughts of earthly love, and when her parents insisted upon her marrying a prince, named Tonbert, she lived the same holy life of self-denial as she had lived before.

Tonbert died, and St. Etheldreda went and lived in solitude in the Isle of Ely, thinking only of the things that belonged to heaven. After a time her brother insisted upon her marrying the King of Northumberland, whose name was Egfrid. Etheldreda was very unhappy, for Egfrid was a very different man to Tonbert; he would not let her live as she wished to live, and at last he allowed her to go into a convent, but afterwards he changed his mind and she heard he was going to carry her back by force.

She ran away from the convent, which was at Coldingham, in Northumberland, and went into Lincolnshire, and an old legend says that tired out with her long journey she sat down and fell asleep by the roadside, with her pilgrim's staff at her head, and when she awoke she found it had grown into a shady tree. This is only a legend, dear children, a doubtful story, but it teaches us that God always shelters and protects those who trust in Him.

After a long time she arrived in the Isle of Ely, and there she spent the rest of her life in prayer and in doing good. She built a beautiful Abbey, and she gathered round her many a holy maiden who wanted to serve God in the quiet peaceful life of a nun.

Her death was a very painful one; she had a swelling of the throat, which caused her to suffer very much, but she never complained or murmured, she said it was a just punishment for the pride she used to take in wearing necklaces.

The AGE OF INVENTIONS.—The number of inventions that have been made during the past fifty years is perhaps unprecedented in the history of the world. Of course inventions of benefit to the human race have been made in all ages since man was created; but looking back for half a hundred years, how many more are crowded into the past fifty than into any other fifty since recorded history! The perfection of the locomotive, and the now-world-traversing steamship, the telegraph, the telephone, the audiophone, the sewing machine, the elevator for hotels and other many storied buildings, the cotton gin and the spinning jenny, the reaper and mower, the steam thresher, the steam fire engine, the improved process for making steel, the application of chloroform and ether to destroy sensibility in painful surgery cases, and so on through a long catalogue.

Nor are we yet done in the field of invention and discovery. The application of coal gas and petroleum to heating and cooking operations is only trembling on the verge of successful experiment, the introduction of the steam from a great central reservoir to general use for heating and cooking is foreshadowed as among the coming events, the artificial production of butter has already created consternation among dairymen, the navigation of the air by some device akin to our present balloon would also seem to be prefigured, and the propulsion of machinery by electricity is even now clearly indicated by the march of experiment. There are some problems we have hitherto deemed impossible, but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the photograph or the telephone? We talk by cable with an ocean rolling between, we speak in our own voices to friends 100 miles or more from where we articulate before the microphone.

Under the blazing sun of July we produce ice by chemical means, rivaling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres and becomes an integral portion of his body. We make a mile of white printing paper, and send it on a spool that a perfecting printing press unwinds, and prints, and cuts, and delivers to you folded and counted, many thousands per hour. Of a verity

this is the age of invention, nor has the world reached a stopping place.

**THE WREN'S REQUIEM.—**It was on a morning early in spring, a few years ago, that we heard an unusual twittering outside our bedroom window, above which is a deep thatch. On looking up, we saw two curious festoons hanging from it, apparently in motion. It was, in fact, two half circles, composed of little wrens, clinging to each other by foot and wing, to the number of twenty or thirty. They clung together thus for the space of about two minutes. They twittered mournfully all the while, so different from their usual joyous song; when suddenly as if by one consent, they in a moment broke loose and flew away. On descending shortly afterwards, we found a dead wren lying just under the window over which these festoons of wrens had been hanging a few minutes before. It looked as if these affectionate little creatures had been singing a dirge over their dead friend below; at least we could think of no other cause for the unusual appearance. From that time the wrens deserted that spot for more than two years. On speaking of this to one who had made natural history his study, he told me that it was called "The Wren's Requiem," and was an established fact though very rarely seen.

A LARGE TURTLE.—Captain Augustus G. Hall and the crew of the schooner Annie L. Hall vouch for the following: On March 30, while on the Grand Bank, in latitude 40 degrees 10 seconds, longitude 33 degrees, they discovered an immense live trunk turtle, which was at first thought to be a vessel bottom up. The schooner passed within twenty-five feet of the monster, and those on board had ample opportunity to estimate its dimensions by a comparison with the length of the schooner. The turtle was at least 40 feet long, 30 feet wide, and 30 feet from the apex of the back to the bottom of the under shell. The flippers were 20 feet long. It was not deemed advisable to attempt its capture.

YOUNG CIGARETTE SMOKERS.—The New Jersey Assembly and Senate have passed a bill to prevent the sale of cigarettes to minors under sixteen years of age. The bill was the result of a singular instance of the evil effects of cigarette smoking developed in Jersey City. The son of a well-known New Jersey politician, who was desirous of entering the Annapolis Naval Academy, had passed his examination, but was rejected on the ground of physical disability. It was found that the glands of his throat had been destroyed and his tonsils eaten away on account of excessive cigarette smoking. The present bill makes it an offense punishable by fine or imprisonment to sell cigarettes to minors.

Emigrants and travellers will find in Ayer's Sarsaparilla an effective cure for the eruptions, boils, pimples, eczema, etc., that break out on the skin—the effects of disorder in the blood caused by sea-sickness and life on board ship. It is the best medicine for everyone in the spring.

Hood's Sarsaparilla gives an appetite and imparts new life and energy to all the functions of the body. Try a bottle and realize it.

2800 Lbs. Weight  
OF TWO OMO IMPROVED CHESTER HOGS. Send for description of this famous breed. Also Fowls. L. B. SILVER, CLEVELAND, O.

**ALL-NIGHT INHALATION!**  
A Positive Revolution in the Treatment of Diseases of the Respiratory Organs.  
**THE PILLOW-INHALER!**

**A Safeguard.**

The fatal rapidity with which slight Colds and Coughs frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of AYER'S CHERRY PECTORAL.

Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—  
"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."

The same opinion is expressed by the well-known Dr. L. J. Addison, of Chicago, Ill., who says:—  
"I have never found, in thirty-five years of continuous study and practice of medicine, any preparation of so great value as AYER'S CHERRY PECTORAL, for treatment of diseases of the throat and lungs. It not only breaks up colds and cures severe coughs, but is more effective than anything else in relieving even the most serious bronchial and pulmonary affections."

It is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

**AYER'S Cherry Pectoral**

Is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

There is not a household in which this invaluable remedy has once been introduced where its use has ever been abandoned, and there is not a person who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

AYER'S CHERRY PECTORAL has, in numberless instances, cured obstinate cases of chronic Bronchitis, Laryngitis, and even acute Pneumonia, and has saved many patients in the earlier stages of Pulmonary Consumption. It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every house where there are children, as there is nothing so good as AYER'S CHERRY PECTORAL for treatment of Croup and Whooping Cough.

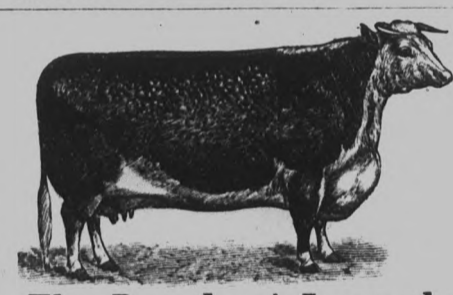
These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

**Ayer's Cherry Pectoral**  
PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all druggists.

It applies Medicated Air to the mucous lining of the Nose, Throat and Lungs ALL-NIGHT—eight hours out of the twenty-four—while sleeping as usual. It is a mechanical Pillow, containing reservoirs for volatile medicine and valves to control its action. No pipes or tubes. The medicine and balsam used in these reservoirs are the most healing and curative known to medical science. Perfectly safe, comfortable and pleasant.

**Sufferers from CATARRH BRONCHITIS, ASTHMA, and WELL-ADVANCED CONSUMPTION, can be CURED BY THE PILLOW-INHALER.**

HANNAH J. BAILEY, Withrop, Me., says: "Having been cured of Catarrh by the Pillow Inhaler, I heartily recommend it."  
MISS MARGUERITE MARSH, 231 North Twelfth St., Philadelphia, says: "I have used the Pillow Inhaler, and can speak positively of its merits as a cure for Catarrh."  
MISS M. J. CHADWICK, Mallico Hill, N. J., says: "I had Catarrh for fifteen years, and was going into Consumption. The Pillow Inhaler has wrought such a cure for me that I feel I cannot do too much to spread the knowledge of it to others."  
REV. A. N. DAVENANT, Smith Landing, N. Y., says: "I sincerely recommend the Pillow Inhaler. It is my friend who has Lung, Throat or Catarrh trouble."  
Explanatory Circular and Book of Testimonials sent free. Address, **THE PILLOW-INHALER CO.**, 1520 Chestnut St., Philadelphia, Pa.



**The Breeders' Journal.**

Leading Live-Stock Journal of America. 64-PAGE MONTHLY. SIZE AND FORM OF Harper's Monthly.

THE BREEDERS' JOURNAL has done more to stimulate inquiries as to best breeds, and best methods, Than All Other Journals Combined.

SEND FOR SAMPLE COPIES, 21  
**BREEDERS' JOURNAL,**  
B RECHER, ILL.

\$60. 5-TON  
Iron Levers, Steel Bearings, Brass TARE BEAM.  
JONES, SEE PAWS TREE PRESSES.  
Sold on trial. Write for 5 years. All sizes as low.  
For free book, address  
**JONES OF BINGHAMTON,**  
BINGHAMTON, N. Y.

**NEW TACOMA,**

Washington Territory, Western Terminus on Puget Sound of the great Trans-continental Northern Pacific Railroad, and the future  
**Metropolis of the Pacific Northwest.**

Property will double its value here in the near future. Investments judiciously made for non-residents. Money loaned at 1 per cent. and 1 1/2 per cent. per month on good real estate security. See 2888, of code of Washington, says: "Any rate of interest agreed upon by parties to a contract specifying the same in writing, shall be valid and legal." Correspondence solicited. Enclose stamp for reply. Information cheerfully given by ALLEN C. MASON, Real Estate Broker, New Tacoma, Washington Territory. Box 209.  
**AGENTS Make Money who sell Chase's Family Physicians. Specimen Pages free. Price \$2.00. Chase Publishing Co., Toledo O.**

**SUMMIT LAWN Poultry Yards.**



We have correspondents and customers in 40 States  
Territories & Foreign  
1884. 1884.

- White Leghorns, Brown Leghorns, Light Brahmas, Dark Brahmas, Plymouth Rocks, Black Cochins, White Cochins, Buff Cochins, Partridge Cochins, S. S. Hamburgs, Houdans, W. C. B. Polish, W. C. W. Polish, S. B. Polish, G. B. Polish, W. F. B. Spanish, Langshans, Buckeyes, Wyandottes, An. Dominique, R. C. W. Bantam, B. B. C. B. Bantam, G. S. Bantams, S. S. Bantams, Japanese Bantams, Pekin Ducks, Bronze Turkeys, Old English Game, Improved Poultry Catalogue for 1884 which will be issued in February. It contains diagrams of our poultry yards, showing 50 breeding pens, also lists of poultry houses, hatching incubators, house for rearing young chicks and how to feed to secure the greatest number of eggs for the least money. It tells the beginner how to commence and how to be successful, and why many chicks hatched in incubators die when from 5 to 15 days old. It treats of incubators that will hatch from 75 to 90 per cent of all hatchable eggs, and how to raise chickens from 12 to 16 years old and run them successfully. Every purchaser of one or more sets of eggs, will be awarded a premium.

Send for Premium List.

**R. B. MITCHELL & CO.,**  
24 McCormick Block,  
CHICAGO, ILL.

**SAMARITAN NERVE**  
NEVER FAILS.

**IS UNFAILING AND INFALLIBLE IN CURING Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Scrophula, and all Nervous and Blood Diseases.**  
To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Judges and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimulant, Samaritan Nerve is invaluable.  
Thousands proclaim it the most wonderful Invigorant that ever sustained a sinking system. \$1.50, at Druggists.  
The DR. S. A. RICHMOND MEDICAL CO., Sole Proprietors, St. Joseph, Mo.  
For testimonials and circulars send stamp. (18)  
Lord, Stoutenburgh & Co., Chicago, Ill.

**6 Cts. SHEET MUSIC PER COPY!**

**GET THE BEST Prayer and Praise**  
By Rev. A. G. Haygood, D.D., & R. M. McIntosh.  
The Cream of all other Hymn & Tune Books. Round and shapen note and word edition. For sale by Booksellers. Specimen copy sent for 10 cts. Address  
**J. W. BURKE & CO., Macon, Ga.**

## The Living Church.

Chicago, February 16, A. D. 1884.

Entered at the Chicago P. O. as second-class mail matter.

**SUBSCRIPTION,.....ONE DOLLAR A YEAR.**  
 ADVERTISING RATES, PER AGATE LINE, 20 CTS.  
 Notices of Deaths, free; Business Notices, Obituaries, Appeals, Acknowledgments, Marriages, two cents a word. All notices must be prepaid.  
 C. W. LEFFINGWELL, ARTHUR P. SEYMOUR,  
 Address THE LIVING CHURCH CO.,  
 162 Washington St.

Rev. C. W. LEFFINGWELL, D. D. Editor.

Subscribers wishing receipts should forward one cent in addition to the price of subscription.

Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 276 or anything below, then you are in arrears.

State of Illinois—County of Cook, ss.  
 Arthur P. Seymour, of the Living Church Co., Publishers of the Living Church, of Chicago, Ill., does solemnly swear that the average weekly circulation of the Living Church is now 14,000 copies per week.  
 ARTHUR P. SEYMOUR,  
 Subscribed and sworn to before me this 5th day of February, 1884. DAVID COWAN, Notary Public.

SEVERAL of our Bishops have authorized the clergy of their dioceses to use the week-day services in the Book Annexed. Bishop Welles also authorizes the use of the Beatitudes, the Ash Wednesday Office and other special services.

WE asked each subscriber for twenty-five cents for the Bishop Green Fund. So far we have received a trifle over \$200, which equals a response from 800 subscribers. There are thus 12,200 yet to hear from. Grace Church, Galena, Illinois, took up a collection for the fund. Many of our clerical subscribers will probably deem this an idea worthy of imitation. Let THE LIVING CHURCH Family at least raise ONE THOUSAND DOLLARS. Eighty cents from every subscriber will do it. Many a mickle makes a muckle.

BISHOP HENRY C. POTTER writes to *The Churchman*:

"In your report of the dedication of Sherred Hall, I am quoted as saying that Mr. 'Jacob Sherred was a painter and glazier, but an intelligent, upright, honest man.' May I enter a mild but decided protest against that little word 'but'?" If Mr. Sherred had been a plumber, there are perhaps some people who will think it would have been appropriate, but I have enjoyed the friendship of many painters and glaziers, and have never had any reason to think that it was especially difficult for them to follow their honorable calling, and at the same time maintain their integrity. "Poor but honest," people say, as though the two things were scarcely reconcilable—a view against which poor people may justly protest. I hope, therefore, you will find a place for this word for all painters and glaziers, as well as for the memory of Mr. Sherred."

A CORRESPONDENT suggests as a remedy for the lack of candidates for Holy Orders that the clergy should take more pains to know the children of their flocks and interest them in the work of the sacred ministry. He says it is a fact that the boys of the Church are not as a general thing regular attendants upon the services, simply because the rector takes no notice of them and makes no effort to interest them. In almost every congregation, he thinks, some boy could be found to be trained for the ministry, if the clergyman had this at heart and worked for it. Perhaps it is not altogether neglect, surely not indifference, that prevents the clergy, as a rule, from urging this subject upon the attention of boys and young men. The pastor knows the difficulties and dangers of his calling and feels a wholesome fear of influencing others to enter it, unless they are unmistakably fitted for it and called to it. Almost every pastor knows a boy or a young man whom he could probably influence to seek Holy Orders, but he has at the same time serious misgivings as to the fitness of the person for the profession. He had better be a useful layman than an inefficient clergyman.

MR. CHENEY, of Chicago, writes a very indignant letter to the "Reformed" organ because we noted the fact that one of his missions went over to the Congregationalists. It was and is a fact, and hence, no doubt, the indignation. It is

rather amusing that he should deny the manifest decadence of the sect, while in the preceding column of the same paper a writer says, "we should not seek to hide the fact that we are not making the progress which we desire to make." "Why is it that we are not widening our borders? The reason is not to be found outside of us, but within us." It must be consolatory to Mr. Cheney to learn that the internal reason is too many "bishops" engaged in parochial work, and that "their power is but little felt outside of" their parishes. The remedy proposed is a travelling bishop—one who will pledge himself that he will never accept a parish. But "the question may be asked if we elect such a man, how are we going to support him? This does seem a very grave question on its face, but, brethren, where is our faith, our trust in God." Now it seems to us that a denomination that professes to represent, as was said in 1874, "about all the piety there was left in the Episcopal Church," ought to be able to muster up "faith" enough to support one missionary bishop.

THE *Interior*, Presbyterian organ of Chicago and parts adjacent, has a genial smile for all the world except "Episcopalians." To the Congregationalist who denies some of the fundamental principles of the confession of Faith, *The Interior* is "hail fellow well met." For the Baptist who tells the editor of that journal that he is not a Christian because he is not baptized by immersion, said editor is most respectful and polite. He finds enough of "our common Christianity" in these to warrant fraternal relations of the most affectionate character. But for the "Episcopals" he has only frowns and sneers. If we were engaged in uprooting religion and morality, in establishing infidelity and communism, he could scarcely be more bitter and intolerant towards us. One of the latest flings of this organ of an effete Calvinism which the editor dare not openly defend, is the assertion that, with one exception, "Pecksniffian superciliousness is shown in every page of an Episcopalian paper." He then goes on to say that "a Presbyterian paper is marked by solidity and sense." Modest, is it not? To the credit of Presbyterians, generally, it should be said that they do not often thus speak or write about those to whom they themselves gave the name "Churchmen." The fact that many of them are seeking admission to our communion every year, accounts for the hostility of *The Interior*.

A CORRESPONDENT calls attention to the absurdity of the action of the General Convention in repealing the old Lectionary and adopting a new one, without making any provision for placing the new Lectionary in the hands of the clergy. The Secretary has informed the clergy that in the absence of any such provision they are expected to go to "the several Church Almanacs." These several Church Almanacs differ materially as to the tables of Lessons, and they are not officially endorsed. "Have we a Lectionary?" asks our correspondent, "and if we have one, where is it?" The Journal of the General Convention does not contain it. Which Church Almanac is correct? Or are they all wrong?

It is believed that THE LIVING CHURCH ANNUAL gives the New Lectionary correctly. The old Prayer Book Lectionary is also given, as most of the plates were made before final action was taken by the General Convention.

Our correspondent also points out some inaccuracies in the Digest. Title I, Canon 15, Sec. VII, 4, 5, 6 have been amended, and no foot note calls attention to the fact. The same may be said of several other sections of this and of other Canons.

Title I, Canon 16, § II was amended by both Houses; no foot note calls attention to this; no mention is made of any change in the Digest, nor does it appear in the Report of the Committee which certified changes.

Another good point made in the letter before us is the lack of information to the Church at large upon the great work of the late Convention as to the enrichment of the Liturgy. The publication of the Book Annexed in the Journal would have been a great help to the

Conventions in considering the subject. This could have been done by judicious abbreviation without largely increasing the volume.

In a letter to *The Pall Mall Gazette* a prominent philanthropist expresses the opinion that American prisons are among the chief causes of American crime. It is known to every one who has observed the habits of criminals in some of our communities, that many of them count upon the shelter and good fare of the prisons during the winter, and deliberately commit crime for the purpose of getting into good quarters. In many of our jails the criminals have more comforts and better fare than the honest poor outside, and do not have to lift their hand in labor of any kind. Criminals who have had the audacity to make themselves notorious, are often objects of marked attention from a sympathetic public. Flowers and dainties are provided by the ladies, accompanied by choice novels, illustrated papers, etc. On Sundays and holidays, fine music is provided to relieve the ennui of the loafers and desperadoes who have sought these congenial homes provided to encourage crime; and a course of lectures is sometimes given during the winter to furnish pleasing instruction and intellectual entertainment. We would not be understood as advocating cruel treatment of criminals, but as calling attention to a weak place in our system. If a distinction could be made between a first offence and a habit of crime, giving to the former the present mild treatment, and to the latter something less agreeable, it might lead to better results than those we now deplore.

### PROTESTANT PRINCIPLES.

WE congratulate the diocese of Florida on having such a good paper as *Church and Home*; and not less because we see in its last issue a solemn lecture to THE LIVING CHURCH on its assumed lack of "Protestant principles." Referring to some statements in these columns, our sprightly contemporary, from the midst of its orange grove, sweetly suggests that "they do us no good among other Protestant Christians." Bless your dear little heart, we never had any idea that it would do us any good in that quarter. We are writing for the sake of truth, and not for popularity among "other Protestant Christians." *The Church and Home* goes on to say: "For our part we are far more anxious to come to an understanding with the forty millions of English-speaking people, who compose the four greatest non-episcopal Protestant denominations, and to have them come into a perfect communion with us, than we are to conciliate the fourteen million of Romanists." Here again is a motive which we do not appreciate. We are not trying to "conciliate" either the "forty" or the "fourteen." If it were a question of numbers our instinct would be to take the part of the weaker. Even the language that Christians speak does not count as a factor in our estimate. We as much desire union with French-speaking people as we do with English-speaking people. Indeed, the subject of Church unity and intercommunion is so large a subject, and so far everything relating to it is so vague and impracticable, that we have discussed it but seldom in THE LIVING CHURCH. We would do everything possible to promote unity on either hand, but to say that we have yielded to the delusion of a union with a Latin Church, and are disposed to "break with Protestant Christianity," is expressing rash judgment. It is a difficult question to decide, whether we have "much more in common with Protestant Christendom than we have with Roman Catholics." That depends upon what you mean by "Protestant Christendom." Probably by this phrase must be meant those things which "Protestants" hold in common. We cannot have anything "in common" with them on which they are not themselves agreed. What would be left of Protestant Christendom if we were to eliminate all points of difference? We know just what we have in common with Romanists, and it is a good deal; but that does not prevent us from seeing that the hindrances to union with the Latin Church are apparently invincible. We never have any "dreams" on that subject.

### THE GENERAL CONVENTION AND THE "BOOK ANNEXED."

The Journal of the General Convention of 1883 has at length made its appearance, and now for the first time the Church is able to ascertain definitely what was the action of that body on the report of the Liturgical Enrichment Committee.

A careful study of the report and comparison with the Book Annexed reveals the situation. Some of the changes strike us favorably, and some leave us full of regret. One thing is quite evident, and that is the great disproportion between the influence of a Convention and a committee. The latter is the force that tells. The former does the oratory and goes through the form of voting, but the latter quietly accomplishes its preferences, or, perhaps, registers a compromise between the preferences of two or three "sets" in the committee. We are not prepared to dispute the proposition that a large committee is as likely to reach healthy conclusions as an overcrowded Convention.

But the chief danger connected with this important work is the precipitation with which results have been reached. There was little time for deliberation in the Enrichment Committee. Their report was given to the light at the last moment, and was taken up by a body which came to its task without preparation, and hurried through it with a degree of haste that precluded independent action. The House of Deputies practically accepted the decisions of Dr. Huntington, which were no doubt wise in most instances, but they were not the decisions of the House in any original sense. The Conferences' Committees were compelled to work intensely with a given date of adjournment in view. They made their final report without explanation, and it was adopted by one all-inclusive legislative act. Another step will bring the Church to the finality, and then the Book Annexed will be legalized and of obligation. We believe in this movement implicitly, but it is well to ask whether it has not been unduly pushed; and we incline to think that it will dawn upon a good many minds by 1886 that we ought to make some simple provision by rubric for shortened services, and then postpone final action upon the new material which has been introduced.

### BRIEF MENTION.

The English *Church Review* locates *The Pacific Churchman* in South America!—It has been observed that the coldest weather of the year generally occurs during the first two weeks of January. The fire record for that period exhibits the greatest loss.—A correspondent of the *London Guardian*, referring to a comment in that journal on the omission of the word "obey" by some American "clergymen," explains that the term "clergyman" has not the same significance here as in England. In the United States any man who preaches is a "clergyman" in the eyes of the law. Ministers who omit the word "obey" in the marriage service are not clergymen who use the Book of Common Prayer. "I have known a Bishop to close his book and turn away," says the correspondent, "when the timid little voice of the foolish bride at last was heard, after a long waiting, to say 'obey.'—'If you have no diamonds,'" says an exchange, "go out some clear, sparkling night and look at the stars." The fact is we are disposed to prize things too much according to their value. Some things which are of the greatest intrinsic value we all possess in abundance. Some of the poorest by the money standard, are the richest by the standard of reason and common sense.—Speaking of Matthew Arnold *The Interior* says: "Some people may wonder why large audiences flock to hear this polished prophet of evil. It must be the passion for witnessing the sword-swallowing feats of the fakirs, refined and gratified on a higher platform. They find themselves delightfully horrified."—*The North Texas Churchman*, edited by the Rev. W. W. Patrick, Fort Worth, Texas, is a model diocesan paper. Its summary of local news is sprightly and interesting, and its selections are

admirable. It is nicely printed, and gives evidence of good business and editorial management. Bishop Garrett is fortunate in having such a helpful auxiliary to his work; and, we may be allowed to add, he deserves it. We hope that the Churchmen of Northern Texas appreciate and sustain their local organ, and that in addition thereto they all read THE LIVING CHURCH.—How is this for rhetoric? An exchange says: "The clock of human destiny moves on inevitable, inexorable, till the mighty hand of God shall one day grasp the pendulum and hush its pulse forever when 'time shall be no longer.'—The idea of Liturgical Revision seems to be growing in England. Speaking at Eccles on the occasion of dedicating a newly erected reredos, the Bishop of Manchester said: "The Prayer Book might possibly be revised with advantage, and if we were in soberer mind, and if we were more loyal to the great principles of that Prayer Book, he would be one of the foremost advocates for such a revision. If, however, they were ever to have more liberty they must first have more loyalty, and the revision must be on those broad lines of Scriptural truth which were so firmly grasped by our forefathers."—It is not a little strange that at the very time when English Churchmen fear to undertake Revision on account of controversy in the Church, American Churchmen are proceeding with it most harmoniously, and that no time has seemed so favorable for it as the present.—Over the grave of Dr. Pusey, in the nave of Christ church, Oxford, there has been placed a slab of new marble, with inscription and ornaments inlaid in beaten lead. The epitaphs on the wife and daughters are copied from the original slab, with an interpolation which runs as follows: [Hic depositum est quicquid mortale fuit] Edwardi Bouverie Pusey, S. T. P., Linguae Hebraicae Professoris, et hujusce Edis canonici, qui in pace et misericordia Jesu obdormivit D. Sept. xvi., MDCCCLXXXII. Nat. annos lxxxii. dies xxiv. "Beatus Deus qui non movit orationem meam et misericordiam suam a me."—This from *Punch* is good: "Annals of a quiet but fashionable watering place.—*Lady Visitor*: Oh! that's your Vicar, is it? What sort of Churchman is he? *Lady Resident*: Oh! well, middling. High Church during the season, and Low the rest of the year."—*The Episcopal Register* speaks of the *London Guardian* as "a paper of extreme views." Some body will soon be accusing the New York *Churchman* of holding extreme views.—A correspondent to the *Scottish Guardian* mentions the following singular fact in connection with Dr. Bonar's hymns:—"Many of your readers must be acquainted with the hymns of that sweet singer, Dr. H. Bonar. He has written them for over thirty years, and they have been sung in churches all over the globe, yet it was only last Sabbath they were used for the first time in his own church in Edinburgh, and with what result? One of his office-bearers rose and left the church because of this innovation. That such things should be credible in this enlightened age! Dr. Bonar is Moderator of the Free Church this year."—A tourist in Switzerland, finding a charge in his bill for stationery, and being sore that he had ordered none, investigated the matter, and learned that the "stationery" was the ink and paper used in making out his bill. Many travellers on the Continent have been annoyed by having to pay for "timbre," and wondering to which article of food it could refer. It was some relief to ascertain that it was only a charge for the stamp affixed to the bill, as by law required.—The Canadian and English papers frequently speak in high praise of Dr. Sullivan's missionary work as Bishop of Algoma. The diocese of Algoma stretches for 800 miles along the north shores of Lake Huron (with Georgian Bay) and Lake Superior. It lies, therefore, between the older provinces of Canada and Manitoba. The clergy are mainly scattered along this coast line, with large districts under their charge. A fund is now being raised to provide the Bishop with a steam yacht by which he may visit a large portion of his diocese. The bishop is much loved in Chicago.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

It is very gratifying to be able to announce the complete success of Bishop Kingston's efforts in England to obtain clerical recruits for the diocese of Fredericton, where there are now seven vacancies.

The Canadian Church, as a whole, owes a deep debt of gratitude to that admirable institution, the "Sisters of the Church" of Kilburn near London, England.

A successor has at last been found for Bishop Baldwin, in Christ Church Cathedral, Montreal, in the person of the Rev. Mr. Norton of the diocese of Durham, England, who is recommended by Bishop Sullivan.

The Langtry, vs. Dumoulin case is again in full swing, and the arguments for the plaintiffs, the city rectors of Toronto, have been closed.

The Provincial Synod committee of Rupert's Land, which includes all the Northwest dioceses, is at present engaged in formulating a constitution and set of Canons for the Province.

The agitation pro and con the proposed State Aid to the Provincial University of Toronto, still continues. All the denominational colleges have pronounced against it.

A very venomous assault has been made upon the Masonic Order in the Province of Quebec, by the Roman Catholic authorities.

The new Temperance Act which comes into operation next May, is very favorably regarded by the majority of Temperance reformers. It will be uniform throughout the Dominion.

cellent feature of the Bill is a provision for the gradual extinction of all shop licenses for the sale of liquor by the jug or bottle; by another the number of houses is very materially reduced.

The Bishop of Huron has appointed the Rev. J. B. Richardson, M. A., of the Cronyn Memorial Church, London, and Canon Hill, M. A., of Strathroy, as his examining chaplains.

A fine church, St. Philip's, of Toronto, has lately been opened. This church has been mainly supported by the celebrated Professor Goldwin Smith, who is a permanent resident of Toronto.

The diocesan missioner of Montreal, the Rev. Canon du Vernet is doing an excellent work in the parishes, and is untiring in his exertions.

I have just read a suggestion in the English Church Times, which I think deserves prominence, viz., that the Rev. Mr. Mackinochie, the great champion of Anglo-Catholicism, should receive the election to some Colonial or American bishopric.

Ontario, February 11th, 1884.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates.

THE LIVING CHURCH (in advance) and Harper's Monthly, 44 cents; Harper's Weekly, 43 cents; Harper's Young People, 43 cents.

Address THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. F. S. De Mattos has accepted the charge of Holy Trinity Church, Scunier, Nebraska. The address of the Rev. R. E. Moffat, has been changed from Ortonville to Appleton, Minnesota.

TO CORRESPONDENTS.

INQUIRER.—You are right. Michael was a sceptic, and a great enemy of the Roman Church. A SUBSCRIBER.—We do not know the address of Mrs. Sigourney, the authoress.

ACKNOWLEDGEMENTS. BISHOP GREEN FUND. Previously acknowledged \$67.00. Northern New Jersey 5.00. Four Subscribers 1.50.

MISCELLANEOUS. "ILLINOIS." At a business meeting of the Chapter of the Northern Diocese of the Diocese of Illinois, held in Freeport, Ill. January 15, 1884, the following minute was unanimously adopted.

Resolved. By this Convocation here assembled, that we place on record our high appreciation of his efficient services as Dean of this Diocese, as a faithful priest in the Church of God, as a missionary zealous of good works, and as a brother in Christ.

Resolved. That we part with him with sincere regret; that we wish him God speed in the new field of labor to which a guiding Providence has called him.

Resolved. That these resolutions be spread upon the records of this Diocese. That a copy of the same be furnished our brother, Rev. R. F. Sweet, to THE LIVING CHURCH and to the city papers.

WANTED.—Report of Fifth Church Congress, held at Cincinnati, 1878, in exchange for report of Second Congress, held at Philadelphia, 1875. Why purchase? Address Rev. W. P. Tucker, Pawtucket, R. I.

WANTED.—In the Diocese of Mississippi, two or three unmarried Priests or Deacons, with full qualifications of activity, industry, common sense, and Christian understanding.

FOR SALE.—A gold-lined silver private communion service, plate, chalice, (ewer glass) and font, \$20. Also, cyclopaedia (\$30); and other books. LIBRARY, care LIVING CHURCH.

AID FOR FARIBAUT. I ask aid for our Seabury Divinity School. We have 25 students. They are men of promise. The school is worthy of the confidence of all who love Christ and His Church.

"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began October 15th, 1883.

SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. E. H. B. Wheeler, Corresponding Secretary, 37 Spring St., Hartford, Conn.

WANTED.—An active, intelligent, lady-like church woman would be pleased to make an engagement as matron of a church home or hospital; or as companion or housekeeper in a private family.

175,000 SOLD. THE LIVING CHURCH TRACTS. First Series by the Rev. A. W. SNYDER.

No. 1.—A Lost Art; 21st thousand. No. 2.—What You Ought to Believe; 11th thousand. No. 3.—How It Happened; 14th thousand.

Second Series by Various Authors. No. 17.—The Church that is not a Sect. Rev. W. T. What course, 5th thousand.

PRICES. A Full Sample Set, 30 cents. Nos. 4 and 9, 65 cents per hundred. Nos. 18, and 24, 5 cents a copy; 50 cents per dozen; \$4 per hundred. All the others 50 cents per hundred.

Address all orders to THE LIVING CHURCH COMPANY, Chicago, Ill.

WHAT IS THE ANGLICAN CHURCH? AND An Open Letter on the Catholic Movement.

To the Rev. F. D. HUNTINGTON, D.D., Bishop of Central New York. With the author's latest corrections. By the late REV. F. C. EWER, S. T. D.

Price 15 cents, free by mail. For sale by the LIVING CHURCH COMPANY, 162 Washington St., Chicago, Ill.

W. W. Kimball Co., MANUFACTURERS OF ORGANS! Wholesale and Retail Dealers in PIANO-FORTES! We turn out Forty Finished Organs per day.

The Best Organ Manufactured in America.—Dr. S. Zeigfield, President Chicago Musical College.

Office Building and Warerooms: State & Adams Sts., MANUFACTORY: Rockwell and Twenty-Sixth Sts., CHICAGO, ILL.

Instruments sold on Monthly Payments if desired. Old instruments taken in exchange. Catalogue mailed on application. Mention this paper.

W. W. KIMBALL CO. It is a Photograph OF NORTH CAROLINA NEWS.

It goes to the front of 10,000 intelligent readers. The highest class who are in the habit of reading Men, Machine Men, House Furnishers and Family Supplies.

THE WEEKLY FARMER AND MECHANIC, RALEIGH, North Carolina. The Rev. C. F. A. BIELBY, Will make and care for ORANGE AND LEMON GROVES

THE GERMANTOWN TELEGRAPH IS THE OLDEST, THE BEST AND THE LEADING Family and Agricultural Paper.

MADAME CLEMENT'S SCHOOL, GERMANTOWN, PA. The Second Term of the Twenty-sixth School Year begins February 1st, 1884.

ST. JOHN'S SCHOOL. Founded by the Rev. Theodore Irving, LL.D. Eleventh year—Oct. 3, 1883, and 23 West 52d St., New York City.

SCHOOL OF MUSIC, ART, LANGUAGES, 338 Jarvis St., Toronto, Canada.

ST. MARY'S SCHOOL, 8 East 46th St., New York. The Sisters of St. Mary will reopen their school on Monday, Sept. 24, 1883.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y. A Church School for Boys. Conducted upon the Military System.

SEA SIDE HOME BOARDING SCHOOL, Ashbury Park, N. J. For Young Ladies and Children. Open during Summer.

KEMPER HALL, Kenosha, Wis. A Boarding School for girls under the charge of THE SISTERS OF ST. MARY.

RACINE COLLEGE, Racine, Wis. First Warden, Dr. James de Koven. Report of Committee of Bishops at last Trustees meeting.

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. REV. J. BRECKENRIDGE GIBSON, D. D., Rector.

ST. GABRIEL'S SCHOOL, Peckskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24. The School is distant from New York

ST. JOHN BAPTIST SCHOOL, East 17th St., New York. Under the care of the Sisters of St. John Baptist.

ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist.

A THOROUGH FRENCH AND ENGLISH HOME School for 15 Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes School, Albany, N. Y.

SHATTUCK SCHOOL, Faribault, Minn. Fits boys thoroughly for all Eastern colleges.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rev. W. H. A. Bissell, Rector-in-chief.

416 SPRUCE ST., PHILADELPHIA, PA. MISS GORDON'S French and English School

MISS GORDON'S French and English School For Young Ladies and Little Girls.

THE FLORAL World A superb illustrated \$1.00 monthly free 1 year to all that enclose this ad. to us now with 12c. for postage.

RARE INVESTMENTS. Eight to Ten Per Cent. Interest On long time loans, with best security in the world, via DAKOTA WHEAT LANDS.

DAKOTA WHEAT LANDS, In the famous valley of the Red River of the North, constituting what is known as the "Golden Northwest."

DESCRPTIVE ARTICLES OF THE Golden Northwest. Minnesota Farmer, Box 412, Minneapolis, Minn.

PICATORIAL BIBLES Containing both Versions of New Testament in Parallel Columns and the Parables of Jesus, fully illustrated.

Free. Sample Copies of the Southern World, 16-page Illustrated Agricultural, Literary and Industrial Journal.

THE CHICAGO WEEKLY HERALD is a large eight-page newspaper that is admitted to be the best ever issued for ONE DOLLAR PER YEAR.

CHICAGO WEEKLY HERALD, 120 and 122 Fifth Ave., Chicago.

DAKOTA! MONTANA! Land Laws—How to Secure FREE LANDS in the Territories—Bonanza Wheat Farms

DAKOTA! MONTANA! Are some of the subjects discussed in the March number of the NORTHWESTERN FARMER, an illustrated monthly.

FREE. Sample Copies of the Southern World, 16-page Illustrated Agricultural, Literary and Industrial Journal.

Free. Sample Copies of the Southern World, 16-page Illustrated Agricultural, Literary and Industrial Journal.

NOW READY. Lent Lessons FOR THE Forty Days of Lent. AND FOR THE SUNDAYS IN LENT.

BOUND IN CLOTH, WHITE EDGES, 50 cents. EXTRA CLOTH, ALLIGATOR GRAIN PANNELLED, RED EDGES, 60 cents.

E. & J. B. YOUNG & CO., Cooper Union, 4th Ave., New York.

New Helps to a Holy Lent. By the Rt. Rev. F. D. Huntington, D.D. 288 pages, pp. per, 30 cents; cloth, 75 cts.

Helps to a Holy Lent. By the Rt. Rev. F. D. Huntington, D.D. 208 pages, pp. per, 30 cents; cloth, 50 cents.

Some Week Days in Lent. By the Rt. Rev. G. H. Wilkinson, D.D., author of "Guide to a Devout Life," etc. Paper, 25 cts.; cloth, 50 cts.

How to Keep Lent. Paper, 10 cts.; per hundred, \$8.

Be Ye Reconciled to God. Paper, 5 cents.

Instructions in the way of Salvation. Paper, 25 cents.

Readings for Every Day in Lent. Compiled from the writings of Bishop Jeremy Taylor, by Miss Sewell. 16mo, 360 pages, \$1.25.

Dear Feast of Lent. A Series of Devotional Readings. Arranged by the author of "A Rosary for Lent," etc. 16mo, bevelled boards, red edges, \$1.

Rosary for Lent. Or Devotional Readings, original and compiled. By the author of "Rational." New edition, \$1.50.

E. P. Dutton & Co., PUBLISHERS, 39 West 23d Street, New York.

G. P. PUTNAM'S SONS, 27 & 29 W. 23d St., New York. Have now ready

The Bedell Lectures on the Evidences of Religion Vol. II. Revealed Religion Expounded by its Relations to the Moral Being of God.

Vol. I. The World's Testimony to Jesus Christ. By the Rt. Rev. John Williams, D. D., Bishop of Connecticut. 8vo, cloth extra, \$1.00.

Chicago Weekly Herald. For One Year and A \$1.50 Book

For the Regular Price of the Book. WEBSTER'S American People's Dictionary

of the English Language and People's Manual.

The Dictionary contains twenty-five thousand words, with their definitions, pronunciations, grammatical forms and syllabic divisions.

The People's Manual covers two hundred pages. Part 1, being devoted to "The American Republic and Its Constitutional Government," giving a chronology of events in American History.

Part II of the People's Manual is a "Compendium of Useful Information," and contains chapters on Rules for Writing, Punctuation, Spelling, Book-keeping, Legal Forms of all kinds, Patents, and How to Obtain them, how to Measure Hay in the Stack, Stone in the Wall, Grain in Bins, etc.

CHICAGO WEEKLY HERALD is a large eight-page newspaper that is admitted to be the best ever issued for ONE DOLLAR PER YEAR.

CHICAGO WEEKLY HERALD, 120 and 122 Fifth Ave., Chicago. JAMES W. SCOTT, Publisher.

DAKOTA! MONTANA! Land Laws—How to Secure FREE LANDS in the Territories—Bonanza Wheat Farms

DAKOTA! MONTANA! Are some of the subjects discussed in the March number of the NORTHWESTERN FARMER, an illustrated monthly.

FREE. Sample Copies of the Southern World, 16-page Illustrated Agricultural, Literary and Industrial Journal.

Free. Sample Copies of the Southern World, 16-page Illustrated Agricultural, Literary and Industrial Journal.

Free. Sample Copies of the Southern World, 16-page Illustrated Agricultural, Literary and Industrial Journal.

**THE BURNED CATHEDRAL.**

The Bishop of Fond du Lac has issued the following Pastoral letter:

The loss is too recent to be fairly measured. Associations most tender and holy have been roughly broken. With every portion of our lost cathedral it is probable there was twined a memory precious to some one. Altar and font, the Bishop's cathedra, the lectern and great Bible, the organ, the painted windows and pews were linked in with thoughts of childhood, of parents and friends no longer on earth, of beloved pastors, of bright feasts and solemn fasts, of baptisms, confirmations, holy Communion, ordinations, weddings and burials. In this sacred place some saw for the last time the venerated form of Bishop Kemper, and the bright, genial face of Bishop Armitage. Here De Koven preached his last sermon: "The victory that overcometh the world is our faith." Here the present Bishop of the diocese first met the people committed to his charge and began the joyous work of leading them on to holiness and life eternal. Here, only seventeen months ago, we participated in that glorious consecration service which seemed a glimpse and breath of the brightness and joy of heaven.

We would be hardly human if we did not feel keenly the disruption of ties like these. Yet we may not make too much of them. They are transient at the best. The breaking of them is only a trial of faith and patience. No doubt this trial has come to us for our good. Perhaps, the Cathedral out of debt, we might have gone on to finish it at our leisure, quite content with our own enjoyment of it, and willing to forget that it was not well adapted for the gathering of the great mass of the people, nor for the development of the many activities of piety and charity of which every Christian church, especially every Cathedral church, should be a centre and promoter.

We shall not do wrong, I am sure, if we interpret this calamity as the voice of God summoning us to new and better labors, more fruitful to His glory and more useful to His people. Nor ought we to doubt that He will make a way and provide the means for whatever He wishes us to do. "The mount of the Lord it shall be seen." "The silver is Mine, and the gold is Mine, saith the Lord."

Constrained to revise our plans of diocesan work, I am impressed with the belief that we ought to undertake, at once, the work of building up a true Cathedral, in which all the clergy, the congregations and people shall have common interests and rights, and that this work should be connected with some attempt to care for our children, and for the sick and poor. It is especially needful that good grammar schools, both for boys and for girls, should be instituted and carried on under the eye of the Bishop and clergy. The new cathedral need not be a very large nor a very costly building, but it should be well fitted for all episcopal and diocesan uses, with proper apartments for conciliar and committee uses. The general scheme, too, in my judgment, should embrace the building of a bishop's house, as a part of the permanent endowment of the see, and of a clergy house for the working staff of local ministers and missionaries. Such a plan cannot be carried out in a brief period. To accomplish it may be the work of several generations. But let it be our privilege to begin it. If such honor be given to us there are three principles that I trust will be strictly adhered to:

*Let everything be done for the glory of God. Let there be no debt. Let there be no sham.*

Devotion, honesty and reality will make our work sound and blessed.

I feel sure that the Cathedral congregation will do their full share of the work proposed. I have now dwelt among them for eight years and can testify how cheerfully and courageously, I might say heroically, they have faced the difficulties that have surrounded their own parochial affairs, and how cordially they have sympathized with all diocesan interests and cares. By diverting their means from diocesan uses they could long ago have put themselves in an easy financial condition as a single congregation. But they have never hesitated to bear whatever portion of the diocesan burden was laid upon them, and have responded gladly to all missionary and charitable appeals.

I make this statement so that persons at a distance who know but little of our diocesan matters may understand that in saying to the Church in general that we would be thankful to have such help as the important work suggested may require, neither the Cathedral congregation, nor the diocese is desirous of diminishing its own gifts or labors, but, on the contrary, of increasing them according to the ability given of God. We mean, under any circumstances, to do all that we can.

promise. There were in it only two or three strong churches. Our missionary work has, therefore, been thrown largely on itself for support. Of this we do not complain. We would not have it otherwise. We think self-dependence wholesome. We stand in the lot appointed us by God. But it seems our duty to Him to say what we now say. Perhaps the saying it may be His way of moving some strong heart or hand to help not only us, but Him whose co-workers we are.

To build an altar, or porch, or chapel, or clergy house, to endow a school, or hospital, or the Cathedral would be a work of lasting piety and beneficence, a fit thank-offering to God for wealth bestowed by Him, or for the loving companionship of friends departed.

I ask you, my dear brethren, to further this work by the kindly influence of your good words and deeds, and most of all by your earnest prayers.

**BOOK REVIEWS.**

**HISTORY OF THE CHRISTIAN CHURCH.** By Philip Schaff. A New Edition, Revised and Enlarged. Vol. III. Nicene and Post-Nicene Christianity. From Constantine the Great to Gregory the Great. A. D. 311-491. New York: Charles Scribner's Sons, Chicago: S. A. Maxwell & Co., Pp. 1048. Price \$4.00.

In reviewing an earlier volume of this history we indicated some of the excellencies and some of the defects of Dr. Schaff's work. In extent and learning it is simply prodigious. This third volume, of more than a thousand pages, covers the eventful period of Christian emperors, patriarchs, and ecumenical councils. The author classifies it as the period of ancient Christianity, "the common inheritance of Greek, Latin, and Evangelical Christendom." Did it ever occur to the author how very strange it is that for fifteen hundred years "there was no Evangelical Christianity?" The period is treated in ten chapters: I. Downfall of Heathenism; II. The Literary Triumph of Christianity; III. Alliance of Church and State; IV. Monasticism; V. The Hierarchy and Polity of the Church; VI. Church Discipline and Schisms; VII. Public Worship and Ceremonies; VIII. Christian Art; IX. Theology, including the Trinitarian, Origenistic, Christological, and Anthropological Controversies; X. The Greek and Latin Fathers. A list of works consulted, and an alphabetical index of the volume are given.

**THE GOSPEL ACCORDING TO ST. JOHN**, with Notes Critical and Practical, by the Rev. M. E. Sadler. New York: James Pott, Pp. 317.

The author's Commentary on the Gospel of St. Matthew has been already favorably noticed in these columns. This volume opens with a life of the beloved disciple. Papers are given also on the authenticity of this Gospel, on the purpose for which this Gospel was given, on the relation of St. John's to the Synoptical Gospels, on the term Logos. Following the excellent commentary, invaluable to a Churchman, are several papers on difficult passages or points of controversy.

**DAYS AND NIGHTS WITH JESUS**, or Words for the Faithful. Gathered and composed by the Rev. Charles F. Hoffman, D. D. Advent, Christmas and Epiphany Tide. New York: James Pott, Pp. 304.

A most valuable companion for the first portion of the Christian year. The "Words" were published some years ago, if we are not mistaken, in a little manual. The handsome volume now published by Mr. Pott is made up of extracts from various authors, with some original comments, bearing on the great subjects brought to the attention of the faithful in the services for the several Sundays from Advent to Epiphany, inclusive.

**TO LEEWARD.** By F. Marion Crawford, Boston: Houghton, Mifflin & Co. Price \$1.25.

This work will not add anything to the well deserved reputation of the author of "Mr. Isaacs" and "Dr. Claudius." The story is of course well told, but it is morbid and unhealthy. Mr. Crawford has done much better, and will doubtless do much better next time.

**THE INTERNATIONAL REVISION COMMENTARY ON THE NEW TESTAMENT.** Based upon the Revised Version of 1881. By English and American Scholars and Members of the Revision Committee. Edited by Philip Schaff, D. D., L. L. D., Vol. VI. The Epistle to the Romans, by Prof. M. B. Riddle. New York: Charles Scribner's Sons, Chicago: S. A. Maxwell & Co. Price \$1.00.

This series is ably edited, and handsomely printed in volumes of convenient size. A commentary based upon the Revised Version is almost a necessity to a student of the New Testament.

"THE CHASTENING OF THE LORD," by the Right Rev. Geo. H. Wilkinson, D. D., Bishop of Truro. New York: E. J. B. Young & Co., Pp. 46.

These papers are four Bible Readings given at St. Peter's, Eaton Square, and are dedicated to the sick and suffering of the congregation. They are calculated to strengthen all who are in "any manner of adversity."

The February number of that admirable magazine, *The Church Eclectic*, has the following contents: Baptism of Unconscious Infants, by the Rev. W. Staunton, D. D.; Platonic Christianity, A Rational Defence of the Real Presence, by the Rev. F. Anketell; The Sufficiency of the Book of Common Prayer, London *Guardian*; Ferdinand C. Ewer, Priest and Doctor, by the Rev. Dr. Dix, *American Church Review*; Ecclesiastical Courts Commission, *Church Quarterly Review*; Holding the Faith, from Bishop William's mon; The Nicene Creed and the Filioque by the Rev. Dr. Richey; Miscellaneous; Correspondence; Church Work; Literary Notes; Summaries.

The *English Illustrated Magazine* maintains the high promise of its first numbers. The most interesting article in the February number is that on the London Post

Office. Beautiful paper and press work, choice illustrations and cheap subscription should make this a popular magazine. New York: Macmillan and Co. Price \$1.50 a year.

E. & J. B. Young & Co., will shortly publish a volume of Sermons by the late Rev. F. C. Ewer, D. D., with an introduction by the Bishop of Springfield, and a Memoir by Mr. Charles D. Congdon.

How many young men and women have made their start in life by taking the thorough course of training at H. B. Bryant's Chicago Business College? It affords a ready introduction to active work.

I was afflicted with Catarrh for eight years. I found most relief in one bottle of Ely's Cream Balm than in all the remedies I have used. Chas. A. Crowell, Brooklyn, E. D. N. Y.

**SCROFULA.** A medicine that destroys the germs of Scrofula and has the power to root it out is appreciated by the afflicted. The remarkable cures of men, women and children, as described by testimonials, prove Hood's Sarsaparilla is a reliable medicine, containing non-toxic agents which eradicate scrofula from the blood. 100 doses \$1.00. Sold by all dealers. C. I. Hood & Co., Lowell, Mass.

**If it were possible**

to get the testimony of the multitude who have used Hood's SARSAPARILLA for debility, languor, lassitude, and that general feeling of stupidity, weariness and exhaustion which every one feels during this season, we should be able to present to our readers such an overwhelming mass of commendatory messages, that the few who have not tried it would do so at once. It is a positive fact, and has been so effectively demonstrated that no one to-day denies it, that Hood's Sarsaparilla contains more real medicinal value than any article before the people.

**What a Man Did with Kidney Complaint.**

DRAWN UP, MASS.  
MESSRS. C. I. HOOD & CO., Lowell, Mass.

Dear Sirs—I have suffered from kidney complaint and biliousness for fifteen years. Have tried everything and never got any good. Last January, before I commenced taking Hood's SARSAPARILLA, everything I ate bloated me all up, pain in my chest and arms, headache, and dizziness. I could not get up without feeling weary and all fagged out. Many mornings I was obliged to lie down on the lounge. To do any work seemed almost impossible. Have taken two bottles. The backache, dizziness, pain in my chest and arms, and that feeling of intense weariness are all gone. I can eat anything and it does not press me at all. Feel just like work, in fact, like a new man. Can heartily recommend Hood's SARSAPARILLA, and hope all who desire to know anything about it will come to me and ask what I think of it. Very truly yours,  
JOSEPH J. COBURN.

**HOOD'S SARSAPARILLA**

Works through the blood, regulating, toning and invigorating all the functions of the body. Sold by druggists. Price \$1.00, or six for \$5. C. I. HOOD & CO., Lowell, Mass.

**JAMES PYLE'S**



**PEARLINE**

THE BEST THING KNOWN FOR

**Washing and Bleaching**

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

**CHAMPLAIN'S LIQUID PEARL**

For Beautifying the Complexion. For removing Sunburn, Tan, Freckles, Pimples, Sallowness, Blisters, &c.

Clear Louise Kellogg—Add my name on your list of recommendations. Liquid Pearl is received by ladies of all countries with highest marks of appreciation. 50 cts. at druggists and perfumers CHAMPLAIN & CO., Props., Buffalo, N. Y.

A. G. FISHER, Wholesale Agt., 51 Wabash Ave., Chicago, Ill.

**The Ministers' and Teachers' Bible.**

This magnificent Pastor Bible is imported from London and is endorsed by the leading Bishops of England, in addition to the Old and New Testaments it contains a complete concordance of Bible Words \$2.00

**RUPTURE**

Relieved and cured without the injury, trusses inflicted by Dr. J. A. SHERMAN'S method. \$25.00. New York. His book, with photographic likenesses of bad cases before and after cure, mailed for 10c.

**CATARRH** CHICAGO.

ELY'S CREAM BALM CURES COLIC, CATARRH, RHEUMATISM, BRUISES, BURNS, SORE THROAT, HEADACHE, NEURALGIA, MIGRAINE, HAIR-RESTORER, HAY-FEVER, ETC.

Twenty years of suffering from Catarrh and Catarrhal headache I never found any thing to afford lasting relief until I tried Ely's Cream Balm. I have used two bottles and now consider my Catarrh cured. I have recommended it to several friends with like good results.—D. T. Higginson, 145 Lake Street, Chicago, Illinois.

**THE WESTERN HORTICULTURIST.** Devoted to FRUITS, FLOWERS & VEGETABLES, Sample Free. J. H. Pearson, Ainsworth, Iowa.

**FLORAL INSTRUCTOR.** Ainsworth, Iowa. 4th year. Monthly; illustrated, original, practical, on trial four months 10 cents. Mention this paper.

**Two Ever-Blooming Roses FREE**  
TO EVERY YEARLY SUBSCRIBER TO THE  
**LADIES' FLORAL CABINET,**  
A Magazine of Floriculture and Domestic Arts, now in its thirteenth year.

FLORICULTURE FOR AMATEURS, FREELY ILLUSTRATING NOVELTIES IN THE FLORAL WORLD, OCCUPIES THE MAJOR PORTION OF EVERY ISSUE.

IT IS CONFIDENTLY ASSERTED THAT ITS PRACTICAL ARTICLES (ILLUSTRATED) ON HOME DECORATIONS, AND ITS ARTICLES ON VARIOUS DOMESTIC ECONOMIES, ARE WORTH, EACH MONTH, THE COST OF THE MAGAZINE FOR A YEAR.

THE SUBSCRIPTION PRICE IS \$1.25 PER YEAR, WHICH INCLUDES, POST-FREE, THE TWO EVER-BLOOMING ROSES; OR, IF PREFERRED, TEN PACKETS CHOICE FLOWER-SEEDS. TO BE READY FOR SPRING FLOWER-GARDENS, SEND YOUR SUBSCRIPTION AT ONCE. SINGLE NUMBERS, 12 CENTS; A SAMPLE NUMBER, 6 CENTS, IF THIS PUBLICATION IS MENTIONED. GREAT OPPORTUNITY TO MAKE MONEY AMONG YOUR OWN NEIGHBORS, IN CASH COMMISSIONS. ASK FOR TERMS TO CLUB-RAISERS WHEN YOU SEND FOR SAMPLE NUMBER. ADDRESS  
**THE LADIES' FLORAL CABINET,**  
22 Vesey Street, New-York.

**SEEDS THROUGH \$2.30 FOR 50 CENTS FOR TRIAL**

Our Special "FARM and GARDEN" Offer: An unequalled opportunity to secure the "Farm and Garden" for one year, absolutely FREE, with a supply of choicest GARDEN SEEDS at a trifling cost. We send the "Farm and Garden" (the monthly Farmer's paper) one year FREE with each Trial Package "F" of Dorr's Iowa Seeds. We make the offer to induce you to try our seeds, and to introduce them into thousands of new homes this season. We want every Farmer and Gardener to give them a fair, honest trial. Package "F" contains one packet each, Cuban Queen Watermelon, New Favorite Tomato, Excelsior Cabbage, Long Orange Carrot, Boston Market Celery, Green Ganged Lettuce, Mammoth Red Onion, Sugar Parsnip, Long Scarlet Radish, Boston Market Cucumber, Purple-top 7 Trumpet, Bay View Melon; also Superb Pansy (which alone sells for 20c). Usual price of these seeds is \$1.50; send the price of the "Farm and Garden" paper, making \$2.30, and we will give you ONLY 50c.

\$500 in CASH PREMIUMS to all purchasers of these trial packages, and no others. Full particulars and directions sent with each package. Order at once and take advantage of the greatest offer ever made. Dorr's Iowa Seed Manual sent with each order. Send your address, with 20c. in cash or stamps, and receive the Seeds by return mail, and the paper one week later. Enter our name to compete for the Cash Premiums. C. W. DORR & CO., 378 Fourth St., DES MOINES, IOWA.

**FOR A SUCCESSION THE ENTIRE SEASON**

**PLANT PEAS**

**AMERICAN WONDER ABUNDANCE BEARING**

Pea, Bliss' Abundance.—90 pods counted on a single plant. Very productive, 15 to 18 inches high. Sweet, Early. Excellent quality. 25 cents per packet; 5 packets, \$1.00.

Pea, Bliss' Ever-bearing.—A perpetual bearer, yielding a full crop until frost; an excellent late variety, 18 to 24 inches high. Peas, 1-2 inches in circumference. Very productive. 25c. per pkt.; 5 pkts., \$1.00.

Pea, Bliss' America Wonder.—The best and earliest variety grown. Very dwarf, excellent flavor. 25 cents per packet; 50 cents per pint; 75 cents per quart, post-paid.

N. B.—These three varieties will give Peas the entire season until frost. Require no brushing.

**American Champion Water-melon.**—The best eating and best shipping melon grown. More productive than any other sort. 25 cts. per net; 5 nets, \$1.25. Cauliflower, Sea Foam.—The best early variety; sure to head. 50 cents per packet. Rhubarb, Early Paragon.—A new English variety. The earliest and most productive. Never runs to seed. Roots only for sale, 75 cts. each, post-paid. Pansy, Bliss' Perfection.—The choicest strain yet produced. One *Ga. seed* introduced for 1874, contains a beautifully colored plate of this magnificent variety. 50 cents per packet of 50 seeds. Carnation, Shakespeare.—The finest ever introduced. Continue in flower the whole season. 50 cents per packet. Plants, 50 cents each. \$4.00 for the set of 9 varieties.

**Wild Garden Seeds.**—A mixture of 12 varieties of Flower Seeds. A packet will plant a square rod of ground. 25 cts. per packet; 5 packets, \$1.00. For other Novelties, see Bliss' Illustrated Novelty List, which describes the newest and choicest Flowers, Vegetables, Fruits, Cereals, Plants, etc. Mailed free.

**Bliss' Hand-Book for Farm and Garden.**—50 Pages, 30 Illustrations. Beautifully colored plate. IT TELLS WHAT, WHEN, and HOW to plant, and is invaluable to all interested in scientific Farming. Mailed for 6 Cents.

**B. K. BLISS & SONS,** 34 Barclay Street, New-York.

Say you saw this advertisement in THE LIVING CHURCH.

**1870-THE IOWA FARMER-1884**  
THE OLDEST, LARGEST AND BEST  
**Stock & Agricultural Journal**

In the Northwest. ENLARGED AND IMPROVED.  
Improved Methods of Farming, Breeding of Improved Stock, Dairying and Fruit Growing, Farm Crops and Prospects.

Are all treated fully in our columns. Besides we have decided to give for a few months the *American Popular Dictionary* gratuitously to subscribers, of any paper in the world, viz: **The American Popular Dictionary**, cut of which is here given, well worth three times what the FARMER costs. It contains over 600,000 pages, handsomely bound, gilt lettered, etc. Every person subscribing for THE IOWA FARMER one year and forwarding one dollar, will secure the FARMER a whole year, postage paid, and receive by return mail, free of charge, an absolute premium, a copy of this elegant dictionary, postage paid. Send at once and address all orders to **THE IOWA FARMER CO., CEDAR RAPIDS, IOWA.**

**Michigan Central.**

**"THE NIAGARA FALLS ROUTE."**  
THE SHORTEST AND MOST DIRECT.

The most comfortable, and the only route under single management, between Chicago and Buffalo and Niagara Falls.

Chicago, Buffalo and Niagara Falls, making fast time and close connections at all Junction points.

Five fast Express Trains daily each way between Chicago and Detroit, Buffalo and Niagara Falls.

THE ATLANTIC EXPRESS makes four hours quicker time than formerly from Chicago to New York and Boston and the EAST NEW YORK EXPRESS, leaving St. Louis at 7:50 a. m. (except Sunday), Chicago at 4:30 p. m., makes faster time than any other line from St. Louis to New York, and with increased advantages, has grown to be the most popular train out of Chicago for the East. The Express trains are made up of new and elegant DINING, SMOKING, PARLOR and SLEEPING CARS, which no possible comfort or convenience is omitted. The superior style in which the DINING CARS are finished and furnished is comparable only to the excellent meals furnished. Right in front of NIAGARA FALLS the MICHIGAN CENTRAL has just built a new steel double-track bridge, that is a marvellous triumph of engineering science. All MICHIGAN CENTRAL trains will soon run direct, stopping long enough to give passengers the best views of the great Cataract without additional detention or expense.

F. J. WHITNEY, Ass't Gen'l. Pass. Agt., Chicago. O. W. RUGGLES, Gen'l Passenger Agt., Chicago.

**Splendid Present**

EASILY OBTAINED.

One of the famous stem-winding WATERBURY WATCHES presented to every one who sends us a club of only eight subscribers to the RACINE MANUFACTURER AND AGRICULTURIST, at fifty cents a year. Sample copies mailed free to any address.

RACINE MANUFACTURER—AGRICULTURIST, Racine, Wis.

**Sawing Made Easy**

Monarch Lightning Sawing Machine!

Sent on 30 Days Test Trial. A Great Saving of Labor & Money.

A boy 18 years old can saw logs FAST and EASY. Miles Murray, Portage, Mich., writes: "I am much pleased with the MONARCH LIGHTNING SAWING MACHINE. I saved on a 30 inch log in 30 minutes. For sawing logs into suitable lengths for family stove-wood, and all sorts of log-cutting it is peerless and unrivaled. Illustrated Catalogue, Free. AGENTS WANTED. Mention this paper. Address **MONARCH MANUFACTURING CO., 163 E. Randolph St., Chicago, Ill.**"

**Farmers' Call.** One Dollar a Year. 3 Months Trial 25 Cents. The BEST PAPER for the Farmer and his family. For the house hold it has no equal. Ten departments, all full. Medical formula and Workshop new features. 32 pages. Cash terms to agents.—**FARMERS' CALL,** Quincy, Ill.

**STYLOGRAPH.** A Self-feeding Fountain Pen, with real pen points. Price \$1. Sent by mail on receipt of price. Sent by express, extra charge. J. H. Brown, Pettibone & Kelly, Stationers, Printers and Blank Book Makers, 134 & 136 Dearborn Street, Chicago, Solo, Western Agents.

DEVOTED TO ALL BREEDS—THE BREEDING MANAGEMENT AND IMPROVEMENT—ISSUED SEMI-MONTHLY, 1.25 PER YEAR—ADDRESS MORRIS PRINTING CO., PUBLISHERS, INDIANAPOLIS, IND. MENTION THIS PAPER.

**The Western Horticulturist.** Devoted to FRUITS, FLOWERS & VEGETABLES, Sample Free. J. H. Pearson, Ainsworth, Iowa.

Calendar—February, 1884.

17. Sexagesima.	Violet.
24. Quinquagesima.	Violet.
27. Ash Wednesday.	Violet.

LETTERS TO THE EDITOR.

WHAT IS OUR DUTY TO MISSIONS?

To the Editor of the Living Church:

I start with the proposition that a measure cannot run over until it is full. England has many millions of communicants, as many more adherents and supporters. The seat of the accumulated wealth of centuries, of commerce and manufactures, she is able to give almost indefinitely. Many of our people on the contrary are hewing out the forest trees to make them a shelter.

Then too, the New Testament teaches that spiritual responsibility is primarily bounded by civil relations. We have missions in China, but do not control a foot of soil there. England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

England's flag waves like the moss in a Louisiana wood in every Chinese port; Hong Kong is a British colony. Her settlements make a living, sympathetic chain of depots and resting-places from London to Corea. We have missions in deadly Africa, but no territory, unless Liberia can be so-called. And Liberia ought to be autonomous now if she have it in her ever to be.

ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea feel, I think, how unheroic it is.—Ed. L. C.]

SAVING FOR A. AND I.

The strands in the cord of charity sometimes take "queer twists." The well-made cord "beareth, believeth, hopeth and endureth all things." When these are twisted together it "never faileth." When it twists, "seeking her own" and "enduring" together, it seems to fail right along; holds nothing now, but promises great things for the future. We "hope and patiently wait," but we cannot hope and wait to ourselves; others hope and impatiently wait—and starve.

Why to many charitable people should it seem so much more blessed to "make investments" than it is to give. Why is it more attractive to "heap up riches," which we cannot tell who will gather, than it is to "turn our face squarely toward the poor man of to-day?" Why are the "Aged and Infirm Clergy" of 1930 nearer to our hearts than the A. and I. of 1883? Why do the few thousands safely invested in a "fund" seem more and precious than a half a million given to widows and orphans? Oh how large the little that charity has saved looks beside the much that benevolence has given. We "put away" the interest of hundreds of thousands annually for a term of years, that we may have the interest of hundreds of thousands when the term is ended; and when we get it, it is only what we gave.

The worn and aged, helpless clergymen of to-day are bidden to "be clothed and fed," by the assurance that some money has been put at interest for the benefit of the sufferers of the next century. The shivering applicant at our door is "put off," with the statement that we are saving money for his great grandson that will be.

Now, endowments can rightfully be only the surplus after the year's expenses are met. The suffering, aged and infirm clergy of to-day cannot justly be starved for the benefit of the hungry ones of a hundred years hence. The bread of the latter would be bitter when they learned that it came out of the mouth of the former. Why should we give both those and these "plenteousness of tears to drink?" Is that the only sweetening that we can add to the bitter cup of poverty?

Are our investments now anything more than a direct tax upon the poor? In Conventions General and Diocesan the disposition grows to "create funds," a million, the interest of which is to do great things, one fund here, another there, as though we could have the interest of a fund until we had given every cent of it. Even the Church cannot invest a pound that will lift two or even one, it always takes a fraction over. Is it the duty, or the policy of an infant branch of the Church, just feeling the feet under her, just weaned from the mother's breast, still "troubled with growing pains"—to bear the burthens and pay in advance the debts of her lusty maturity? Will not 6,000 parishes fifty years hence be as able to pray for daily bread, and grace to meet the daily duty as half that number is now? Is the deluge after us? Is there to be no gold and silver then, no Omnipotent proprietor, no steward under Him, no "Faith that worketh by love"? Are we eating sour grapes that our children's teeth may be set on edge?

The "acknowledgements" which the Trustees of the "Fund for Aged and Infirm Clergymen," append to their report are so many stinging blows in the face of the Church. They asked for \$50,000 and we gave them \$10,000. They asked for bread, and we gave them one-fifth of a loaf. He was an hungry and we gave him gall to eat, tearfully and with "grateful acknowledgments," he accepts the food so grudgingly bestowed. He was naked and we made "investments in which (if it escape the chances and changes of this changeful land), somebody will benefit from—in the sweet by-and-by." The "householder" will hardly receive his own with that kind of usury.

If endowments are necessary—as doubtless they are for the maintenance, preservation, and efficiency of certain institutions, and desirable in the case of others, and commendable in that of still others, let them be maintained in their order. And let us remember that that is neither necessary, desirable nor commendable which is accomplished at the neglect of present duty or in disregard of present obligations. We cannot rob Peter Present, to pay Paul Coming.

POOR PARISHES.

To the Editor of the Living Church:

I was much interested in reading your excellent article in THE LIVING CHURCH of December 29, entitled "clerical support," especially after having just heard the announcement made by the treasurer of a certain parish that the amount received by him for "rector's salary" for the three preceding months was less than \$60 in all.

The rector of the parish referred to is one of the noblest examples of the Catholic priesthood in America. His work is never ending. In addition to many Sunday duties, he never omits daily morning and evening service, nor the observance of all Holy Days. He also has under his care a parish school, two missions and several guilds, and by his untiring efforts trains and manages to keep together a supplied choir. His parish is in a flourishing condition in every respect, except financially.

In this same city we have several other churches which may be termed wealthy; One, in particular, having so large an income that one-tenth part of it would comfortably support the poorer parish church above mentioned, and yet (with one exception) it seems to me they do not compare with it in active Church work. They do not have daily services nor parish schools. Their rectors, undoubtedly, have enough work to occupy their time, but it seems with rectors as well as with the laity, very often the more work the less pay.

Your article closes with the words: "The matter of clerical support is a 'burning question,' and something must be done to settle it." It seems to me that the poor parishes everywhere are doing their best, and that in no other practical way could more assistance be rendered them than by the occasional accession of a wealthy parishioner.

It might be said that the rich churches could easily assign a few of their number to the poorer ones, but this theory might not hold good, as priest and people naturally become sincerely attached to each other. However, in this country, where removals from one part to another are so frequent, would it not be well if Catholic Churchmen of all conditions, on taking up their abode in a new place, and having more than one church to choose from, should, before set-

ting down in any one parish, seriously consider in which one they would not only receive, but do the most good.

I sincerely hope that before long some people with means, residing in this city, will recognize the splendid opportunity for doing good with their money in the particular parish referred to.

THE CHURCH CATECHISM.

To the Editor of the Living Church:

I have no doubt but that, together with myself, you have often heard our Church Catechism termed a "complete compend of sound Divinity." And so it is, as far as it goes. But can the term "complete" be applied to any treatise of the kind, which fails to instruct us on a subject bound up in the very idea and existence of the Church. We have there, given in a condensed form, much instruction on the Creed, the Commandments, the Lord's Prayer, and the Sacraments; but we look, in vain, for one word on the subject of the Ministry.

That our Church holds, and ever, has held an Apostolic Ministry to be of the very essence of her authority to minister in Christ's name, no one can deny who is intelligently acquainted with her uniform and persistent usage for almost nineteen centuries.

If any of your readers should demand "proof in hand" of this, let them turn to the well-known preface to our "Ordinal," where it is said, "It is evident to all men diligently reading Holy Scripture and Ancient Authors that from the Apostles' times, there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons."

And therefore to the intent that these Orders may be continued and reverently used and esteemed in this Church, no man shall be accredited, or taken to be a lawful Bishop, Priest, or Deacon in this Church \* \* \* \* except he hath had Episcopal Consecration or Ordination.

Now if this be so evident a truth to all diligent readers of the Scriptures, and so seriously affirmed by the Church, as her indisputable possession, and her invariably practiced, why should it not form a part of that system of fundamental instruction which she would fain impress upon the hearts and minds of her little ones.

If therefore, it would not be presumptuous in your correspondent, he would humbly and respectfully suggest to the "Commission on Liturgical Enrichment" that they recommend to our next General Convention the following addition to our now incomplete Catechism. MISSISSIPPI.

Question. Did Christ, before He ascended into Heaven, appoint an order of ministers in His Church?

Answer. Yes, just before His Ascension, He breathed upon His Apostles and commanded them to go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Question. Did He make any promise to them at the same time?

Answer. Yes; He said, "And Lo, I am with you always, even until the end of the world."

Question. What did that mean?

Answer. That He would always be present with His Church to maintain an unbroken succession of His chief officers with authority to act in His name.

Question. Did the Apostles ordain any persons to succeed themselves after their death?

Answer. Yes. They established a ministry, composed of three orders, Bishops, Presbyters and Deacons.

Question. What are the principal duties of a deacon?

Answer. To preach, to baptize, and to take care of the poor.

Question. What additional office may a priest perform?

Answer. He may administer the Lord's Supper.

Question. What more important duties are binding upon a Bishop?

Answer. To guide and govern the Church in Christ's name, to ordain priests and deacons, and to commit to suitable persons the same Divine Authority which they themselves had received from Christ and the Apostles.

CHURCH WORK.

RHODE ISLAND.

Providence.—St. Andrew's mission is in the heart of the cotton factories, on the north branch of the Pawtuxet River. It was started five or six years ago by the energetic missionary, the Rev. T. H. Cocroft, now of Providence. There has been a growing interest in the Church and her services ever since. The small upper room is full every Sunday, and is crowded during the Sunday School session. The good effect of regular catechizing was shown by a bright boy eight years old, asking his mother whether he could be baptized.

the child of God, and an inheritor of the kingdom of Heaven."

His brothers and some of his playmates tried to discourage him by saying: "Don't be baptized, Jo, all the boys will plague you and make fun of you."

"I don't care for them," he bravely replied. "I am not afraid." He was received a few Sundays ago into the ark of Christ's Church, and as every body knew the particulars that led to his baptism the service was very solemn, and left a deep impression on all present.

The members of the mission are struggling hard for a church to worship in. The foundation is laid. It is paid for, and so is the ground on which it stands. The people either work in the mills or labor hard for their living. One woman saved \$50 from her mill earnings last year by rigid self-denial, and has given that for the church, and others have given accordingly. Some of the mills have shut down, and others are cutting wages. But the faithful labor on, and hope by next St. Andrew's day to have the church built, paid for, and consecrated. They need \$2,000, part of which they hope to raise by outside help. This encouraging mission work of the Church is in charge of the Rev. G. S. Pine, Rector of St. Philip's (the Deacon) Crompton, Rhode Island.

LONG ISLAND.

Brooklyn.—St. Luke's church.—On Sunday, February 3, the Rev. George R. Van De Water, rector of this church, preached his fourth anniversary sermon in presence of the Bishop of the diocese and to a large congregation. He gave a full account of his very successful work, by which St. Luke's has been put into the front rank in the diocese. At the close of the sermon the Bishop briefly congratulated rector and people.

Brooklyn.—Grace church chapel.—The eighth annual report of the minister in charge of this chapel shows Baptisms, 106; Confirmations, 25; scholars on roll of Sunday school, 304. The work of the minister can be estimated from the fact that the chapel stands in the midst of forty thousand human beings, and that it is the only church edifice in this large district, where the public services of the Church are held Sunday after Sunday; and let it be remembered also that there is but one solitary resident priest of the Church who is commissioned to visit the people in this large section to baptize their children, to speak words of comfort to the sick and dying, to break to those poor, perishing souls the Bread of Life, and when they die to give them Christian burial.

TEXAS.

Houston.—The twelfth annual report of the "Ladies Parish Association" of Christ church, presents an admirable record of work done. During the past year it relieved the necessities of 110 persons, giving in cash and provisions \$561.70, besides clothing for over 90 persons. For repairs on the rectory it gave \$250, and by a bazaar it netted \$1,449.45 for the benefit of the Chapel Fund.

CALIFORNIA.

The Annual Convention.—The Bishop has postponed the meeting of the Convention for one week; it will assemble on the second Wednesday of May.

New Clergy.—The Pacific Churchman announces that two clergymen have recently arrived in the diocese: the Rev. Mr. Land, from New Zealand; and the Rev. Mr. Juny, from the diocese of Tennessee, who has gone to San Mateo to assist the Rev. A. L. Brewer.

ILLINOIS.

Evansston, Deaconry meeting.—The quarterly meeting of the North-eastern Deaconry of the diocese was held in this parish on Monday and Tuesday, the 4th and 5th inst. Notwithstanding the extremely disagreeable state of the weather, sleet and ice being in the ascendancy, there was an attendance of sixteen or seventeen of the clergy besides the Bishop. On the evening of the former day, after Evening Prayer, which was said by the Rev. Canon Knowles, an address was delivered by the Rev. W. F. Lewis, his subject being "The Moral Benefit of Supplied Choirs to Boys." The second address was made by the Rev. Stewart Smith, the former rector of the parish, taking for his theme, "The Sacramental Life of the Church the secret of its growth." Bishop McLaren delivered the concluding address, upon "The Church of the Future."

On Tuesday there was a celebration of the Holy Communion at 7 A.M., the Rev. Stewart Smith being the celebrant. At 10 o'clock there was a second celebration, with the Dean, Dr. Locke, as officiant, after which he read a paper, as substitute for the Rev. Mr. Bixby, who was not prepared, upon the impregnable strength of the Theistic argument. The usual business meeting followed, when the missionary work of the Deaconry passed under review, and was found to be in a very flourishing condition. At 1 P.M., the ladies of the parish gave a luncheon to the clergy and other guests, at the residence of Mr. Marshall M. Kirkman. The members of the Deaconry were very hospitably entertained.

St. Mark's parish has never been in so prosperous a condition as it is now. The addition recently made to the church-building has given it an increased seating capacity of one-third of its original accommodation. The interior has been handsomely decorated, and a \$2,000 pipe-organ is to be put in immediately. The parish is out of debt, and there is a balance of \$1,000 in the Treasury. There is some talk of a new church, to be built of stone.

Hinsdale.—The parish of Grace church expects to begin shortly the erection of a stone church in this important suburb of Chicago.

Elgin.—The Rev. Stewart Smith has entered upon his new charge in this place, with every prospect of success. He was most cordially received upon his arrival, a public reception being extended to him.

Morrison.—The new church (St. Anne's) in this place has been completed.

Chicago, St. Mark's church.—On Sunday evening February 10th, the rector of this parish baptized seven adults.

SPRINGFIELD.

Chester.—St. Mark's parish has taken a new lease of life, and gone to work with a good will. Within the past four months there has been very much accomplished for the permanent good of the Church and to encourage the good people and cheer the rector. Early in October, 1883, the vestry undertook to build a rectory. Since then they have completed a fine two story frame house 30x30 feet, containing eight good rooms—and it is truly a credit to the church as it is one of the finest dwellings in the city. The total cost was somewhat in excess of \$1,600. There remains only a small debt, which has been assumed by the vestry.

About the middle of January the rector and family were able to move into this com-

fortable home, and when they did so many of the people left their generous gifts of provisions, fuel, and money at the rectory, as tokens of their regard. The rector and family most thankfully received these, but rejoice most deeply over the new life manifested in every department of Church-work.

During the past Advent season the Bishop visited this parish, remaining three days. On Sunday, December 9th, he confirmed a class of eight persons (one in private), this being the first class presented within the parish past two years.

An entire set of new altar linen is shortly to be blessed for use, and it is hoped to adorn the chancel with a new altar, a result of the Lenten self-denial of the faithful here.

Danville.—On February 1st, the eve of the Purification, a ten days' mission was begun in Holy Trinity parish by the Rev. Geo. C. Betts, of Trinity, St. Louis, and Rev. E. A. Larrabee, of St. Paul's, Springfield. From the beginning of the mission to its close on Septuagesima Sunday, large congregations attended the many services and instructions, and at the 7.30 P.M. service and mission sermon, the Church was often uncomfortably crowded. The week day services were Holy Communion, with ten minutes address at 7 A.M. Morning Prayer and instruction at 10 A.M., an address to men at the County Court house from 12.40 to 1 P.M. Evening Prayer and instruction at 4.15 P.M. Mission service (a few hymns and prayers) with a sermon, followed by an instruction, at 7.30 P.M. On Sundays, besides these services, there was a choral celebration of the Holy Eucharist at 10.30 A.M., an address to the children at 2.30 P.M., one to women only at 3.15 P.M., and one to men only at 4.30 P.M. Notwithstanding this multitude of services and addresses, the energy and earnestness of the mission priests seemed to increase rather than diminish, and the response of the people to their efforts was most encouraging and satisfactory. The parishioners and many people of the town were deeply moved by the powerful mission sermons of the Rev. Mr. Betts, and by the clear-cut instructions of Mr. Larrabee. Many were brought to an earnest and sincere repentance and confession of their sins. Many more were strongly attracted to the Church and her holy teachings. The noon day services for men in the Court House, kindly loaned for the occasion, were a marked feature of the mission. The addresses were given by Mr. Betts, and dealt with practical subjects affecting men as men and citizens. Much good was accomplished in this way.

At the closing service of the mission on Sunday night, after addresses had been made by both the missionaries, the whole congregation knelt and made a solemn renewal of the baptismal vows. It was a solemn and touching sight. The Te Deum was then sung, the blessing given, and the mission was closed. Many much fruit was gathered in during the following Lent.

NEW YORK.

Poughkeepsie, Convocation.—The Dutchess County Convocation held its regular meeting in Christ church on February 7. The Assistant Bishop made it the occasion of his first official visit to the city. The Rev. Dr. Fairbairn of St. Stephens College, Annandale, preached the sermon, and Bishop Potter followed with an earnest and practical address that both greatly pleased and interested those who were privileged to hear him. At the close of the Convocation, a collation was served at the parish school building, at which the Bishop made another exceedingly happy little speech.

In the evening Bishop Potter was tendered a reception at the residence of the Rev. Dr. D. G. Wright, which was very largely attended, denominational distinctions being entirely ignored. The Bishop had a cordial and kindly greeting for all.

Haverstraw.—The Thirtieth Anniversary of Trinity parish, the Rev. A. T. Ashton, rector, was observed on the 4th Sunday after the Epiphany, February 3d, by a celebration of the Holy Communion, and a sermon giving the history of the Church.

As early as 1846 an attempt was made to plant the Church in Haverstraw, an organization was effected—and in 1847 before its incorporation—the Church was received into union with the Convention of the diocese. That effort did not succeed—in a very short time the services were discontinued, and the parish practically though not legally ceased to exist.

In 1854 the Rev. J. B. Gibson went to Haverstraw, collected the few Church people, and held his first service on the 5th Sunday after the Epiphany, February 4th of that year. The parish was incorporated the following year, and in 1856 the Church was consecrated by Bishop Horatio Potter. It is the oldest church-building in Rockland Co., N. Y. The seed sown in Faith by Dr. Gibson has since borne much fruit.

The last public Episcopal services of the late provisional bishop of the diocese, the Rt. Rev. J. M. Wainwright, D. D., were offered in Haverstraw on the 11th Sunday after Trinity, August 27th, 1854. To perpetuate his memory, and to commemorate that last public act, a beautiful window was placed in the chancel of the church by the clergy of the diocese of New York and by the members of the parish.

As a result of the missionary efforts of Trinity church, there are now in Rockland county the following churches and charities: St. John's church, New City; The House of Prayer, Caldwell's; Grace church, Stony Point; St. John's church, in St. John; and the House of the Good Shepherd, Tomkins Cove.

The Rev. Messrs. W. H. Tomlins and E. C. Burr were formerly members of the parish (and Sunday School). The parish has passed through many trying periods of depression—notably that of the late Civil War—yet the following statistics will show that although at times very weak, a good work has been accomplished. During the past thirty years there have been Baptisms, 1,014; Confirmations, 306; Marriages, 102; Burials, 294; Offerings, \$36,683.95.

There are now about 100 families connected with the church; 115 communicants, and 175 Sunday school teachers, officers and scholars. The Holy Communion is celebrated on the first and third Sundays of every month; on Saints' Days; weekly in Advent and Lent; and twice on the Great Festivals. The rector of the church also serves, in the afternoon of every Sunday, a mission some two miles distant from his home.

At the Evening Service, besides the priest now in charge, the Rev. Mr. Gay, pastor of the House of the Good Shepherd, a former rector of the church was present, and gave many pleasing reminiscences of the war period, when he was rector of the church.

New York, St. Ignatius' church.—We are glad to learn that the letter in a recent number of this journal calling for aid for this parish has already brought forth fruit. Con-

tributions may be sent to Mr. N. Millard, 57 West 48th St. New York City. The Rev. Arthur Ritchie of Chicago has been called to the rectorship of this parish.

**MARYLAND.**

Owensville.—On February 6, Bishop Lyman visited Christ Church, administering Confirmation to a class of thirteen, presented by the rector, the Rev. W. P. Dame. The rector of All Hallows' assisted in the services.

Davidsonville.—The Bishop of North Carolina visited All Hallows' parish on the 4th and 5th. The service on Tuesday morning was at the chapel, where, in spite of the bad roads and distance many had to come, a good congregation was gathered. The Bishop was assisted in the services by the rector, the Rev. D. A. Bonnar. After a strong, plain, Catholic-minded sermon upon the third verse of the forty-third Psalm, the rector presented a class of six for Holy Confirmation. The Bishop made a telling address to the confirmed, and proceeded with the Holy Eucharist. Several members of the parish enjoyed some social intercourse with the Bishop at the house of Judge Iglehart, where he was entertained, and they will all long remember the delightful evenings of February 4th and 5th. He left, accompanied by the Rev. Mr. Bonnar and Judge Iglehart, for the next parish on Wednesday morning, bearing with him the kindest regards of the people of All Hallows, as well as their sincere sympathies for the prospect before him of a long tour through Southern Maryland at a time of year that no one thinks of going any distance unless obliged to do so. May he come safe and sound out of the journey that has never before been undertaken by any Bishop, this time of year.

**WESTERN MICHIGAN.**

Coopersville, Convocation.—The semi-annual meeting of the Grand Rapids Convocation was held in the Mission church of the Epiphany, on February 5 and 6. The attendance of the clergy was very good, and large congregations of the laity and of members of other religious bodies were found at each of the principal services.

The Convocation sermon was preached by the Rev. J. H. Babcock, of Big Rapids, and the sermon *ad clerum*, by the Rev. W. T. Whitmarsh, of Muskegon, the Secretary of the Convocation, from 2 Tim. v. 5, "Make full proof of thy Ministry." Holy Communion was administered at the close of the sermon *ad clerum*, the Bishop celebrant. The children's sermon was preached by the Bishop. Two very interesting discussions were held Wednesday. (1.) "The relation of the Church to public education," opened by the Rev. E. J. Babcock and spoken on by the Revs. W. T. Whitmarsh, F. C. Coolbaugh, W. S. Hayward, E. W. Flower, and H. B. Jefferson. (2.) "Which is productive of the greatest good to the Church, the saying or singing of the services?" Opened by the Rev. P. Macfarlane. Romans viii. 22 and 23, was the subject of an analysis of interesting papers read by the Revs. H. J. Jefferson, N. Jefferson, J. H. Babcock, and W. S. Hayward.

The attendance of the laity and of members of other religious bodies in the village was very large for so small a place and so feeble a mission. A volunteer choir (who ought to be Churchmen from the manner in which they rendered the musical portions of our service) gave life and sweetness to the worship.

Besides the brethren named, the Rev. S. H. Woodford was present and participated in some of the services, but was compelled to leave before the close of the Convocation, by the death of one of his people.

The next meeting was fixed for in September at Grace church, Grand Rapids.

**NORTHERN NEW JERSEY.**

**THE BISHOP'S APPOINTMENTS.**

FEBRUARY.  
17, Evening, St. Philip's Church, Newark. 24, A. M., St. John's Church, Passaic. Evening, St. Mary's Church, Haledon.

MARCH.  
2, A. M., St. John's Church, Dover. Afternoon, mission at Port Orant. 9, A. M., St. Stephen's Church, Millburn. P. M., Calvary Church, Summit. 10, A. M., St. Paul's Church, Jersey City. P. M., Christ Church, Jersey City. 23, A. M., St. Paul's Church, Hoboken. Evening, Church of the Holy Innocents, Hoboken. 25, Evening, Church of the Redeemer, Morristown. 29, A. M., St. Barnabas' Church, Newark. Evening, Rutherford Memorial, East Newark.

APRIL.  
6, A. M., Church of the Holy Communion, South Orange. Evening, House of Prayer, Newark. 9, Evening, St. John's Free Church, Jersey City. 11, Afternoon, Christ Church, East Orange. Evening, St. Paul's Church, East Orange. 13, A. M., Grace Church, Franklin. Evening, St. Stephen's Church, Newark. 15, Evening, St. Paul's Church, Englewood. 20, A. M., Grace Church, Jersey City. Evening, St. Matthew's Church, Jersey City. 25, Friday, Christ Hospital, Jersey City. 27, A. M., Trinity Church, Bergen Point. P. M., Grace Church, Greenville.

MAY.  
1, Thursday evening, Christ Church, Newark. 4, A. M., St. Luke's Church, Montclair. Evening, Grace Church, Orange. 7, Evening, St. John's Church, Bayonne. 11, A. M., Christ Church, Hackensack. Evening, Church of the Holy Communion, Paterson. 18, A. M., Trinity Church, Hoboken. Evening, Church of the Holy Trinity, Jersey City. 20 and 21, The Diocesan Convention. 25, A. M., St. Peter's Church, Morristown.

JUNE.  
1, A. M., St. Mark's Church, Jersey City.

**OHIO.**

Toledo, Grace church.—On the fourth Sunday after the Epiphany the congregation listened to two discourses—a condensed biography of the late Dr. James Lloyd Breck. The recital afforded a great variety of incidents which helped one to realize the hardships and needs of missionaries. After each service, quarterly subscriptions were signed, promising times as much as could have been hoped for from a collection, and showing that when the committee finish the canvass, the sum total will exceed the creditable sum of last year. By subscription last year, this parish paid four times as much for general missions as it had by collections during the previous ten years! And yet the General Board and others are asking us to take up at least two missionary collections each year, and apparently ignoring the subscription plan, which had been presented with the most urgent argument and the authority of the whole Board three years ago!

On last Sunday also, Grace church began (as recommended by THE LIVING CHURCH) the afternoon Sunday school and children's service. The service was choral, and three new classes and seven new teachers are already added to the school.

**WISCONSIN.**

Kenosha, Kemper Hall.—On the Feast of the Purification occurred the annual "Guild Reception" at this school; that is the reception of new members into the "Guild of the Holy Child," an organization of pupils in the schools of the Sisters of St. Mary, the objects of which are stated as being "to aid its members in keeping their Baptismal vows, more especially in striving for purity of heart, modesty in speech and manner, truth and honor in all relations of life;

and to engage in such works of mercy as they may be able to undertake." The ceremony of reception was conducted by the Bishop of Wisconsin, who gave the medal of the Guild to about twenty pupils of the school, and made a brief address on the nature of the obligations assumed. The reception was followed by a choral Celebration of the Holy Eucharist, the Rev. A. B. Livermore being celebrant. The service was Dykes, and its rendering showed conscientious study, and the results of careful training by the choir-master, Mr. Fuller, of Chicago, who has for some weeks been giving his services in that capacity. The sermon was delivered by the rector of St. Matthew's, Kenosha, from the concluding words of the Gospel for the Day: "The Child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."

Kenosha, St. Matthew's.—On Sunday, the 3rd inst., the Rev. O. S. Prescott preached a sermon preliminary to and preparatory for a mission which it is proposed to hold in this parish sometime in the coming spring or early summer. In the afternoon, by request of the rector, he gave in an informal way, some reminiscences of the two great London missions in '69 and '74, in which he was himself engaged. The account of this marvelous outpouring of God's Spirit—a modern Pentecost—was a stimulus to weak faith and doubting hearts. For in the speaker's words, "God has never conferred upon any one any spiritual blessing which He will not confer upon us also, if we only desire it, and pray for it, and expect it."

**INDIANA.**

Vincennes—Death of the Rev. Dr. Austin.—The Rev. Thomas Ralph Austin, D.D., LL.D., died at his residence in this city on the night of Wednesday last week, aged nearly 74 years. Dr. Austin was born in London, England, June 16, 1810. He began school at Bath; thence he went to Cambridge, and finally graduated with highest honors at Oxford. The ministry was his chosen profession, being ordained in England. He came to America in 1833, but soon returned to Europe and entered one of the first medical colleges. After years of study he again embarked for this country and located in Indiana, where he became one of her most highly honored and distinguished citizens. During the war Dr. Austin was commissioned surgeon of the Twenty-third Regiment Indiana Infantry Volunteers, but was detached from his regiment in February, 1862, and as acting medical director created the hospitals at Paducah, Ky., and Bolivar and Dunlap Springs, Tenn. After the war he re-entered the ministry, and accepted pastoral charges at Terre Haute and Jeffersonville, but disease contracted in the army incapacitated him from duty, and he removed to his farm near Olney, Ill. While at Olney his residence was burned, and he lost one of the finest Masonic libraries in the United States, valued at \$10,000. Dr. Austin was one of the prominent Masons of the United States. He was elected Grand Master for Masons of Indiana in May, 1861. He was raised to the thirty-third degree, the highest in Masonry, May 2, 1867, and was made active member for Indiana May 16, 1867. This place of honor he resigned September 26, 1883, on account of ill-health. He was greatly admired and beloved by all the fraternity. He was the father of fourteen children, his second wife and twelve children surviving him. He was rector of St. James' church, Vincennes, for ten years.

**CONNECTICUT.**

New Canaan.—St. Mark's parish which two years ago was enriched by the addition of a beautiful rectory, built largely through the efforts of the Young Men's Guild is to be further enriched by a handsome stone church to be built on the lot adjoining the rectory. The church will be a memorial of Harry Percival Lockwood, the beloved son of Mr. Fred W. Lockwood. He was the life of St. Mark's Sunday School, receiving the prize Prayer Book last Easter for good lessons and regular attendance. Last October he entered Paradise. St. Mark's people will have occasion long to remember his happy face, and give God thanks for his good example. The old church has received some fresh paint to keep it in repair while the new church is building.

**NEBRASKA.**

Omaha, Grace chapel.—On Sunday, January 27, the Bishop preached in this chapel, and administered Confirmation to three persons. The chapel is under the charge of the Rev. Charles Witherspoon, one of the clergy connected with the cathedral. The congregation has more than doubled in size during the past winter and now completely fills the building.

Cret.—On Sunday, February, 3, the Bishop preached in Trinity Memorial church and confirmed two persons, one of whom was a student in the Congregational college of the town, and has since become a postulant for Holy Orders.

Friendville.—On Sunday night, February 3, the Bishop preached in the German church in this town. Lay services of a very interesting nature are maintained here by a young Englishman, the son of a clergyman of the English Church.

Omaha, Cathedral.—The quarterly meeting of the Chapter was held in the chapel of the Cathedral, on St. Paul's Day. The sermon was preached by the Bishop, and Holy Communion administered. Most of the members of the Chapter were present, and business connected with the schools and missions and hospital was transacted.

Grand Island, Convocation.—The Northern Convocation met on the 5th, 6th and 7th, at this place. There were 13 clergy present, including the Bishop and Dean. Papers were read upon the following subjects: "Church Music," "How to help the Rector," "Difficulties of Western Missions," "The peculiar embarrassments of the Church clergyman in the West," "How to keep Lent," "Some helps to devotion," "The Irish Church since disestablishment," "The Sunday school is needful." Distinctive principles of the Church will do good, as was evinced by the questions which they called forth from all present. The subject of missions as impressed upon all by the Lent appeal from the Domestic Board, was discussed informally, and all pledged themselves according to the resolution of the Board for the coming Lent. A Mission Host was thought to be an excellent auxiliary for the diocese. Initiatory steps were taken for establishing a system by which boys between the years of 12 and 18 may be utilized for the Church and made educated and earnest Churchmen. All went away impressed with the idea that no Convocation held in the northern part of the diocese had done more for the good of all concerned than this.

**CENTRAL NEW YORK.**

**THE BISHOP'S APPOINTMENTS.**

FEBRUARY.  
17, A. M., Waterloo; Ev'g. Seneca Falls. 23, Ev'g. Deerfield. 24, A. M., Utica; Trinity; P. M., Good Shepherd; Ev'g. St. Luke's. 26, Ev'g. Auburn. St. John's. 27, A. M., Ash Wednesday, Moravia; Ev'g. Ithaca. 28, A. M., Trumansburgh.

MARCH.  
2, A. M., Rome, St. Joseph; Ev'g. Zion. 3, P. M., Oriskany; Ev'g. Whitestown. 5, Ev'g. Fulton. 9 to 17, N. Y., Lectures in General Theological Seminary. 21, Ev'g. Syracuse, Trinity. 23, A. M., Oswego, Christ Church; Ev'g. Evangelists. 27, Ev'g. Auburn. 28, A. M., Northville; Ev'g. Auburn. St. Peter's. 30, S. A. M., Utica; Grace; P. M., St. George's; Ev'g. New Hartford.

APRIL.  
Utica, Calvary; Syracuse, St. Paul's, St. James; Grace, St. John's, Calvary; Holland Patent, Clinton, Clark's Mills, Westmoreland, Augusta, Oriskany Falls, Elmira 2; Big Falls, Horseheads, Wellsburgh, Smithboro, Oswego, Candor.

Binghamton.—On the fourth Sunday after Epiphany, February 3, the Bishop made his annual visitation to this city. In the morning he preached at Christ church (the Rev. R. N. Parke, D. D., rector), confirmed six candidates and celebrated the Holy Communion. In the evening he delivered a most forcible extempore sermon on Romans 10-12, at the church of the Good Shepherd (the Rev. G. Livingston Bishop, rector), and confirmed six candidates.

On the following Monday, the Bishop confirmed one person in private, presented by the rector of the church of the Good Shepherd, and in the afternoon held a meeting at Christ church, of all the Branches of the Woman's Auxiliary in the third Convocation District. This meeting was attended by some 60 or 70 ladies, quite a number coming from out of town, and was admirably addressed by the Bishop and by Miss Emery, General Secretary of the W. A. A District organization of the W. A. A. was formed and Miss J. W. Capen was chosen President, Mrs. G. Livingston Bishop, Vice President, and Miss J. F. Taunt, of Greene, Secretary. It is hoped that this association will increase the power and usefulness of the W. A. A., and bind together the women of Broome and Chenango counties for more valuable and effective missionary work.

**VERMONT.**

**THE BISHOP'S VISITATIONS.**

MARCH.  
30, St. Thomas' church, Brandon.

APRIL.  
6, Trinity, Rutland; P. M., Grace, West Rutland. 11, St. Stephen's, Middlebury. 13, St. Andrew's, St. Johnsbury.

MAY.  
4, St. James', Arlington; P. M., Zion, Factory Point. 5, St. Peter's, Bennington. 8, St. Luke's, Chester. 11, St. James', Hydeville; P. M., Mission at Fair Haven. 12, Trinity, Poultney. 13, St. Paul's, Wells. 18, Mission at Georgia; P. M., Mission at Milton. 22, St. Paul's, Burlington; P. M., Vermont Episcopal Institute. 25, St. John's, West Randolph; P. M., Grace, Randolph. 26, Christ, Bethel. 27, St. Paul's, Royalton. 28, Mission at White River Junction. 29, St. James', Woodstock. 30, St. Paul's, Windsor.

JUNE.  
1, St. Michael's, Brattleboro; P. M., Christ, Guilford. 2, Immanuel, Bellows Falls. 10, 11, St. Luke's, St. Albans. 12, Christ, Fairfax. 13, Christ, Montpelier. 16, St. Mary's, Northfield. 22, Mission at Newport; P. M., Mission at North Troy. 24, Christ, Island Pond. 29, Mission at Cambridge, Calvary, Jericho.

Bellows Falls, Convocation.—The annual meeting of the Convocation of the diocese was held on February 5th and 6th, in the parish of Immanuel church, where also the Choir Festival was held so successfully four months ago. There were present beside the Bishop, twelve of his clergy, the Rev. Messrs. Barrow, Burgess, Collins, Denslow, Flanders, Goddard, Graves, Hill, Ketchum, Lee, Randall and Roberts, and the Rev. E. A. Renouf, of Keene, N. H. Two public services were held, and a meeting in the rectory for general discussion. The sermon on Tuesday evening was preached by the Rev. A. J. Barrow, of Bennington from the text, Zech. viii. 4, 5, and dwelt in a manner at once striking and instructive upon historical tokens of God's blessing resting on His Church, as shown especially in the long lives of many devout clergymen and laymen, and in the extending influence of Church teaching in Sunday Schools.

The sermon on Wednesday morning was preached by the rector of St. Albans, the Rev. Thos. Burgess, from the complaint of the disappointed prophet, "Ah, hoay God, they say of me doth he not speak parables?" (Ezek. xx. 49.) he developed a very instructive sketch of ways in which Christians neglect God's Word, and an earnest exhortation to fulfil the duty of studying and obeying its precepts.

The Holy Communion was celebrated by the Bishop, assisted by the rector, the Rev. W. H. Roberts, the Rev. Mr. Renouf reading the Epistle, and the Rev. Mr. Graves the Gospel.

At the afternoon meeting, a paper was read by the Rev. H. M. Denslow, in review of Drummond's "Natural Law in the Spiritual World," and a discussion on how to make the services of the Church attractive, was opened by the Rev. H. F. Hill, who insisted strongly upon the personal influence and responsibility of the Minister, in the service, in preaching and in pastoral work.

The Secretary was directed to search for old records of convocations, and to deposit all that are found with the Registrar of the diocese, the Rev. Dr. Bailey of Shelton.

The brethren separated Wednesday night, after a most delightful and improving meeting, in this time-honored and always hospitable parish, at Bellows Falls.

MARSHALL FIELD & CO.  
State & Washington Sts.

**LACES!**

We offer an  
**Elegant Assortment**  
OF  
**All the New Shapes**  
IN  
**Real Duchesse,  
Collarettes,  
Vests, Etc.**

**Beaded Nets,  
Tabliers,  
AND  
Trimming  
Laces!**

In all the New Designs, and a  
**Special Lot**  
OF  
**Torchon Laces!**

All at Very  
**Low Prices!**

**THE MANHATTAN LIFE INSURANCE COMPANY,  
OF NEW YORK.**

No. 156 and 158 Broadway.

ORGANIZED IN 1850.

President, HENRY STOKES.  
First Vice President, J. L. HALSEY.  
Second Vice President, H. B. STOKES.  
Secretary, H. V. WEMPLE.  
Actuary, S. N. STEBBINS.

["From the Home Journal."]  
The thirty-fourth annual report of this old established company, gives evidence of the sound financial condition and increased prosperity of this institution. Its income for the year 1883 was \$2,080,729; its disbursements \$1,477,178-31, leaving a balance of nearly \$1,000,000 of gross assets. Deducting for claims not yet due, reported claims, unpaid dividends, the reserve on existing policies, etc., there remains a surplus of nearly two and a quarter millions. The increase in its net assets over last year is \$250,000.

**HOOK and HASTINGS,**  
BOSTON, MASS.

Builders of the Grand Organs in Episcopal Cathedral, Denver; St. Luke's Church, Philadelphia; St. Fr. Xavier Church, New York; Music Hall, Cincinnati; and of nearly

**1,200 CHURCH ORGANS**

for every part of the country. We invite attention to our new styles of Parlor Organs, at from \$500 to \$1,000 and upwards.

MUSIC COMMITTEES, ORGANISTS, and others are invited to apply to us direct for all information connected with our art. DESCRIPTIVE CIRCULARS and specifications furnished on application.

Second Hand Organs for sale at low prices.

**KNABE**  
PIANOFORTES.

UNEQUALLED IN  
**Tone, Touch, Workmanship and Durability**

**WILLIAM KNABE & CO.**  
Nos. 204 and 206 West Baltimore Street,  
Baltimore. No. 112 Fifth Avenue, N. Y.

**AUTOMATIC**  
OR "NO TENSION" SEWING MACHINE.  
BEST AND STRONGEST SEAMS.  
UNEQUALLED LIGHTNESS OF RUNNING.  
AND DOES NOT INJURE HEALTH.

Full investigation accorded to all parties.  
Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.  
CHICAGO: 242 WABASH AVE.

**THE FARMER AND FRUIT GROWER**

OF SOUTHERN ILLINOIS.

The acknowledged LEADING HORTICULTURAL PAPER of the West. Practical, Seasonable. Sample sent free. 8 pages every week. \$1 a year. Address THE FARMER AND FRUIT GROWER, ANNA, ILL.

**RIDGE'S FOOD.**

For INFANTS and INVALIDS.

For sale by Gale & Block, Druggists and Importers of Artificial Eyes, Chicago, Ill.

**INVESTORS**

should confer with the  
**WESTERN FARM MORTGAGE CO.,**  
LAWRENCE, KANSAS.

First Mortgages Real Estate Loans paid in New York. Absolute Satisfaction GUARANTEED. For reliability consult Third Nat. Bank, N. Y. City, or Nat. Bank, Lawrence, Kan.

Security large. Interest promptly paid. Send for pamphlet with testimonials, sample forms, etc. P. M. FRANKS, Pres.; J. F. HARK, J. H. FISHER, Secs.; J. T. WARNE, V. Pres.; Auditor: C. W. GILBERT, Treas.

**Cut This Out** & return to us with TEN CTS. & you'll get by mail a **GOLDEN BOX OF GOODS** that will bring you in MORE MONEY, in One Month, than anything else in America. Absolute Certainty. Need no capital. N. Young, 173 Greenwich St., N. Y. C.

**Seeds! Trees!! Eggs!!!**

Fifty varieties of Potatoes. All the new kinds. M. Pearl, 75 cts. per bushel. Garden seeds, turkey stock, fancy laid and water fowls, eggs, white Pekin duck eggs, 75 cts. per sitting. Catalogues free. W. C. BENNETT, Scotland, Ind.

**J & R LAMB:**

59 Carmine St., N. Y.

SIXTH AVE., CARS PASS THE DOOR.

**WHITE CORDED GOODES.** 5" x 6" wide.

**DIAGONAL** 70 inches w. 9. 5" wide.  
**WHITE CLOTH** 70 inches wide, 9. 5" wide.

Gold Silk Embroideries, ready worked for. \$fer.  
**IHS: XP: AO: ALLELUIA: CROSS: CROWN HOLY:** Etc., Etc.

Hand-made Embroidery Silk of True Gold Color—in three sizes.

WORK Prepared and Cartoon designs put on ready to Embroider.

Super quality of Silk Bullion Fringe in Fine Gold Colors.

VIOLET GOODES, 70 in. wide. **DIAGONAL.** \$4.50 per yd. CLOTH. \$2.00 per yd.

Designs in White Silk Embroidery. Violet Mohair Fringes, etc. Violet Serge for Dossals. \$2.50 per yd.  
**NEW ILLUSTRATED CATALOGUE FREE BY MAIL**

**Cox Sons,  
Buckley & Co.**

LATE COX & SONS.

253 Fifth Avenue, New York.

**Christmas Gifts to the Church.**

Polished Brass Vases, from \$1 per pair.  
" " Candlesticks, from \$1 per pair.  
" " Altar Desks, from \$10 each.  
" " Lecterns, from \$3.50 each.

Carved Stone Fonts, from \$38.

Silk Brocaded Damasks, 28 in. wide, \$5.25.

Desires and Catalogues on application.

Stained Glass, Embroideries and General Church Furniture.

Art of Furnishing Churches at Xmas and other Festivals, \$1.50.

**Mitchell,  
Vance & Co.,**

836 & 838 Broadway, N. Y.

Designers and Manufacturers of  
**Ecclesiastical  
Gas Fixtures and Metal Work.  
Clocks and Bronzes, Metal and Porcelain  
Lamps, and Artistic Gas Fixtures for  
Dwellings.**

**CHARLES BOOTH,  
MEMORIAL WINDOWS.**

Ecclesiastical & Domestic Stained Glass.

**CHAS. F. HOGEAN,  
Church Metal Worker,**

Hand Books on application. Communication Services a Speciality.

**Church Embroidery.**

St. Clement's Altar Guild is prepared to receive orders for Church work, making Surplices, Altar Linen, Silk and Linen Embroidery, furnishing of Designs, and Stamping on any material. Gifts of Altar Linen to poor churches. Orders to be sent to the Sister in Charge. All Saints House, 2034 Cherry St. Philadelphia, Pa.

**W. H. WELLS & BROTHER, COMPANY.**

**STAINED GLASS WORKS**

48 & 50 Franklin St., Chicago.

**HEALY & MILLET.**

STAINED GLASS AND  
INTERIOR DECORATIONS

297 WABASH AVE. CHICAGO

**FOR CHURCHES.**

Manufactured by George A. Misch  
217 East Washington Street, Chicago,  
Illinois.

**THE TROY MENEELY BELL FOUNDRY.**  
**Clinton H. Meneely Bell Company,**  
TROY, N. Y.

Manufacture a superior quality of BELLS. Oldest Workmen. Greatest experience. Largest trade. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

**McSHANE BELL FOUNDRY**

Manufacture those celebrated BELLS and CHIMES for Churches, Tower Clocks, etc., etc. Prices and Catalogues sent free. Address H. McSHANE & CO., Baltimore, Md.

**MENEELY BELL FOUNDRY**

Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells: also Chimes and Peals.

**Meneely & Co., West Troy, N. Y.**

**C. C. CHARLES LIGHT**

THE IMPROVED PATENT CORRUGATED SILVER CLASS REFLECTORS

Are the most powerful, softest and cheapest Light for Churches, Theaters, Halls and Show Windows. New designs. Send for Cut and Prices for either gas or oil. Also the new patent Great London Sun Burner for gas. Full discount to Churches and Trade.

C. C. Charles, 45 Dearborn St., Chicago

**LUCIUS C. PARDEE,**

FINE GROCERIES,  
**Pure Wines**

For Sacramental and Family use.

54 & 56 Madison St., Chicago.

ESTABLISHED 1856.

**WIGMAKERS**

Importers & Manufacturers of HAIR GOODS.

**W. BARRON & SON, 69 Randolph St., Chicago.**

**F. M. ELLIS,**

Architect and Building Superintendent,

Architect for the New St. Mary's School.

OPERA HOUSE AND CHURCH WORK A SPECIALTY

Correspondence Solicited. Marshalltown, Iowa.

**JAPANESE WARES.**

**SPECIAL OFFER.** Church Fair or Bazaar Committees, by giving us references, will be furnished with an assorted stock of JAPANESE GOODS at our lowest wholesale price, with the privilege of returning what is unsold, and payment of our account to be made after the fair is over.

Write for Catalogue.

Care Department of  
**Formosa Tea Importing Co.,**  
88 State St., Chicago. (Opposite Marshall Field's.)

**SLATE.** An improvement in the Hectograph process of duplicating writings, drawings, music, etc. Brown, Pettibone & Kelly, Stationers, Printers and Blank Book Makers, 194 & 196 Dearborn St., Chicago. Western Agents. Send for circulars.

**Wheaton Nursery. STRAW and Berries**

and other small Fruits a specialty. UNFERMENATED WINE. Price list free. O. F. LUMRY, Wheaton, Illinois.

**ROYAL**  
BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co., 109 Wall St., New York.