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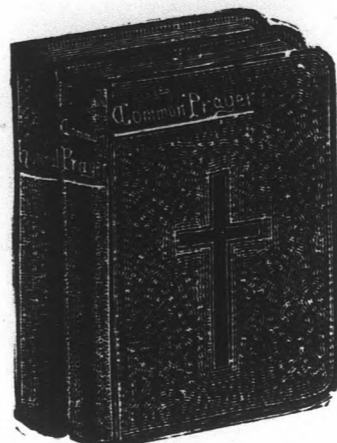
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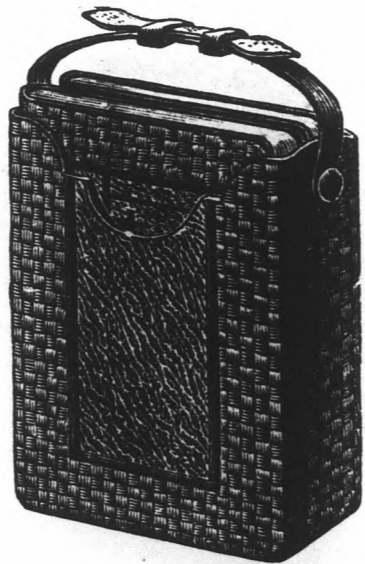
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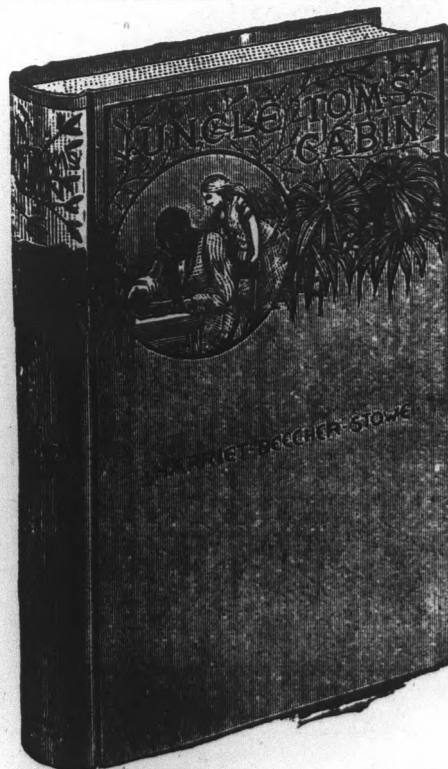
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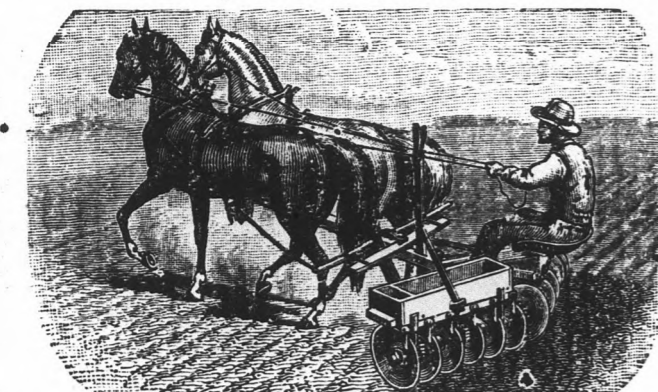
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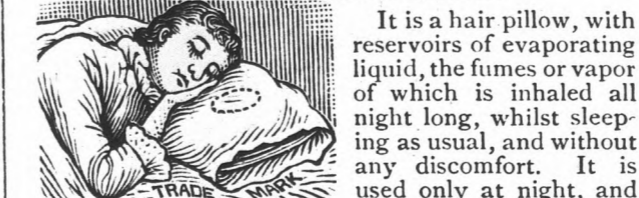
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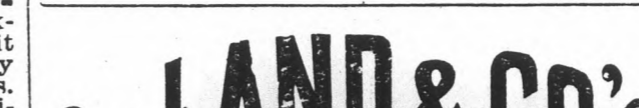
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The Living Church.

SATURDAY, DEC. 12, 1885.

IN RACINE COLLEGE CHAPEL.

BY A. Z. G.

"Out of the mouths of babes and sucklings hast Thou ordained strength."

In the hush of the early morning,
In the dim, old chapel's aisle,
With the slender gleams of the dawning—
Like God's angels in winged file
I knelt—and I glanced around me
To see who my peers might be,
For I heard the murmur of voices
Like a far off Litany.
Through the dark, raised choral benches
I saw such a visage sweet,
That I thought He had sent a cherub
As a guest for His Altar meet;
And then, as I gazed beyond it,
My vision was cheered no less
By other dear little children,
Whom Christ Jesus called—to bless!

I heard the priest at the Altar,
In "Confession" low and sad,
Appeal to the Lord Almighty,
Who alone can make men glad—
By the gift of His Love Incarnate,
"The sacrifice" of His Son,
(Without which "Racine" in her labor
Would not think the day begun!)
And I heard the cherub voices
Of her children 'round me say,
"O Maker of all things, Father,
Forgive us, be with us alway!"
And I knew no shadow of sorrow
Had yet crossed those gentle souls,
But O I thought of the morrow
And the ocean that 'round them rolls!
And I felt if ever a blessing—
If ever a blessing of prayer
Could enwrap the souls of His children,
It was with His children there!
In the dusky watch of the morning,
In the chapel's shadowed aisle,
With the slender gleams of the dawning
Like God's angels in winged file!

And I thought, O I thought as I pray-ed,
Of the seething sins around,
Of the hearts that know not Jesus,
Nor His Altar's love have found;
That have raised their idols of pleasure—
To stand where His Altars stood
That have lost the faith of His Presence,
The taste of His Heavenly Food:
Perchance not to blame, O pity,
Dear, merciful Lord of all love,
When they—Thy shepherds forsake Thee
And the glory that leads above!
And O as I thought of wisdom,
The pride of a faithless age,
That will not look unto Jesus
And calls its base Judas sage,
I felt, as I bowed my forehead
At the foot of the Altar's life,
That only there was the Refuge,
The rest of the soul from strife:
The cherub voices about me
Were the answer to my cry,
By "the mouths of babes and sucklings"
I knew my God was nigh!

NEWS AND NOTES.

THE special convention of Easton will meet again on Wednesday of next week for the election of a bishop. This time the meeting will be at Cambridge.

THE Rev. G. W. H. Knight-Bruce, priest in charge of St. Andrew's church, Bethnal Green, London, has accepted the Bishopric of Bloemfontein, Orange Free State, Africa, which has been vacant for some time owing to the translation of Dr. Webb to Grahamstown.

A REVIVAL preacher in one of the Methodist churches of Chicago preached recently on "Billiards." He announced to an amazed audience that he had never known a godly man who engaged in this soul-destroying game, or who allowed a table in his house. This is the sort of talk which brings religion into contempt.

OWING doubtless, to his unwillingness to fill the vacant sees during the elections, Lord Salisbury has, as yet, made no appointment to Manchester and Ely. Dr. Mitchinson has been given temporary episcopal charge of the former diocese, and the Bishop of Bedford of the latter.

MR. PARNELL remains the master of the English situation; but it seems now more than likely that he will, of course for a consideration, ally himself with the Liberals. It is from them that he has the most to expect for Ireland. The coming Parliament bids fair to be a stormy and short-lived one.

ON the question of disestablishment, the Irish would probably vote with the Tories. One of the most singular features of the recent election was the opposition offered everywhere by the authorities of the Roman schism to candidates favoring disestablishment. Cardinal Newman uttered an eloquent protest on the subject, and several bishops issued pastorals calling upon their people to vote against all who advocated the separation of Church and State.

THE funeral of the late Vice-President, of which very full accounts have been published in all the secular papers, was a notable ecclesiastical function for Indianapolis. St. Paul's church, of which Mr. Hendricks had been for years senior warden, was draped in a very effective manner, and the entire office was most becomingly rendered. The Bishop and the Rev. Drs. Jenckes, Fulton and Stringfellow, all of whom had been pastors of the statesman, took part in the services. Dr. Jenckes delivered a touching funeral sermon.

DEATH has during this year produced many notable changes in the Anglican Episcopate. On our side of the water the Church mourns Dr. Lay of Easton, and Dr. Young of Florida; while in England no less than five bishops have gone to rest, Drs. Jackson, Wordsworth, Moberly, Fraser and Woodford. Canada has lost Dr. Fuller of Niagara, and Japan its English missionary, Dr. Poole, the youngest bishop in the Church. Dr. Anderson, who resigned Rupert's Land in 1864, is also on the obituary list; thus making a total of ten.

AN esteemed correspondent writes: "Last year I sent you a list of conversions of sectarian ministers to the Church, from Advent to Advent. Here is a list for the past year, and some of the men were ministers of note in their respective denominations. From Advent 1884 to Advent 1885: Methodist, 5; Roman Catholic, 3; Presbyterian, 3; Congregationalist, 3; Reformed Episcopal, 2; Dutch Reformed, 2; Adventist, 2; Salvation Army, 2; German Reformed, 1; Universalist, 1; Jewish Rabbi, 1; Evangelist, 1; Secularist, 1; Unknown, 1. Total, 28. The year ending Advent 1884, the number published was 26, I believe. I should add, 4 of these only returned to their first love—were not converted."

AMONG minor changes which disestablishment would effect in England may be mentioned: (1) The entire removal of all secular governing powers from vestries. At present, especially in the London boroughs, many vestries exercise the rights and discharge the du-

ties of City Councils. (2) All marriages would have to be performed civilly as well as religiously; or, as in this country, all ministers of religion would be on an equality as to the legal performance of marriage. Now only a clergyman of the Church or a civil registrar is authorized to marry candidates for the holy state. Marriages celebrated by others are absolutely illegal. The Queen would also, doubtless, lose a canonry, which she holds *ex officio* in St. David's cathedral.

THE far-away but very famous little island of St. Helena has been holding its diocesan synod. The see includes also Ascension and Tristan d'Acunha, and belongs to the Province of South Africa. The most important business transacted by the synod was the adoption of the following very suggestive resolution, which brings to mind Bishop Chase's celebrated exclamation, "Let the godly man be elected!" "That upon the voidance of the see, and in case Letters Patent are not issued, his Grace the Archbishop of Canterbury be memorialized, through the Metropolitan and bishops of the Province, to nominate some clergyman who might be wishful to take advantage of the salubrity of this climate, to become the next bishop of the diocese; and that, considering the smallness of the income derived from the endowment, it be specially set forth in the memorial how highly desirable it would be if the said clergyman were possessed of private means."

THE Americans are familiar with the sensation of having "a chiel among them takin' notes," and they always know that he is sure "to prent them" if he can find a confiding publisher. We have now a "chief" of a new sort among us, whose "notes" will have a wider currency than those of any observer, perhaps, since Dickens or the voluminous Mrs. Trollope. Mr. Randolph Caldecott has landed in New York, and is already, no doubt, filling his sketch-books with jottings of the new men and things around him. "Picturesque America" is generally held to mean Niagara and the Yosemite, and the canyons of Colorado, and bits among the Alleghenies and the Adirondacks. Of such picturesqueness all have had enough and to spare. Mr. Caldecott may be trusted to take home with him picturesque New York, cultured Boston, quaint Philadelphia, irrepressible Chicago, and all that there is of graceful and humorous and pathetic in the daily life of this great people.

THE Pope's decision in the Caroline Island dispute is what was anticipated. He recommends that negotiations be resumed on the basis of an acknowledgment by Germany of the sovereign rights of Spain over the Pelew and Caroline Archipelago, and a grant by Spain of liberty of trade, navigation, and colonization, together with a coaling and naval station to Germany. The historic pretensions of Spain (which were really exceedingly weak) to the Archipelagos are to be acknowledged, while Germany gets all she wanted—namely, trade, a naval station, and the right to colonize. This is precisely the settlement which was made last year between Great Britain, Germany and Spain with regard to the Sulu Islands, and has the merit of satisfying Spanish

pride while freeing trade from the paralyzing grasp of Spanish Customs officials. If the bold step taken by Prince Bismarck in this controversy be followed frequently by other countries, a new lustre will be added to the Vatican, especially if the future occupants of the chair of St. Peter be all as judicious and moderate as Leo XIII.

WASHINGTON LETTER.

I must admit that I like to write for THE LIVING CHURCH. I always liked to address a large audience! A weekly congregation of 100,000, gathered from all over the vast parish of which it is a sort of ubiquitous rector, is no mean one to speak to—*cum permissu superiorum meorum*. And, casting about for the beginning of my rambling discourse, methinks of one and must now cut short this exordium, and begin.

Our city is, in many respects, the central city of the land; not first in commerce, in wealth, or in size, but second to none in regard to what is an important principle of Church action and a valuable element of Church growth and prosperity, as concerns the Church at large. Here assemble men from every section of the land, and from almost every quarter of the globe. We may find here almost every variety of taste, habit, manners, fashions, and speech, and almost every token of our mixed descent as a race of people, nearly every idiom of the language and well nigh every provincialism of the country. Nearly every place and extreme of opinion, moral and immoral, religious and irreligious, is represented. Motives doubtless as divergent as the poles, and whose bare recital, were it possible, would form at once an interesting volume and an excellent commentary upon the age, and our social, political and domestic life, bring and keep together this vast heterogeneous mass. Necessarily and for obvious reasons, the tide of population ebbs and flows. We have no military roads, like those of olden Rome, to carry travel back and forth, but the pursuit of pleasure or place (and frequently the latter) or of other duty, supplies the lack, and so it comes that as a social system (if there be any system about it), we have a vast amount of centripetal, and but little centrifugal force. Especially is this true at a certain season of the year—the congressional period. Pleasure and profit then bring the two great classes who visit us—those who come to make—and those who come to spend! Washington in the season of winter is thus a Rome, and high in the carnival; a sort of Jerusalem, where assemble Parthians and Medes and Elamites, dwellers in Pontus, Asia, Phrygia, Pamphylia and the rest of it, though strange is the Pentecost which they come up to keep, the most of them. For certain months this immense mass spins and whirls around, and then, for lack of sufficient centripetal force, separates into fragments and is scattered back over the land. So, that though not first in size or wealth, second to none is our city in the respect of which I speak, and second to none in a far-reaching influence. Here is a sort of nervous centre. The Church stands here in a kind of whispering gallery. We realize

all this, the sects recognize it, and Rome does. A few days ago only, the Archbishop of Baltimore purchased on V. Street some valuable sites, and another R. C. church will at once spring up.

For ourselves we are doing what we can; that is, what we think we can! We might do more and not overstrain ourselves. Of dignity, we are not dying; of negligence, we are not even ill; but a trifle more of exercise in the open air of good works would not be to the injury of the patient. There is a particular duty which the Church in every large city owes to those who assemble in it, cut off from the restraints of home and neighborhood, and prone to run into the prevailing license and coquette so close to the edge of propriety that the step over the border into the realm of vice is simply a question of time and natural gravitation. And, then, the reflex light of torches lit from the altars of the Church in any given place. If you remember, the Cretans returning home from Jerusalem, carried with them the seeds of the future Cretan Church; Churchly habits and Churchly tastes formed here, at this capital, may some day decorate homes by the far-off Pacific.

The early Church particularly cultivated the city. Cities were centres ecclesiastical, as well as civil, and Christian influences were made to radiate in parallel lines with State. And presenting such fulcrums of power as cities do, the Church does well, and might yet do better in using them to their fullest extent. It is the duty of the Church to be set upon the hills and to shed far and near her light.

"Behold, how far a little candle throws its beams,

So shines a good deed in a naughty world."

Rome is and has for years been almost literally fortifying Washington. Elegant schools, colleges and churches of her sort abound on every hand. They whom, though Romans, some fear as if they were Greeks, "even when bringing gifts" (*et dona ferentes*), know the value of these principles.

"Bernard the vales, as Benedict the hills,
But mighty cities did Ignatius love,
And does he still."

Even the body-servant realized them; "And so, marster, you are called to London; go, marster, go by all means; where the most people, the most money, and where the most money, the most sin." Where sin abounds, let the grace of the Church much more abound. But enough for now in this line of thought.

The corner-stone of a new and elegant church for West Washington, a suburb of Washington, ("né Georgetown,") was laid with appropriate ceremonies early in the month of October. It will be of fine dimensions and a credit to the parish and the Church at large. A parish on Capitol Hill has a massive concrete foundation laid and paid for, ready for the superstructure, and I notice drawings by Cassell of Baltimore, in an avenue window for the new building. The Hallowed Name is nearly ready for occupancy. A while since two of our churches were forced to enlarge, and one would like to but is wedged in by public property on three sides, although, as by no means all of its sittings are yet rented, it can for the present, afford to wait, and leave the future to deplore the past.

A clergyman here tells a story that will equal your late one of the liturgy being taken from the Nicene Creed! A gentleman in all seriousness recommended him by all means to try and get the Rev. —, a Congregational minister into the Church, "for," added he,

as encouragement, "you know he's an Englishman, and — English orders, are, of course, all right, and he wouldn't have to be ordained by our Bishop." And he was a senior warden!

The bishops appear to have just now the mitre on the brain. Arkansas and two of our English cousins have removed it from its humble place on the slipper and carried it upwards. Has Ritualism not at last come to a head? In a private family of my acquaintance, it is THE LIVING CHURCH which they seem to have on the brain, the lady using that estimable paper as a sort of extempore sun bonnet.

I am glad Mr. Little's work lately appearing in THE LIVING CHURCH is to be put in print. There is room for all. I would also favorably mention the Rev. Dr. Leonard's History of the Church—a work, which is, as to its matter, most excellent and deserving of use in our Church and schools. It has questions and answers, and is thus admirably adapted to such a use.

I am just reminded of two instances of fidelity to principle unusual in these degenerate days. A lady, divorced for good cause, was solicited in a second marriage: "Never, while my late husband lives," was the reply. He was some years ceasing to live, and then, and not until, did she accept the suitor, who, faithful the meantime, deserved the honor which she at last bestowed. Another has never married again, and, it is well known, never will be. As Captain Cuttle says, "stick a pin" in these specimens, and label them "for conscience' sake."

We hear nothing further of Capel. For a while, he was quite a toast; and it was Dr. Hopkins who did him brown. In the meantime, commend me to the controversial politeness of the French priest, who, conversing with one of our own, and getting confused over the common claim of the word "Catholic," offered this compromise,—"Vell, den, let us zay—My Catolick Shursh and your Catolick Shursh." And the two did, all the rest of the conversation. Only a Chesterfield could have done better.

Let us be glad that the rancor of former days has been taken out of Church discussions. The death of the Rev. Dr. — calls this particularly to mind. The times often make the men, much more than men the times. This late doctor's proverbial and well-known party bitterness would be impossible even to him were he just starting, instead of having just finished it. It is said that he once refused money to a Western clergyman who was not partizan enough to suit his tastes and views, in this language: "I hate a pup that sucks two sluts." That party feeling in the Church should have become the harmless, unfanged reptile which it now is, we should be as thankful as we may now be astonished at the fuss that was once made over its bite or its rattle.

A lady friend has amused me; perhaps I may amuse others. "How odd that Miss Jennie should call her Brother William—"Brum"—don't you think so, Skit?" Now, "Skit" being as short for "Sister Kate," as "Brum" was for "Brother William," verily did I inwardly exclaim:

Wad some power the Giftie gie us,
To see oursel' as ithers see us!
but I held my peace, reflected upon the excellence of the Burnsian line, and — put this in print.

I do not know how it is with your Western clergy, but here at the East, if we may believe a certain clerical gen-

tleman who shall be nameless, grey hairs and brains have something to do with each other. He is greyer in the chin-whisker than on his head and accounts for it by saying that he has "done more talking than thinking." What active minds the bald clergy must have, and "go up, thou bald head" of 2 Kings, ii:23, ceases to be a reproach.

One of our Maryland clergy a while since went to a city of Long Island of the name of Brooklyn where he was a total stranger, to officiate and preach during an interregnum. Imagine the effect produced by his text: "What will *this babbler* say?" As I see that you allow stories told in your columns, I have ventured to insert these; "*Dele*" if you see fit.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XIV.

CHRIST WAS BORN ON CHRISTMAS DAY.
(Continued.)

Had the Festival of the Nativity been uniformly observed on December 25th, its antiquity alone would have been conclusive proof that it is the actual Birth Day of our Lord. Such, however, is not the fact. The East and the West differed, for a time, in their days of observance. The Western Churches, always and universally, kept December 25th, and never entertained any doubt as to their accuracy in so doing. Thus Sulpicius Severus says, quite positively, "Our Lord was born on December 25th." Augustine, the representative man of the West, says: "The Day of the Nativity is most certainly known by the Churches. He was born on December 25th." "As the Church hath delivered down, He was born on December 25th." The Eastern Churches, on the other hand, generally put our Lord's Birth Day on the Feast of the Epiphany, which was by Epiphanius, Jerome, and the Asiatics, assigned to January 5th, but, later on, fell on January 6th.

Generally, I say, for, in marked contrast with the unanimity of the Westerns, the Easterns differed so widely among themselves that some put Christ's birth on April 24th or 25th, and others, on May 25th. Moreover, Epiphanius, the least reliable of them all, is the only one of the Orientals who expresses any convictions upon the matter. In a homily ascribed to Origen, it is distinctly asserted, that there was a difference of opinion as to whether Christ was born at Epiphany. And Clemens Alex. calls those "over-curious," who sought to fix the day of our Lord's birth. And Chrysostom acknowledges that "the Birth Day was unknown to us, until a few years since."

Only one explanation can account for this marked difference between the unbroken conviction of the Western Churches, and the diversity of the Eastern. The former knew they were right, because of the evidence they possessed. The latter relied upon calculation, and had been led astray. Nothing is so perplexing in the study of Ancient History as the diversity of eras and cycles. Before our Lord was born, the Julian Calendar had brought order out of confusion for the West, which everywhere adopted it. Hence with them, a day, once determined, remained settled and uniform. But, among the Orientals, everywhere confusion reigned. For eras, they had that of Nabonassar, of the Seleucidæ, of Macedonia, of Augustus of Tyre, of Sidon, of Antioch, of the Maccabees. For cycles they used, some 16, some 19, some 76, some 84, years.

The New Year's day was, here July 1st, there August 29th, there April 21st there February 26th, there November 24th, there January 1st. As a specimen of confusion, take this extract from Epiphanius: "Our Lord was born according to the Egyptians, Tybi 11th; according to the Syrians and Greeks, Audinaeus 6th; according to the Cypriots, the 5th day of the 5th month; according to the Paphians, Julus 14th; according to the Arabians, Aleon 21st; according to the Cappadocians, Atarbas 13th; according to the Hebrews, Tibeth 13th; according to the Athenians, Memacterion 6th." (Observe no Western people figure in this tale of confusion.) How dire also the disorder of Easter, as late as the 5th century, in consequence of different cycles! In 387, some kept March 21st, others April 18th, others April 25th. In 322, 349, 406, the Latins were a month ahead of the Alexandrians. Furthermore, even now, the calendar of the Eastern Churches differs by 12 days from that of the Western, so that once more, as of old, the Feast of Epiphany of one coincides with the Christmas of the other.

And this leads us to strongly suspect that the ancient difference was not one of original observance, but was due to the imperfections of the Oriental Calendars. Certainly the Epiphany was advanced, in a short time, from January 5th to January 6th. Why may it not have come forward from December 25th? Or, January 5th is exactly 11 days from December 25th, and 11 days is just the difference in the Epact of two successive years. Suppose then, that it was understood that our Lord was born on the 25th day of the moon, in the month of the winter solstice. Calculating from B. C. 7 the day would be January 5th; from B. C. 8 it would be December 25th. This would shift the difference over to the year of our Lord's Birth, and would make the day the same, as measured by the phases of the moon.

In view, then, of these methods of unintentional divergence, these erratic movements of ancient calendars, it is, at least probable, that January 6th of the East was originally the December 25th of the West. Add now this further fact, "The Feast of the Dedication," with which, by the Western usage, the Nativity coincided, was known as "The Lights" (Jos. Ant. 12, 7, 7); Epiphany, too, was known among the Easterns as "The feast of Lights." Does it not look as though it also was supposed, as intended, to coincide with the Jewish Festival? Is it not more than probable that in the original appointment of Christmas there was no difference between the Occident and the Orient?

But even though the original cause of the diversity were beyond ascertaining, the fact is undeniable. So soon as the settlement of the Arian controversy left the Churches of the West and East at liberty to consult together about this matter, the Churches of the East abandoned January 6th in favor of December 25th, with a rapidity and a willingness nowhere paralleled in history. First, the Churches of Antioch and Syria (A. D. 375) "having come to the true knowledge of the day of Christ's birth," came over to the Western observation.

Before the council of Ephesus (A. D. 431), the Egyptians had also altered the day of Christ's Nativity, as appears from the homily appended to the Acts of that Council. And finally, the Churches of Palestine and Jerusalem, who had pretended the authority of an

Epistle of St. James, for keeping January 6, changed to December 25, because of "the better information," which their Bishop Juvenal had obtained, (A. D. 428). In the beginning of the sixth century, so universal was the observance of December 25, that a Nestorian who visited Jerusalem at that time, and found some still keeping January 6, expresses great surprise at what he calls, their singular practice. And from that time forward with the sole exception of the Armenian Church, there was no diversity of opinion and practice, until the bitterness of the Puritan controversy caused this, and every other ancient usage, to be assailed.

Now when two sets of people, naturally antagonistic and mutually jealous, come to an agreement, in which the one yields entirely to the other, such a result is due to either compulsion or conviction. Certainly the East and the West have been always contrary enough. They differed about Easter, and compulsion brought about its uniform observance. They differed about Christmas, and nothing but conviction secured their final agreement. By all laws of evidence, original diversity resulting in harmony, is a more overwhelming proof, than unbroken agreement from the outset, for this may be the result of indifference or lack of investigation. The other can be secured only by evidence not to be gainsaid. Therefore, the very two-fold observance of the Nativity, finally merging into one, is of itself a compelling proof that December 25th was the true day of the Incarnation. What then if we can produce the very evidence which led the Christians of the East to abandon January 6, in favor of December 25!

THE ADVENT MISSION.

The New York Times.

The Mission is not a new or exceptional agency for extending or reviving religious work. St. Peter preached the first Mission on the day of Pentecost, and it has often been employed since. In what is known as the "revival" movement it has been a chief means of introducing or awakening religious activity in our rural districts, and has been largely discredited on account of the extremes to which it has been carried. But the abuse of the Christian Mission is no argument against its proper use, and the present attempt to use it on a large scale in this city in the Episcopal churches, and with the substantial co-operation of other religious bodies, is an event of no small importance. It shows that the leaders of the Episcopal Church have reached that breadth of position where they are not unwilling to use an instrumentality which has been confessedly greatly abused. It shows, again, an enlarged conception of the work that rests upon a religious body in its relations to the activities of modern life. One of the just charges brought against the Christian Church to-day is that it does not reach the people. The time has essentially gone by when a solemn, oracular, but essentially empty, Gospel is preached to the masses, but the severe shifting of circumstances still maintains a wall of separation between the Church and the people. The organization of this Mission is substantially an announcement that the artificialities which have estranged many from the Sunday services are to be put away; and that a Gospel that helps men and women to live rightly in this world as well as prepare faithfully for the next is to be preached

from our pulpits. And this comes from the right quarter. The Episcopal Church has always been eminently proper and prudent, but it has never been the Church of the people. It has put forth efforts to this end, but nothing so direct, searching and forcible as this two weeks' Mission has before been attempted.

It is in this large sense that the Mission is chiefly entitled to public attention. It means, if its promoters are to be trusted, that there is something needed in our social life besides the conversion of the individual. It means that society itself needs to be regenerated, that a better atmosphere should exist in the common relations between employers and employed, in the transactions between different classes of people, in the functions of the family, in the ethical spirit which is behind all spiritual work. Here the Mission assumes its true importance and becomes of public service. It is still ministering to individuals, but it manifests an organizing purpose, and does something to improve the world men live in by building up the relations, too often overlooked, between sound ethics and the Christian religion.

The attention given to these matters will not draw the mind away from the directly spiritual work which the clergy and their associates have in mind among the people, but will go far to deepen and make permanent that work by preparing society at large to make permanent the ethical atmosphere in which the teachings of the Mission will leave the thousands who may attend the services. The outcome of this mission ought to be, and probably will be, that the parishes in which the services are held will be materially strengthened by the increase of members, and by the increase of consecrated activity among Christians themselves, but the larger outcome should be the seeing of much that is wrong in public life with eyes for which the sight is made clearer, and the feeling the way to better things by men who have come into closer contact with the spirit of the Son of God. This is the point of view from which the public looks upon such an extended effort to improve the moral and spiritual condition of men. If the staid Episcopal Church can employ unwonted agencies for the refreshment of the religious life in such a way that they neither degenerate into extravagance, nor pass away in smoke when the newly kindled fires are spent, it is fair to hope that much may be accomplished, at least in Protestant circles, in giving the sacred things of religion greater meaning and a closer relation to ordinary life.

OUR BAPTIST FRIENDS.

BY THE REV. R. W. LOWRIE.

In former times, the Baptists and Congregationalists were called by one name—"Independents." In England, "Independents" still exist; they are what is called in this country Congregationalists, and take their name from this peculiar mode of Church government:—each congregation being independent of every other. Either name is appropriate. But as most English Independents were Immersionists,* and as these last considered that the mode

*The point upon which the Colonial Independents were not agreed, was in regard to the form of Baptism. Roger Williams, who established the colony of Rhode Island, having never been immersed, believed himself an unbaptized person. He had himself immersed by a Mr. Hollahan. Now Mr. Hollahan had never been immersed! So, after he immersed Mr. Williams, Mr. Williams immersed him. How far this affects the stream by rendering the waters questionable at their fountain head, I am not prepared to say.

of Baptism (by immersion) was very important, if not, indeed, essential and indispensable, they swarmed and set up hive for themselves, and took the name they now bear—that of Baptists. So that the Independents and Baptists of Great Britain are the Congregationalists and Baptists of the United States.

A better name for the Baptists, because a more distinctive one, would have been "Immersionists." For, as they withhold Baptism from infants, and consequently baptize only a small fraction of their congregations, namely, the grown up or nearly grown members, the term Baptist—one who baptizes, confers Baptism—seems hardly as expressive as that above mentioned.

The Church is Immersionist. She employs this mode whenever and wherever requested to do so by any one who may prefer it. It is one of the unanswerable evidences of her broad and liberal spirit—that spirit which characterizes her in all her views and customs towards all other brethren of the faith.

Her own words upon this point are: "Then shall the minister dip him" (the person to be baptized,) into the water, or pour water upon him, saying," etc. Again: "And then, after naming it, etc., he shall dip it (the child), in the water."

Thus we agree with our Baptist friends, as to immersion being a mode of administering this sacrament.

And if they find it in their hearts to consider it not a mode, but the mode, let those get comfort from a squabble over the mighty difference between a definite and an indefinite article, who can!

And, how these brethren and ourselves still further agree. They hold that faith and repentance must go before Baptism in the case of adults. So do we. For, "Repent and be baptized, every one of you," "He that believeth and is baptized, shall be saved," says Holy Writ. We both insist upon repentance and faith prior to Baptism.

Allowing any form—whether of pouring, or of dipping; believing the form to be immaterial; believing that it is not the quantity of water that is important; (for if it were, would not that be making a Saviour of the water?) the Church vindicates herself from the charge sometimes made against her, that she is a stickler for forms, and also exhibits a charity and liberality that cannot fail to commend her to all unprejudiced minds.

OPINIONS OF THE PRESS.

The Springfield Republican.

CODDLING CONVICTS.—It did seem as if Ward might be the one scoundrel whom the New York papers would leave to his deserved oblivion, but the fool reporters are busy with him, the *Tribune*, as usual, leading in the silly attempt to make a hero out of the fellow. He actually shoveled ashes in a hot engine-room, so hot that he had to go above occasionally to get fresh air; he blistered his dainty hands, that had never done any honest hard work before—the *Tribune* reporter saw the blister, as large as a pea. He confided to the reporter, who treated him as a sympathetic friend, that he was going to do his best. "I am here," he said, with a certain obviousness, "and I shall do everything I am told, to the best of my ability." This is very kind and considerate, but after all not more than might be expected of so fine a character as Ward. It is his "peculiar submissiveness" which strikes the Sing Sing officials as well as the reporter. It might have been supposed that he would

stand on his dignity, refuse to work and see the keepers further first—but no, he works. The other convicts, they are pleased also. "The hardest criminals here will take to him in a few days," was the touching assurance of a convict clerk. "He is not at all stuck up, but he makes himself one of us, and has the good will of us all." This is truly reassuring, for when one comes to think of it, Ward is one of them—a real, bona fide, out-and-out, no mistake convict, as black-hearted a rascal as ever entered Sing Sing. Let the reporters shut up on him.

Columbia Churchman.

MISSION HYMNS.—All admit that our services are, so far as our country congregations are concerned, a matter of education. The denominations do not require their hearers to join with the preacher save in the pre-composed prayers, namely, the hymns. Now we come in and ask them to unite with us in the whole service. Naturally they expect the old familiar tunes—and there are many so adapted in our hymn-book. But the selection inserted in our Mission Service, with two or three exceptions, has not one known by them. In our opinion, a worse selection could not well have been made. Why not leave out the metrical psalms and insert the whole hymnal?

The Standard of the Cross.

AN ADVENT DUTY.—Domestic missions, which have been urged upon attention in connection with Advent offerings, appeal to patriotic sentiment. The strong hold our Church has taken upon popular interest in such places as Denver, Omaha and Portland, and advantageous footing gained even in Salt Lake City, alone justify the comparatively small expenditure of the past fifty years. But we must not overlook the great dioceses, no longer Western, that have meanwhile been established on what was purely missionary ground. And now the race problems are pressing upon us; the treatment which black men, and red, and yellow, are to receive at the hands of this nation is to be determined in no small measure by the interest which we of the Church take in their welfare. It is an appeal to a lower motive, it is true, than that love by which we are saved; and yet it is worth considering, that the blessing of God upon our country can be hoped for only as we are just, to say the least, to these inferior races who seem to be in our power.

The Northwestern Christian Advocate.

"AN ABOMINABLE ILLUSTRATION."

—It is recalled by the *Pall Mall Gazette* that though not himself a wit, Lord Shaftesbury has one small claim to remembrance, among many infinitely greater, as the occasion of one of the most famous epigrams of our time. Mr. Matthew Arnold has deleted from the last edition of "Literature and Dogma" his comparison of the central mystery of orthodox Christianity to a triune Lord Shaftesbury "infinitely magnified and improved." The great philanthropist, not at all flattered by the allusion, had qualified it as "abominable;" and, this coming to Mr. Arnold's ears, he wrote in the preface to the cheap edition: "The illustration has given pain in a quarter where my deference, and the deference of all who can appreciate one of the purest careers and noblest characters of our time, is indeed due; and finding that in that quarter pain has been given by the illustration, I do not hesitate to expunge it." Mr. Arnold acted wisely and gracefully; but a barbed arrow of speech is not so easily withdrawn. Even to readers of the expurgated "Literature and Dogma" the "three Lord Shaftesburys" will also be present in the spirit, and it may not be altogether rash to predict that if Mr. Arnold's essay is remembered at all a hundred years hence it will be by reason of the "abominable illustration."

The Household.

CALENDAR—DECEMBER, 1885.

13. 3rd Sunday in Advent.	Violet.
20. 4th Sunday in Advent.	Violet.
21. ST. THOMAS, APOSTLE.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, MARTYR.	Red.
27. ST. JOHN, EVANGELIST.	White.
28. THE INNOCENTS.	Violet.

AUTUMN LEAVES.

BY MARAH.

One by one the leaves are falling,
One by one their work is done;
All their purposes accomplished
Down they flutter one by one.

Bright were they in Spring's fresh green-
ness

Swaying in the gentle breeze,
Breathing in from every zephyr
Life and beauty for the trees.

How they sang while at their labors,
Whispering to each sunbeam gay,
With the bland south wind coquetting,
Blithely merry all the day.

Now they're resting from their labors,
Clad in robes of gorgeous hue,
Resting for a few bright moments
Ere they bid to earth adieu.

Oh, how beautiful an emblem
Are these leaves of brilliant dye
Of a well spent life's completion,
Waiting for a home on high!

Brighter far are leaves of Autumn
Than the ones of early Spring:
So old age to every mortal
Beauty born of toil should bring.

November, 1885.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART III.—Concluded.

CLIMBING UPWARD.

Mr. Luxmoor was as pleased as if all the benefit had been to *him*, and if Mr. Shuttleworth would have let him, he would have furnished the whole house from top to bottom, but as it was, he contented himself with having it thoroughly done up, and the garden put into beautiful order, and with placing a nice dresser in the kitchen, and some famous cupboards upstairs, and two or three other useful things here and there, which he declared might be supposed to have always belonged to the house, and not to be in any way presents from himself. Mr. Shuttleworth sent several articles of furniture, knowing that a present from an old master would come better than from a stranger, and acknowledging the truth of what Mr. Luxmoor said, that "things that had barely filled two rooms would not fill four," though he told him that "Mary" was a wonderful manager, and that they had better leave her to shift a little for herself than overpower her with officious generosity.

One of the advantages of the change was that Mrs. Ellis would now be able to take in washing instead of going out to help others wash, and so Phœbe would not have to be kept away from school at all. She was very pleased at that, and altogether the move was so exciting and delightful that it really kept her from missing Johnnie as greatly as she must otherwise have done, though it by no means hindered her from thinking of him constantly.

It had been decided that the move was to be kept a secret from him in order that he might have the joyful surprise of being brought home to a pretty new house instead of the ugly old one, and as Phœbe only saw him every Monday, she was able to keep herself, though

with difficulty, from letting out the grand news. He was progressing famously, and Sister Catharine said he was very good and patient, and she thought this really helped his recovery. He told Phœbe once that he liked being with the Sisters, because they were "doing everything for Jesus's sake all the day long."

Phœbe seldom saw anything of her friend Sister Alice when she went to the hospital, but one dull afternoon before the move, when Mrs. Ellis was out at laundry work as usual, and Granny was leaning back in her chair looking very sad, and wishing for her "grand-boy," there came a knock at the door, and who should appear but the smiling young novice, leading by the hand a little curly-headed toddler, whom Phœbe instantly recognized as the child that Johnnie had saved.

"I have brought little Lucy and her mother to see you all; may we come in?" said Sister Alice, and glad indeed was Phœbe to admit them, and very active in setting chairs for them.

The old woman roused herself to welcome the Sister, and ask for news of Johnnie, but did not at first seem to take much notice of the young widow and her child. Presently, however, Sister Alice took off the little one's hat and led her forward.

"I want you to look at this little darling, Mrs. Ellis, for she is the little trot that your Johnnie saved from being run over. She was a very naughty little puss that day, for she got out on the doorstep when her mother's back was turned for a minute, though she is never allowed to go there by herself; but she didn't know what a risk she was running, and she is going to be a very wise little girl as she grows older. There, she wants your spectacles—what a creature it is?"

The little bright-eyed joyous thing was stretching out her small fat hands, all eagerness to snatch at the tempting glasses, her little feet were at work fidgeting and dancing with restless life, and in her silvery baby-voice she called out: "Me 'ant p'etty tings, me do, oh, me do!" as if her desires were quite unrestrainable. It was impossible not to rejoice that such a healthy, glad, winning creature had been spared to be the pride and delight of its mother, and when the young widow now came forward, looking very touching in her weeds, and said a few simple grateful words about what Johnnie had done for her baby, and how she should never forget it, the old woman's heart was quite moved, and she held out her trembling hands to the mother, and begged that the child might be lifted up and set upon her knee.

After this the widow and her little one became frequent and welcome visitors, and in the move she was the greatest possible help to young Mrs. Ellis, being ready either to sit with Granny when wanted, or to leave her baby in Phœbe's care and come and assist in settling the furniture in the new house. She was a seamstress, and had a good deal of work to occupy her, but she got up earlier, and went to bed later, all that week, in order that she might have leisure to spare for the new friends to whom she felt so drawn, and always silenced Mrs. Ellis's fears of troubling her by saying that she had plenty of time, and that it was a real kindness to let her be of use.

So with her assistance the "fitting" was accomplished, and one bright summer's day Granny was taken to the new dwelling in a cab, and soon found herself sitting cosily in her own big chair

as usual, but beside quite a different window. Instead of a shabby little row of houses opposite, and a narrow street of rude untidy children, there was nothing to be seen but neat little grass plats, and a broad road fringed here and there with trees, then a green bank, and beyond, the wide bright river that by-and-by was to bring her home her "Jack." She had not seen anything so fresh and sweet and peaceful since she had left her country home, and, tired as she was with the unusual exertions of the day, her heart swelled with thankfulness, and turning to her daughter-in-law and Phœbe, who stood beside her, she said in faltering accents: "Oh, my dears, the Lord is good! When we get our little Johnnie back how happy we shall be."

That time was not very long in coming, and a joyful day indeed it was when the nice Bath-chair belonging to the Hospital drew up at the gate with Johnnie in it, and with the assistance of a stick he came into the pretty new sitting-room, and straight up to Granny's chair to give her at least a dozen of his own hearty kisses. His mother, and Phœbe, and Sister Catharine, who had kindly accompanied him herself, were all standing by ready to help him with an arm if he wanted it, but he had asked to be allowed to let Granny see how well he was; and it is impossible to describe his delight at being at home again, and finding that home such a new and charming place.

"A garden!" he shouted, in answer to an eager remark of Phœbe's; "oh, Sister, there is a garden! We shall be able to grow flowers for the church ourselves now. Oh, do let's go and see it."

Phœbe took him into the back room, which looked out upon the garden, and Sister Catharine, whose sympathy he had called for, followed him, ready to admire and be interested, and really glad from her very heart that such a joyful surprise should have awaited him. He had been a very brave and loving little patient, always ready to think of others, and the Sisters who were sometimes made sad by the selfishness and fretfulness of their small invalids had rejoiced in the good example he had set to his companions in the ward. It had given them a high idea of his mother's training, and Sister Catharine returned to the sitting-room glad of the opportunity of a little talk with her and the grandmother, though by no means feeling as if she wanted all the thanks they were ready to pour out for her tender care of Johnnie.

Meanwhile the two children lingered looking out at the garden and forming happy plans for the future, Johnnie sitting on one chair with his injured leg on another, Phœbe standing beside him to point out the various contents of the garden beds.

"Mother is going to let me take some of those roses to Miss Ross, on Saturday, for the altar vases," she said, "and look, Johnnie, do you see those sticks and those bits of string, and something green coming up? What do you think it is? peas! Mr. Luxmoor had them sown, and won't they be nice by-and-by! Mother says the cabbages are quite good enough for us, but that the peas will be such a nice treat for Granny, and that perhaps we might take a dish to poor Mrs. Simmonds, if she's alive then. She do so fancy anything that comes in unexpected. Aren't the roses beautiful? Mr. Luxmoor did laugh so when he saw me run to smell them the first thing. He was here the day that Mother brought me to look at the house before we came in, and he's com-

ing to-morrow to see you, Johnnie, and say good-bye, and Mrs. Sedley and Lucy are coming to tea to-night, perhaps."

"Oh, it's all so nice!" said Johnnie, scarcely knowing how to find words for his delight; "and what do you think, Phœbe; Mr. Luxmoor's going to give something every year to the Hospital, to make them able to take in more boys with broken legs and all that. He told me so the other day when I told him how happy I'd been there, and I asked him if I might tell you and Mother and Granny, and he laughed and said, Well, yes, he supposed so, but I mustn't tell anybody else."

"Mother will be so glad!" said Phœbe, "she was saying only to-day she wished she could do anything for the Hospital, and after a bit, she said, perhaps if they had extra washing to be done at any time or anything like that, they would let her do it and take no pay. Oh, Johnnie, isn't Mother good? I don't know that I ever thought about it exactly till yesterday, when I heard Mr. Ross say so to Grandmother—he called in the afternoon when Mother was out—but, oh! she is. Do you think I can ever be as good as she?"

Johnnie opened his bright dark eyes with that wise look of sudden thoughtfulness which always made Phœbe feel as if he were older than herself.

"I think you will," he said, "because Sister Catharine says when people love our Lord very dearly He makes them like Himself, and you do love Him, don't you, Phœbe?"

"I couldn't help it when He is so kind!" she said in a low earnest tone, and with a quick flush of feeling in her open face. "Oh, Johnnie! don't you think the *kindest thing of all* is His being pleased with the little things we do for Him?"

CHURCH MUSIC.

From the Diocese of Chicago.

The "American St. Cecilia Society" held its tenth annual festival in the church of St. Francis of Assisi in Chicago last summer. There was a large gathering and much excellent music. One cannot choose but wish well to the enthusiastic members of this society, especially when we consider its object, which is there stated: "The object of the society is to popularize a style of music which the members deem more appropriate for Church purposes than the compositions usually rendered during the masses of the Catholic Church, which, they claim, savor too much of Italian opera, and are altogether too light and breezy to have the desired effect upon the souls of the devotees."

It is a matter of sincere congratulation to those who have suffered long the dire infliction which the average choir visits on the ear that knows what music is, to find that the spirit of revolt has taken deep hold on our brethren of the Roman Communion. They are valuable as allies in the great conflict with a style of Church music that is often as wheezy as it is breezy. It is refreshing to learn that for ten years past they have been with us in protesting (as all good Catholics must] against the florid, undevotional, often sensuous strains that have tried our patience and our nerves, taxed our treasures, and interrupted our devotions. What hideous nightmares of discord are associated with those choir-lofts which memory recalls! what vocal gymnastics in which soprano vied with tenor, and contralto with basso, and all combined with the organ, in seeing who could make the most noise and the least music! how did the crescendos end in a shriek, and

the diminuendos in a moan! what pains of parturition were endured in bringing forth the Amen! how fervently did we wish that Amen might be their last!

But it is a long and weary way to that consummation, and we need many associated St. Cecilians to educate the "music committee" into some dim apprehension of what music is, and the people of the pews into rebellion against the well-paid frivolity that sings and giggles, giggles and sings, behind the choir-screen. Meanwhile we are truly grateful for the practical way our Roman Catholic brethren have adopted to show their detestation of the music that "savors too much of the Italian opera."

We may be permitted to add, that it would be well for the world and the Catholic Church should these good brethren effect some organized protest against other *incubi* of Italian origin which do not have a desirable "effect upon the souls of the devotees." A little more America and a little less Italy was the keynote (they whisper) of the late Baltimore Council. "Our American Liberties" would sound quite as pleasantly to the general ear as the "Gallican." It would simplify the problem of the future wonderfully, should the body that is called Roman, in our land, become and call itself American. But it will take time to do that. It is enough, at present, to achieve successful revolt against the Italianism of those popes and popesses who sit supreme in the organ loft.

AN OPEN FIRE.

We Americans are said to be an extravagant people, and perhaps the reproach is just. Young people are apt to be extravagant, and we are still a very young nation, hardly knowing yet what is really good, and what it is worth while to pay for it. Certainly some of our present bargains might be mended, as when, for the sake of mere heat, we exchange the open fireplace, with its radiant cheer, its precious traditions, and its bountiful supply of oxygen, invigorating alike to soul and body, for what Hawthorne well calls the "sullen" stove, or for a subterranean reservoir of hot air, or for the rattling prison bars of uncanny steam goblins. We get, indeed, the heat, and plenty of foul air thrown in; but it costs us dear in headaches and colds. We do save fuel, but we pay in vitality, happiness and doctors' bills a truly extravagant price for the way our rooms are warmed. For two-thirds of the year I doubt if anything so thoroughly pleasant as an open fire can be placed in any room above thirty-five degrees of north latitude. Try it, and see how every face will brighten at sight of it. Make it, at least, in the parlor—the common sitting room; let its ruddy glow welcome all who enter, and its cordial invitation gather all hearts around it. Let it shine through the twilight, a genial accompaniment to music or talk, a companion to the lonely, a brightener of the household glee, and always wholesome and purifying. Make it, if possible, of wood, and upon the hearth, with a wide-throated chimney above to draw off all worn-out air and replace it by fresh and life-giving currents. "Alas!" to quote again from Hawthorne's exquisite essay on "Fire-worship," "is this world so very bright that we can afford to choke up such a domestic fountain of gladness, and sit down by its darkened source, without being conscious of a gloom?" —*Good House-keeping.*

BRIEF MENTION.

ARCHDEACON WATKINS told a good story at Exeter Hall, when the Bishop of London was presiding at the meeting of the Church of England Temperance Society. The Bishop spoke of the time when teetotalism was sneered at and even insulted. Archdeacon Watkins said he was old enough to remember the time to which the Bishop of London referred; days of scorn for total abstinence. When he was appointed to his first living, he was already a teetotaler and going down with all the diffidence proper to a young incumbent, he found that amongst the earliest callers he received, was the Church-warden of the parish. The good man came with all kindness proper to the race of church-wardens, and the first piece of news he told him was this: "Mr. Watkins, I am an old man and you are a young man, but as long as I live no one shall ever say a word against you, sir, in this parish. Some rascal set a report afloat that you was a teetotaler, and I have just been all round the parish contradicting it."

AN advertisement in a Boston paper is as follows: "Wanted, a young man in the dry goods trade; to be partly out doors and partly behind the counter." Poor boy, to be so divided up.

GEN. ALEXANDER, M. P., taunted with defending the Presbyterian Establishment in Scotland, while worshipping in the Church of England, replied at Ayr, "Why, of course we do, and for a very good reason; the Established Church in England is Episcopalian, we are not defending Presbyterianism or Episcopalianism, but the principle of an Established Church. I know ministers of the Scotch Establishment who, when in London attend the services in Westminster Abbey. I know no distinction between the State Churches and will resolutely defend both when attacked."

A GIFTED minister of a large Independent chapel in Scotland, cut his throat in his own house, because he could no longer bear the grinding tyranny of some of the authorities of his chapel.

IN the Presbyterian churches in Prince Edward Island, it is the custom to contribute every one a penny, no more, no less. Expenses are more than paid.

PREACHING by example is one of the cardinal doctrines of Confucius.

THE *Dominion Churchman* declares that every weapon of carnal warfare, worldly craft, secular plotting and social planning, is used by Wesleyans to injure the Church of England.

THERE were lighted candles upon the Communion table of a gas-lit Congregational chapel, in a large town of the Midlands, during a recent Harvest Home service.

THE three prominent faults in Archdeacon Farrar's writings are: 1, repetition of the same thoughts; 2, repetition of the same quotations, (his stock is immense); 3, a disposition to coin words, or make up queer adjectives.

GEORGE MULLER of Bristol, England, well known for his Christian work, has read the Bible through one hundred times, and each time with increasing delight. For forty years he has had annually about thirty thousand letters to answer and has nine assistants corresponding in German, French, English, Danish, Italian, Russian and other languages.

THE Rev. Julius H. Ward, amused the members of the Congregational Club the other day, by maintaining a strong plea in behalf of Sunday papers, though every one else present did not approve of them.

THE Bishop of Gloucester, who is making a tour of Switzerland, while on his way to one of the churches in the mountains, slipped and fell into a chasm. He saved himself by catching hold of bushes and was rescued unhurt. In 1860, the Bishop had both legs broken and his arm and head were severely scalded in a railroad accident. His life was saved by his throwing himself upon the bottom of the carriage, at the moment when the shock was greatest.

DR. LYMAN BEECHER once said to a minister, with the burden of a cold congregation on him: "Do as the mother-hen does, brood over them, sit on them, warm them up awhile, and before long you will have cackling enough."

TO-DAY there stand in idolatry, 100,000,000 darkened souls, and idolatry is but polytheism pushed to its extreme limits.

THE guiding motto of Henry M. Stanley, the explorer of the Congo country, is: "Whatsoever thy hand findeth to do, do it with all thy might."

IN a Presbyterian church in the West there is a ladies' dressing-room furnished with a cradle for the comfort of those mothers who bring their little children to church.

EX-PRESIDENT HOPKINS at a recent missionary meeting said: "When we shall see the infidels of the country raise half a million of money a year, and put it into the hands of other infidels to spend, without any security against misappropriation than their own characters, we shall have evidence of their sincerity which may be worth something."

THE smallest church in England is said to be at Grove in Buckinghamshire, a parish with only twenty inhabitants.

ON Longfellow's tomb is this Latin monogram:

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FROM the London Bible House, 30,000 copies of the Holy Scriptures are sent out each week, or about 5,000 every day.

JOHN QUINCY ADAMS never went to sleep, even while President of the United States, without saying the little prayer of his childhood:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep, etc."

THE Emperor of Brazil, Don Pedro, though a liberal, yet a sincere Roman Catholic, has been abandoned by his confessor for signing a decree for the secularization of conventual property.

THE Bishop of London says he believes "there is much on the stage and in particular in the ballet, which does grave mischief to many young women."

A WRITER in the *Scottish Guardian*, the organ of the Church in Scotland, asserts that none of its congregations "that can get a decent Englishman will elect a Scotsman" as minister, one of the reasons being that the Church is now composed of 'Anglified Scotsmen,' who have been attracted to her by merely æsthetic motives."

METHODIST preachers in Missouri are paid at the same rate as colored porters in hotels and warehouses.

HINTS FOR HOUSEWIVES.

CISTERN water may be purified by charcoal put into a bag and hung in the water.

BUTTER SCOTCH.—1 cup of molasses, 1 cup of sugar, $\frac{1}{2}$ cup of butter. Boil until done—trying as for molasses candy.

POWDERED rice, sprinkled upon lint and applied to fresh wounds, will stop bleeding.

IN paring fruit for canning, use a silver knife, so that the fruit may not turn dark-colored.

A FRESH coat of paint in a room will do more towards making it clean and tidy than all the scrubbing and cleaning that a woman's hands can give it.

LAMP chimneys are easily cleaned by holding them over the steam from a teakettle, then rubbing them with a soft cloth and finally polishing with aper.

It is said that the following recipe is a cure for bee stings: Take a cabbage leaf and bind the under side of it on the wound. As it gets heated apply a cool fresh leaf.

SUGAR KISSES.—Whites of two eggs, three-fourths of a pound of pulverized sugar, stirred together until very light. Drop on buttered paper in teaspoonfuls, and bake in quick oven.

POPPED CORN BALLS.—For 4 qts. popped corn take 1 cup molasses, $\frac{1}{2}$ cup sugar, $\frac{1}{2}$ teaspoonful cream of tartar. Boil until brittle, then add $\frac{1}{2}$ teaspoonful of soda and a large tablespoonful of butter. After popping corn sort out all hard kernels. Pour the boiling mixture over the corn, stir well, and boil immediately.

A GOOD way to use bits of cold meat for breakfast: Cut it up very fine, add pepper and salt with a little water. Set it on the fire and let it simmer, not boil, for some time; when meal is ready break two or three eggs in it, stirring all the time till the eggs are cooked. Use eggs according to quantity of meat. It is excellent made of ham or dried beef, picked in small bits.

MIXTURE FOR SPONGING WOOLEN GOODS.—Two ounces each of ammonia and white castile soap; one ounce each of glycerine and ether. Cut the soap fine, dissolve in one pint of water set on back of stove; when cool add two quarts of soft water and the other ingredients. For removing spots, use a piece of flannel and rub as dry as possible. Woolen goods may be made to look bright and fresh by being sponged with this.

RICE PUDDING.—Boil the rice, as though for a pudding, then make a custard with three eggs and a pint of milk, flavoring it with vanilla and maraschino and sweetening it to taste. When the rice is thoroughly cooked and quite dry, mix it with the custard, a little freshly-stewed fruit, or jam, according to the season, and half-a-pint of whipped cream. When well mixed, pour the whole into a mould, stand it in the freezer, and turn it out when wanted.

THE Japanese and palm fans are turned to all kinds of uses in the way of wall ornaments, work bags, etc. The paper fans have satin bags over the lower part of the ribs, and two fastened together make a circle of color admirable for wall decoration. One joined round, and the end sticks cut off, covers a flower-pot well. The last use for a palm fan is to cover it with plush, bordered with gold braid, and in the centre to fasten a photograph edged with the gold braid. It should be laid on cornerwise.

CROCHET SHAWL—CRAZY STITCH.—Make a chain the desired length.

1st row: 3 double crochet in 4th stitch of chain, 3 chain, 1 single crochet in same stitch,* miss 2 stitches of chain, make 3 double crochet in next stitch of chain, 3 chain, 1 single crochet in same stitch. Repeat from star to end of row. Turn.

2d row: Make 2 chain,* make 3 double crochet in chain of 3, 3 chain, 1 single crochet in same chain of 3. Repeat from star to end of row.

At the commencement of each row, make a chain of 2. A chain one yard and a half long will be plenty large for centre of shawl. A shell border is pretty finished with a scallop, and can be as deep as one likes. Use Shetland wool and a bone crochet hook.

The Living Church.

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Specimen copies of THE LIVING CHURCH can be had free by mail. Subscribers who are willing to aid its circulation will please order at once. Any one sending the names of five new subscribers and \$5.00 will receive a copy for one year free. Clergymen who wish to examine the paper may receive it for ONE MONTH FREE, by asking for it. It will be discontinued at the end of the month if not ordered longer.

In justice to other subjects now pressing for a hearing, we must announce that no further communications on Baptism by immersion can be published. Enough has been said to show that it is frequently administered by our clergy.

The *Northwestern Advocate* is puzzled by our admission that all baptized persons are members of the Church, even though the superintendents who have charge of their religious organizations are not true bishops. A correspondent also takes us to task for countenancing the theory that there can be any "lay-Baptism" except by laymen in communion with the Church. What we said upon this subject was based upon the usage of the Anglican Church, and not upon any theory of our own. So far as we are informed, the bishops of the Church of England and of all Churches related to her, admit persons to Confirmation who have been baptized by persons not in communion. Baptism is the door of entrance to the Church, and if such Baptism is not valid some of our bishops are not yet Church members.

The funeral honors bestowed upon the departed statesman and Vice-President of the nation, who last week was buried from St. Paul's church, Indianapolis, were due to the high character of the deceased and to the exalted office to which he had been elected. So far as these honors

related to the office, they came too late to be a credit to the American people. Post-mortem flowers cannot atone for the slighting way in which the Vice-Presidency is constantly alluded to by the public press. The incumbent who holds that second place of honor and trust in the nation is the subject of vulgar gibes and jests, and his election is treated as a political joke. It is a shame and a disgrace to us, and it is to be hoped that the solemn event that has recently transpired, may put a stop to this political ribaldry.

Now that the long winter evenings are come, it behooves parents and pastors to provide wholesome entertainments for the young. Home must be made brighter, social recreations must be contrived wisely and managed skilfully, parochial and guild meetings must be made more interesting, means of healthful amusement must be multiplied. It is not enough to provide study and work for children and youth. They must play, and it takes time and skill to direct their sports in harmless channels. The centrifugal forces that carry our children away from home and Church must be resisted. It would be well if all pastors would take an active interest in the home-life of the young, and by sermons and private counsel help parents to make it more attractive.

The *Independent* publishes an illustrated poem, entitled, "Beauty and the Beast," which is supposed to be from the pen of Charles Lamb. It has been found bound up with "Prince Dorus," which is accepted as the work of that gifted author. The argument by which its authenticity is defended is not very conclusive, but has proved to be sufficient to make a stir in literary circles. Charles Lamb, it seems, advised Godwin, the publisher, to apply to Wordsworth for a metrical version of the oriental fable. Wordsworth declined, but a version appeared, and an old copy has come to light, after all these years, as aforesaid. The internal evidence of its being the work of Charles Lamb is, we should say, very slight; but those who can receive the "Teaching of the Apostles" as an orthodox document of the second century, will probably have no difficulty in believing that Charles Lamb wrote "Beauty and the Beast."

It is a note-worthy feature of the annual report of the Committee for Foreign Missions that the amounts received from the parishes during the past fifty years far exceed the total receipts from miscellaneous sources, from legacies, and from investments. The parishes have contributed during these years \$2,724,

510.53, while from all other sources combined \$1,165,831.50 have been received. Turning to the annual report of the Committee for Domestic Missions we find the same feature. The parishes have contributed during the same time \$131,084.82 while the income from all other sources has been \$88,315.32. This shows where the strength of the Church lies in the matter of giving. It is by the accumulation of littles, and, above all, by the increase of the habit of giving in the rank and file of the people, that the greatest results may be expected. The tone of both reports is remarkably cheerful. The Committee for Foreign Missions say: "It is believed that during the entire fifty years of its history the finances of the Foreign department have never been on so sound a basis." On many accounts the present is a most favorable time for an increase of interest to be shown in the spread of Christ's Kingdom both at home and abroad.

CHRISTIAN people sometimes undertake a more earnest spiritual life; they begin some thoughtful system of private devotion, or some more frequent and devout observance of the Holy Eucharist. Before long, they find trouble; it is hard to carry out their original purpose; they even have to lament a seeming loss of interest in the Blessed Sacrament. If they do not, as is too often the case, yield without a struggle, they become distressed and seek counsel as to the causes of the evil. Such should remember, first, that the whole drift of the age is against an earnest cultivation of personal piety. Next, we are none of us, under the fickle and exciting influences of the day, trained to the calm steady persistence of character always necessary to high Christian attainments. And, lastly, the very elevation of the standard of devotion which these persons set up for themselves, not only makes success difficult, but almost ensures occasional lapse and discouragement. But these give no warrant for changing the standard or abandoning the effort. They simply call for a sterner purpose and a more determined struggle.

A WRITER in a denominational paper speaks of the prayer of the sweet-voiced child as she says, "God bless my papa," and of the trembling voice of the now translated father and mother, as they once pleaded, "God bless our child," and adds: "One can almost plead yet for this same intercession, in the entreaty '*ora pro nobis.*' Though we may not reach thus our once praying loved ones, still we may be assured that they yet intercede for us with their deathless love. Surely they are not less ours now than then, and not less mindful of us." What is this;

a mere out-burst of superstition, or the spontaneous expression of one of those instinctive religious feelings which Christianity never proposed to crush, and which the Catholic Faith consequently hallows? Even the Brooklyn preacher not long ago hoped for, and in fact, indirectly pleaded for, the doctrine of the Intermediate State. But as to the above: if our once-praying loved ones yet intercede for us, why may we not still pray for them? How can it be that we can not reach them with our prayers, as well as they reach us? And are we any less theirs now than then, or ought we to be any less mindful of them, than they of us?

THE large amount of correspondence and contributions offered for our columns at this season of the year and through the winter months, leads us to reiterate a few suggestions to kind friends who write for THE LIVING CHURCH.

1. All copy should be written on one side only of commercial note paper, and each leaf should be plainly numbered and separate. The compositor cannot set up from double sheets, and copy written on both sides cannot be distributed among compositors.

2. Some margin should be left at the top and on the left side of the paper; the lines should not be close together nor the writing in pencil, nor with a very fine pen. No abbreviations should be used which are not allowable in printed form. Valuable copy is sometimes sent by educated people, so crowded, jumbled and abbreviated that no compositor could afford to untangle it.

3. Requests for copies of the paper containing an article should be written plainly on the face (not on the back) of the copy, at the end, with the full name and address of the writer.

4. One stamp should be enclosed if return of copy is desired in case it is not accepted.

5. Contributors should realize that they address a very large audience in these columns. Perhaps a hundred thousand people may read the letter or article; a work of such importance deserves great care and thought. A writer should not only give his best thoughts, expressed in his best style; he should also use the most mature discretion to avoid offence and misunderstanding. This is not a partisan journal conducted for the purpose of furious controversy. It numbers among its readers people of widely differing opinions, and all are entitled to considerate treatment. On the other hand, readers who will not tolerate respectful argument from writers who differ from them are at liberty to "stop the paper" at sight, but they must pay to date if they are in arrears.

6. Contributors must be patient and wait for the appearance of their articles. Notice is given of articles declined, not by letter but in the agate notices following editorial pages. There is necessarily some delay even in this, for it is not always apparent at first sight what should be done with an article.

CLERICAL SUPPORT IN ITS BEARING ON PARISHES.

The matter of clerical support ought to be taken hold of in some practicable way and in the near future. The inherent disagreeableness of the subject cannot keep it down. Clergymen, as a rule, are most unwilling to speak on the subject, and editors do not consider it an inviting theme, but it is none the less one of serious moment to both the clergy and their congregations. We say their congregations, because these are suffering as much in their way as the clergy themselves. They are suffering through the inadequate support of their clergy, in the same way that the fields suffer from inadequate enrichment and inadequate rain.

It is an entirely one-sided way of looking at this matter to say it is a matter of more or less, so far as the clergy are concerned. It is indeed a matter of more or less to them, but also of more or less to their people. The difference between \$1,500 or \$500 a year to the average country rector makes all the difference between books or no books, between an enriched and well-fed mind or an impoverished mind. All that is plain enough. But it ought to be equally plain that what the minister does not get he cannot give, and that to just the extent his mind is impoverished, he impoverishes the congregation. It is they who suffer, when it is not in his power to bring forth treasures either new or old, which have any especial value.

Another thing. The difference between an adequate or an inadequate support means all the difference between spiritual repose—that repose which is absolutely necessary to one who would meditate upon the deep things of God—or spiritual perturbation, disquiet, anxiety, which keep one at every moment tossing up and down upon a sea of worry and uncertainty. It is this which not only kills out the intellectual energy of so many of the clergy, but is attended with a sort of spiritual corrosion which little by little eats away and destroys their peace of mind. But this is also to eat away and destroy that which is best in their personality, that which is deepest, purest, most sanctified, most winning and most calculated, under God, to act upon and quicken the lives of those to whom they minister.

The preacher who comes before his people wearing in his face the imprint of a perturbed and anxious spirit, cannot possibly do them justice. They want him to illustrate in word and expression all that is most hopeful, most cheerful, most unmindful of yesterday and unconcerned about to-morrow. Alas! for the man who illustrates the very opposite of these, and who in preaching from the text, "Take no thought for the morrow," cannot possibly keep it out of his thoughts that to-morrow, as yesterday, may bring urgent, not to say angry, creditors and insufficient means of living. God only knows how much of cheerfulness and hope and courage are killed out of the souls of the clergy because of the straightness and pressure of their surroundings. But just to the extent that these are killed out of the clergy, other things of equal moment are kept out of the souls of the people.

We said at the outset that this matter ought to be taken hold of in some practicable way and in the near future. Individual parishes must do the best they can, remembering that in one way or another they suffer in the exact measure of their clergy. Individual dioceses must come to the rescue, bearing in mind that the strong must bear the burdens of the weak. Last of all, the Church as a whole should devise some plan and guarantee a sum by which the faithful clergy may be able to do justice to themselves and to their congregations. As matters stand at present, hundreds of them can do neither. As a result of this state of things clergy and parishes alike suffer from ceaseless migration and unrest.

SUCCESSION IN OFFICE.

It surely is an important point for the various Christian denominations to consider that the principle of succession in office, is as thoroughly recognized among them, as it is by the Church. No man, whatever his qualifications in the way of piety and learning may be, has the right to officiate as a minister in any denomination, unless he is first called, examined, and ordained. Regarding these bodies as they exist to-day, presenting such an appearance of order and regularity, a casual observer, ignorant of their history, would be led to suppose that the same reverence for usage and precedent had always characterized them, and that they, in common with the great bulk of the Christian world, derived their orders in unbroken succession from the Apostles. We all know that nothing would so immediately and certainly ruin one of their churches as the attempt to place over them, either a minister whom the body had not chosen, or one whom their ec-

clesiastical authorities had not properly appointed.

Now if this principle be good for one hundred, or three hundred years, why should it not be good for nineteen hundred years? If it be recognized as sound from the time of John Wesley or John Calvin, why should it not be regarded as equally sound from the time of the Apostles and of Christ?

Moreover, this principle of due and legal succession in office, is regarded as of fundamental consequence in the State. Why then should it not be regarded as fundamental in the Church? Are the offices of the State more honorable or important than those of the Church of the living God? If one out of the royal line, or being in the royal line, out of the strict order of succession, were to attempt to ascend the throne of Great Britain upon the death of her majesty, Queen Victoria, can we conceive of anything which would inflame the British Empire throughout the world more immediately with the fires of revolution? In such a case every English, yes, and every American heart too, would feel that the very foundations of social and political order were shaken.

In this country, though we have escaped from the principle which places a single family upon a throne, there is no more deeply rooted conviction throughout the land than that of reverence for office. Though we depend upon the ballot, and not upon lineage, for our rulers, our respect for the clearly ascertained decision of the people is as great if not greater than was ever felt in the older lands for blood.

The exciting presidential canvass and election, which resulted in the elevation of Mr. Cleveland to the presidency, proved this conclusively. Though the margin was small which gave the triumph to one of the great political parties, that margin was as decisive, as if it had been a thousand times as great. The entire proceeding rested ultimately upon the feeling, that when the time comes for the transfer of the office of the chief magistrate of this republic from one incumbent to the next, it shall be done with the proper sanctions, and in the due observance of all the forms which law and custom have rendered venerable. Now is it not reasonable that the same or a still greater solemnity and sanctity should be connected with the offices of the Church of God?

This reflection becomes still more impressive when we remember that in the view which the New Testament presents of the office of the Christian ministry, there is frequent mention made of a special grace conveyed through the hands of the ordaining apostle or bishop. Ordination was not simply setting the man

apart to a round of official duties. It was an occasion when gifts were conferred, special, peculiar, spiritual gifts, which could be conferred by no other person, and in no other way than by an apostle or a bishop, in the imposition of hands. Ordination was the method by which the links in the sacred line were to be perpetuated. Whatever fault may be found with the doctrine of Apostolic Succession, it is manifest that, bearing in mind the view so distinctly set forth in the New Testament, the principle of self-preservation would lead the Church in every age to maintain the line inviolate which connected it with apostolic times. There are lists of the bishops from the Apostles down to our times, in all the great branches of the Catholic Church. These lists are as accessible as the tables of the monarchs of England from the times of the Saxon Kings or William the Conqueror to our day.

LETTERS TO THE EDITOR.

THE MORAVIANS.

To the Editor of *The Living Church*:

In your issue of October 31st I find a letter from "F." headed, "Hourly Intercession." His assertion with regard to the *Unitas Fratrum* or Moravians "in full communion with the Church of England," astounded me. His explanatory note that "by Act of Parliament, 1740, the *Unitas Fratrum* was duly recognized as an ancient Protestant Episcopal Church, possessing the three orders of ministry and a true Apostolic Succession" is not to the point, as the Anglican Church does not accept doctrine or catholicity by Act of Parliament; but the matter requiring further elucidation and authorities, is his observation—"Moravian and Anglican bishops have on various occasions ordained presbyters and deacons, each for the other, during the unavoidable absence of the diocesan." On reference to a work of great authority, "Dictionary of Sects and Heresies," edited by the Rev. John Henry Blunt, M. A., F. S. A. (Rivington, 1874), I find that the Moravian Brethren, established about 1453, who had a common organization with the Bohemian Brethren, co-operated with the latter under the name of *Unitas Fratrum*, and some years later decided that though a bishop's intervention was unnecessary for the ordination of presbyters, yet it was expedient, and therefore, "to put it out of the adversaries' power to dispute the validity of their office, they would seek to obtain an episcopal ordination." Three of the "elders" were therefore sent to Stephen, a "bishop" of the Waldenses, and by him and his chorepiscopus they were not only ordained as priests, but consecrated as bishops.

This consecration by a Waldensian bishop is alleged as conveying to the Moravian Brethren an Apostolic Succession. But it must be remembered that the Waldenses did not originally make any claim to such a succession, having no ground whatsoever for doing so.

Moreover the last minister of the original Moravian Brethren who professed to exercise the office of bishop was John Amos Comenius, A. D. 1592-1671, after whose death the Brethren subsided into a Presbyterian organiza-

tion holding Lutheran tenets; the only relic of episcopacy they retained was the occasional use of the name bishop for their "senior," which was the official title of their presiding elder. The sect of modern Moravians is a revival in name only of the ancient Brethren.

The modern Moravians were originally a Lutheran community, who separated from the Lutheran establishment in 1727. Count Zinzendorf and a man named Christian David appear to have been leaders of this movement. In 1734, as the community separated more and more from the Lutheran establishment the question was agitated whether the episcopal system of the old Brethren should not be established.

Finally Zinzendorf assented and David Nitschmann being chosen by lot for the office, was despatched to Berlin to be consecrated by Daniel Jablousky, chaplain to the King of Prussia, who was "senior" to the Brethren, who after the death of Comenius were dispersed throughout Poland. Daniel Jablousky it appears, never had any consecration whatever even in succession to the irregularly consecrated bishops of the original Moravians.

It therefore appears that the Moravians or *Unitas Fratrum* have no claim whatever to Catholicity as maintaining a true Apostolical Succession. Intercommunion with the Anglican Church is therefore an impossibility.

While Zinzendorf was in England he procured an Act of Parliament, (22 George II., c 30) exempting the Moravians from military service. He attracted much attention to them by an unscrupulous misrepresentation of their claims to Apostolical Succession, printing a thin folio volume of documents, which were put together with more cleverness than candor, and published in 1749.

Archbishop Wahl, in his zealous endeavors after unity with foreign Churches, was rash enough to write strongly in favor of these claims of Zinzendorf. A tradition thus grew up respecting the Catholic position of the Moravians, which as shown above is altogether groundless. J. P.

DAILY CHORAL SERVICE.

To the Editor of The Living Church:

Is there any church in the United States or Canada where there is daily choral service; and why can not old Trinity with its large wealth sustain a choral service daily, that we might have one church in our country in union with the holy and beautiful example of the English cathedrals. L.

THE BISHOP OF LINCOLN AND LORD SHAFTESBURY.

To the Editor of The Living Church:

Your "Brief Mention" column has unwittingly done great injustice to the memory of the saintly Bishop of Lincoln, by following Lord Shaftesbury's lead in attributing to him an argument against cremation which the Bishop quoted, historically from others, without advancing it as his own. The contest clearly shows this; and it is pleasant to know that the noble Earl was afterwards able, we are told, to see his mistake. The large-minded Bishop, we may be sure, would never have attempted to support a cause so strong by an argument so weak.

GEORGE G. CARTER.

New York, Nov. 20th.

A RETURNED missionary tells how after reading the first chapter of Romans to a heathen congregation, they crowded around him and said, "You wrote that chapter for us."

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: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

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Address THE LIVING CHURCH CO.,

162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. Beverley E. Warner of Christ church, Stratford, has accepted an election to Christ church, Bridgeport, Conn., and will enter upon his duties January 1st, 1886.

Messrs. W. H. Johnson, W. F. Morrison, M. D., B. P. Rankle, C. J. Peace, W. W. Lovejoy, and J. R. Trimble, have been recently deposed from the ministry by their respective dioceses.

The Rev. Edward M. McGuffey has resigned the rectorship of the church of the Epiphany, Urbana, O., and entered upon his duties as first assistant in St. Ann's church, Brooklyn. Address 166 Montague St., Brooklyn, N. Y.

The Rev. A. J. Tardy has received and accepted a call to the rectorship of St. George's church, New Orleans, and entered upon his duties on December 6th.

The Bishop of Quincy has returned from Europe, and may be addressed as formerly at Quincy, Ill.

TO CORRESPONDENTS.

DECLINED.—"Is Policy good Honesty?" "The Martyr;" "Consideration of the Reformation of the Financial System of the Church."

CHRISTIAN. 1. The American Church is not "bound" by the canons of the Church of England; the preface to the Prayer Book says, however, that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship."

2. Parents are permitted to stand as sponsors, (see second rubric of Public Baptism of Infants).

3. There is no intimation that the Church allows the priest to invite "members of other Churches," (see rubric at the end of the Order for Confirmation).

4. There is no law forbidding "extemporaneous" prayer in the pulpit, but the service must not be garbled.

5. A consecrated church is separated from "all unhallowed, ordinary, and common uses," (see consecration of a church or chapel.)

APPEALS.

THE ORPHANAGE OF THE HOLY CHILD OF THE PROVINCE OF ILLINOIS.

[Incorporated under the laws of the State of Illinois.]

The Orphanage of the Holy Child was founded five years ago by the Right Rev. Geo. F. Seymour, D.D., Bishop of Springfield. At that time and for four successive years it was a diocesan institution, and was supported mainly by the Churchmen of the See city. During the past year, however, it seemed advisable, in order to enlarge its operations, to place the orphanage under the direction of the Province of Illinois, which composes the three dioceses of Chicago, Quincy and Springfield. At the Provincial Synod, held November 11th, 1884, Bishop Seymour offered to place the institution under the control of the Province, and to contribute two thousand dollars towards the purchase of the property, provided the Province would assume the payment of its annual support; and provided, further, that the sum of two thousand three hundred dollars additional were raised to secure the full title to the house and grounds. This most generous offer on the part of the Bishop of Springfield was accepted by the Provincial Synod, and the following resolutions were unanimously passed:

Resolved, That the Provincial Synod of the Province of Illinois, do hereby assume the orphanage, at present known as St. Paul's Orphanage, Springfield, of the diocese of Springfield, as a Provincial institution.

That the Synod desire to place on record their unanimous thanks to the Bishop of Springfield for his generous offer of \$2,000 as his donation to the institution.

That on the basis of the letters of the Bishops of Chicago and Springfield, the committee would suggest the following considerations:

I. That a board of Trustees be created, nominated by the Bishops of the Province, to consist of three or more members from each diocese, each Bishop to nominate the trustees from his own diocese.

II. That a local committee be appointed, consisting of one clergyman and two laymen, to attend to the matter of procuring necessary articles of incorporation.

III. That in every parish and organized mission in the Province a committee be appointed, by the rector or missionary, of one man and two women, or any other agency he may deem proper, to raise money for the payment of the indebtedness, and to assist in the financial support of the orphanage.

IV. That the Rev. S. H. Gurteen, rector of St. Paul's church, Springfield, be requested by this Synod to organize and direct agencies for securing the sum of \$2,300, in order that we may be able to meet the terms of the generous proposition of the Bishop of Springfield.

V. That the bishops of the Province be the visitors of the institution.

VI. That the visitorial office of the Bishops include:

1. Veto power upon appointments of household officers, with reasons specified in writing.

2. Consent in borrowing money and encumbering property.

3. Appellate jurisdiction in cases of conflict or difficulty between trustees and household officers.

4. Right of entry, as a body, or a majority of

them, to buildings and rooms, and of access to the books of the institution.

5. Duty of personal visitation, as a body, or a majority, biennially.

The Orphanage was accordingly incorporated, and the property has been deeded to a Board of Trustees, consisting of Messrs. Emery Cobb, Geo. H. Harlow, and H. W. Tebbets, of the diocese of Chicago; Messrs. Edward J. Parker, Wm. M. Robertson, and Chas. B. Allaire, of the diocese of Quincy; and Messrs. Chas. E. Hay, Wm. J. Quinlan, and H. H. Candee, of the diocese of Springfield. The institution is managed by an Executive Committee composed of Hon. Chas. E. Hay, Mr. H. D. Moss, and Mr. Lloyd E. Johnston, Chairman, Secretary, and Treasurer, respectively, of the Board of Trustees, all residents of Springfield.

The three Bishops have now appointed Sunday, December 27th, the Feast of St. John the Evangelist, as the date of the annual and special offering for the support of the institution; and the Rev. S. H. Gurteen, Rector of St. Paul's, Springfield, has consented to canvass the Province in order to raise the \$2,300, which is the balance due on the purchase money of the property.

In a large and rapidly growing State like Illinois it is especially important that the Church should have an institution such as this for the shelter and education of the orphans under her charge. No Church Orphanage, with the exception of this, exist in the State, and in the past, Church people have been compelled to send their orphans either to sectarian or Roman Catholic institutions. An orphanage is a real want of the Church in this State, and should be earnestly supported by all Churchmen.

We could therefore urge upon the Church people of the Province the claims of this institution to their large-hearted liberality, and would suggest that those who are able to do so should not only give freely for the support of the Orphanage of the Holy Child on St. John the Evangelist's Day, but also give quarterly, half yearly, or annual contributions towards the liquidation of the debt on the property. Pledges or contributions to the debt, fund should be sent to the Rev. S. H. Gurteen, rector St. Paul's, Springfield, who is authorized to receive such moneys and acknowledge receipt of the same.

The Orphanage is under the immediate care of two Churchwomen, who give their entire time to the work without any money remuneration. It is conducted on strict and economical principles; it is personally supervised by the Executive Committee, and is entitled to the confidence of the Church in this State.

MRS. BUFORD'S WORK.

The first of November completed the second year of the existence of the Church Home for Infirm and Aged Colored People, in Brunswick County, Virginia, the only asylum that has ever been built by the Church to alleviate the physical sufferings of these unfortunate people; the only Home ever provided for the old, worn-out slaves of the past. This second year has been a peculiarly sad and anxious one. Early in the spring we took into the hospital a poor friendless girl dying with typhoid fever. She recovered, but the fever was a most malignant type, nearly every patient has had it, and all the summer has been spent in caring for them. The matron was the first stricken down with it, and, for three months was unable to attend to her duties. A weary, anxious summer! On the lonely hillside, where we bury our dead, are many red, new-made graves.

I have increased the number of beds from the original ten to twenty, and could easily make room for thirty, if I only had the means to support them. For the first time since my work commenced, I am anxious and perplexed about the means to sustain it. Most earnestly I beg my friends to help me. The fearful responsibility of such work, its unutterable sadness, are greater than you dream of. If harassing money cares be superadded to these the burden will be heavier than I can bear. Boxes are sent most generously and kindly; but I need money, also, to defray the necessary expenses. One hundred dollars yearly, for each bed, will cover all expenditures. Only ten are taken. The expenses of the past year, largely augmented by the fearful fever, are but little over two thousand dollars; and this amount includes the school, also teachers' salaries, physicians, nurses, medicine, everything. I could not well support the school and hospital on less, and I do not ask for more. The school has reopened this fall with a fuller attendance than we have ever had at this season of the year. I have two excellent teachers; the improvement of the children is marked and most encouraging. During the fall and winter months, I have also a large night-school for the larger boys and young men who have to work during the day.

With all the strength and wisdom God has given me, I have so little, so often, I cannot tell what is right. I grope in the dark. Most keenly, most deeply, each day, I feel my own deficiencies, my want of judgment, my deplorable ignorance of business details. But earnestly I am trying to make this work a permanent blessing to these negroes. I appeal to the dear friends He hath raised up for me, to uphold, and strengthen, and help me.

PATTIE BUFORD.

Lawrenceville, Va. Nov 9, 1885.

NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah the great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing Candidates for ordination. Address, the Rev. WILLIAM ADAMS, D.D., Acting President of Nashotah House, Nashotah, Wis.

MISCELLANEOUS.

A Missionary in the South-west can give services at three new stations of promise if he can procure a horse. Contributions can be sent to Missionary at this office. Correspondence invited.

COTTAGE FOR RENT, on the grounds of St. Mary's School, Knoxville, Ill. A pleasant home for a family with daughters to educate; eight rooms and summer kitchen, cellar, well, cistern, fruit trees, etc. Rent \$150 a year. Apply to C. W. LEFFINGWELL, KNOXVILLE, ILL.

FOR SALE.—A Hall typewriter; cost when new last Spring with extra sermon type, \$41. In perfect order. Sent securely packed with directions and furniture complete for \$28. Address REV. A. G., Ivy Depot, Va. Have found it excellent for sermons.

A YOUNG woman desires daily instruction in the English branches, in consideration of which she would give her services in household duties at small compensation. Best reference furnished. Address, MARY ORR, Roxborough, Phila.

OBITUARY.

EARLE.—Entered into Life on Friday, November 27th, Larannah, beloved wife of the Rev. W. R. Earle. "For so He giveth His beloved sleep."

TURNER.—On November 11th, at North Evanston Ill., Thomas A. Turner, in the 71st year of his age.

SNYDER.—Entered into rest at Watertown, N. Y., December 2d, 1885, Henry Foster, the beloved and only son of the Rev. A. W. and Josephine M. Snyder, aged nine years and nine months.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Perceval Lowell, General Passenger Agent Chicago.

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NOW READY.

The Living Church Annual And Clergy List Quarterly.

THE LIVING CHURCH ANNUAL, as the public have been advised, has now become a Quarterly Magazine, as its full name indicates. The Advent number will be issued November 16th, and will contain the same amount of valuable matter as in the past. The most important addition is a

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This feature will be continued year after year, till a complete Glossary of the Church's nomenclature has been given. The present installment comprises upwards of

One Hundred Definitions

relating to the Altar, and the rites and ceremonies connected therewith. This feature alone is worth more than the year's subscription price.

The Clergy List

Has been carefully revised, and at greater expense, to secure accuracy, than has ever been incurred by any similar publication. However, knowing how utterly impossible it is to give a list once each year that can be correct for any length of time the publishers have begun the issue of the Clergy List Quarterly.

The subscription price for THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY is 25 cents per year, advance payment. All who subscribe now will receive, in addition to the Advent number, a Quarterly corrected Clergy List, which will be issued on the 15th days of the months of February, May, and August, 1886.

Send subscription at once (by Postal Note, if possible, for fractional amounts), to

THE YOUNG CHURCHMAN CO.,

PUBLISHERS, MILWAUKEE, WIS. The trade supplied with the Advent number direct, or through E. & J. B. YOUNG & Co., Cooper Union, New York.

ADVENT 1885.

BY L. S.

"He comes!" Clear, through the frosty stillness of the air,
Rings the glad warning, "Lo your King doth come!
Make straight His path to every heart and home,
Your thoughts make pure, for this approach prepare.
"Deck His bless'd house, with heavy wreaths of pine,
With spruce and hemlock, and bright holly spray.
Your loving offerings on His altar lay!
Hail Him the Prince of Royal David's line!"

Like warrior, listening for commanding word,
Like virgin, who has watched, through the long night,
Guarding with care her taper's feeble light,
To open at the coming of her Lord,
The great Church rises at the welcome sound,
"He comes?" "He comes!" "O! joy, that I may meet
My Infant King, and worship at His feet
Rejoice with me! The Master I have found!"

The first, pure snows have covered all the plain.
Meet mantle for the dreary earth to wear
When He draws near, Whose presence is all pure
All should be white, without a spot or stain.

With hand upon the latchet of the door,
With ear attent to hear His hastening feet,
She watches, till her joy is complete;
"Until He come," repeating o'er and o'er.

THE RELIGION OF PHILOSOPHY.*

We are afforded in this voluminous and most ably written work, as good an illustration as is necessary, of the attempted practicalization of abstract philosophy, that is so commonly undertaken to-day. To say that Mr. Perrin has succeeded as nearly as any one who has made the attempt, is perhaps to afford him poor consolation. It is a sad thing to see one, at an elaborate expenditure of time and labor, complete what is, to use a very practical figure, a marvellously designed and executed engine, polished, exquisitely adjusted, boiler filled with water, but having no fire box, nor any possibility of fire. Mr. Perrin's book, Mr. Perrin's system, Mr. Perrin's school of argument and thought is complete, logical, wonderfully perfect in detail. It has only one fault, humanity being what it is—the fault of the Keeley motor:—it won't work.

The first division of Mr. Perrin's work (210 pages) consists of a remarkably complete history of philosophy, arranged with an especial view to the comparison of the theories of various times and thinkers regarding the First Cause. The second part (140 pages) is an exhaustive critique of the systems of Herbert Spencer and George Henry Lewes. The third section (200 pages) is devoted to defining the Religion of Philosophy. It is with this latter part only that we shall have to do. It is in plain words an attempt to outlive the faith of another Society of Ethical Culture; an endeavor to write a Gospel with no Christ in it, a Gospel whose foundation is this (to quote from his analysis) "Religion is the Highest or most General Thought and Feeling; Morality is the Embodiment of Both in Action."

*THE RELIGION OF PHILOSOPHY, OR THE UNIFICATION OF KNOWLEDGE. A Comparison of the Chief Philosophical and Religious Systems of the World made with a view to reducing the categories of Thought, or the most general terms of existence, to a single principle, thereby establishing a true conception of God. By Raymond S. Perrin. New York: G. P. Putnam's Sons; Chicago: Jansen, McClurg & Co. 1885. Pp. 556. Price, \$4.00.

Mr. Perrin's attempt is no new one; minds of a peculiar type have been attempting it since the first appearance of Socinianism; indeed, separate from the Christian faith, since men began to think. Mr. Perrin's theory is as good as any; let us say that. His philosophy is as ethical, and his standard of morality as high as one might ask. He shows a most exalted perception of virtue and high integrity. To judge by what he thus says between the lines, and not by what he calls himself, Mr. Perrin has the results of Christian ancestry and high religious education in him. He is not the descendant of Marcus Aurelius, or Zeno, or Socrates or any of the philosophical worthies. Had he been he never could have written such a book. Indeed it is to be feared Mr. Perrin has made a mistake so far as the ethical part of his book is concerned. He should have called it "the Philosophy of Religion," for so far as the morality of it is concerned it is not in the least connected with philosophy, save as philosophy has gleaned it from the religion of Christ. And to reply to Mr. Perrin's attempt, is to reply to all such efforts. They are weak:

(1.) Because they beg the historical question. The philosophers mapped out and defined, and theorized, but that was all. The virtues they tabulated were purely abstract and had no ethical power. Greece never knew more depraved public or private morals than when Socrates and Plato were the revered doctrinaires of Athens. Rome was rotting while Aurelius wrote philosophy. The practical working out of morals has only reached its real development, under the supernatural fostering of the Gospel. Search earth's philosophy, and before Christ touched the world by the vicariousness of His Passion, philosophy knew no such words as humanity or fraternity. Find the ruins in ancient civilizations of an hospital or asylum, or refuge for distress. Mr. Perrin's philosophy is off its reckoning. It gets the child before the mother that gave it birth.

(2.) Even overlooking this defect, it fails in providing any universal standard of life or virtue. My philosophy and yours may differ—hence my life and yours radically in detail and salient features. How shall the stranger, the far removed brother, know or choose.

(3.) It fails therefore of any possibility of Catholicity. Ethnic traditions, hereditary beliefs, determine of necessity my methods of thought and reasoning. It were hard to find two individuals, to say nothing of two nations, reasoning up to the same philosophy, or to the same religion.

(4.) It depends utterly on mentality and intellectual culture for its understanding or conception. It may answer for savant or student, but not for "the way-faring man, though a fool." It won't do. It fails of the first requisite of a religion, that like an axiom, it be capable of the "semper ubique test.

(5.) The terrible argument of history is against it. There have been religions of philosophy. Nero was the pupil of Aurelius. There have been philosophies east and west; religions occident and orient. Let us challenge their best. Failure, failure everywhere; degeneracy, depravity, decadence, until Jesus, the Christ, touched with His Hand not the minds but the hearts of men, and set in the sky of earth's centuries, the Cross, the hope of the world.

OUR NEW YORK LETTER.

THE ADVENT MISSION.

The first week of the great Advent Mission has passed, and though it is too early to give judgment, the general impression seems to be that the success is greater than looked for. Yet if I should say, there is anything like excitement, I should convey a wrong impression. Nothing indeed is more noteworthy than the absence of excitement. Preparations have been so long and so thoroughly made, that everything is running with the smoothness of well-oiled machinery. There is profound earnestness, but it is as the current of a deep, silent stream. The Churchly tone of well-ordered, healthful life is not disarranged but deepened and intensified. Much was said in advance concerning new methods, but to a close observer, these appear in operation, to be a very small and not even an essential item in the account, and are dominated by the customary and well-defined spirit of the Church. What is going on is after all, only a concentration of the old forces latent in the Church, but with a definite object in view. To catch at an eccentricity in this or that and lose sight of the great underlying truth, would be to fall into a mischievous error. It is easy to be struck by what is new. But it is the old that characterizes this Mission and makes it what it is. It is a grand stirring of old elements. Seats are free; preaching is direct, practical and means business; singing is congregational and meant; services are short, devout and humble, and are held at every conceivable hour and with adaptiveness to every possible class of men; individuals are given opportunity of personal religious conference with the clergy; early celebrations of the Eucharist are held daily. Much of this covers an existing lack in some of the parishes, and might with profit be continued after the close of the Mission. The preaching is directed to the rousing of careless souls and the strengthening of religious life in those already communicants. Of course concentration upon one subject is impossible and undesirable in ordinary parish preaching. But the Mission bears a very remote resemblance to the "revival" of the sects—it is quieter, appeals but little to excitement, and is firmly rooted in the definite faith and sacraments of the Church. The most experienced missionaries are the most quiet and the most simple, and their attitude is well expressed by one of them, the Rev. Walpole Warren, in words which he uttered at the opening service at Holy Trinity: "I do not believe in a religion of excitement and which depends upon the excitement for its existence. Unless I can touch your hearts by the truths I present, without resorting to temporarily exciting you, then my mission to America is a failure."

On Sunday the Mission was formally opened, the Saturday night services having been of a preliminary character. Early Celebrations were held in the churches and great crowds attended the subsequent services of the day. Advertising had done its work, and the regular congregations were enlarged by a throng of outsiders—many of them evidently strangers to the worship of the Church—attracted by curiosity or by a desire to hear the appeals of the missionaries. The sermons of this first day were very generally formed on an understood plan, and devoted to the subject of personal piety and the need of deeper spiritual life. This was designed to open the way for the topics of the week-day services, which have been

in a uniform mould, though allowing for wide diversity of method in the individual missionaries—the exercises in no two churches being quite the same.

To give a nearer view, let me recur to the Rev. Mr. Warren's Sunday service at Holy Trinity, the church which many readers of THE LIVING CHURCH will remember, near the Grand Central Depot, and which was formerly under young Dr. Tyng's rectorship, and the scene of the last session but one, of the General Convention. The vast edifice, with its galleries, was crowded, and the congregation listened with close attention to the quiet, earnest words of the preacher. Mr. Warren is a Londoner, and son of Samuel Warren the novelist, author of the well-known book "Ten Thousand a Year." He is a man of nervous temperament, rather under average height, with a large intellectual head, close cut gray side whiskers, keen eyes and kindly expression. I should say he was turned middle age. His voice is not attractive and inclines to too high a pitch, but I think this comes from effort to make himself heard in so large a church. He preached from II. Cor. v: 17, making frequent and earnest gestures to emphasize the directness of his appeals. The music was good. At four in the afternoon he held a service for men only. On Wednesday he preached to girls, this afternoon to boys and to-night to a congregation made up of working men—the topic being "The Devil's Saturday Night." At St. Mary the Virgin, hourly services have been held by the Rev. Geo. C. Betts of St. Louis, and the Rev. Mr. Larabee, of Chicago. Three thousand personal visits were made in this parish before the Mission began, and the result is manifest in the large attendance. At the church of the Heavenly Rest, I hear that Dr. Pigou has drawn great congregations of the wealthiest people, but I have not been able to look in there yet. At Epiphany the services are partly choral—the missionary being the Rev. O. A. Glazebrooke of Elizabeth. The Rev. Dr. Bunn of Brooklyn, is in charge at St. John the Evangelist's, Dr. De Costa's parish, and the services on Sunday were as follows: Communion, 8 A. M.; service and sermon, 10:30; children's service, 3 P. M.; service for men, 4 P. M.; Mission service, 7:30; and three services a day have been held since. The Rev. J. B. Ransford, rector of St. Jude's, Herne Hill, London, is missionary—with assistants—at Zion and the church of the Incarnation jointly. He is a man in middle life, rather squarely built, with strongly marked features and earnest manner, and with dark hair brushed away from his forehead, in speaking emphatic, with but one characteristic gesture, that of clasping the hands. One of his aids is the Rev. Hartley Carmichael, of Montreal. The principal service here, as elsewhere, is what is called the "Mission Service," held every evening, and followed by an "after meeting."

At St. George's, the Rev. Mr. Aitken is chief missionary. At the morning service on Sunday, the immense church, with its galleries, was so crowded, that seats were put in the aisles, and numbers remained standing throughout. He took as text, Isaiah vi:3-5: "Holy, holy, holy is the Lord of hosts. Then, said I, woe is me." Services were held all day—but that is the rule and not exception—with a Sunday at St. George's—where a Mission may be said to be going on, with healthful system, all the while. The Rev. Mr. Ransford—a rather severe engraving of whose manly, genial face you may see in this week's Church-

man—has done wonderful things for this parish; he, with his two assistant ministers and a corps of volunteer workers being kept constantly busy in ministering to the vast and heterogeneous population which surrounds this church. It is a church where the rich and poor habitually sit down together in the worship of God. The Rev. Mr. Stephens, one of Mr. Aitken's English helpers, holds services for children every afternoon during the Mission, Mrs. Crouch giving women's services in the chapel at the same hour. A placard outside the church door gives notice in large letters of the Mission, and adds a request that members of the congregation make no personal engagements during its continuance. A placard near by has the inscription, "Come in, rest and pray." I attended a children's service during the week, and found the church filled with a large assemblage of little ones, who had come from school and met their Sunday school teachers here. The parish Sunday school numbers fourteen hundred children. As I entered, the exercises were already begun, and a volume of music rose from little voices. Mr. Stephens himself, in cassock, short surplice and stole, led the singing, aided by a choir of older pupils under the direction of one of the parish clergy, vested in a cassock. Mr. Stephens is a man of small stature, with a very sympathetic, winning face and manner. He addressed his audience on the love which Jesus had for children, and the love for Jesus which they ought to feel, and to manifest in right doing. I confess I had some questioning in my mind as to what a Mission for children might be like, or what good it could do. But as I sat there and saw the rapt attention of those little faces as they hung with interest upon the simple language and illustration of this simple talk about Jesus—there came over me a realization of what it all meant—only an expansion, after all, of our Sunday school work and of the moral teaching of the Church catechism. Children are tempted; children sin; children die. Shall we not in reaching the sheep, seek with adapted methods to reach the lambs also? Are not these baptized ones—as already members of Christ—to be influenced for their soul's health? If this were a "revival" and aimed at excitement and at convulsive conversion, I should say that bringing children into contact with it, was a dangerous experiment. But it is not a revival—and from my observation, I am inclined to believe that services adapted to youth and their needs and troubles, and impressive in an educational sense—such as this service seemed to be—should be counted as one of the most hopeful features of this Mission movement. One thing, however, I did not like. When Mr. Stephens had ended his short talk, he knelt and made an extemporaneous prayer. I will acknowledge that it came with touching effect after what he had been saying, and that there was nothing objectionable in its tenor. I will also admit that the exigencies of these Mission services seem to call for prayers supplementary to the beautiful collects of the liturgy. But I see danger in letting, even for such an occasion, the wise law of the Church on the principle of public praying and worship, and I cannot understand why every need could not be fully met by the setting forth of specially prepared and suitable forms of prayer, having the authorization of the bishop as the canons allow. The extemporaneous prayers I have heard

Mr. Aitken make are unlike those which are usual in "other religious bodies," and are distinctly liturgical in structure and feeling. I see no reason why the law of the Church should be violated, when just such prayers or better ones could be used by all alike, in forms duly authorized for the temporary use which is needed. Extemporaneous prayers in public worship are not essential to a Mission, and an attempt to associate the two would only have the effect of withholding the sympathy of many from a movement having in it so much of good. I am glad to say that this feature is not a general, but a very insignificant, one in the present Mission.

One of the most noteworthy events of the week has been the noon address of Mr. Aitken, to business men, at old Trinity. The service is only three-quarters of an hour long, everything included. As the chimes ring out, above the din of Broadway—Wall street brokers, wealthy men of business, clerks and men in rags, may be seen flocking to the stately church. The congregations are entirely composed of men, and are so large that many are obliged to stand. The earnest, simple, pointed talks of the missionary on various phases of the topic "Is life worth living?" are listened to in breathless silence, and are making a profound impression. The services attract more public notice than any other of the Mission.

In Brooklyn a Mission is in progress in several parishes of the eastern district. Archdeacon Kirkby's special semi-Mission services at the church of the Reformation have had so good an effect, that Dr. Charles H. Hall—one of the most conservative men in the Church, by the way—talks of similar services in the near future at the church of the Holy Trinity, on the Heights. Special courses of sermons are being held in the churches of the Messiah, and the Incarnation. The Rev. Mr. Sparks, the rector, preaches during Advent, in the latter church, on "Science and Revelation." He was one of the candidates for the Alumni Professorship of Christian Evidences in the General Theological Seminary at the recent election, and I have no doubt the sermons will be more than ordinarily good. Speaking of Brooklyn, I see that the Rev. Joseph Reynolds, Jr. formerly Mr. Van De Waters' assistant at St. Luke's, has accepted the rectorship of St. Stephen's church, and last Sunday began work. It is a poor church, but is located in a part of the city which is rapidly building up, and it is probably destined to become a parish of importance. He is a High Churchman, though I understand former rectors were of a different school.

On last Sunday here in New York, Dr. Dix preached the annual sermon before the House of Mercy, dwelling on the wickedness of great cities. The Assistant-Bishop made a visitation of Bellevue Hospital, accompanied by clergy of the city mission and confirmed a class of thirty in the chapel, afterwards going through the wards to lay Apostolic hands on many others, too sick to rise from bed. Special services were held at St. Chrysostom's chapel in celebration of the twentieth anniversary of its foundation. The Rev. Thomas H. Sill, the faithful minister-in-charge, preached in the morning, giving some facts of growth of this work among the tenements. There are thirteen working guilds and a communicant roll of 627. In twenty years 2,398 persons have been baptized and 1,150 confirmed, and the

offerings of the poor people have amounted to \$85,211. The chapel is part of Trinity parish.

Archdeacon Farrar has been here for his farewell visit, has delivered his last lecture and undergone his last interview at the hands of the reporters. He was honored with a reception last night, and departed for home to-day. His presence would have made more stir were not our minds all fixed upon the Advent Mission. The impressions made during his several visits to the city, have been diverse—the feeling towards himself personally being of a very kindly character. The Rev. Mr. Haweis is looked for next week.

New York, December 5th, 1885.

THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations, should be written on only one side of the paper, and should be sent separate from any other communication, and headed Church News."

PENNSYLVANIA.

PHILADELPHIA—Some General Notes.—The first Evensong of St. Clement's Day began a week of impressive services commemorative of the dedication festival of St. Clement's church. The decorations of the altar were elaborate. The service which was full choral was followed by a solemn procession through the aisles of the church. The Bishop of Central New York was the preacher. The anthem after the offertory was Gounod's *Te Deum*. On St. Clement's day there were celebrations of the Holy Communion at 6, 7, 8, 9 and 11 o'clock; at the latter Weber's Mass in G. was sung. The sermon was preached by the Rev. G. W. Douglas, D.D., of Trinity church, New York. The annual procession of the Guilds of the parish took place in the evening, when the church was crowded by the congregation, and many visitors attracted by the occasion. The sermon was by the Rev. Wm. S. Rainsford, rector of St. George's church, New York.

The monthly missionary meeting of the North West Convocation of Philadelphia for November, was held on the 22d ult at the church of the Beloved Disciple. Addresses were made by the Rev. Charles J. Mason, the Rev. G. H. Kinsolving, and the Rev. J. P. Hubbard.

On the same evening a missionary meeting was held at the church of the Nativity when earnest addresses, setting forth the work of the Church in their jurisdictions, were delivered by the Bishops of Northern and Western Texas. The offerings were divided between their fields of labor. On November 29th the Rev. William M. Jeffries preached a sermon appropriate to that day, being the third anniversary of his becoming rector of that parish.

At the farewell service at the church of the Ascension, which was held on Sunday, November 15th, the rector reviewed at length the various events in the history of the parish from its organization by members of St. Peter's, in 1834. The following Sunday the congregation formally entered into the parish buildings of the new church. The upper story is fitted up as a chapel, having a seating capacity of about 300. On the lower floor there is an office for the rector, and guild and choir rooms. It is the intention to proceed with the church as rapidly as funds can be obtained. The foundations are already up.

The semi-centennial of the church of the Holy Trinity, West Chester, was held on the 22d and 23d of November. On Sunday the rector, the Rev. John Bolton, preached an historical sermon. On Monday a large number of the clergy from Philadelphia were present, the clerical Brotherhood having adjourned the week previous to meet there. The Rev. C. George Currie, D.D., of St. Luke's, Philadelphia, was the preacher of the historical sermon. In the afternoon the Rev. Dr. Richard Newton gave one of his characteristic addresses to the Sunday school.

The congregation of the church of the Saviour, West Philadelphia, hold in loving memory the labors of the late Rev. Wm. W. Farr, D.D., some-

time their rector; for this reason the new parish building opened on Wednesday, November 24, has been called the Farr Memorial Parish Building. A bronze tablet appropriately inscribed was uncovered. The rector, the Rev. W. H. Meade, D. D., pronounced the sentence of donation and made an address. Mr. George C. Thomas delivered the address of the occasion, in which he spoke of the purity, thoughtfulness, and consecration which marked the life of Dr. Farr.

Grace church Working Men's Club opened their new Club House at 1210 Cherry Street on Monday evening, November 30, with appropriate exercises. Addresses were made by the Rev. Dr. Reese F. Alsop, rector, and Thomas L. Franklin. The building has been handsomely furnished. Its reading-room is well stocked with papers and magazines.

The twenty-sixth anniversary of the American Church Missionary Society was held in the church of the Epiphany, on Monday, November 30. The Executive Committee reported that in several respects this is the most memorable year of its existence. More than \$68,000 was received from legacies, while some residuary interests remain to be settled. The Hon. John W. Andrews of Ohio was elected president.

BRADFORD.—On Monday evening, October 26th, a memorial service was held in the church of the Ascension in memory of the Rev. David Buchanan Willson, late rector, and Mr. Lyman Curtice Blakeslee, late senior warden, of the parish. The chancel had been appropriately draped and the rector's chair also, surmounted by a wreath of white flowers. There were present and taking part in the services: the Bishop of the diocese, the rector-elect of the parish (the Rev. S. D. Day), the Rev. William White, D.D., and the Rev. Messrs. J. H. Burton, G. A. Carstensen, S. P. Kelly, E. D. Irvine, A. W. Ryan, Ph.D., F. W. White and H. L. Yewens of this diocese, the Rev. A. B. Putnam, of Ohio, the first rector of the parish, and the Rev. Messrs. L. B. VanDyke, J. W. Ashton, and S. A. Dealey, of Western New York. Evening Prayer was commenced by the Rev. Mr. Irvine. The Bishop made a short address. The whole service was solemn and impressive. The next day (Tuesday, 27th) was the day appointed for the Consecration of the church and the institution of the rector-elect. At 10 A.M. the Bishop and clergy in procession were met at the church porch by the wardens and vestry of the parish. The request to consecrate was read by the senior warden, Mr. A. P. Tanner. The sentence of Consecration was read by the first rector, the Rev. A. B. Putnam, the service of Consecration being completed by the Bishop, who then duly instituted the rector-elect. The Consecration sermon was preached by the Rev. A. B. Putnam from St. John iv:24: "God is a Spirit and they that worship Him must worship Him in spirit and in truth." The Holy Communion was then celebrated, the Bishop being celebrant, the rector acting as deacon.

At the evening service the Bishop preached (it being his annual visitation) upon the faith of the Roman Centurion, from the words, "I am a man of authority, having soldiers under me," etc. It was a bright vigorous discourse enforcing the two ideas, responsibility and free will.

The rector then presented a class of nine persons for Confirmation, stating that he presented them as the result of the labors of the late rector. After the prayer and blessing, the Bishop addressed a few earnest words to them on their Christian duty, reminding them that they, in a sense, stood for their departed rector and were to carry out his life work, and exhorted them to self-denial, loyalty and fidelity. This occasion will be long remembered in the history of this parish. For months the members thereof had been unremitting in their efforts to remove all indebtedness on the Church building and improve the same and get it ready for consecration, and these efforts have resulted most satisfactorily. *Laus Deo.*

RIDGWAY.—Convocation.—The Northern convocation met in Grace church, the Rev. J. H. Burton, rector, on Tuesday evening, October 20th. Evening Prayer was said, and a sermon preached by the Rev. G. A. Carstensen. On Wednesday morning the Holy Communion was celebrated at 8:30, and the

convocation held a business meeting at 9:30. As usual roll call showed several new names, and the absence of some old ones. Not a meeting of convocation is held at which several clerical changes are not reported. Such incessant change can but affect the work injuriously. At this session the Rev. E. D. Irvine read an essay on "Current Literature," mostly devoted to a review of "The Light of Asia, and the Light of the World." After the business meeting Morning Prayer was said, and a sermon preached by the general missionary. In the afternoon at the private clerical conference, the Rev. Dr. Purdon read a paper on "The Kingdom of God," a very clear and terse summary of the history of the Church. Though in the prime of life, Dr. Purdon is one of the veterans of the diocese, having served at Titusville, amid all the ups and downs of oil since 1862, and is both a scholar, and a hard-working parish priest, two things which some people think one man cannot be. Evening Prayer was said at 4 o'clock, after which Bishop and clergy adjourned to a most enjoyable parish reception. At 7:30 P. M. addresses were delivered on "The Church's Faith," by the Rev. Dr. Cruikshank, on "The Church's Ministry" by the Rev. H. L. Yewens, and on "The Church's Worship" by the Rev. H. G. Wood.

Thursday was devoted to a trip to Sugar Hill, twenty miles by rail, and four by wagon. The church stands afar from any village, on the top of a hill, overlooking an extensive valley. Immediately on arrival the Bishop and clergy robed, some collects were said, and five addresses delivered on Acts. Three of the clergy were left to hold an evening service, while the Bishop and the other clergy returned to Ridgway, where convocation was brought to a close by Evening Prayer, a sermon by the Rev. A. W. Ryan, and an address by the Rev. E. D. Irvine.

Ridgway and Sugar Hill are two of the most remote parishes in the diocese, but precisely in such places does such a series of services do most good. They mark an era in the life of the parish.

ALBANY.

SARATOGA SPRINGS--*Bethesda Church.*—Advent Sunday was duly celebrated in this parish, it being the twelfth anniversary of the beginning of the pastorate of the most excellent and tireless rector, the Rev. Dr. J. Carey. A large congregation was present, the Holy Communion was partaken of by an unusually large number of communicants. The church was appropriately decorated for the occasion. The rector preached a thoughtful and scholarly sermon from St. Matt. xxi: 9. In speaking of the yearly work in the parish he said 446 public services had been held, with numerous sermons and addresses, 1707 pastoral calls made and by Baptism and Confirmation 88 souls had been grafted into the body of Christ. He spoke also of the generous interest of a layman of the parish in a mission school connected with it; also of the great development of work in the parish house; of the beautiful and costly gifts bestowed upon the church, and of the great facilities offered by the Home of the Good Shepherd, which has given during the year 16,209 meals, besides doing many other things to help the needy. In the afternoon the Sunday school, numbering over 700 members, had its celebration; gathering at the parish house they marched to the church. The rector delivered a short address and the singing was under the direction of Prof. J. C. Porter. Reports were then read; they made mention of thanks for various gifts to rector and church and stated that during the year, 2,305 gifts were made to the scholars. The sewing school gave away 525 garments. The finances showed that all expenses had been met, and that there was a fine balance in the treasury.

Dr. Carey then distributed beautiful cards to those who were the most regular attendants through the year and the recipients were upwards of 100. The exercises were interspersed throughout with singing, and did not close until nearly eventide.

TROY—*St. Paul's Church.*—A commemorative service, in union with the burial of the late Vice-President, was held on December 1st, in this church, where on similar occasions services had been held at the time of the burial of President Garfield and of General

Grant. The three clergymen of the parish, together with the rector of St. Luke's church, were in the chancel, while others of the clergy, and ministers of various religious bodies were in the congregation. A full choir was in attendance, and sang, besides the Hymns and Psalm of the Burial Office, Garrett's Nicene Creed and "I heard a Voice" with excellent effect. The galleries west of the chancel were draped with purple and white, the national flag being draped in front of the great organ.

ALABAMA.

HUNTSVILLE.—In this little city there stands just completed and ready for consecration, the chapel of the church of the Nativity, a memorial to a husband and little child, erected by a loving daughter of the Church who has learned from her mother, echoing the Master's teachings, that the most precious and the most lasting memorial to the dead is that which benefits the living. Assisted in her work of love by a devoted priest, thoroughly acquainted with ecclesiastical symbolism, who believes as she does, that by its aid Church teaching may be emphasized and impressed upon the mind, not a single detail has been overlooked or forgotten, but from the cross-mounted gable to the minutest decoration of altar and chancel, everything is symbolic, Churchly, and reverent. The chancel window in the East is beautiful with its *Agnus Dei*, and its cherubs with their scrolls inscribed with Alleluia, and the large one opposite, with the cross, the Alpha and Omega, is a marvel of beauty and delicacy of coloring. The altar, super-altar, and reredos are of terra cotta, a handsome brass cross and vases stand upon the super-altar, and the whole is so complete in all its appointments that it could almost be imagined that the beautiful little chapel had been caught up from the mother country which first gave us the Church, and transported in its completeness to an inland town upon a distant continent.

The first service in the chapel was the Holy Communion administered on St. Andrew's Day, a time peculiarly fitted for it since it is a sacred anniversary consecrated by the precious memories which prompted this beautiful memorial. The hour was the calm quiet of the early morning while the stillness of the night yet lingered, and it seemed indeed a fitting place as well as a fitting service in which to bless "Thy holy Name for all Thy servants departed this life in Thy faith and fear," for even while the words were on the lips and in the hearts, the growing light of the advancing day streamed in through the windows, lighting up lamb, cross, and cherub, and sweetly reminding the worshippers in a place consecrated to the memory of the dead, of the blessed land where "there shall be no more death." Such a building is a true memorial to the dead, one that satisfies the heart and fills its emptiness, one better than costly monumental marble, since it is a link between the living and the dead, a precious and perpetual reminder of that Communion of Saints which our gentle Mother loves to intertwine in her services and her teachings and on which her bereaved children love to rest their aching hearts.

CHICAGO.

GENERAL NOTES.—The Bishop completed the eighth year of his episcopate on December 8th. As usual he celebrated Holy Communion at the cathedral on that day.

The new seminary has received a gift of \$300 from Miss Jay of New York, to establish a prize for essays on Foreign Mission Work. The Rev. John Wilkinson has been appointed Dean of the Northern Deanery.

A Sunday-school of thirty to forty children has been established in the chapel of the seminary, the Rev. T. D. Philipps being the superintendent.

At Trinity church, Aurora, the rector has introduced a surpliced choir of men and boys. This is the eleventh in the diocese.

MINNESOTA.

ST. PAUL—*Ordination.*—On St. Andrew's Day, November 30th, in Christ church, the Rev. Sydney G. Jeffords was ordained priest by the bishop, who preached a very appropriate sermon, dwelling upon the duties, dignity and responsibility of the priesthood. The

Rev. M. N. Gilbert presented the candidate. The following clergy were in the chancel, and assisted in the laying on of hands: The Rev. E. S. Thomas, the Rev. E. J. Cooke, the Rev. W. C. Pope, the Rev. J. G. St. Lawrence, the Rev. C. E. Hixon, the Rev. James A. Gilfillan, the Rev. W. H. Knowlton, the Rev. George B. Whipple, and the Rev. Henry K. Boyer.

Mr. Jeffords continues his work as assistant-minister of Christ church.

MAINE.

BRUNSWICK—*St. Paul's Church.*—Advent Sunday had an especial interest in this parish, as at the morning service a chalice of pure silver and gold was offered, and solemnly blessed for the service of the altar, by the priest-in-charge, the Rev. Geo. A. Holbrook. The chalice was made by the Gorham Company of New York, and is valued at \$50. A little more than a year ago, it was determined to replace the present plated Communion set with one of pure silver. For this purpose a bi-monthly offering has been set aside, which with other gifts, sufficed to obtain the chalice. The same method will be pursued until the set is complete. In this parish there is a weekly celebration of the Blessed Sacrament, fasts and festivals are observed, and there are week-day services on Wednesday evening with instruction, and on Friday mornings throughout the year.

TENNESSEE.

NASHVILLE—*Holy Trinity Church.*—In the church of the Holy Trinity, there has been recently organized a guild of young men, called the Trinity Guild, whose objects are to induce the attendance of young men at the services, to act as ushers and be attentive to strangers at church, to render such assistance to each other as may be practicable, and to open and maintain a reading-room. This guild has begun with about fifteen members, and the young men are confident of doing a good work. A room will at once be procured and opened, and members may attend every night of the week and on Sunday afternoons. An attempt will be made to supply books, magazines, illustrated papers and mechanical papers. Any one disposed to contribute such literature will confer a favor upon the guild, and may send it to the rector of the parish, the Rev. M. M. Moore, 144 South Spruce St.

NORTHERN NEW JERSEY.

ENGLEWOOD.—The annual visit of the Bishop to St. Paul's parish occurred on Sunday, November 22nd. The order of services for the day was as follows: Morning prayer at half-past nine, when the Sacrament of Baptism was administered to six adults; service at eleven beginning with the Litany; the sermon by the Bishop followed by Confirmation, and the celebration of the Holy Communion, when all the confirmation class remained to make their first Communion. The Bishop preached on the closing of the Christian year, and the renewed earnestness which should mark the coming of the season of Advent. His address to the candidates was marked by practical suggestions to the young soldiers in Christ. It is due to the rector of the parish, the Rev. C. W. Ward, who has been in charge only since Easter, to make a brief comment on the work done, and the interest manifested in the parish in that time, one feature of which was shown by the size of the Confirmation class (the largest in the history of the parish) twenty-nine in number, of whom quite one-third were young men. One of the best parts of the work done this year in St. Paul's parish, has been the earnest, thorough preparation of the candidates for the putting on of the whole armor of God.

OHIO.

TOLEDO—*Trinity Church.*—This parish has just organized a Church Library Association for Toledo and vicinity. Mr. L. S. Baumgardner is president, and fifteen directors are selected from among influential men in the different city parishes. Two rooms in the Trinity Parish Building are appropriated for the library and reading rooms. Trinity parish has this fall paid in full its mortgage debt of \$6,000, leaving most all her property free of incumbrance.

TOLEDO—*Grace Church.*—The young people of this parish have begun a de-

votional meeting of half an hour's duration before the Sunday night service. The children have commenced to attend morning service in larger numbers, as the rector has a special children's hymn and a five minutes' talk for them before the sermon.

KANSAS.

THE DIOCESAN CONVENTION.—The twenty-sixth annual convention of the diocese, assembled in Grace church, Topeka, on December 2nd. Instead of the usual convention sermon the Bishop delivered a charge, which will be published, which set forth the idea that the public confession of Christ in Holy Baptism was an essential element of that Sacrament. The clergy were largely represented, but the attendance on the part of the parishes was small. Little of consequence outside of the usual business of conventions was transacted. The deputies elected to the General Convention, were the Rev. Drs. Reynolds and Beatty, and the Rev. Messrs. Leonard and Ellerby; laymen, Hon. A. G. Otis and J. J. Buck, and Messrs. Blish and Clark.

The gentlemen elected as members of the Standing Committee are the Rev. Drs. Reynolds and Beatty, and the Rev. Messrs. Ellerby and Leonard; laymen, W. B. Clarke, F. E. Stimpson, D. P. Blish and J. W. Farnsworth. The Bishop in his annual address made reference to his advanced age, and somewhat feeble health, and said that while he did not wish to lay any great financial burden upon the diocese, still if the convention saw its way clear towards giving him an assistant, he would be glad to accept such services. This part of the address having been referred to a committee of eight a large majority of the committee recommended that the election of an Assistant-Bishop be deferred to the next annual convention. A majority of the convention however preferred to act sooner, and it was accordingly determined by the convention to hold a special convention on May 4th, 1886, for the purpose of electing an Assistant-Bishop.

A very interesting missionary meeting was held on Wednesday evening, when addresses were made by several missionaries, which showed that much interest was being awakened in many new towns in the services of the Church.

WESTERN MICHIGAN.

DEAF-MUTE MISSIONS.—The Rev. A. W. Mann spent Sunday, November 29th, in Kalamazoo, participating in three services at St. Luke's church. At the combined service in the evening, he baptized two deaf-mutes.

MICHIGAN.

DEAF-MUTE MISSIONS.—The Rev. Mr. Mann held a service on Tuesday evening, December 1st, at the State school for deaf-mutes, Flint, and baptized one of the pupils.

FOND DU LAC.

GENERAL NOTES.—Father Vilatte's Old-Catholic Mission at Little Sturgeon is prospering. The Bishop has been enabled to authorize the purchase of a fine site, and it is hoped shortly to begin the erection of a church. A mission under Father Vilatte has also been opened in Brussels. The North-Western Orphan's Home at Green Bay has now become a diocesan institution, and its head, Mr. Oppen, formerly a Lutheran minister, a candidate for Holy Orders. The institution is admirably managed, and does an immense deal of good.

SOUTH DAKOTA.

ELK POINT—*St. Andrew's Church.*—This mission has been under the care of Father Himes for the last seven years, and considering its low condition when he took it, under the late Bishop Clarkson, a very creditable work has been done, of which the Bishop before his death spoke cheering words.

The rector after the demise of the Bishop, resolved to place a memorial window in the chapel. And not being able to do so, himself, or his people who had other expenses to meet, he made an appeal to the old friends of the Bishop and the mission for help. What he received was thankfully acknowledged, but it was only a pittance towards it. Then one of the members of Elk Point Mission gave the window—Mr. Samuel W. Hoffman, one of the fruits of the mission under Father Himes. With other help given, the window was placed

in the chancel of the church. It will be remembered by some that this church was wrecked by a cyclone, on the night of June 14, 1885. It was moved from its foundation some twenty-five feet. While this was being restored and reconstructed, Father Himes was waiting for the window from Messrs. Welles & Brothers, Chicago. Work for Bishop McLaren for the Theological Seminary at Chicago, however, had to be done first. But the good Bishop said to Messrs. Welles & Bros., now when you make the window for Father Himes remember he is a good worker in the mission field, and make him a good one. And Mr. Lewis, a member of the firm to whom it was said, having been a member of St. James's church in Chicago, before Dr. Clarkson was made Bishop, and having great love and respect for the Bishop, surprised Father Himes with a window worth more than twice the amount he was to give, and so he has to-day in St. Andrew's chapel at Elk Point one of the most beautiful windows that could adorn a village church. And now parents and children of the mission as they enter the chapel, behold a most beautiful window with the inscription: "Robert Harper Clarkson, First Bishop of Dakota."

And so, the Bishop's godly counsels and beautiful examples before them in his great work for them, will be ever in sight. Father Himes has expressed the wish that these beautiful windows might be placed in every chapel in Dakota, where the faithful Bishop spent eighteen years in rough missionary work, and where he has left his footprints for good.

MISSISSIPPI.

BILOXI.—At the recent coming of the Assistant-Bishop to this parish, the Rev. Dean Hinsdale, S. T. D., presented eleven candidates for Confirmation, making a total of twenty-seven who have been confirmed this year. The Bishop preached both morning and evening to large and attentive audiences.

The dean is giving a course of Sunday evening lectures on "God's Glory in the Heavens." They are of a scientific and astronomical character, and very instructive and interesting to the people.

The sea-girt town is rapidly filling with Northern people, who are in pursuit of health or pleasure for the winter, and its numerous furnished cottages for rent, are an attractive feature to tourists, tired of the publicity and cost of hotel life.

At a recent funeral in the country, near this town, at which Dean Hinsdale was the officiating priest, the cry of fire was heard from the street outside. On looking up the roof was discovered to be in flames. Removing his surplice the reverend doctor climbed to the roof, and with the aid of the undertaker, the only other man present, after an hour of heroic effort, succeeded in conquering the flames. Then returning to the distressed family, he continued the burial service, reaching the cemetery only at the late close of the day.

The Rev. O. Mitchell, vicar of All Saints's, Walworth, believes the English establishment has entered upon its last decade. The great body of the clergy, he asserts, are silent and indifferent in this agitation, because they are miserably remunerated, and have no chance of promotion unless they possess political influence, or have some relation to the episcopate.

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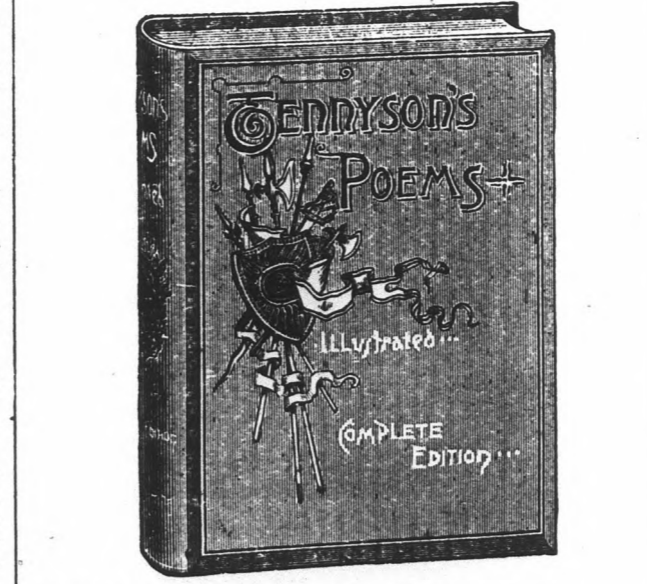
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Vol. VIII. No. 37.

CHICAGO, SATURDAY, DECEMBER 12, 1885.

Whole No. 371.

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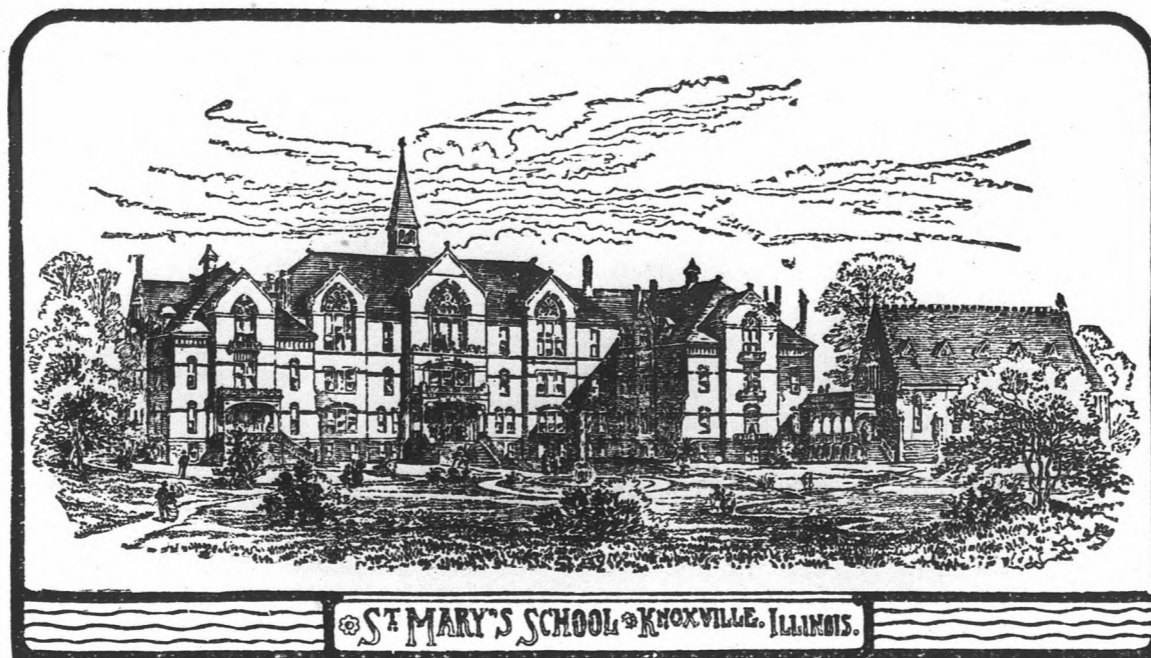
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ST. MARY'S SCHOOL.

HISTORY.

ST. MARY'S SCHOOL is an Incorporated Institution, under the control of a board of fifteen trustees, representing the three dioceses of Illinois and the city of Knoxville. The three Bishops of the province and the rector of the school are *ex-officio* members of the board. Six members are elected by the conventions of the diocese, and five members are appointed for Knoxville. The buildings and grounds of the school are valued at \$100,000, and a large amount is invested for furniture, school apparatus, and machinery for domestic purposes.

The school was opened Monday in Easter week, 1868, the property then being valued at \$20,000. Within four years the school outgrew its accommodations, and received from the late Hon. James Knox \$10,000 for enlargement. In addition to this, about \$50,000 was spent in building and equipping the school. At the time of the destruction of the building and its contents by fire, January 4th, 1883, there were ninety boarding pupils and thirty day pupils. The school was re-opened January 31st, in St. Ansgarius's College, Knoxville, kindly offered by President Princell, who, at great inconvenience, continued his work in rented houses. The new building was begun in April, and was occupied by the school, October 24th.

A beautiful stone chapel is nearly completed, and is to be connected with the main building by a cloister. A considerable sum is needed for cloister, organ, heating, etc., and the Trustees appeal to the Church for aid in supplying to the school this needed centre of spiritual influence. No other aid is asked for, as the income of the school is sufficient for all current expenses, repairs and improvements, and the Knox legacy will probably pay off all indebtedness.

THE LOCATION.

Knoxville is a pleasant town in Knox County, on the Peoria Branch of the Chicago, Burlington and Quincy Railroad. At Galesburg, the first station west, trains connect for all points in Northern Illinois and on the Mississippi River. At Peoria, the eastern terminus of the road, trains connect for all points north, east and south.

While the school is very accessible, being near the convergence of several great lines of travel, it is removed from the excitements and interruptions of a large city. It offers every advantage of country life, in its retired situation and salubrious climate. For healthfulness the location cannot be surpassed in the West. It is distant from the large water-courses, on the highest land between the Illinois and Mississippi Rivers; the country is high, rolling prairie, perfectly drained, and all under cultivation. The school grounds and gardens comprise about fifteen acres. There are good walks and pleasant groves near the Hall, and a small pond for the recreation of the pupils in skating and boating.

THE HOUSE.

The house is constructed of the best materials—stone, brick, iron and slate, and is finished inside with polished southern pine. The plan of the house is the result of twenty years' experience in boarding school, and for sanitary and school purposes challenges comparison with any institution, East or West. The third floor is entirely given up to study, practice and recitation rooms, and *there are no sleeping rooms above the second floor.* There are eight exits distributed through the house, and a night-watch is always kept. The heating is done by automatic, low-pressure steam-boilers. Both direct and indirect radiation are used, so as to secure ample ventilation and heat in all kinds of weather. The building is lighted by gas. The water supply is practically unlimited; there are twelve bath-rooms, all opening to the outside air, and having warm ventilating flues. The plumbing is of the most recent and perfect kind, approved by experts; every trap is ventilated above the roof. No sewers run under the house. The foundation walls are under-drained around the entire building. There are no cess-pools anywhere in the neighborhood. As the building is only 40 feet in depth in any part, the rooms and halls are well open to the light and air. The bed-rooms are planned for two pupils each, and are nicely furnished. Pupils have access to their rooms at all times when not engaged in school duties.

The general character of the buildings can be better gathered from the engraving than from any description that can possibly be given in writing. The front, which faces towards the south, exhibits the main building, two hundred feet wide, flanked by two

wings, which, projecting forward sixty-five feet, form a spacious court, in the centre of which a sparkling fountain lends its charm of both sight and sound, and imparts verdure to the surrounding lawn. A lofty bell-tower, rising from the rear of the building, shows over the roof, its tapering spire being surmounted by the holy symbol of the Christian Faith, as though to testify to the consecrated character of the Institution. It will be observed that numerous balconies and porches afford to the inmates convenient access to the outer air and sunshine.

THE INTERIOR.

Ascending the broad steps which lead to the grand entrance, the visitor finds himself in a spacious porch, suggesting ideas of welcome repose for wearied mind and body, while the lulling sound of the adjacent fountain falls like music upon the ear. On entering, he is met by spacious halls, broad stair-cases, and lofty apartments. On the left are the Library and Reception-room, on the right the Office, and beyond that the Rector's Study; and these are all so arranged by means of large sliding doors, as to form one suite of apartments 112 feet long, affording a grand opportunity for receptions and other gatherings; in the winter months rendered still more bright and cheerful by an open fire burning at each end of the long range of rooms. They are turned to good account also, on occasion of customary "Readings" on Friday evenings, and for the Sunday evening's "Social Hour," both of which are time-honored institutions. All the rooms are, without exception, airy, well-lighted, well-ventilated, and exactly adapted to their respective uses. Handsome fresco-work adorns the walls and ceilings of the halls, and of the public as well as some of the private rooms.

Returning to the entrance-hall, the visitor ascends the broad steps of the grand staircase, which is built in a tower outside the main lines of the building. On the first landing he passes by painted windows, resplendent with roses and morning glories, and at the top of the second short flight finds himself opposite "The Bower,"—being a deep bay forming a cosy *boudoir*, bright with plants and flowers.

The Recreation Hall is a large, cheerful, and airy room, 75 feet long, adapted for roller skating and dancing, which, it is hardly necessary to say, are much in vogue after tea. The inevitable piano is there also, to add its ringing tones to the merry sounds of talk, and song, and laughter.

On the same floor, and occupying the northeast angle, is the Studio, provided with spacious skylights to the north, and with appliances for art purposes. In proximity to the Studio is the magnificent Study-hall 40x80 ft. and 18 ft high. The rostrum is at the east end, and has for a background a curtain, shutting off the stage used for concerts, readings, etc. The windows command a lovely and refreshing prospect of green meadows and shady groves, and inviting and restful landscape.

An attractive feature of the Study-hall is the large triple-window over the main entrance, filled with stained glass. Adjoining the Study-hall, on the same floor, are Recitation-rooms, Toilet and Laboratory.

In the basement, which is nearly all above ground, are located the Dining-room, Kitchen, Laundry, etc. Here are found the most approved appliances for supplying the material wants of a large family—food, heat, light, water, etc. Some idea of the heating apparatus may be conveyed by the statement that there are four large boilers at work, night and day, sending steam through more than five miles of radiating pipes. Nearly six hundred tons of coal are consumed during the year, and the entire building is kept at a pleasant temperature in the coldest weather. That the heating of the house should not be interfered with, supplies of hot water for the kitchen, laundry and bath-rooms, are provided independently. The water-back of the kitchen range furnishes all that is needed for culinary purposes; the baths are heated by two boilers, with a capacity of a hundred baths a day, and the laundry has its separate boiler and engine. This engine drives the rotary washer, the centrifugal wringer, and the steam mangle; and its boiler heats the dry-room.

THE SCHOOL.

The aim has been to provide the best advantages for intellectual training, combined with social culture and Christian influences. The exercises of the school are conducive to habits of order, promptness, and self-reliance. The pupils are under the direction of the teachers in dress, habits, manners and conversation, as well as in their studies. Also, to the health of the pupils the most careful attention is given. All are required to exercise in the open air and within doors. A skillful physician visits the school each day, and, with experienced matrons, has a constant care for the health of the house-

hold. No charge is made for nursing and medical attendance, except in cases of protracted illness, which rarely occur.

The mind is not educated at the expense of the body, nor are mind and body trained without regard to the spiritual nature. The School is a Church school, a Christian family. Its religious exercises and instructions are from the Bible and Prayer Book. It endeavors to teach those things "which a Christian ought to know and believe to his soul's health," that the children committed to its care "may be virtuously brought up to lead a godly and a Christian life."

THE DISCIPLINE.

As the business of the school is to educate, it requires strict attention to duty, and imposes such restraints, and such only, as are needful. At the same time, it provides such pleasant surroundings, loving care and opportunities for recreation, as to make its pupils healthy and happy. Parents are requested to consider the responsibilities of those who have the care of their children, and to give them their confidence and cooperation. The officers of the school are always glad to have the advice and counsel of its patrons. One special advantage is claimed, and one that parents will appreciate—St. Mary's School continues to be administered by the same Rector, Vice Principal and Matron, who founded it in 1868.

THE FAMILY.

The household arrangements are home-like and pleasant. Pupils are received into the family, and cared for as children, with kind attention to their comfort and happiness. Besides the daily association of pupils and teachers, there are special meetings on Friday and Saturday evenings for sewing, reading, conversation, music and other recreations.

As the number of resident pupils is limited to one hundred, the family character of the school, for which it has been favorably known, has not been affected by the enlargement. The same personal attention is given to every one as before; the same parental and religious influences accompany the daily work and discipline. It will continue to be the aim of the school to prepare its pupils to adorn the family and social circle, not only with intellectual culture, but also with graceful manners, refined tastes and Christian character.

ANNUAL EXPENSES.

REGULAR CHARGES.

For all Household Expenses, and Tuition in all Studies.....\$360.00

EXTRA CHARGES.

Lessons on the piano, organ, violin, or in Vocalization, each, \$60.00 to \$75.00.

Use of piano, one and a half hours a day for the year, \$20.00.

Drawing, \$20.00; painting, decoration, etc., \$40.00 to \$60.00.

Charges for music include lessons in Harmony.

Extra washing (over 18 plain pieces a week), per dozen, seventy-five cents.

COURSE OF INSTRUCTION.

In the course of Study proposed, only so much is attempted as can be well done in the time allotted. Especial attention is given to the English branches, and to Literature, History, Rhetoric, and Elocution. Exercises in Writing, Spelling, Composition and Singing (without extra charge), are continued through the Course. A partial and selected course is made for those who cannot take the prescribed one.

Candidates for admission to the Junior Class are examined in the Common English Branches. These examinations must be passed again before admission to the Senior Class.

The Instruction is comprised in seven departments, requiring four years for completion, after the Preparatory Studies are finished. This allows time for Music or some Art study.

BOOK NOTICES.

[The ordinary Title-page Summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

THE SATIN-WOOD BOX. By J. T. Trowbridge. Illustrated. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: Jansen, McClurg & Co. 1886. Pp. 170. Price, \$1.25.

The many admirers of Mr. Trowbridge's stories will heartily welcome another from his voluminous pen. It is a boy's book, as usual, full of life and adventure. It is profusely illustrated.

ROSE BUDS. By Virginia Gerson. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. 1885. Price, \$2.00.

A prettily illustrated book of rhymes for children. None more dainty has appeared since "Pretty Peggy" and "Under my Window." Happy the child whom Santa Claus remembers with this pretty book.

ST. NICHOLAS. An Illustrated Magazine, For Young Folks. Conducted by Mary Mapes Dodge. Vol. XII. Parts I. and II. New York: The Century Co.; Chicago: Jansen, McClurg & Co. Price \$5.

The *St. Nicholas* magazine for 1885 makes two very handsome volumes of surpassing interest and value to the young. So many good things are said about this magazine that praise seems quite superfluous. *St. Nicholas*, during the past year, has surpassed itself and all the world of juvenile literature.

FLOWER SONG SERIES—SPRING FLOWERS, MID-SUMMER FLOWERS. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. Price \$1.25 each.

These pretty volumes are bound in bright chintz, a great improvement on the fringed books of last year which were so popular. Each book contains several full-page representations of our spring and summer flowers beautifully printed in colors true to nature. The poems are choice selections from well-known authors. These books will make pretty Christmas gifts.

WONDERS OF ART AND ARCHEOLOGY. RAMESES THE GREAT OR EGYPT 3,300 YEARS AGO. Translated from the French of F. De Lanoye. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 296. Price \$1.00.

The Scribners are doing a good work in the revision and re-publication of the Illustrated Library of Wonders in twenty-four volumes, each complete in it-

self and profusely illustrated. Egypt 3,300 Years Ago, translated from the French of F. de Lanoye, is a clear and interesting history of Egypt at that period, treating particularly of the time of Ramesis the Great.

HARPER'S YOUNG PEOPLE. 1885. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$3.50.

The bound series of a year of Harper's unapproachable weekly magazine for the young makes a noble volume, and has interest for all sorts and sizes of people. The humorous features of "Young People" surpass anything we have seen in current literature for children. Let them laugh and cultivate their sense of humor. It will lengthen their days.

COLOR STUDIES. By Thomas A. Janvier. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.00.

This is not a volume of treatises on color, but a collection of spicy short stories of studio life. "There is no moral in this book, no purpose is there 'twixt its covers. In truth, whichever way you look you'll only find—a Pair of Lovers." The characters are possibly portraits of Mr. Janvier's artist acquaintances and are named from the artist's color-box. Artists will appreciate the many bright hits at studio life.

SAXE HOLM STORIES. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 2 vols. Price, 50 cents.

The discussion regarding the authorship of the Saxe Holm Stories, renewed by the death of Mrs. Jackson (H. H.) to whom they were attributed and by her denial, has again aroused interest in the tales. Scribner's Sons re-publish them in two neat paper-covered volumes. The stories themselves, whoever the author may be, merit a new generation of readers. If "H. H." was not "Saxe Holm" perhaps Celia Thaxter may be. Both poetry and descriptions often suggest Mrs. Thaxter.

DIocese OF CONNECTICUT. Report of Commemorative Services with the Sermons and Addresses at the Seabury Centenary, 1833-1885. With an Appendix. New York: James Pott & Co. 1885. Pp. 195.

We have often wondered why the Seabury Centenary was not more widely celebrated. We are glad that this re-

HISTORY AND LITERATURE.

American, French and English History; Ancient, Mediæval and Modern History and Literature; History of the Fine Arts; Elements of Criticism; Shakespeare.

II. LANGUAGE.

1. *English.*—Grammar, Elocution, Composition, Rhetoric, Word Analysis.
2. *Latin.*—Grammar, Reader, Cæsar, Virgil, Cicero, Latin Literature.
3. *German.*—Duysprung's Cumulation Method, Simonson's Ballad Book, Composition and Conversation.
4. *French.*—Grammaire (cours complet), de Larousse; Histoire de France; Lecture des Auteurs Modernes; Rhetorique de E. Lefranc; Littérature de Geruzez; Composition et Conversation.

III. MATHEMATICS.

Arithmetic, Book-keeping, Algebra, Geometry, and Plane Trigonometry.

IV. SCIENCE.

1. *Physical.*—Geography, Natural History, Natural Philosophy, Botany, Chemistry, Geology, Physiology, Astronomy.
 2. *Metaphysical.*—Logic, Psychology, Ethics, Æsthetics.
- The Lectures in Natural Science are illustrated by the aid of the microscope, telescope, stereopticon and other suitable apparatus.

V. SACRED STUDIES.

The Catechism; the Collects, Gospels and Epistles; the Prayer Book; Bible History; Church Teacher's Manual; Church History.

VI. MUSIC.

1. *Piano.*—Lebert and Stark's Piano School; Harmony; Studies of Loeschorn, Cramer, Moschelles; Bach's Inventions; Mendelssohn's Songs without Words; Kullack's Octave Studies; Chopin's Op. 10; and others. Selections from the works of Beethoven, Mozart, Hummel, Clementi, Chopin, Schumann, Weber, Mendelssohn, Reinecke, Liszt, etc.
 2. *Pipe Organ.*—Rink's Studies, Voluntaries, Selections, etc., Church Music, and the Choral Service.
 3. *Vocal Music.*—Sieber's and Concone's Vocalises; the Italian Method of Voice Culture; Selections from English, French, German, and Italian Composers; Reading at sight, and Chorus Singing. The St. Cecilia Society studies Cantatas of the best Masters.
- The Musical Department gives Recitals of Vocal and Instrumental Music, and an Annual Concert. Pupils who complete the course of Musical study successfully, are graduated and receive a Diploma.

VII. ARTS OF DESIGN.

Pencil and Charcoal Drawing from models and from nature; Studies from the Antique; Maitres Anciens et Modernes; Linear and Aerial Perspective. Portrait, Still Life, and Landscape Painting in Oil and Water Colors; Modelling in Clay; Decoration of Vases, Tiles and China.

There are Lectures in this Department on the History and Philosophy of Art, with Studies of Architecture, Sculpture, Painting and Anatomy.

TESTIMONIALS.

Resolution of the Trustees, 1872:
Resolved, That in renewing our engagement with the Rev. C. W. Leffingwell, as Rector of St. Mary's School we would take this occasion to express to him our appreciation of his eminent success in bringing St. Mary's to its present high position; and that while the grounds have been growing in beauty, and the building in symmetry and grandeur, under his energetic management, the institution itself has been growing in our affections. We most earnestly recommend it to all who have daughters to educate, as an institution most worthy of their continued confidence and support.

From the Rt. Rev. the Bishop of Northern Texas:
I am so much pleased with St. Mary's School at Knoxville, Ill., that I never fail to commend it to those of my people who have daughters to be educated. The health, happiness, religious tone and steady progress of its pupils are the best evidences of its safe efficiency.
ALEX. C. GARRETT.

From the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago, Visitor:
I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these times, when the secular spirit is striving to divorce education from religion, and so to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success.

From the Rt. Rev. Geo. F. Seymour, D. D., Bishop of Springfield, Visitor:
St. Mary's School, Knoxville, is an admirable institution of Learning and Christian Culture. In Principal, Teachers, appointments for instruction, course of study, and character of pupils, there seems to be scarcely anything that could be suggested as an improvement. It furnishes an excellent example of the highest grade of seminaries for young women.

port is placed before the public in such attractive form. It contains much interesting and important matter. The sermons and addresses of Bishop Williams, together with the addresses and papers of the prominent clergy who took part in the various exercises, are all here worthily preserved. Churchmen throughout all the land should read this book. It will show them through what toils and perplexities the fathers struggled, that we to-day might inherit the blessings of the "Church of the Living God."

A MEMORIAL OF THE RT. REV. CARLTON CHASE, D. D., First Bishop of New Hampshire, 1844-1870. With a Biographical Sketch. Claremont, N. H.: Press of the Claremont Manufacturing Co.

The first Bishop of New Hampshire was well deserving of this beautifully-printed memorial. It tells the story of an uneventful life, but one of usefulness, and one "hid with Christ in God." Gathering together, as it does, the tributes of friends and brethren spoken at the funeral of this devoted man of God, there is added a charming sketch of the Bishop's life and a narrative of his episcopate. This little work is worthy of general reading and of a place among the material of our Church history. Only a limited number of copies of the Memorial are to be had, and for \$1.25 it will be sent by the publishers in neat binding and having a well executed photograph of the Bishop.

BRICA-BRAC STORIES. By Mrs. Burton Harrison. Illustrated by Walter Crane. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 300. Price, \$2.00.

Scribner's Sons are to be congratulated upon this charming holiday book, and the children who become the happy possessors of the book are also to be congratulated. Nothing so delightfully original has appeared since "Alice in Wonderland." It is a book to be enjoyed by children of a larger growth as well as by the little ones for whom the story was written. The book is charmingly illustrated by the English artist, Walter Crane. This is the first American book issued by an American publisher to be illustrated by him alone. He also designed the cover, quaint and original in conception, to illustrate the title Brica-brac. The first edition was immediately exhausted and the book is now in its second edition.

A HISTORY OF THE EASTERN DIOCESE. By Calvin A. Batchelder. In three volumes. Vol. I. Claremont, N. H.: The Claremont Manufacturing Company, 1876.

The publication of the history of the Eastern Diocese was interrupted by the death of its accomplished author, but the volume already issued is one of the most important contributions to our ecclesiastical annals which has yet appeared in print. It is to be hoped that the circulation of the initial volume of this series may induce a demand for the appearance of the remaining volumes, the manuscript of which was prepared by Mr. Batchelder and is now in the publisher's hands. Bishop Perry, in his History of the American Episcopal Church, (II, p 187), calls especial attention to the value of this work, and urges strongly the importance of the publication of the remaining volumes.

LOVE OR A NAME. A Story by Julian Hawthorne. Boston: Ticknor & Co.; Chicago: Jansen, McClurg & Co. Price, \$1.25.

The time for comparing father and son has passed. Julian Hawthorne must stand on his own merit. This story has for its motive the corruption of city politics. Drayton, the leader of a ring, is polished, shrewd, far-seeing and unscrupulous. Warren Bell, the hero, a young man of high moral principles, who, lured from his country home by his ambition, chooses between domestic happiness in his native town, and his desire to be a leader in civil service reform. He finds himself the innocent tool of Drayton, not, however, too late for his hopes of future usefulness. The women, three of them, are but sketched in outline. The nobility of Nell Anthony is finely contrasted with the weakness and vulgarity of Drayton's daughter. The inherent coarseness of the father veiled beneath his culture shows in all its repulsiveness in his offspring. The characters are all well drawn though often coarse. The story shows a deep insight into the tone of this nineteenth century.

RALPH NORBRECK'S TRUST. By William Westall. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 380. Price \$1.00.

The best parts of this story are uncommonly good. Some of the characters, notably those of old Simon Nutter and Ralph Norbreck, are drawn with

great power. Our introduction to the sturdy old Simon, whom we could not help liking in spite of his narrowness and stinginess, gave us great hopes of the story. So long as the author sticks to English soil he is evidently at home, and catches with great felicity the quaint provincialisms of English speech.

But when the exigencies of the tale take the reader to South America, and the wild fierce characters of that part of the world are brought on the stage, one comes to feel that the book fails to maintain its tone. The tropical features seem to be thrown in for the "groundlings." The fantastic scenery, the improbable events, and the reckless dare-devil men, are not very far removed from the dime novel. This much however, we must say, that the story is always interesting, because the chain of circumstance is strong.

THE BLOOD COVENANT. A Primitive Rite and its Bearings on Scripture. By H. Clay Trumbull, D.D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 350. Price, \$2.00.

We are often reminded of the fact that there is somebody to do everything. Every work and every line of study, will be sure to find its devotee. This book brings this principle to mind. Dr. Trumbull announces in his preface that "it was while engaged in the preparation of a book—still unfinished—on the Sway of Friendship in the World's Forces, that I came upon facts concerning the primitive rite of covenanting by the inter-transfusion of blood, which induced me to turn aside from my other studies, in order to pursue investigations in this direction." Thus the fascination of an out-of-the-way topic has engaged a man of liberal education, with this book as the result. There is a vast mass of curious learning brought together, with much interesting matter. In reading the book, we have been led to wish that more care had been spent by the author in what Macaulay fitly calls "the art of polishing." There is sometimes a want of clearness and many times a want of elegance in the language. With these abatements the book may be taken as an instance of what erudition and industry may do in shedding light upon a remote subject.

DRAWING IN CHARCOAL AND CRAYON. For the use of Students and Schools. By Frank Fowler. New York: Cassell & Co; Chicago: S. A. Maxwell & Co. Pp. 88. Price, \$2.50.

OIL PAINTING. A Handbook for the use of Students and Schools. By Frank Fowler. New York: Cassell & Co; Chicago: S. A. Maxwell & Co. Price, \$1.50.

These two little books contain much that is of value to the art student, particularly to those who are beyond the reach of thorough instruction. One having artistic ability could, with the help of these little guides, prepare himself to enter the advanced classes of many art schools. The instruction is clear, concise and practical, first of the materials, and then, step by step, the student is initiated into the mysteries of drawing and painting from the model. The text-book on charcoal drawing, which is most important, is rendered more useful by the accompanying studies, eight in number, which give to the student a practical illustration of the beginning of study from the cast of head and figure. This is indispensable to the future study from life. Mr. Fowler's experience in the art schools of our own country and of Europe ensures his being a safe guide to the aspiring art student.

POETS OF AMERICA. By Edmund Clarence Stedman. Boston and New York: Houghton, Mifflin & Co. 1885. Pp. 516. Price \$2.25.

This is the most important book of the year, considered as a work of literary criticism, perhaps the most important work of the kind that America has thus far produced. Ten years ago Mr. Stedman published his *Victorian Poets*, which he considers an introduction to this later and more important work which he even then had in mind. Mr. Stedman is a sincere and able critic, not only of others, but himself, and whatever he considers worthy of publication is sure to be worthy of careful reading and study. He is himself a poet taking rank among the first in America's choir, gifted with genius, strong and tender, pure and invigorating, and consequently well fitted for the task he has brought to such perfection. Not a page of this work but is rich in thought and language. He believes that "the literature—even the poetic literature—of no country during the last half century is of greater interest to the philosophical student with

respect to its bearings on the future than that of the United States." The arrangement of the work is all that can be desired, the marginal analysis and topical index are well arranged. The first two chapters on early and recent conditions of poetry in America, and a critical analysis of the American School form a beautiful introduction to the calmly critical studies of our greater poets, Bryant, Whittier, Emerson, Longfellow, Poe, Holmes, Lowell, Whitman, and Bayard Taylor in which there are no superfluous words, the judgment passed is well weighed and judicious. The closing chapter is of rare merit. The outlook for the future of American Poetry he considers auspicious, for although it cannot be gained that there is a lull in the force and efficacy of American Song, his conclusion is that we are not experiencing a decadence but rather a diversion of imaginative energy to new forms of employment, and this not without a fair compensation. "And concerning the dawn which may soon break upon us unawares, as we make conjecture of the future of American Song, it is difficult to keep the level of restraint—to avoid rising on the wings of prophecy." "Who can doubt that it will correspond to the future of the land itself—of America now wholly free and interblending, with not one but a score of civic capitals, each an emulative centre of taste and invention, a focus of energetic life, ceaseless in action, radiant with the flow of beauty and creative power."

SERMONS ON THE CHRISTIAN LIFE. By John De Witt, D.D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 420. Price, \$2.50.

With all deference to the author, we must give it as our judgment, that sermons, however good they may be, should be perused before they are printed, if not before they are delivered. The author informs us that "as these sermons were prepared, not for publication, but for delivery before the writer's own congregation, their style and language often approach those of familiar conversation. In addressing his parishioners, a preacher feels that he is at liberty to indulge in abrupt terms of speech, in sentences rhetorically incomplete, and in repetitions, which in an essay would be out of place." These remarks we admit are in a measure true as applied to the *preaching* of a sermon, but assuredly they do not apply to the *printing*. And we are constrained to repeat that they are true only in a measure as regards the preaching. No cultivated man will admit that the greatest accuracy, both rhetorical and grammatical, is not quite consistent with the deepest feeling and the freest abandonment to the impulses of the moment. The apology in this preface is wholly inadequate to cover the blemishes which are frequent upon the pages of this volume. To refer to only two or three instances: The repetition of some form of the same prominent word, in this case, "transfigured," or "transfiguration," five times within the limits of two pages; the use of the period where, many times, complete sense has not been expressed; the use of awkward forms of language, such as, "The two principles of which I have spoken emerge out of," etc; "It would be impossible to speak to Christians on a more important subject than the subject," etc; "The great truth, which this picture at once recalls to our attention, is the truth," etc. Such instances as these are altogether indefensible, and indicate, we fear, that Dr. De Witt went into print with undue haste. Then, as to the sermons themselves, while some of them are excellent, others are by no means up to the standard which a volume of printed sermons should obviously seek to attain. They remind us of the reply of Dr. Johnson, who, when asked on a certain public occasion if he had a good dinner, replied, "Sir, it was a good dinner, but it was not a good enough dinner to be invited to." For a somewhat pretentious volume, costing the highest price which this class of books can reasonably reach, we think that Dr. De Witt should have exercised more discrimination in the selection or else have waited until his stores were richer. In this age, nothing but the best of our garnered sheaves are fit to be put into permanent form.

PRINCIPLES OF POLITICAL ECONOMY. By Simon Newcomb, Ph. D., LL.D. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 548. Price \$2.50.

This book is valuable to the student

of economics not only on account of the large variety of topics it embraces, but also because of the scientific method of their treatment. There has been much confusion in the minds of American thinkers and legislators in regard to the fundamental principles of political economy, which this book is calculated to clear up, if the author is given a fair hearing. The whole subject is divided into five books, and these again into chapters and sections, while at the end of the more important chapters there is usually a series of questions and hypotheses designed to illustrate the arguments advanced in the body of the work, and to test the familiarity of the student with them.

It is impossible to give in this brief notice, an outline of the principles of the work. The author does not claim to advance any new theory of economic science, and in fact, has no liking for theories, as such. He deals with observed and observable facts. Nevertheless there is one marked tendency of his work, viz: against crude socialist theories, which deserves extended notice. In Book II., Chap. ix., entitled "Production and Consumption from a Communist Point of View," the ideas of communism upon this subject of production and consumption are supposed to be realized, together with a central authority which can make and enforce what regulations it pleases. The system is put into operation. Each person is entitled to draw out of the common fund an exact equivalent to what he puts into it. The first result would be a great collection of things easy to make and a scarcity of everything else. The central authority would then have to offer an inducement to the manufacturers of those scarcer articles which are more difficult to produce. The community at large would be concerned to get the scarce articles by means of the smallest possible inducement, and hence the evil of offering a premium must not be allowed to become greater than the good arising to the community by having an increased supply. Hence will arise a measure of value. The central authority might determine this measure for each commodity. "The most equitable result would evidently be that every one should be allowed to take out a value equal, on the established scale, to that which he brought in, and that he should also be allowed to bring in what he pleased. Continual adjustment of the scale of values might be necessary, but the final result should be such an adjustment that the quantity of everything taken out should be just equal to that brought in. When this was done the operations of the imaginary society would correspond exactly with those which have grown up among us." This important conclusion is abundantly proved throughout the following parts of the work.

The interesting subjects of the currency, and banking, mono metallism and bi-metallism, the tariff, taxation and socialistic ideas are soundly treated, copiously and lucidly illustrated and explained.

CHRISTMAS MUSIC.—Chas. H. Ditson & Co., of New York, have issued a large number of their recent publications in Church and Sunday school music for the approaching season. The Shepherds' Nativity Hymn, "Bethlehem," by Charles Gounod, adapted by H. B. Farnie, price 10c., is both easy, and all that could be expected in the original religious coloring which this great master of our day gives to his music for sacred purposes. It is in C, six-eight, four parts, about 70 measures. "Hark! the Air is Thrilling," by A. F. Loud, four parts; the verses are good and the musical setting will "take" with young people. Nine carols, by Alfred Redhead, words by Mrs. Hernaman: "Old Father Christmas," "We'll Gather Round the Tree," "Round About the Christmas Tree," "Haste to Greet Him," "Children of Jesus," "The Lambs in the Field," "Sweetly Sleep, O Saviour King," "The Welcome Home," and "Birthday of Birthdays," are written for the melody to be sung by children in unison, and Mr. Alfred Redhead shows a nice appreciation of the sort of music required for little ones; but, his genius should part company with Mrs. Hernaman's rare and woful muse, else it may be dragged to death. The Rev. Phillips Brooks's exquisite verses, "O Little Town of Bethlehem," are simply and prettily set to music by Mr. C. H. Whittier, the assistant or-

ganist of Trinity church, Boston, who also gives a thoroughly good arrangement to "Carol, Sweetly Carol." "Holy Night," and "When Christ was Born of Mary Free," are set to fair compositions by H. A. L. Peabody; better far is the next by A. P. Howard, to "Slowly Fall the Snowflakes." Mr. T. C. Hudson's music for the words by J. St. Clement, "There were Whisperings in the Heavens," is decidedly good; but, best of all is the Christmas Carmen, "Sound Over All Waters, Reach Forth from All Lands," of John G. Whittier, the music by Mr. John W. Tufts. There are four good compositions for all voices on the melody (the most suitable style of arrangement to masses of children) by P. F. Campiglio, who, however, seems as unfortunately mated to a verse-maker as is Mr. Alfred Redhead. The four carols are—"Hark! the Angel Voices," "Rejoice and Sing," "Go Ye Heralds," and "Hark! the Joyful Sound."

Two anthems appear which are all that could be desired—"Hosanna to the Son of David," a full anthem by J. L. Hatton, and "Say, Where is He Born," a trio for three male voices from Mendelssohn's unfinished Oratorio "Christus," with a preceding recitative for soprano voice, "When Jesus Our Lord."

For *Te Deum* and *Jubilate Deo* in Matins, we have some creditable work by Albert J. Holden, who is growing as a conscientious Church composer; both being in G. We would suggest to Mr. Holden that all music designed for the offices of the American Catholic Church should follow the traditions of the Anglican Church from which we inherit the offices, and be all but invariably "full" throughout. Mr. Holden introduces solos or verse passages too freely; and, of even more importance still, he should endeavor to adapt the progression of his musical theme to the inflexible order of the words in the ritual, and not twist, turn and repeat the words to omit a musical progression. His present method is not a following of the best and highest authorities, though it goes almost without saying, that it will make his work in the first respect, at least, the more popular with poorly instructed choirs.

The carols and anthems mentioned, range in price from 5 cts. to 10 cts. each, and are octavo in form.

Art and Decoration began its second volume with the November number. It is a monthly magazine devoted to art-criticism, artistic furnishing, and practical suggestions for the care of rare things. In this latter respect it is of great value even to those who have not critical taste. It maintains a tone of healthy American independence which ought to encourage originality. Subscription price \$2.50 a year. Address No. 7 Warren St., New York City.

The Christmas number of *The Illustrated English Magazine* is well worthy of the zeal and enterprise of its publishers. It contains no less than twelve full-page illustrations, all by great artists and admirably engraved, with articles by the author of "John Halifax," D. Christie Murray, H. W. Lucy, Bishop Carpenter and others. Price, 30 cents; \$1.75 a year. It and *THE LIVING CHURCH* together can be had for one year for \$2.50.

The December *Century* contains many interesting articles, amongst which we may note "The City of Teheran," by Mr. S. G. W. Benjamin; "Last Poems," by the lamented Mrs. Helen Jackson (H. H.); and "The Private History of a Campaign that Failed," by Mark Twain. The War Series takes up the Monitors. (\$4.00 a year; with *THE LIVING CHURCH* \$4.75.)

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