

# The Living Church.

Vol. I.]

CHICAGO, NOVEMBER 2, 1878.

[No. 1.

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# The Living Church.

CHICAGO, NOVEMBER 2, 1878.

## News and Notes.

### ABROAD.

THE Eastern Question which was to have been settled by the Treaty of Berlin, seems to be as much a question as ever. The situation may be briefly summarized as follows: All Turkey is in a condition of lawlessness and discontent. Wherever Mahometan power is in the ascendant, the abuses against which Christian Europe protested, are even worse than before the late war; while from the Rhodope Mountains there come tales of Russian cruelty and Bulgarian outrage which rival any of the horrors of Turkish atrocity. The pacification of Bosnia and Herzegovina, assigned to Austria, has turned out to be a work of tremendous difficulty. The army of occupation has been resisted at every step by Christian Slavs and Croats not less than by the Mahometans. In the mean time, the enormous expense of the campaign, coupled with the inveterate opposition of the Hungarian Diet and people to the annexation of the territory in dispute, renders the task of Austria a most precarious one. Indeed, the apprehension seems to be well founded that the present distress may end in the disruption of the Austrian Empire. Certain it is that the heterogeneous elements of which it is composed seem now to be drifting from irreconcilable antagonism into open conflict with one another. At the same time Servia, Montenegro, and Roumania, are as discontented as ever, while Roumelia is sullen and ungrateful. The Greek problem is in a critical condition. The more the English know of Cyprus, the less valuable their possession seems to be considered; and the moral influence which England was to exert in favor of extensive reforms in Asia Minor, is postponed for the present at least, by the obstinacy or treachery of the Porte. Meantime the complicated trouble has broken out in a fresh place. England is menaced by the Ameer of Afghanistan on the north-western frontier of Hindostan. Russian intrigue has undoubtedly instigated this menace, and Russian resources will sustain the Ameer's military resistance to an invasion which England has declared her purpose to begin without unnecessary delay. The situation for England is further complicated by doubts of the loyalty of the native races in India. There are suspicions, moreover, of an understanding, if not a secret alliance, between Russia and Turkey; an alliance which the Mahometan doctrine of fatalism would promote, and which would hardly be much hindered by any gratitude which the

Porte feels to the Court of St. James. In spite of Count Andrassy's astuteness and Lord Beaconsfield's diplomacy, it really seems that England and Austria have fallen into most deplorable case. Both are still gravely threatened by the dangers which they feared, and which their state-craft has availed neither to avert nor to postpone, but only to aggravate.

THE eighteenth Congress of the Church of England, held recently at Sheffield, deserves more than a passing notice. The subjects discussed took a wide range, and some of them are of real interest to Churchmen in this country. Among the topics set down for a hearing were the following: "Foreign and Colonial Missions, their Condition, Organization and Prosperity;" "Modern Doubts and Difficulties in Relation to Revealed Religion;" "The Just Limits of Comprehensiveness in the National Church;" "The Marriage Law as Affecting the Church;" "Temperance;" "The Attitude of the Church to Popular Literature;" "Cathedrals and Cathedral Institutions—How to Increase Their Influence." The opening address, by the Archbishop of York, who presided, was strong and admirable, though, in speaking of the recent Conference at Lambeth, he seemed to go out of his way to express his own opinion upon subjects which he must have known were to be freely discussed by the Congress. At a later stage of the proceedings, his Grace undoubtedly laid himself open to the charge of partisanship; but, in spite of this, his utterances, taken as a whole, leave a distinct impression of his moderation and candor. The most interesting topic discussed was the "Just Limits of Comprehensiveness in the National Church." The Hon. Charles Wood, President of the English Church Union, opened the discussion with a paper, which, however entirely we may agree with him, seems to an American Churchman to have been needlessly bitter and offensive in its tone. Both he and the Rev. J. Llewellyn Davies, who followed him, confined their attention chiefly to questions of ritual, thus narrowing the discussion to limits altogether too contracted, as one would think here. At the conclusion of the animated debate which followed, the Most Rev. President did not restrain himself from displaying the partisanship mentioned above. The discussion of the first topic—"Foreign and Colonial Missions"—was opened by an earnest and able paper by the Bishop of Pennsylvania.

IN the death of Bishop Dupanloup, of Orleans, France loses a great statesman, the Church a great Bishop and the world a good and great man. The deceased prelate has had an eventful and distinguished career.

Soon after his admission to priest's orders, he was appointed tutor of the Count de Chambord, of whose claim to the throne of France he remained a consistent advocate to the close of his life. He was associated in many ways with some of the most distinguished men of his time. He converted Talleyrand, the ungowned Bishop of Autun, on his death-bed; was appointed to the chair of Sacred Eloquence at the Sorbonne, and was elected a member of the French Academy in 1854. He resigned his Chair, however, in 1871, on the occasion of the election of M. Littré, an avowed infidel, whose accession the Bishop earnestly opposed. In 1875, he was advanced from his seat in the Lower House of the French Assembly to the dignity of a Senator for life, in which position he maintained his place as a leader of the conservative party. He was as much an old-fashioned Gallican in his churchmanship as it is possible for a prelate now to be who is subject to the authority of the Roman curia. He was, perhaps, the most distinguished opponent of the dogma of papal infallibility before its definition, though he assented to it after its promulgation. With his death, Gallicanism in the French Church may be said to be extinct. The last important check against the re-actionary tendencies of Ultramontanism in France seems to be taken away.

IN connection with the determined effort now being made by at least two sections of the Republican party in France, the one headed by M. Louis Blanc and the other by M. Gambetta, to abrogate all civil recognition of the Church, and to withdraw all special privilege from it, it is significant of the characteristic temper of the Ultramontane clergy that the newly appointed Bishop of Marseilles has determined that the French Republic shall do him homage, whether it likes or not. It seems that there is an old decree, long fallen into abeyance, which provides that when a Bishop enters the town of his residence for the first time, he shall be received with certain specified and elaborate military honors. The Bishop now invokes this old law and demands that it be carried out on his entering into his See of Marseilles. This, it appears, must be done; but the unusual pageant will only hasten the triumph of the anticlerical party at Paris. It is strange that Ultramontane astuteness should make such a blunder; stranger still, perhaps, that a Churchman and a Bishop should not remember what was once said concerning the fate of him that "exalteth himself."

SOME of the Bishops recently returned from the Lambeth Conference have manifested a commendable anxiety that the Con-

ference should not be misjudged as attempting to claim and assert undue authority. His Grace, the Archbishop of Canterbury, in his address to the Diocesan Conference, recently assembled in his Cathedral city, has seen fit to guard against a similar misapprehension. The fact of his making such a disclaimer, however, and the words which he employed, suggest very clearly that the authority likely to be exercised, though indirect and moral, might be formidable enough; and if the virtual establishment of an Anglican Patriarchate, with very real and very comprehensive powers, is to be deprecated, there is some ground for the apprehensions which these disclaimers are intended to dissipate.

THE International Peace Congress met recently at Paris under the sanction, if not the auspices, of the Commissioners of the Exposition. Delegates from the various national peace societies were present and assembled under the successive presidency of representatives of each. However admirable may be the object which such societies have in view and the general spirit and temper, as well as the patient perseverance with which they pursue it, it cannot be denied that their deliberations are commonly regarded with more curiosity than faith. One notable utterance of M. Frank, in his introductory address, however, will be of interest, especially as a palpable hit at the Berlin treaty. Contrasting the results of the peace movement with those of diplomacy, he said: "The successive Peace Congresses held during the last quarter of a century had not, prevented wars, but neither had the Diplomatic Congresses. The latter, indeed, had simply sanctioned past and prepared future wars, and their language was practically this. To the victor who had violated public law, caused universal anxiety and torn up his engagements, they said:

"You have succeeded; consequently, you are in the right; but till now you have only won *de facto*; we will change it into *de jure*. What you have acquired by shedding the blood of your own and your adversary's subjects we will declare your inviolable property. It not being just, moreover, that those who have looked on at the bloodshed they might have prevented should go unrewarded, we will give them their share at the expense of the vanquished, leaving them to take it how they can, by persuasion or force. Perhaps this will involve the resumption of the war; so much the worse for the sufferers by it; nevertheless, we have made a splendid treaty of peace destined to immortality, but which will be trampled under foot like its predecessors."

NOT a little feeling is expressed in England at the recent triumph of the Protectionist party in Canada. That party, says the *Pall Mall Gazette*, returns to power "eager to find a remedy for bad times in a tariff pro-

tecting Canadian manufactures against the competition of the United States, the mother country and the whole world." It begins its article with the words, "Another colony closed to free trade, and its markets lost to British goods." Speaking of the protective policy of the United States, which the successful party in Canada are supposed to desire to imitate, the writer points out the notable but not always noticed fact that free trade and not protection has really been the economic system in operation in the United States. Absolute free trade between the different States of the Union has always existed, and this is the same for the United States that the absence of all duties between different European countries would be for Europe. Compared with the freedom of this internal trade from duty, the protection of a few articles imported from abroad does not deserve to characterize the revenue system of the country as a protective system.

#### AT HOME.

THE first event to be chronicled among our notes of home intelligence is the advent of this journal. For several years, and under different editors, the Church in Illinois has had an acceptable and valuable monthly newspaper. Under the direction of Dr. Leffingwell, *The Diocese*, afterward called *The Province*, became the brightest monthly newspaper in the country. It had readers all over the land. But because it was so excellent, the cry for "more" that came up from its readers satisfied its accomplished editor that more ought to be given. A weekly Church paper was clearly required; but the charge of such a paper was incompatible with the other responsibilities and duties which the Church has devolved upon Dr. Leffingwell; and for the publication of a weekly journal, Knoxville was not the place. Hence, if *The Province* was to become a weekly journal it must evidently pass into other hands, and be transferred to a new domicile. On the other hand, it was equally evident that a weekly journal, published at heavy expense in a great city, must seek a wider range than the Diocese, or even the State of Illinois. Unless it should meet some real want recognized throughout the whole Church it could not hope for adequate support. Therefore, when the transfer of *The Province* was arranged, it was felt that the form in which THE LIVING CHURCH appears to-day, was the only one in which its editors could realize the aspirations of their predecessor. What our journal is, the reader sees before him. What it means to be, has been sufficiently announced in our prospectus. THE LIVING CHURCH, therefore, salutes the subscribers of *The Province*, and undertakes faithfully to carry out all contracts or engagements made by Dr. Leffingwell. Unless notice to the contrary shall be received, it will be assumed that the subscribers to *The*

*Province* will remain subscribers to THE LIVING CHURCH.

AMONG the notable events of the past month the Missionary Conference held in New York, under the auspices of the Missionary Board of the Church, deserves special mention. Judging from the report contained in the *Churchman*, one would say that while the idea was a happy one, the actual proceedings lacked two elements of interest: spontaneity and variety. Able as the addresses were, they leave the impression of set speeches addressed to a New York audience, and not of the proceedings of a Conference deliberating upon the needs and methods of the Church's work. It is reasonable to suppose that the Conference was intended to take the place, in part, of the popular deliberations of the old Board of Missions. At any rate it must have been designed to exercise the same function of arousing general interest. It is to be hoped, therefore, that a more deliberative, and, at the same time, a more unconventional character may be given to the proceedings of such Conferences in the future, and that the discussions may deal rather more with the details of missionary life and labor. Speaking generally, the presentation of the claims of foreign missions seems to have been very much the most complete and telling; a fact to be accounted for partly, perhaps, by the practical and earnest character of the addresses of Hon. Mr. Prince and Commander Matthews. Why would not a Western Missionary Conference be a good thing for our Bishops to arrange?

THE Fifth Church Congress, which recently met at Cincinnati, was a great success, and registers a marked improvement on its predecessors in several important particulars. Nothing could be more admirable than the opening address of Bishop Dudley, which one has but to read in order to realize how important a place the Church Congress has come to occupy in the Church's thought and life. The topics were "The Interpretation of the Bible in Relation to the Present Condition of Learning and Science;" "The Novel in its Influence on Modern Life;" "The New Testament Doctrine of Absolution;" "The Sunday Question;" "The Mutual Relation of Labor and Capital," and "Christ in the Personal Life." To say that these topics were fully and freely discussed with distinguished learning and with entire moderation and candor, is to claim for the deliberations of this Congress the careful consideration of all Churchmen. Certainly nothing less can be said. Indeed, the Congress has now realized the hopes of its original promoters in both quickening and emancipating the best thought of the Church, as well as in dealing with the living issues of the day, in such a manner as to testify to the Church's vital interest in all that affects the welfare of humanity. Among many papers of rare ability it is almost in-

vidious to single out any for special mention. The paper that excited most marked interest, perhaps, was that of Hon. Abram S. Hewitt, of New York, on "The Mutual Relations of Labor and Capital." A more statesmanlike essay upon the great question of the day has probably never been prepared. The *Cincinnati Gazette*, in a thoughtful comment upon the discussion says: "Mr. Hewitt has treated the subject as a statesman, and in a manner worthy of the Congress."

ON the 22d of October, a storm which had originated over Havana, began to move northward along the Atlantic coast. After doing much damage at Savannah, Charleston, Norfolk, Baltimore and Wilmington, it struck Philadelphia and New York early in the morning of the 23d. The damage inflicted upon the former city was very great. Thirty-one churches were wholly or partly demolished, the lofty steeples of several being thrown down. Almost all the tin roofs of the city were torn off and blown away. The Delaware River flooded many warehouses and inundated many streets; and last, but not least deplorable, the finest oaks in the squares and parks, many of them older than Penn's settlement, were torn up by the roots and hurled into the adjacent streets. In New York, the damage was not so great, though by no means inconsiderable; while at Albany and other interior points, the destruction of property was great. In more respects than one, 1878 will deserve to be considered another "*annus mirabilis*." Its meteorological conditions have been very unusual. The heat of the summer has been phenomenal. Remarkable atmospheric disturbances have been observed. In the South, a deadly and desolating epidemic, unlike its predecessors, is still raging, and malignant fevers have appeared all along the Atlantic Coast, not sparing the most healthful localities in New England. Scientific men are intently inquiring whether and to what extent the notable solar conditions revealed in the late eclipse of the sun have any relation to these phenomena, and the thoughtful are awaiting with great interest the result of their investigations.

THE country knows, day by day, the condition of the yellow fever districts. The telegraph tells, and everybody reads, the story. As the winter draws nigh the plague abates, and the nation's heart throbs out of its distress as the news comes that health is returning southward. The time has now come to consider what may be done to prevent the recurrence of so grave a disaster. The danger is a national danger. It behooves the nation to undertake to avert it. Yellow fever is a specific poison of exotic origin. Its habitat is within the tropics, and it is safe to say that it never originates within the United States. It is always imported, and when imported its spread depends merely upon the condition of a sufficiently high temperature. Plainly, then, the only

safe and certain method is to keep it out of the country. An absolutely strict quarantine is necessary, and would be absolutely efficacious. Such a quarantine ought to be established and enforced by the General Government. A matter of such grave importance ought not to be left to the local authorities of any section, State or city. The General Government should at once establish a Department of Public Health, having authority to inspect and reform sanitary regulations, to control intercourse between healthy and unhealthy districts, and, above all, to maintain a rigid quarantine against infected foreign ports, employing the naval forces, if necessary, to enforce it. Nothing less than this will meet the exigencies of the case.

THE Indians have been on the war-path again. Something ails them. What is it? What is the evil, and what the remedy? Possibly the evil and the ailment are not the red man's only. At all events, it is high time for men to feel that every Indian outbreak and every Indian atrocity is a shame to our government and civilization. It is perfectly certain that whether the Indians are to blame or not, the authority which ought to control them is responsible for their behavior. What methods ought to be pursued is a difficult question. But to solve difficult questions is the function of statesmanship. What ails our statesmen?

## The Church at Work.

### ILLINOIS.

There is a flourishing mission of the Church at Riverside, near Chicago, under the charge of Rev. F. N. Luson, and at Lawndale, under the Rev. Mr. Smith. There never was a better opportunity to organize an associated mission than is furnished by the suburban towns of the Metropolis of the West. The stations are numerous and accessible; there are Churchmen in nearly all of them; and much labor and expense might be economized with a large increase of results.

Emmanuel Church, La Grange, was consecrated by Bishop McLaren, October 5. There were present of the clergy, Rev. Drs. Morrison, Locke, Fiske and Sullivan, and Rev. Messrs. Fleetwood, Kinney, Knowles, the Rector, Rev. F. N. Luson, and the Rev. W. H. Moore of Northern California. The church is a handsome Gothic structure of undressed stone 90 feet long by 32 wide with an apsidal chancel, and a tower 16 feet square and 75 feet high. The ceiling is of ash and black walnut, octagon, and the wainscoting, which reaches to the windows, matches it. The windows are of stained glass. It has been three years in building for it was determined that no debt should be incurred, and hence was consecrated immediately upon its completion. The chancel furniture is of oak. The church will seat three hundred and fifty people. The sermon was by the Bishop who also administered the Holy Communion. We congratulate the parish upon its beautiful church, and still more upon the fact—something rare in the vicinity—that it is consecrated.

Christ Church, Harvard, celebrated its Harvest Home, and made a thank-offering of \$25. In this parish the five families have become twenty-four. The church was handsomely decorated with grain, fruits and autumn leaves, and the Rector, Rev. A. A. Fiske, and people enjoyed the occasion.

St. Luke's Hospital held its annual meeting at St. James' Church, October 18, and there were present of the clergy the Bishop, Rev. Drs. Locke and Harris, and the Rev. Messrs. Toll and T. N. Morrison, Jr. After evening service, Bishop McLaren made an opening address, and Dr. Locke read the annual report. A year ago, the deficit was \$2,300; it is now \$694. Last year the cases treated were 628; this year 1,303, besides 268 resident patients. Of the whole number, 117 were Americans, 32 Irish, 15 Germans; Episcopalians were 44, Roman Catholics 56, Methodists 12, Lutherans 29, etc. The receipts for the year were \$8,435.80, and the expenditures were \$8,295.45. After the report of the Chaplain was read, Dr. Locke preached a sermon and the meeting closed with the election of Trustees for the year.

### QUINCY.

Some of the best Church work that is or can be done, is that of our faithful teachers in Church Schools; and St. Mary's School at Knoxville, is hard at work under the kind, judicious, and faithful administration of Dr. Leffingwell. The number of pupils is large, but not too large to admit of personal supervision to every pupil; and the unusually large attention paid to physical exercises makes all bright, cheerful and happy. St. Mary's is a home to its children, and its good work will make many another home happy in years to come.

The Redeemer's Church, Princeton, Ill., was opened for the second time, since the middle of July, Wednesday evening, October 23. This was the occasion of the first visit of Bishop Burgess, who, assisted by Dr. Lloyd, gave a most interesting service. The Bishop took for his text, in an extemporaneous discourse, St. Luke, xv, 8-10. None who heard him could fail to be impressed, not only with his ability, but with his great earnestness, piety and goodness of heart.

The Diocesan Board of Missions met in Galesburg in October, Bishop Burgess presiding. Rev. J. S. Chamberlain was appointed missionary at Henry and parts adjacent; Rev. Dr. Lloyd in the Quincy Deanery. Needs of the Diocese were considered and plans formed for sustaining a missionary in each deanery.

On the 21st, Bishop Burgess held service in Canton, where the Church is little known; the service held there by Bishop McLaren last year being the only one for years. The Swedenborgian place of worship was used. It is a neat and comfortable house, well adapted to our use, and can be had for a service at almost any time. Though it was stormy, a good congregation was in attendance. An appointment was made for Dr. Leffingwell, who attended the Bishop, to officiate the second Sunday in November. It is hoped that this will develop into a thriving mission.

October 22, the Bishops of Illinois and Quincy met at St. Mary's School for the purpose of consulting about educational interests. At the service in the Study Hall in the evening one pupil, a member of the confirmation class of last year, but absent at the

time of the Bishop's visit, was confirmed. The girls got a half-holiday from the Bishops, and took it on the principle that half a loaf is better than no bread. When the Bishop of Springfield meets with the other visitors at St. Mary's, they expect their allowance of holidays to be increased in proportion. So far, however, the increase of Episcopal visitation is not encouraging in the matter of holidays, for they could get a half with only one Bishop!

The Registrar of Quincy is endeavoring to complete a set of the journals of Illinois for the Diocesan Library and also one for St. Mary's School. The former set wants the first three years, 1835, 1836 and 1837. For the latter set there are wanting the journals from 1835 to 1846, and the journals of 1847, 1850, 1853, 1854, 1855, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1866, 1871 and 1876. The Registrar, Dr. Leffingwell, acknowledges the receipt of valuable documents for the Diocese from Mr. William Wilkinson, of Farmington, and Horace Chase, Esq., of Robin's Nest.

#### SPRINGFIELD.

We have received the journals of the two first conventions of the Diocese of Springfield. They are handsomely printed and are prefaced by an account of the organization of the Diocese. Besides the Bishop, the clergy number nineteen, and the parishes and missions are twenty-one. The missionary pledges amount to \$841.

The Chapter of the Northern Deanery met at Lincoln last month, the Rev. Dr. Easter presiding. There were also present, the Rev. Messrs. Phillips, Martin, Howard, Steele and Whitley, the latter of whom was appointed Secretary, and the Hon. R. P. Johnson, Treasurer. The adoption of by-laws, reports on missionary work, discussions on matters relating to the Deanery, occupied the mornings, and at night there were services and sermons. The subjects of the latter were "The Relation of the Church to the Baptized Child;" "Conversion as set forth in Holy Scriptures," and "Well Doing." A committee was appointed on parochial mission work, and a proposition was made to supply Dr. Easter with an assistant, that he might devote more time to the duties of his office as Dean.

#### MINNESOTA.

The Diocesan Schools in Faribault have entered on the year 1878-79, with a larger list of pupils than ever before. The full capacity of Shattuck School has been reached. It has a hundred boys as boarders, besides a number of day scholars. It has one of the noblest chapels in America—the Shumway Memorial—and is in every way equipped for its work. St. Mary's Hall has a larger number of girls than last year, and has acquired an enviable reputation as a successful school for the education of the daughters of the Church. Seabury Divinity School numbers some twenty students. It has four Professors, viz.: Dr. Kidney, Rev. Messrs. Chase (Warden), Wilson and Humphrey. It needs endowments, and these we trust will come in time.

The Bishop of the Diocese has been East for a month, attending the Peabody Trustee Meeting and the Missionary Conference. His health, though not good, does not interfere with his visitations. He has appointments out for the greater part of November.

We note the following changes among the clergy: Rev. D. D. Chapin, of California,

has accepted the Rectorship of Ascension Church, Stillwater, and entered upon his work. Rev. E. S. Peake, an old-time missionary in Minnesota, has also returned from California, after twelve years' absence. He is located at Moorehead and has an encouraging and important field of labor. His predecessor for a few months at Moorehead, Rev. T. E. Dickey, has removed to Nebraska, to take charge of Nebraska College. Rev. L. E. Cole, recently ordained Deacon, and for twelve years a minister among the Adventists, has been appointed missionary at St. Charles and Stockton. Rev. Mr. Karcher, of Rochester, on account of ill health, has resigned the Rectorship. Rev. W. P. Ten Broeck, Rector of Christ Church, St. Paul, has been granted three months' leave of absence from his church for rest and restoration of impaired health. Rev. W. R. Powell is supplying his place. Rev. C. W. Ward, of Winona, has also been granted three months' leave on account of illness. Rev. S. Wainwright has resigned the Rectorship of St. Paul's Parish, Duluth, and removed to Canada. The Church of Gethsemane, Minneapolis, has recently added a new and powerful organ, built by the Nales Bros., of Minneapolis. It gives great satisfaction.

#### MICHIGAN.

Rev. Dr. Worthington, of St. John's Church, Detroit, has had leave of absence for six months, and has gone to the East. He will spend a good part of the time in Egypt and the Holy Land. The Rev. Dr. Pitkin will have temporary charge of St. John's.

The Standing Committee of Michigan have decided not to call a special meeting of the Convention and the choice of a Bishop will be postponed to the annual convention in June. They do not desire to see hands suddenly laid upon any man.

#### KENTUCKY.

The Diocese of Kentucky has provided rooms in Louisville for the Bishop, for the Secretaries and Committees of Convention and for the Diocesan Library. They are centrally located and will prove a great convenience. It is an example which other and wealthier Dioceses might profitably follow.

#### TENNESSEE.

We have but little Church news from Tennessee. All her attention and her energies have been directed to the plague which has desolated her borders. Three of the clergy of Memphis were stricken down, and the Rev. Mr. Parsons, of St. Lazarus, went down to the gates of death. Dr. Dalzell, of Shreveport, La., and the Rev. Mr. Schuyler, from Brooklyn, volunteered to receive the baptism of suffering, and Mr. Schuyler took the fever and died. Of the six Sisters of St. Mary, some of whom were in the North when the fever broke out, four won the crown of suffering and of death. Dr. Harris was unwearied in his labors until he himself was stricken, and Dr. White, at fourscore, performed the functions of both nurse and priest until he himself was seized with the dread fever. The services of the sanctuary have been suspended, but the fruits of faith have on every side abounded.

The resources of the University of the South have been very much crippled by the prevalence of yellow fever, and the Dean, Dr. Telfair Hodgson, puts forth an urgent appeal for help. Contributions may be sent to Rev. Dr. Dyer, 2 Bible House, or Howard Potter, Esq., 59 Wall street, New York.

#### MISSISSIPPI.

The Rev. W. C. McCracken has been a welcome visitor to the office of THE LIVING CHURCH. The noble record he made for himself and the Church at Grenada has endeared him to all hearts. His was the only family there not visited by death. He filled multifarious offices. He was priest and nurse, Postmaster and Chairman of the Relief Committee, and by his devotion and self-sacrifice has made his name dear to the Church.

At Yazoo City, Rev. W. B. Littlejohn, and at Greenville, the Rev. D. C. Green, son of the venerable Bishop of the Diocese, won to themselves a good degree by their unflinching devotion and have been called to their reward. Blessed are the dead who die in the Lord, for they rest from their labors and their works follow them.

#### CALIFORNIA.

The Church of the Advent, San Francisco, has become the Bishop's Church. The Bishop, as his duties to the Diocese will permit, will engage in parochial work, preaching, as a rule, at the morning service when in the city. The good effects of the arrangement are already seen in larger congregations and offerings. The Church will be known as the Bishop's Church of the Diocese.

#### PENNSYLVANIA.

The Bohlen Lectures recently established in Philadelphia, will most likely in due time take rank with the Bampton Lectures. The foundation is ample to command our best thinkers, and year by year will increase our theological lore. Alexander H. Vinton, D. D., and Bishop Huntington delivered the first two series, and the lectures have been published.

The Unitarians of the country are much exercised about their declining condition, and held a convention last week in Philadelphia to consider the subject. It was attended by their leading men.

#### NEW YORK.

At the recent Convention of New York, the old officers were re-elected, with here and there an exception, to fill a vacancy. The Episcopal fund was reported at \$110,602; the Aged and Infirm Clergy fund amounts to \$49,760.33, and is safely invested; the City Mission Society had received \$20,000 during the year, but had overrun that sum by \$3,000, in its expenditures. Bishop Potter's address was largely taken up with an account of the Lambeth Conference, and his views of its scope and aims were very just. He also paid a glowing tribute to Bishop Seymour and deplored his loss to the Diocese.

T. W. Whitaker announces the early publication of "Outlines of Sermons on the Miracles and Parables of the Old Testament," and "Homiletical Aids for the Christian Year." Reprints of English editions.

#### LONG ISLAND.

Bishop Littlejohn is at home again, and is hard at work in his compact but vigorous Diocese. The cathedral, so handsomely enclosed, and erected by Mrs. A. T. Stewart, as a monument to the memory of her husband, is going on to completion, and the schools connected with it are in operation. The Bishop ere long will occupy the See house, and Garden City will become the center of diocesan work. There are few dioceses so rich in noble institutions of charity. The Church Charity Foundation at Brooklyn, with the various institutions

connected with it, makes a goodly show and is admirably managed.

The Reformed Episcopalians of New York recently met in Synod at Greenpoint, and were very much disturbed by a debate upon the question whether ministers and Sunday School teachers must hold and teach the eternity of future punishment. Lieut. Gov. Woodford, who is one of their foremost laymen was in the chair, and threatened to vacate it if the question was affirmed. It was affirmed, and the gentleman left the chair and tendered his resignation, but it would seem only in a Pickwickian sense, for when the resignation was laid upon the table, he again took the chair, amid much applause.

Emmanuel Church, Brooklyn, has been recently improved by the addition of a chancel, and it is now, as it was designed to be, uniform. It is a handsome Gothic structure, of freestone, and there is attached to it a chapel, which is used for school purposes. The music has been greatly improved by the addition of a boy choir, and the Sunday School is in a flourishing condition. It is a free church, is out of debt, and is supported by the offertory. Rev. Dr. Walbridge is Rector.

St. Ann's Church, Brooklyn, becomes a free church with the first of this month, and Dr. Schenck, the Rector, thinks with the most favorable auguries of success. It is probably the finest free church in the country.

#### MASSACHUSETTS.

Dean Stanley has been on a visit to this country and Canada, and began his tour at Boston where the Rev. Dr. Phillips Brooks gave him a breakfast at the Hotel Brunswick. Bishop Clark, of Rhode Island, and other notables were present.

The journal of the last convention of the Diocese reports clergy, including the Bishop, 149, of whom eight are Deacons; baptisms, 2,286, of whom 450 were adults; confirmed, 1,446, and the total of contributions, \$456,500.65. The Church seems fairly to have taken root in the hard Puritan soil.

Bishop Huntington ordained Deacon his son Mr. I. O. S. Huntington in September, in Malden, Mass. Another son of the Bishop is Rector of the Church at Malden. There were twenty-three clergymen present.

### Public Opinion.

THE LIVING CHURCH desires to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editors or not.

#### THE CHURCH IN THE WEST—1838 AND 1878.

In a few years, many will have the opportunity of looking at their photographs taken forty years ago. In the opening number of THE LIVING CHURCH, may I not suppose that some of its readers will be interested in a view of the Church in the West in the year 1838; afterward, a glance at Church statistics for 1878, may serve to act as foil.

Let us first notice the Bishops of that earlier period. The learned McIlvaine had, during five years, administered ecclesiastical affairs in Ohio. Bishop McCoskry, for over a year, had been traveling through his infant Diocese of Michigan. The jurisdiction of Bishop Kemper (the first missionary Bishop in the United States) was measured by hun-

dreds of thousands of square miles, and embraced the present States of Indiana, Missouri, Wisconsin and anywhere north as far as the Canada line, and anywhere west as far as he could find either a white man or an Indian. In Illinois, Bishop Chase had returned home from England to carry to his people those spiritual functions which the successors of the Apostles are appointed by the Church to exercise. Canal-boats were their Pullman cars; log huts their palace hotels; stage-coaches their express trains; school houses their most frequent places of worship. Congregations without a prayer book were daily addressed. The only time which Bishop Kemper always spent at home was Christmas Day. I know not how three of these Bishops usually traveled. Bishop Chase, in his "Reminiscences," has, however, left us a vivid picture of episcopal journeyings. Supposing that what was true in Illinois will give us some idea of the difficulties in other Dioceses, I will condense extracts from that work: On the 25th of June, 1838, he consecrated St. James' Church, Chicago, and confirmed eleven persons. On the next day he entered his own conveyance, which he calls his "Quaker vehicle." It probably bore the same relation to one of our coaches that Noah's ark would bear to some ocean steamer. On the evening of the next day he "reached Clark's Inn, twenty-five miles from Chicago, and three from Naperville on the Fox River." The next afternoon he writes a letter to his wife, addressed "Aurora." In that village he preached on the next day, taking for his subject, the "Prodigal Son." Re-entering his Quaker vehicle, the following Sunday finds him addressing a congregation at "Mr. Brown's storehouse, Dixon Ferry." On the 7th of July he has reached Galena. The 11th found him at Savannah. On the 15th he crossed the Mississippi and "preached in the village of Davenport, which is in the Wisconsin Territory." On the 18th at "Fraker's Grove, going from the mouth of the Rock River to Robin's Nest," that Quaker vehicle was upset and Bishop Chase found himself compelled to drive six miles to the nearest house—two ribs broken. That journey, with its continuance of sixty miles to Robin's Nest, would remind us that the work of a Bishop, then as well as now, is one not without many "perils by land and perils by water."

These were the Bishops. Who were the Rectors and missionaries, and where were the leading parishes in the West during the year 1838? At the General Convention held in Philadelphia in that year, Ohio reported forty-seven clergymen; ten ministers belonged to Michigan. The same number were attached to both Missouri (including Iowa and Wisconsin) and Indiana. Illinois reported only seven ministers. Two missionaries to the Indians are also spoken of. One looks, of course, in vain for clergymen in what are now Minnesota, Nebraska and Kansas. Our review does not embrace any consideration of Church work in any missionary jurisdiction. At the West, about ninety Bishops, Priests and Deacons administered the sacraments according to rites prescribed by the Protestant Episcopal Church, when that General Convention met in the Quaker City in 1838.

Veteran soldiers have re-unions. Let us imagine that the Church of Christ, taking a lesson from the "mammon of unrighteousness," has determined upon a re-union in Chicago of the survivors of 1838. Fully conscious that death may have lessened their

numbers, let us take the clergy list from the Almanac of 1878, and issue our invitations. A Bishop shall be asked to preside. In 1838, a Deacon officiated at St. Paul's, Detroit. He it is who shall be asked to grace the head of the table. It is the Rt. Rev. William H. Odenheimer. At his right we will place the first rejected Bishop-elect of Illinois. In 1838, the Rev. J. B. Britton was a popular Rector in Indianapolis. He must, in 1878, leave California to revisit the changed Northwest. At the left of the President, we have reserved a chair for the genial form of one who has exerted, in many ways, a great influence upon the religious destinies of our Church in this region. In 1838, a Professor in Gambier, Dr. Heman Dyer, was learning the needs of the West. The stamps of orthodoxy and learning cannot, we may assert, be more distinctly given than by appointment to the Chair of "Systematic Divinity in the General Theological Seminary." Did Marshall, Mich., dream in 1838, that its young Rector, Samuel Buel, would be so honored? Round that table will come members of many Dioceses. Georgia will send us the Rev. Teller Babbitt, in 1838 officiating at Booneville, Missouri. Virginia will be represented by Dr. Ebenezer Boyden, then of Cleveland; Dr. S. Bronson, and Dr. Erastus Burr, Rectors, the first at Lancaster, and the second at Berkshire, Ohio, have now their homes in different Dioceses, yet both have continued to live in the same State.

The Rev. Isaac Hallam can now leave home in Connecticut, for Chicago, without those dismal farewells which attended his first long journey when he became the first Rector of St. James, in that city. Dr. Anson B. Hedges, in 1838, occupying the two missionary stations of Palmyra and Hannibal, Mo., can at present take the train at St. Louis. Ship-building Chester, Penn., will, with reluctance, consent to the brief vacation of the Rev. Anson B. Hard, who so successfully laid the foundations of Church work in Mount Vernon, Ohio. Our next visitor comes from Yankton, D. T. The Rev. Melancthon Hoyt, while still at work, must often recall how Crawfordsville, Ind., looked in the days of "wildcat" money. On the next plate are written the words, "Rev. Samuel Marks, Ann Arbor, Mich., 1838; Huron, Ohio, 1878."

Can we not well believe that some gray-haired man will greet the next comer who hails from San Francisco with the words, "Why, Dr. James McElroy, don't you remember that you married me in 1838, when our Rector in Delaware, Ohio." The Rev. Edward W. Peet, D. D., may perhaps once again shake hands with some to whom he extended his hospitality forty years ago, at Chillicothe. The Rev. Ephraim Punderson, now residing in Cleveland, is within a few hour's ride of the early home in Norwalk and Lyme. He will surely come. In Illinois we are just getting used to the name Diocese of Quincy. Any spectator could again meet with the first Rector in its See city, the Rev. John Sellwood, whose residence in 1878 is in Oregon. Our last place we have reserved for one who, now on a bed of sickness, can have the assurance that he has the sympathy of many, who, during a ministry of over forty years, he has comforted in Ohio, Michigan, Illinois, Wisconsin and Iowa. I refer to Rev. Charles B. Stout, of this city. In 1838, he was Rector at Edwardsburg, Mich. Out of ninety men en-

gaged forty years ago in the active duties of a pioneer missionary life; eighteen are, or at the commencement of 1878 were, still living. God's reward, too, of temperate living is clearly traceable. At our imaginary feast the dead of 1838 would be spoken of with reverence. Let us notice some deceased Rectors of leading parishes out of Ohio. The Indians at Green Bay were taught by the Rev. Daniel E. Brown. The "Oneida Indians" of Wisconsin had for a faithful minister the Rev. Solomon Davis. The only other clergymen in that State were the Rev. R. F. Cradle, of Prairie du Chien, and the Rev. John Noble, Deacon, minister at Milwaukee.

In St. Louis, the Rev. Peter R. Minard was, in the common parlance of the day, preaching at Christ Church. Detroit was the only city west of the Alleghany Mountains where, in 1838, there were two parishes. The Rev. Richard Bury had just moved to that city from Milwaukee and was Rector of Trinity Church. In Michigan, besides the places mentioned in connection with living clergymen, the leading parishes were St. Joseph, Niles, Monroe, Ypsilanti and Adrian. In Indiana, successful parishes had been established in New Albany, St. Charles, Evansville and Vincennes. In Illinois, Dresser at Springfield, Gear at Galena, the lamented and beloved Samuel Chase at Ottawa and De Pue at Alton seemed about to establish strong parochial organizations. Of the remainder of the clergy of 1838, we may say that they lived in places undistinguishable, save with the aid of some old gazetteer.

HENRY C. KINNEY.

CHICAGO, Oct. 24, 1878.

(To be continued.)

#### THE DEMANDS OF BIBLE STUDY IN OUR THEOLOGIC COURSE.

The spirit of modern research leaves nothing undisturbed. No subject lies outside its interest. No object can pass unchallenged by its criticism. In this universal searching into all things the Bible can claim no exemption. There are many, indeed, who would set it apart as too sacred for curious hands to touch without experiencing the fate of Ozzah; but this cannot be.

One of its own great works has been to stimulate the mind of man to seek for truth in everything, by every means; and it makes no exception of itself from the inquiry. It has no need to do so. It nowhere seeks to shield itself from the investigations of either friend or foe. All that it asks of either, and this it requires equally from both, is that there be an honest endeavor to find out the truth, and when found out, to live it. Indeed, the very nature of its claims and teachings is such, that certain minds, in every age, must feel it a necessity to settle for themselves the vital questions of its origin and its authority; and many, too, of its themes will always provoke in others the desire to prove it false, and thus to free themselves from all its obligations and reproofs.

It comes to us as the revealed truth, the living Word of God. It offers man a new life from God, which it alone makes known to him. In it all forms of selfishness and evil find themselves rebuked. The conceited self-wise man feels much of his boasted wisdom little valued. All men know that it declares them sinners. It admits no compromise. It acknowledges no rival. Such bold requirements, such sweeping condemna-

tion as this, will always, where men think at all, induce them to use every means, according to their various feelings, to penetrate into the fullness of its meaning, and to maintain its supreme authority; or to disprove its truth, overturn its claims, and evade its obligations and its censures.

And besides all this, so wide and lasting are its relations to every department of human interest, and human thought, that it is always found connected, at some point of vital moment, with every part of our widely extended fields of modern study and philosophic speculation. The students of the latest science and the most advanced idealism of the age are alike compelled to the consideration of those old Oriental books, either by the new material these offer to their search, or the necessity of comprehending their lofty conceptions in any rational investigation of the universe, or man. The historian must seek to trace the growth and spirit of the nation pictured in the Bible, and at the same time, to harmonize its facts with those of other records. Philosophy studies its religion both in its own relation to the human mind, and also to the other great systems which have swayed the hopes and formed the lives of millions in other lands and times. Microscopic philology is unearthing all its inner life of words and is seeking to apply the rich treasures of these word-revelations to help in the great work of the interpretation of the thinking of the race. Natural science brings its new facts to bear upon our fuller and, may be, truer understanding of the Mosaic records of creation, and the primeval life of man. Scholarly internal criticism is probing to the quick all the questions of the author, time, place, and interpretation which can be raised on every book, and almost every word in each of the books from Genesis to Revelation. And even Theology herself is heard, here and there, to wonder if in consequence of the very progress which her divine truths have given to the race, it may not be needful to drop-off some of her self-imposed dogmatic weights, impedimenta which she could not avoid while warring for authority over semi-barbarian minds, and yet unformed society, but which, now that she is called to till and beautify the ground that she has won, are found to be a hindrance rather than a help.

From the cold asking of these various influences the Bible is laid open on every side, and from all kinds of motives, to the most constant and searching investigations. Some feel a real desire to enter more fully into the deep things of the Spirit, or to understand more clearly the manifold relations of God's Word to themselves, and to the world. Some are in honest, struggling doubt; they are earnestly, not mockingly, asking "What is truth," and determinedly mean to "prove all things" that they may learn and "hold fast" what is good. Others are puffed up with the pride of some special study or scheme which they think to exalt upon the ruins of the truth, or the overthrow of the principles of the Bible; while with many there is an unrelenting dislike, secret or avowed, to the whole Bible conception of God's relations to man, and man's corresponding duty and destiny as there revealed to him from God.

Now, in this chaos of conflicting elements, all of which center, with however differing interests, around the Bible, the clergy of the Church have a demand upon them for an extent and thoroughness of study of the

Bible, and in connection with the Bible, which could never have been required from them in any former age. It has now become essential that the minister should not only know the Scriptures themselves, as the source and continual supply of his own positive theology, and his own law of life, but he must also know the views and influences which are prevailing in the minds of those around him. He must know where and how it has been seriously assailed, and what has really been done by honest criticism. He must know the bearing of the new discoveries in various lines upon the understanding of its facts, and the interpretation of its language. He must study it not only to find proof texts to support the theologic truths or theories of this or another "master of sentences," but he must learn it from the side of history, of science, of philosophy, as a world-wide book, and hence one to be studied with the aid of all the best appliances of human thought, and with the purpose to understand, as far as possible, its connection with every leading interest of the time in which we live.

I do not propose to argue here for the necessity of such an understanding of the Bible as the above implies. I am sure that every minister who has entered at all into the mental condition of the present time, will recognize its need. My object is rather to urge on the attention of the Church, and especially on those interested in the preparation of candidates and students for the ministry, the pressing demand there is that we should introduce this broader range of study as an essential element in our ordinary and established course of theologic training; that we should provide in our seminaries for a more complete and comprehensive scheme of Bible study; and that a larger measure of importance should be attached to a thorough knowledge of the Bible, both in itself and in its relation to the more prominent of these pressing questions of the day, than has been heretofore required in most of our seminaries, or has been at all appreciated by the large majority of our previous students for the ministry.

The study which to-day is paramount in its importance above all others for our seminary students, and younger clergy is an exact and at the same time enlarged acquaintance with the sacred Scriptures; and for this is required not only a study of the Bible itself, but also of the various and fundamental questions which our modern research has connected with it. First, a thorough, accurate, comprehensive knowledge of the contents of its several books, and so far as possible, of their actual wording; an entire familiarity with every portion of them in the English version; a ready ability and constant practice in the reading of the originals; and then, a careful examination by the guidance of their teachers in the evidences, if they have such, or Bible literature, or if need be, in new chairs appointed for the purpose, of the latest results of the philosophy and science of the world, so far as these may bear upon the facts or the interpretation of the Bible, or may shed light on the vital questions connected with the evidences.

Even the first of the conditions is by no means so well fulfilled as is desirable. In many years' experience in examining candidates for holy orders, and some acquaintance in a similar way with the qualifications of students in our theological seminaries, I have found that thorough and ready knowledge of

the Bible, even of the English text, is the one branch of study in which they are most frequently and markedly deficient; and I am certain that the testimony of many of my brethren who have had similar opportunities will bear me out in my assertion. This is a deficiency which may and should be remedied in our existing course of training. Nay, it is one which every student might and should remedy in himself, and he is wholly inexcusable if it be not done. But in reference to the other need, the requirement for a wider range and grasp of study in the relations of the Bible to the general thinking of the age, it may be said this is not possible in our present mode of theologic training, that we have no chair provided in our seminaries, no place or time in our established course for such an enlargement of the themes of study as is here implied.

This perhaps is so, at least, with the understanding now current of the character and relative importance of the several branches of our theologic teaching. If so, then all the more necessity that the Church should see that some provision shall be made in all our seminaries and for all our candidates for holy orders, for the means of obtaining, as a necessary element in their ministerial training, some satisfactory knowledge of what is now essential to a proper study of the Bible and a fair understanding of its relations to the great subjects which are occupying the thought and pervading the opinions of the whole world of modern Christendom.

If we have no chair and no recognized place for such vital studies as the connection of the Bible with the historical investigation, scientific research and philosophical theories of our age, and their bearing on the evidence or their use as aids in the interpretation of the Bible, in these days of universal inquiry, and as almost universal skepticism, it certainly is time that the Church should begin to ask how she can establish such teachers, and if need be, to feel that she must re-proportion the various themes for study, so that some of the things which are of far less moment shall be made to yield a portion of their time and labor to this great necessity.

The laity recognize the need, and are fully aware of our lack, whether the Church be alive to it or not; and if we wish to send them a ministry whom they will continue to accept as in any adequate degree fitted to be their real guides and helpers, we must adapt the studies of our candidates and students to meet with an intelligent appreciation, the real needs, perplexities and mental, as well as spiritual conditions of the people among and to whom they must inevitably be called to minister. If the Church once arouses fully to a true sense of the necessity thus laid upon her, we cannot doubt but she will soon be led, as she has always been, to some efficient means of meeting her responsibility.

J. F. GARRISON.

CAMDEN, N. J., Oct. 21, 1878.

#### THE NEW METHOD IN EDUCATION.

The rival claims of the universities may be roughly classed as belonging to the old and new school of thought. Similar ends are proposed by each, but widely different methods are followed for attaining them. The old is conservative, the new, liberal, if not radical; thus exhibiting the two parties which dispute possession in every department of human thought. In politics and in

philosophy the differences of parties are not more strongly marked than in education. We purpose examining the new method in order to determine if it does or can do all that it claims to be doing.

The term of its experiment is as yet too short to allow a full exhibit of all its work; least of all have we in the West any adequate means of judging what the work is; but ten years must be thought a sufficiently long time for it to justify itself and prove its ability to aid in solving the more difficult problems of higher education.

To express the aim of the new method in a single word, the new method claims to make wise men, alleging that the old has as yet produced only learned men.

The new is essentially the most perfect freedom of thought and opinion, and as such it seems to bid its followers be bold, displaying to them the whole world of mind and matter, and offering the brightest prizes to those who accept its guidance and instruction. This liberal conception of what university life may be, is a product of ripened New England thought, owing to a more latent cause than the obvious older life of a sober and intelligent community.

Such a theory of work is quite opposed to that which the old school sets forth, for the latter alleges that the undergraduate mind cannot in any large measure be left to trust its own wish and desire, even when aided by wise counsels. Further than this, if we may judge the old method by its work, it does not recognize so much individuality in younger minds, and believes that they should be fashioned largely in the same mold, and trained by similar work, however dissimilar the occupations of later years are to be.

We have been led to examine the claims of the new method by a careful study of a little pamphlet of twenty-four pages—the schedule of required and elective work of the year—issued by Harvard College. A brief statement of the contents of this pamphlet will most readily show the characteristics of the new method.

In required studies, Freshmen have "fifteen hours a week beside lectures;" Sophomores, "four hours a week beside written exercises;" Juniors, "two hours a week beside written exercises;" Seniors, "four forensics." Students in the three upper classes are further required to elect studies to an amount not less than the fifteen hours a week of Freshman year. In elective studies, there are provided eleven groups, each including several courses. 1. Ancient Languages—Hebrew, Sanscrit. 2. Classics—Comparative Philology; Greek, eight subjects; Latin, nine. 3. Modern Languages—English, six subjects; German, eight; French, six; Italian, three; Spanish, three. 4. Philosophy, seven. 5. History, seven. 6. Mathematics, eight. 7. Physics, five. 8. Chemistry, eight. 9. Natural History, seven. 10. Music, four. 11. Fine Arts, three.

In their choice of studies, students may so arrange their selection that they may secure "honors" at the end of Sophomore year, and at the end of the four years' course. Further, they may to some extent anticipate their professional studies while yet in the undergraduate department.

We recognize at once some very obvious objections—the difficulty of a student in choosing wisely; the great danger of finding few tangible results if the choice has not been made carefully; the temptation to an idle student to select courses which will tax

his idle brain least. All these the College authorities seek to guard against by certain restrictions upon choice, which it must puzzle the idle brain to avoid, and by certain wise counsels which appear in the pamphlet referred to. The extended course of work given above is open to all students so far as their previous training qualifies them to pursue the studies, and these electives are provided when chosen by four competent persons. The schedule fairly represents the purpose of the new school. It encourages individual opinion, it cultivates preferences where they exist, it stimulates original research; in a word, it places a generous conception of work before the student, by its very attractiveness winning his willing allegiance to zealous thought and labor. It appeals to the highest faculties of the mind, and while it calls for the best talent to gain its greatest benefit, it yields to every earnest student a full measure of good things.

We wish to express our strong approval of a plan so generous and comprehensive, a plan which will woo the scholar to a love of letters, and if wisely ordered for him, should in the end make him "the man thinking."

It is not to be denied that few universities are financially able to undertake such a scheme; but a greater difficulty is found in the meager requirements for admission, which do not give a sufficiently broad foundation for lofty superstructures. It is questioned, too, if the new can be ingrafted on the old. If it is desirable to adopt the new method, it should be remembered that servile imitations produce little good result. The spirit which animates the new must suggest the ways and means of adapting its work to immediate opportunities. Radical change of the whole system is needed and a more invigorating atmosphere to secure the best results of the new method. The old has much in its favor; but we still remain of opinion that to secure the best work from the best minds—and it is by such work that the world lives and grows—some such opportunities as the new method offers must be provided. CECIL BARNES.

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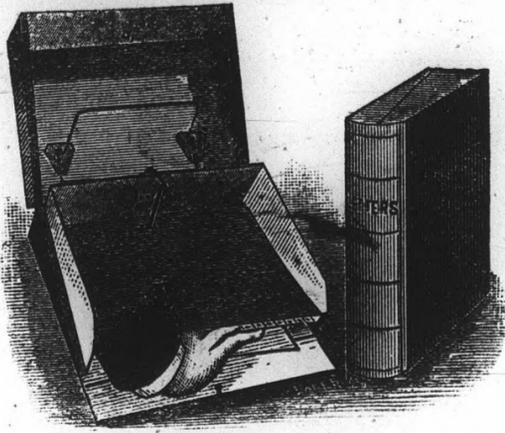
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NOT very long ago there were in the Protestant Episcopal Church two great parties arrayed against each other, under recognized leaders and with more or less efficient organization, each striving to obtain control of the Church in its conventions, its administrative, boards and committees, and above all in its Episcopate. Year by year the battle was waged with varying success, until the High Church party seemed to have carried all before it. In Church and State alike, however, the complete triumph of any party is usually followed by its own disintegration, and the experience of the High Church party proved to be no exception to the general rule. So soon as it had gained complete ascendancy, the elements of which it was composed began to separate. The "advanced" men of the ritualistic school were recognized as forming a new "Catholic" party, and they forthwith found themselves opposed, not only by Low Churchmen, but by stanch High Churchmen with whom they had been previously allied. For the first time in many years, the great body of High Churchmen and Low Churchmen were found to act in substantial unity, until the Canon of Ritual in 1874, by manifesting the overwhelming preponderance of conservatism in all parts of the Church, set the new controversy at rest. The unity of sentiment and of purpose thus evoked in the members of the two old parties did much to destroy the fervor of party spirit; and in the General Convention of 1877, party lines were virtually obliterated. Old disputes were laid aside. Men who had been in life-long opposition to each other were found speaking and voting together with a generous and admirable forgetfulness of former controversies. Sometimes, indeed, the parties seemed to have changed places; the stiff High Churchman, for example, calling loudly for an increase of liberty in matters of rubrical observance, found himself confronted by some old Low Churchman, who had now come to be all for conservatism and strict interpretation of rubrical law. It was a singular phenomenon, and as hopeful as it was strange.

At the present time, it may be said that there are no organized parties in the Protestant Episcopal Church, and what is better still, the spirit of party is in universal disrepute. Instead of parties, the current phrase is that we have "schools of thought;" but the phrase can hardly be accepted as a happy

one. For, as parties imply leaders, so schools imply masters; and of master-minds, intelligently forming and instructing schools of followers, it is very evident that at this time we have none. Perhaps it is as well for the Church that there should be none such. For the tendencies of thought in this age are necessarily various; the inherent force of each is the influence of some truth, evident or latent; the vice of each is that it exaggerates its own importance and belittles or antagonizes others which are no less valuable; the enthusiasm of a master makes him almost necessarily one-sided; the one-sidedness of the master is usually reproduced with the addition of bigoted intolerance or supercilious self-conceit in the school which follows him; and thus the "school of thought," so led, is always in danger of degenerating into a party or a clique, and so becoming not a school of thought at all, but rather a school of ecclesiastical tactics. Just at this time it is probably well that we have no masterful leadership, in any part of the Church, intellectually strong enough to develop any such unhappy genesis of party. Symptoms of it there doubtless are, but they are merely local and sporadic.

What have been not very felicitously called schools of thought in the Protestant Episcopal Church, are really traditions and tendencies; and of each of these there are two. The two old historic parties may be said to be dissolved, but the real and earnest convictions which they represented still survive. There is still a Low Church tradition and a High Church tradition, daily lessening, perhaps, in influence, but very powerful nevertheless. Out of the latter there has sprung the retrogressive tendency to mediævalism in doctrine, practice and worship; out of the former comes the far more deep and silent tendency—full alike of peril and of hope—to reconsider all old questions in the light of modern criticism and scientific fact. Each of these traditions and tendencies has its strength and its weakness, its realities of good and its possibilities of evil. So long as personal religion and vital piety shall be the central aim of a devout life, the traditions and examples of the Low Church party cannot, and ought not, to be forgotten. Until it shall cease to be our duty to "speak concerning Christ and the Church," the tradition of the High Church party cannot die. While the historic continuity of the one Body of Christ remains a fact, we must expect that men of learning and devotion will inform their thoughts and warm their imaginations from the abundant treasures and examples of the Middle Age. And so long as the Church of Christ is a living Church in a living world, with a gospel to preach to the perplexed in every generation, it will be the perilous work of some to meet the problems of the day, and to meet them with the candid and veracious spirit which desires the

truth, the whole truth and nothing but the truth. On the other hand, it cannot be denied that bald Low Churchism, in its zeal for personal piety, has underestimated more or less the sacramental means which Christ Himself appointed for its furtherance. High Churchmen, on the contrary, have more or less magnified external means and agencies, as though they were the very ends themselves. The temptation of the "advanced" men is to inoculate themselves and their followers with the diseases of the Mediæval Church, and then mistake their fever for a sign of vigorous health. Dabbling in criticism and science sometimes leaves the *soi-disant* Broad Churchman hardly a churchman, or even a Christian at all. Yet, notwithstanding these admitted dangers on the one hand and the other, it is doubtless providential that these old traditions and more recent tendencies should now exist among us. *Non omnes omnia possumus*: everybody can't do everything. He would be a large-souled, large-brained man, indeed, who should unite all thoughts and sympathies required in such an age as this; and alas, we are not all large of brain, and fewer still are large of heart. So, if she would do her Master's work in the world for which he died, the Church has need of all of us; and thus it is that the partial truth of the one is supplemented by the partial truth of the other, and the partial sympathies of each are gathered up into the all-comprehending love with which the heart of Christ's Church should be filled.

On this first day of its existence, THE LIVING CHURCH desires to be distinctly understood. It is not, and under its present management it cannot be made, the organ of any school or party in the Church, and just as little will it be the enemy of any. In their work for Christ, it is the friend of all; and if in free discussion it finds reason to oppose the views or purposes of any of them, it will do so with a glad remembrance that we are all the sons of one beloved Mother. The thought with which THE LIVING CHURCH goes forth to-day is this: that in spite of all our transitory parties, our changing schools of thought, our old traditions and new tendencies, there is nevertheless "One Body and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all, Who is above all, and through all, and in you all."

## JOURNALISM, PERSONAL AND ANONYMOUS.

In one important respect, the idea and practice of journalism in France and in England are almost diametrically opposed. In England, the journalist is perfectly anonymous. His individuality is shut out from view. As a person he is not known. The "we" of the editorial style represents not a

particular person, but the public, or some portion of the public, for which the journal professes to speak. Even in "government organs," as they are called, when the government itself is pleading its own cause, the impersonality of the plea is strictly maintained. Thus, during the long premiership of Lord Palmerston, it was known to hardly any one, except the parties to the transaction, that many of the ablest articles which appeared in *The Times* were from the pen of the Premier himself. A letter would be written not to the editor of *The Times*, but to the gentleman who held that position. It would begin with "My dear Mr. Walter," and end with "Yours, Palmerston." Next day with the address and the signature cut off, it would appear as the composition neither of Palmerston nor of Walter, but as the expression of public opinion, or as a contribution to the formation of public opinion. That there are advantages in this impersonality of English journalism is very obvious. The judgment of the reader is unbiased by personal prejudice, favorable or unfavorable. The opinions or views advanced are thus made to depend for their acceptance solely on the merit or demerit of their presentation. An undoubted influence is gained by the assumption that the journal is representing general public opinion. And the advocate of an unpopular cause is spared the personal hostility to which he would be exposed if he wrote over his own signature.

In France, all this is different. There, every writer writes in his own name; and, though the advantages of the impersonal style are necessarily forfeited, there are very great compensations, nevertheless, both to the writer and to the public. To the public it is a clear gain to know whether it is reading the opinion of some man of eminence who is entitled to be heard with deference, or the unconsidered and unconsiderate views of some professional penny-a-liner. To the writer it has two advantages at least; the one a matter of interest, if you will, the other valuable on moral grounds. The self-interested value of personality is this, that it gives every man who writes an equal chance with every other. If a man writes well and wisely, he is known to have done so, and the public takes note of him accordingly; and so it comes to pass that though the average of newspaper writing in England is very much superior to that of France, yet in France the number of journalists who attain to influence and eminence in public affairs is very great, while in England it is exceedingly small. The moral advantage is this, that when a man is to be known to the world as the responsible author of what he writes, he is likely to be careful in statement, reasonable in argument, and candid in discussion. Hence, one would say that personal journalism would tend, at least, to the re-

straint of license and the cultivation of a habit of conscientiousness.

In the United States, we have universally adopted the English form of anonymous impersonality. The journalist never writes in his own name nor signs his own articles. If he did, he would be felt to be the representative, not of public but of private opinion; that is to say, he would write not as a journalist, but as an individual. And yet, on the other hand, it is doubtful whether any journal in this country has achieved success unless under the avowed and recognized control of some known person. The names of Bennett, Greeley, Bryant, Raymond, Marble, Brooks, Beecher, Prime, Hopkins, Thompson, will at once recall the journals which they severally represent to the public mind; and in the journal of small towns and country places the impersonality of the journalist has not been regarded as even a mask over his individuality. In various respects, and in different degrees, American journalism has exhibited the advantages and the disadvantages of the impersonal form which is used in England and of the contrary form which prevails in France. On this branch of the subject we need not dilate.

When the editors of *THE LIVING CHURCH* resolved upon their enterprise, it was open to them to adopt either of the styles which have been mentioned, and yet it was practically impossible for them to choose otherwise, than as they have chosen. On the one hand, the idea of writing anonymously was repugnant to their sense of manliness and to the habit of their lives; and, in the Church, they have been long convinced that secrecy infallibly brings mischief and suspicion of more mischief than is sometimes meant. Therefore it was resolved that the names of the responsible editors should be given from the first. But, on the other hand, this journal is not meant to represent only its editors, nor any school or party which agrees more or less nearly with them. In a certain small way it intends to be an utterance of the needs, and aims, and plans and aspirations of the living Church of which, through God's grace, we are all members. The writers, even in our editorial columns, will be much more numerous than is perhaps expected; and all will strive to represent a public still more large—that living Church which ought to be our only constituency. Hence, as our writers will not be the representatives of self-willed individualism or factious purpose, it seemed unnecessary that the authorship of every article should be indicated by the signature of its writer. This would have helped the individual, perhaps; but it would have individualized a cause which is not individual but catholic.

In the form in which we choose, deliberately, to come before the Church which we assume to represent, we conceive that we

have given the best possible assurance of good faith in carrying out the programme of our prospectus.

1. For every assertion made, and for every opinion advocated there is a responsibility directly attached to persons who are known.

2. Professing, as we most emphatically do, to write for nothing less than the living catholic Church of Christ, we are bound in honor and veracity to be the organ of no party, and to be the organ of virulent antagonism to none.

3. It follows, as a matter of course, that we are, least of all, the organ of ourselves; and that we cannot use this journal, less or more, for any personal or local purposes. St. James', Chicago, and St. Paul's, Milwaukee, will not be conspicuous in our columns; and the local affairs of Illinois and Wisconsin will occupy our space precisely as the affairs of California and Texas will occupy them.

4. We shall in no way seek to magnify ourselves; for who the writers of our articles may be will be known to them and us only; and we hope ere long to be but rare contributors to our own columns. Nothing would delight us more than to have our editorial matter crowded out by acceptable contributions to our Open Column, which, we take it, will be apt to represent the living Church of to-day.

5. From nothing that we have said is it to be understood that we shall shrink from a bold vindication of the truth, or what we hold to be the truth, at any time or in any connection. Nevertheless, we trust that we shall be able to express ourselves, even upon subjects of controversy, with the courtesy and in the language of gentlemen and Christian ministers. We know that all life is a battle, but we have no desire to fight. Yet, if at any time we must fight, we prefer for our weapon the sword of the Spirit to the bludgeon of the bully or the partisan hard-fighter.

6. There is one class of persons whom we have studiously abstained from seeking to entangle in the dangers and responsibilities of our undertaking. We need hardly say that we are here referring to the Bishops. No men, we believe, have higher views of the authority of Bishops than the editors of *THE LIVING CHURCH*. But just because the Bishop is, by virtue of his office, the canonical judge of everything, we hold that he should never be prematurely compromised in anything. The authority of Bishops is not, in our judgment, incompatible with "the liberty of prophesying." But the Bishop is the Judge of the Prophet, and ought, therefore, never to be compromised by timid prophets in advance of what they have to say. *THE LIVING CHURCH* will gladly serve the Bishops, and will still more gladly strive to earn their approbation. Nothing we can do to help them in their apostolic work will be left undone. No man shall

attack them in our columns. But we have on principle, abstained from seeking for any form of Episcopal sanction for our undertaking, and, equally on principle, we now abstain from parading the expressions of Episcopal confidence which it has been our pleasure to receive.

To sum up: In our very style we have assumed responsibility, and we shall endeavor to stand up to it, compromising no one but ourselves. Yet we shall not abuse our opportunities to further any personal or party ends, and we shall endeavor faithfully to serve the living Church of Christ.

#### OUR NATIONAL CALAMITY.

War, pestilence and famine!

Two of these three scourges of God have within a few years desolated the fair fields and brought the wail of sorrow to innumerable households of our country. Yet how different the moral element which has been manifested in the strife which came of human folly, and the sorrow which the hand of God has laid upon us! When the scourge of war was laid aside, it seemed as though men's passions were not sated with the fratricidal blood that had been shed like water. North and South, the fierce pride of the victor and the fierce resentment of the vanquished smoldered with consuming fires which politicians told us could not be extinguished. Half a generation has not passed away before the heavy hand of God is laid upon the South, and lo, the whole land mourns in grief, the national heart is moved with deepest sympathy, the national hand is opened with the widest liberality to help the suffering enemies of yesterday. "One touch of nature," says the poet, "makes the whole world kin." Changing the phrase a little, we may truly say the touch of sorrow makes our whole land one again. Looking at our national experience of eighteen years last past, we may discover statesmanship, as well as piety, in David's choice: "Let us fall now into the hand of the LORD; for His mercies are great; and let me not fall into the hand of man."

We have no need to dilate upon the misery and death which have been gathering their fearful harvest in the South. The daily press has told all that, and told it with a graphic faithfulness and a fidelity of charitable purpose, which does credit to the head and heart of journalism. *O si sic semper!* If our daily journalism would only always be its own best self, what an enormous power for good it would become! And it is surely something to reflect upon, that, week by week, our public press, in presence of our national calamity, has held itself and held the national heart so high above its ordinary level. Misery and death are not the only things attendant on our national calamity.

Humanity itself has reaped a harvest of illustrious example from the Howards of New

Orleans, Vicksburg and Memphis; dying many of them at their post of duty, martyrs of humanity, like the gallant Benner, and many another hero who has gone down to an unknown grave.

The Church of God has reaped a holy harvest of true saints and martyrs, who will one day hear the Master's words of greeting: "Sick, and ye visited Me!" Far be it from us, at such a time, to bound our Christian love and pride by any lines of Church or sect. Where all have done so well and nobly, we can only recognize the Christ whose Spirit has been manifested in them all. And yet, and yet, though all have done so royally, a brother's heart may be forgiven if it loves to glory in the brave deeds of his mother's sons and daughters; and the world will recognize the mere simplicity of truth in our assertion that our Mother's sons and daughters have won worship in this frightful fight with misery and death. In Memphis, what a roll of honor have our diptychs gained! The gallant Parsons, soldier to the last! The gentle Schuyler, ending an ascetic life in an ascetic's holiest death! Our brave, good Harris none the less a hero, though he did not die. Our dear old brother White, not lying down in grief beside a son's grave, but staggering on to other graves and bedsides, bearing words of cheer from Him who is "the Resurrection and the Life." And quiet, glorious Dalzell, so calm, so strong—thank God for such a man! We trust the Episcopate may bid him "come up higher!" Huson, too, who went so near to death, and Littlejohn, who entered into life! These were men; but of the Sisters of St. Mary who shall speak! Beside their graves whole generations shall yet call them blessed—blessed as the dead who die most surely in the Lord! Outside of Memphis, brave young Greene, the "pleasant child" we held upon our knees a score of years ago, the bright, high-hearted youth whom we can hardly think of as a man, dying a death that other men must envy, and that cheers, we doubt not, even the sorrowing heart of his Bishop-father. In New Orleans, Vicksburg, everywhere, our brethren have done well. The Church is proud of them, or, rather, she rejoices in the grace of God that has been manifested in them.

#### Our Book Table.

[The figures appended to each notice under this head are used to indicate the number of subscriptions to THE LIVING CHURCH, fully paid, for which the book will be sent gratuitously to the canvasser.]

THE NATURAL HISTORY OF ATHEISM. By JOHN STUART BLACKIE, Professor of Greek in the University of Edinburgh. New York: Scribner, Armstrong & Co. Chicago: Jansen, McClurg & Co., Booksellers.

It is something over a quarter of a century since the writer of this notice last heard Professor Blackie deliver a Latin lecture in Marischal College, Aberdeen, before the students of the Granite City of Scotland. There

was at that time more or less of rivalry between Marischal and King's College; but in one thing the students at least were unanimous, namely, in a worshipful admiration of Professor Blackie. The personal magnetism of the man, his ripe and genial scholarship, his far-reaching humanity, his rich and ready wit, combined to fascinate the minds of the ingenuous youths who wore the crimson toga, or some patch of one, which is the compulsory wear of Aberdeen students. The reader of this handsome duodecimo, differ as he may from the views of Professor Blackie, will find him still as bright, clear, bold and honest as he was in that long past consulship of Plancus.

The headings of his six chapters will give some imperfect idea of the scope of his book. They are as follows: I. PRESUMPTIONS (i. e. against atheism). II. THEISM; ITS REASONABLE GROUND (in which Paley's argument from design is frankly maintained, admirably restated and brilliantly defended). III. ATHEISM; ITS VARIETIES AND COMMON ROOT. (The two great causes of atheism, the Professor holds to be feebleness in intellect, as in certain savages and the moral disorder of the reasonable creature. At the two extremes he finds "the atheistic incapable and the atheistic monster." Between these extremes he classes the atheism of sensuality and irreverence; the atheism of despotic pride, like that of Capaneus, who cried "I will take the city, whether Jove wills or wills not;" the atheism of unlimited liberty; irreverence begotten of the pride of intellect; pride in every form—"there is an unmistakable germ of atheism at the root of all pride"). IV. POLYTHEISM (in which there is little that is new. Indeed, the substance of the chapter is summed up in the sentence from Pliny, which is printed at the head-piece, and which may be Englished thus: "Feeble and sorrowful mankind, thinking only of their own necessities, separated it—i. e. the Godhead—into portions, so that each might pay its worship to the part of God that he most needed"). V. BUDDHISM. (This is a masterly discussion of the astounding assertion of Bradlaugh, Mill, Miss Martineau, Tyndal and others "that in the far East atheism had been publicly professed for more than two thousand years, and is at present the corner-stone of the faith of more than four hundred millions of the human race." This "strange epiphany of British atheism or agnosticism" is a topic which Professor Blackie is thoroughly competent to discuss, and he does so with a subtle facility which is as powerful as it is delicate. He disproves the assertion that Buddhism, as it exists, is really atheism; it is rather a type of hero-worship, Buddha himself being the hero. He points out its defects, illustrates its results and says: "Very sad, all this! But it could not be otherwise; for neither in Ceylon nor in Canton, nor elsewhere, do men gather grapes of thorns or figs of thistles. So long as reverence is not firmly wedded to reason, religion can never exist without a certain alloy of nonsense, nor morality become altogether identified with nature in a creature to whom truth is the one proper law, love the one seemly inspiration, and energy, according to truth and love, the chief end of his existence"). VI. THE ATHEISM OF REACTION. (In this chapter, the writer of this notice may permit himself to say that he follows the brilliant Professor with most perfect sympathy as to its scope, but with least consent as to details. There are few intelligent

men in this day who have not been swept away in some direction—some to atheism, some to Rome—by the prodigious re-action from Calvinistic theology which this century has witnessed. But a man still in the flood is hardly ready to furnish a chart of the harbor we would find. In all, or nearly all, he says of Calvinism one can thoroughly agree; the great light he sees amidst the darkness—"GOD IN ALL AND THROUGH ALL AND FOR ALL"—is, as he says, the God of Paul "in Whom we live and move and have our being." Thus far we can go with Professor Blackie, and further, too; yet there is much in this particular chapter that betrays the force of a re-action which still moves the Professor himself, and which we trust he may yet have many fruitful years to reconsider.

**SERMONS.** By THE REV. PHILLIPS BROOKS, Rector of Trinity Church, Boston. 12mo, pp. 380. New York: E. P. Dutton & Co. Chicago: W. G. Holmes, Publisher and Bookseller. (2).

We commend these sermons heartily. They are the living words of a living man to living fellow-men, helpful alike to those who are at work and to those whose harder part it is to suffer or to wait. In the style of thought and address, there is much that reminds one of Frederick Denison Maurice; but Mr. Brooks has outgrown the stage at which one takes Maurice as a master. It is only then that he is dangerous. When he has become a friend, he is a friend indeed. In the selection of topics, Mr. Brooks displays the tact of an accomplished preacher. What could be more felicitous for the subject of a Good Friday sermon than a comparison of these two texts: "There were two thieves crucified with him" (Matt., xxvii, 8), and "I am crucified with Christ" (Gal., ii, 20)? The handling of his subjects is scholarly, but their excellence consists mainly in the intense personality of the preacher who has obviously lived all that he says, and the equally direct personality with which he urges his thought upon the mind and conscience of the hearer. We select almost at random the following passage by way of illustration of what we have said:

"'I am trying to do right,' a man says, 'and yet the world is all dark to me; what can you say to me? Will you tell me that there is a natural connection between doing right and being happy?' 'Surely I will,' I answer, 'and I will insist on your remembering it. I will warn you never to forget it. \* \* I will beg you never to think it right that, when you are trying to be good, you should still be unhappy. You must struggle against it. And yet you must let the very fact that the connection can be broken, prove to you that while the union of duty and joy is natural, it is not essential and unbreakable. The plant ought to come to flower, but if the plant fails of its flower, it is still a plant. The duty should open into joy, but it may fail of joy and still be duty. If the joy is not there, still hold the duty, and be sure that you have the real thing while you are holding that. *Be all the more dutiful though it be in the dark.* Do righteousness and forget happiness, and so it is most likely that happiness will come.' This is all that one can say, and this is enough to say. It will help the man neither despondently to submit nor frantically to rebel against the unnatural postponement of the happiness which belongs to his struggle to do right. It will help him to be hopeful without impatience, and patient

without despair."—*Sermon on the Withheld Completions of Life.*

**CHAPTERS OF EARLY ENGLISH CHURCH HISTORY.** By WILLIAM BRIGHT, D. D., Regius Professor of Ecclesiastical History, and Canon of Christ Church, Oxford. 8vo, pp. 460. London: Macmillan & Co. Chicago: Mitchell & Hatheway, 188 State street, Booksellers. (5).

The title chosen by the learned author for this work seems to us to display a modesty which is out of place because it tends to mislead. "Chapters of Early English Church History" suggest the idea of historical *dissecta membra*, such as are sometimes put together in book-making, and students to whom the reputation of Dr. Bright and his publishers is not sufficiently known, might very reasonably suppose the work to be more curious than useful. On the contrary, it is the only English work we know which gives a full and adequate account of Anglo-Saxon Christianity to the death of the "St. Wilfrid of our forefathers," A. D. 709. Further than to say that the account here given is full, minute and exceedingly interesting, our limits forbid us at this time to go; but so much we can certainly say. One or two interesting passages we have marked for future insertion among our selections, and on several obscure points, which we should regard as crucial tests of the completeness of such a work, we have found precisely the information we desired. Henceforth, the churchman will not be shut up to Lingard as the historian of Anglo-Saxon Christianity, at least to A. D. 709; and we trust that Prof. Bright may yet give us the remaining chapters to the date of the Conquest.

**SUPERSTITION AND FORCE.** Essays on the Wager of Law—The Wager of Battle—The Ordeal—Torture. By HENRY C. LEA. Third Edition, Revised. 12mo, pp. 554. Philadelphia: Henry C. Lea. (3).

The lawyer who is his own client and the physician who is his own patient may both be fools; but Mr. Lea, who is the publisher of his own books, is a successful business man and equally successful as an author. We do not wonder that the book before us has reached its third edition, remarkable though that fact is in a work of such a character. The integrity of mind, the sound, critical acumen, the ripe maturity of thought, the indefatigable industry and the immense research of the author command the reader's admiration and compel his confidence. In other books, Mr. Lea has done well; but in this we think he has outdone his other books and given us a work which will remain a standard book of reference on the curious and important subjects of which it treats. This unstinted praise is given in a spirit of the merest justice to a writer who commands our admiration even when our judgment differs, which it always does with hesitation, from his own.

**HOURS WITH MEN AND BOOKS.** By WILLIAM MATHEWS, LL. D. Seventh Thousand; 12mo, pp. 384. Chicago: S. C. Griggs & Co. (2).

It would be high praise even to compare this volume of essays with the "Recreations of a Country Parson," but it deserves more praise than that. It is better than anything Dr. Boyd ever did. It has all his versatility and felicity of style; but it is broader and far deeper than the broadest and deepest of the "Recreations" which came to so abrupt an end. Our first acquaintance with Dr. Mathews was through his "Words, Their Use and Abuse," in which we found nothing new, nor particularly well put. But in this

volume of essays there is a ripeness of thought, a genuine conscientiousness of work, an extent of scholarship, and a felicity of expression which the earlier work did not exhibit. We commend this volume equally for the companionship of the study, and for the easy, half-thoughtful indolence of summer recreation.

**POCKET MANUAL OF RULES OF ORDER, etc., etc.** By MAJOR HENRY M. ROBERTS, Corps of Engineers, U. S. A. Fifteenth Thousand, Revised; 32mo, pp. 192. Chicago: S. C. Griggs & Co. (1).

We heartily wish that some manual of rules of order were generally adopted for use in our General and Diocesan Conventions. We should then be spared the interminable discussions on points of order in which so much time is sometimes wasted. Within our own knowledge, many hours of the sessions of General Conventions might have been saved if a table of two pages contained in this book had been copied and placed in the hands of every member of the House of Deputies. For our use, we conceive the manual of Major Roberts, to be the best in existence. (1).

**WARNING AND TEACHING.** A Course of Sermons for the Christian Year. By JOHN N. NORTON, Rector of Christ Church, Louisville, Ky. 12mo, pp. 462. New York: T. Whittaker. (2).

This is the *fifth* volume of sermons which Mr. Whittaker has induced Dr. Norton to prepare for the use of lay readers—a noteworthy fact, as showing the service which lay readers can do if they are provided with appropriate sermons. Such these sermons certainly are. They are short; few of them are over ten or twelve minutes long. They are simplicity itself; they have "but one step between the premises and the conclusion;" and as a store of apt and pointed illustration, we commend them to others of more exalted rank than the lay readers for whose use they have been printed.

**SAINTLY WORKERS.** Five Lenten Lectures Delivered in St. Andrew's, Holborn. By F. W. FARRAR, D. D., F. R. S., Canon of Westminster, etc., etc. 12mo, pp. 210. London and New York: Macmillan & Co. Chicago: Mitchell & Hatheway, 158 State Street, Booksellers. (2).

In this little book Canon Farrar is at his best; not as a scholar, not as an original and courageous teacher, not as an erudite theologian, but as a teacher of sweet-hearted Christianity. The Martyrs, the Hermits and the Monks of early ages, the early Franciscans of the Middle Age, and the Missionaries, ancient, mediæval and modern will be better understood, and the "One Spirit" which moved them will be more lovingly recognized, by all who read Canon Farrar's "Saintly Workers."

**ALL AROUND THE HOUSE; or, How to Make Home Happy.** By MRS. H. W. BEECHER. 12mo, pp. 462. New York: D. Appleton & Co. Chicago: Jansen, McClurg & Co., Booksellers. (2).

There are few things which tend "to make home happy," which Mrs. Beecher has omitted in this excellent little book; and since happiness and good digestion are very intimately allied, the masculine home folks will be thankful for the hundred or so of pages of cookery receipts which she has given, and which (we doubt not) are excellent. Even the creatures to be digested are not forgotten in the benevolence of the author. To crabs, for example, it will be a comfort to know that henceforth (p. 393)

they may be "dressed cold," instead of being boiled in the present barbarous fashion!

THE EUROPEANS; A Sketch. By HENRY JAMES, JR.

We refrain from giving the names of the eminent publishers of this book, because we cannot conceive by what misadventure they should have come to publish it. It is about the dreariest trash we have tried to read for many a day; and the morality is as drearily bad as the story, which has no plot, the conversations which have no point, and the whole book which has no *raison d'être*.

THE VISION OF ECHARD AND OTHER POEMS. By JOHN GREENLEAF WHITTIER. Boston: Houghton, Osgood & Co.

There is a story of a good old Quaker who, one night, seeing in his third-story chamber the hands of a burglar, grasping the sill of the window, quietly remarked, "Friend, thee isn't wanted here," loosed the man's grip, and calmly let him drop into the street. Something of the same spirit has always clung to Mr. Whittier. He is a combatant and even an iconoclast by nature, though a peace man and a non-resistant by his Quaker profession; and his self-adjustment has been difficult. The sight of "steeple houses" is an offense to him, and he snorts out his dislike unequivocally enough. Evidently, he would be little displeased if somebody else would tell them with practical emphasis that they are "not wanted here." Mr. Whittier (we trust he will pardon the *Mr.*) is also as much exercised and disturbed by the mention or thought of a creed, as a bull is by a scarlet rag. In the "Vision of Echard," he makes God Himself say to the monk:

I loathe your wrangling counsels,  
I tread upon your creeds;

and so elsewhere in this volume. It is very sad to see how Romish and Calvinistic excess of dogmatism compels a re-action which detests even the simple formula of the Apostle's Creed—that best and holiest barrier of defense against the dogmatism of "wrangling councils."

In spite of his Quaker iconoclasm, and partly because of it, we thoroughly love this little volume. It contains some of the best and sweetest poems Mr. Whittier has ever written. "King Solomon and the Ants," "Red Riding Hood" (which we reproduce elsewhere), "I Was a Stranger and Ye Took Me In," "At School Close," and "The Problem" (for which we must find space shortly) are gems which would do honor to the muse of Wordsworth. And in spite of certain phrases in "The Vision of Echard," it too is a poem which deserves to live, if for no other reason than because it teaches, sweetly, simply, truthfully, the fundamental doctrine which we believe "the people called Quakers" were raised up to teach again to a world which had forgotten it—the doctrine of the eternal "Inward Light" "which lighteth every man that cometh into the world"—the doctrine of Christ, that "the kingdom of God is within you!" Just an illustration of what we mean must suffice for the present:

For the dead Christ, not the living,  
Ye seek his empty grave,  
Whose life alone within you  
Has power to bless and save.  
O, blind ones, outward groping,  
The idle quest forego;  
Who listens to His inward voice  
Alone of Him shall know.

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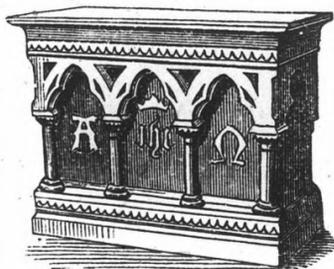


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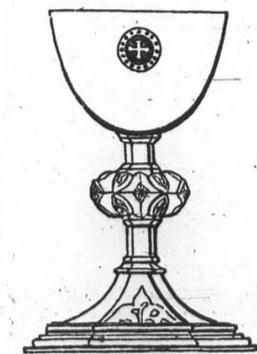


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Communications.

TO THE LIVING CHURCH:

I beg to submit a question on the subject of our Canon of Marriage and Divorce. The Canon is clear enough in its instructions when parties apply to be married and the minister doubts whether they can be married lawfully. It is equally clear when parties, about the lawfulness of whose marriage doubts exist, apply to be received to baptism, confirmation or holy communion. But I found the other day that a third case of difficulty is possible, for which there is apparently no provision. A couple recently applied to me to be married, one of them being a communicant of my Church, the other a divorced person. I offered to lay the case before the Bishop, as the Canon requires. They declined to have it referred to him at all. I refused to marry them. They went away and were married by some one else. Next Sunday, one of the parties comes to holy communion! Now, what should I have done? This is a case for which our Canon makes no provision. The party is already a communicant, and not applying for admission, so I am not instructed by the Canon how to act. Yet, though I have a strong opinion that these parties are living in a marriage which the word of God doth not allow, have I any right, by reason or by rubric, to excommunicate the party, and so, in effect, condemn the marriage and the parties without judge, jury, or even trial?

Yours, A PUZZLED RECTOR.

COMING LATE TO CHURCH.

TO THE LIVING CHURCH:

It is not easy to understand what are the influences that cause so many people to be late in their attendance upon the worship of the sanctuary. As the service begins with confession and absolution, it might be supposed that the late arrivals were, *par excellence*, the saints of the congregation, who had no sins to confess and no need to hear the assurance of pardon. If it were the wont of the gentler sex only, and it was especially conspicuous about the time of the fall and spring openings, it would not be unnatural to infer that the offenders were employed by our great dry goods houses to advertise a new mantle or a fashionable hat, or that the want of punctuality had its origin in personal vanity and love of display. We knew one lady who always entered the church as the Litany began, and she proceeded the whole length of the aisle with raised parasol, to the amusement of the congregation and the scandal of the minister. But men are late, as well as women, and are they influenced by the same vanity? If it is said that it comes of the force of habit, by what process was the scandalous habit formed? How is it that good society does not frown upon it? It is an annoyance to all persons of devout mind; it vexes the minister's righteous soul; it is an affront to God. The word of God for the most part is silent upon the subject, perhaps as not foreseeing how prevalent the offense would become, but there is one example of tardy worshipers that ought to be full of warning. We read that when certain persons came late they found the door of the kingdom of heaven shut. They are described as foolish persons, as those, who had no oil of grace in their lamps. One would suppose that this only precedent

of Scripture would not encourage tardy worshippers; but it is likely that their eyes are blinded, and that they do not trace themselves in the lineaments and form of the foolish virgins. They need some Nathan to say "thou art the man."

A COUNTRY PARSON.

**TO THE LIVING CHURCH:**

I have received your prospectus, and am rejoiced that we are to have a Church paper here in the West, which not only promises but is likely to be a paper instrumental to the breathing of new life into all true and loyal Churchmen. We need such an instrument. We need it most of all for missionary effort. Chicago needs it. The West throughout needs it. Everywhere, in this region, the attentive observer can see opportunities for the Church to do her work, and everywhere does it seem as if her ministry and laity were slow to avail themselves of such opportunities. Both the ministry and the laity must be roused out of the slough of despondency caused by the great fire and the panic. Faith, love of God and His Christ, and self-sacrifice must be roused into living activity. And these must begin with the ministry. The laity will follow, believe, do and suffer, if their leaders are true to the cause. A living Church demands live heads, and no head is alive unless it directs the body into healthy activity for Christ's cause. Every congregation in Chicago ought to have either its city or suburban mission. The question of debt, or expense, ought not for a moment to be weighed against the imperative duty of saving souls. Our suburbs, let alone many parts of the city, are crying for help, for a living Church to come to the rescue. The denominations in many of them are languishing, are ready to die. In such places, wherever the old-fashioned Church has come, alive and active, new life has been evoked, and men, women and children have been made glad. If your paper is to employ itself in stirring up missionary effort, we wish it, as all will, to find entrance everywhere. If it is simply to be a vehicle for discussions which tend only to unsettle the minds of those who have received and hold "the faith once delivered to the saints," then it will not prosper, nor ought it to. There is no doubt of the necessity of a candid consideration of the march of thought in the scientific and religious world. But let the mind of the West be understood, and so dealt with. It is intensely practical. It occupies itself more with net results than with the jargon of the schools. Work! work! work! is its cry. So work let us have. Stir us all up to that; work like Christ and his Apostles; in work that deals not so much with scientific issues as with morals. Let us have young and gifted men consecrate themselves joyfully to the glorious work of the ministry; to spend and be spent for the Church of Christ; let our enterprising merchants give of their profit for the establishment of associated missions, the erection of moderately-costly chapels; let our faithful women be emulous with each other to do whatsoever they can; let this be the result of reading THE LIVING CHURCH, and thousands will be thankful. And let such work not rest content with that. "Launch out into the deep." The States west are filling up. It is a known fact that the religious body which gets in first becomes the controlling body of the place. Others realize this and act upon

it. Let Churchmen be alive to the same fact, and be stirred up to it. The present moment is most opportune for our Church in the West, and I do most earnestly hope that your paper may do much toward rousing all its ministry and members to seize that opportunity. Our own continued light and life as a Church depends upon it.

Yours, truly,  
F. N. LUSON.

**EXTRAVAGANCE AT FUNERALS.**

**TO THE LIVING CHURCH:**

There is one question, which we hope concerns the living Church, and that is the burial of the dead. It seems to be time that both the pulpit and the press spoke out upon the subject of our barbaric funerals, those occasions for ostentation and vain display. It has already come to pass, that a man in moderate circumstances cannot afford die; it costs more than it does to live. Those who survive lose not only the object of their love, but the means upon which they relied to keep the wolf from the door. Death sits at the hearthstone; there is anguish in the heart; we are filled with tenderness for the loved and lost; we are anxious to do everything in our power to show our respect for them. It is a sentiment of nature as well as of religion; it is a feeling, and cannot reason; we seem to be forbidden to object to the remorseless extortion of the undertaker. The costly casket, the long line of carriages, the expensive array of flowers, not only pander to the vanity of the living, but they are construed as tokens of respect to the dead. Advantage is taken of the natural feeling, the most exorbitant charges are made and submitted to; it would seem a sort of sacrilege to resist. Death may well be called a spoiler, and it introduces us to spoilers more cruel than itself. The rich set the example, those in moderate circumstances and the poor follow in their steps, and a death in the family is the forerunner of long months of debt, of penury, of suffering. With the rich must be largely the remedy. When Dives is carried to his grave without the extravagant insignia of his wealth, the burial of Lazarus will not impoverish his poor sisters. Every clergyman sees the misery which is caused by extravagance displayed at the funerals alike of the rich and the poor, and we wish that more often had the courage to denounce it with the same scathing words of rebuke which they use in regard to the sins of ancient Israel or the idolatrous Canaanites. It is a question of our own day and of our own people, and, if the clergy will not rebuke the evil, we ask for space in THE LIVING CHURCH to call attention to it. If it is granted we shall recur to the subject again, for there are other evils connected with funerals no less glaring, and which call aloud for remedy. But in a living church there are many to speak, and each one must remember that great canon of the press—be brief. W.

**SHATTUCK SCHOOL, Faribault, Minnesota.**

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## The Fireside.

### HOME AT NIGHTFALL.

Home the weary birds are flying  
On their quivering, beating wings—  
Hiding in the nestling ivy  
That about our window clings.  
There is One who makes the shelter  
For the wild birds as for all;  
Not a sparrow drops from heaven  
But Our Father marks its fall.  
Canst Thou feed the birds that toil not,  
Care for them, forgetting me?  
No! and as the birds fly homeward,  
Helpless, too, I fly to Thee.

Father, in the darkening meadows,  
In the long grass hidden deep,  
Thou hast closed the wild-flower blossom,  
And the daisies are asleep.  
I may gather them to-morrow,  
We may crush them in our play,  
Yet Thou clothest them in beauty—  
These that perish in a day.  
Let me sleep as they are sleeping  
In the darkness safe with Thee;  
Who would fear thus breathing, living  
In Thy blest immensity?

And the far-off stars are watching—  
Worlds too distant for our thought,  
All the shining, countless myriads  
Thy Almighty hands have wrought;  
Yet with this wide world around me,  
And the wondrous worlds above,  
Thou dost think of me, yea, love me  
With a real boundless love.  
And the hearts of little children  
Are more precious in Thy sight,  
Than the thousand stars of Heaven  
In their glory and their light.

—E. A., *Little Folks.*

### THE DIAMOND AND THE STONE.

#### A FABLE.

Once upon a time, a fairy was walking by the side of a beautiful stream. It was a lovely morning in June, when the waters and the birds and the winds sing their sweetest songs, and the earth and the sky are in their gayest moods. And as he wandered along, filled with the most pleasant emotions, he happened to hear voices at his feet. Now you know that fairies are given peculiar powers, and that among these is the gift of hearing and understanding the language of the birds, and the trees, and the flowers, and the brooks, and even the stones and pebbles.

Well, as I was saying, he heard voices at his feet, and looking down he saw a magnificent diamond and a rough, rust-discolored stone lying side by side upon the margin of the waters. The diamond was speaking as he passed, and it was to its strange companion:

“Wide apart our paths must lie  
In the coming by and by,  
Fame and honor, wealth and power  
On my head their gifts will shower—  
For my charms will be revealed,  
While thy worth remains concealed;  
And the world will give to me  
What it will withhold from thee.  
But though thou and I must part,  
Ever, ever will my heart  
Fondly, fondly turn to thee  
Midst the gayest revelry!”

Just then a flock of crows flew over, and they said as they flew, “Caw! caw! caw!” and the fairy smiled, and without waiting for the reply of the rough stone, he stooped down and picked up both it and the magnificent diamond and carried them away to his home upon the mountain.

Now, although the diamond had indulged in such fond dreams as to its own superior-

ity, it was not without some consternation that it found itself in the pocket of the fairy, with its huge neighbor; for every step of the fairy forced the stone, in spite of itself, to roll back and forth upon its more delicate friend, at the imminent risk of crushing it to pieces. And when it arrived at the grotto of the fairy, you may well imagine that it was sadly out of temper; and, like human beings out of temper, it had much to say. But it discreetly held its peace in the presence of the fairy, lest it might have greater hardships to undergo.

Now, one who is out of temper can be soonest made to laugh, and the anger of the diamond melted into smiles at now beholding the funny actions of the fairy. First, he took off his crown and placed it in a tiny band-box, then he removed his wings and hung them up in a corner of the room, and finally divesting himself of his gorgeous robes, he placed a workman's cap upon his head, a dirty suit about his limbs, and a leather apron around his body. And when, in a very comical way, he proceeded to gather kindlings and to light a fire (for, as I have said, it was a lovely morning in June, when fires, you know, are out of season), both the diamond and the rough stone burst into a loud laugh. But the fairy paid no attention to their mirth, and as the fire became hotter and hotter the two friends became more and more serious, and began to think that what seemed to be a farce at first, might end in a tragedy. But you must imagine their consternation when the fairy seized a huge pair of tongs and proceeded toward them. With these he grasped the trembling stone and thrust it into the roaring flames.

Now the diamond would have burst into loud lamentations over the cruel fate of its companion, had it not hardships of its own to endure. While the poor stone was crumbling to pieces in the dreadful fire, the fairy rudely seized the gem, and began to inflict a series of torments upon it which seemed almost unbearable. It placed its face upon a swiftly-revolving wheel, and actually ground away a portion of its body; it scrubbed it harshly with a savage brush; it rubbed it fiercely with pieces of leather; and with the grinding and the brushing and rubbing, the diamond really longed for death, and would have gladly exchanged places with its now departed friend. But the grinding and brushing and the rubbing continued, until at last, bound in fetters of gold, it was permitted to behold its reflection in the polished mirror of the fairy. Its joyous emotions were now beyond description. It had forgotten the sufferings of its old friend in its own misery, but its old friend was now forgotten in its own happiness! Thus it often happens among human beings, that both misery and happiness make us forget the suffering around us. Nor was the happiness of the diamond yet complete. While it was flashing and sparkling and blushing at the picture of its own surpassing charms, a grand carriage stopped, and a handsome young lord alighted and entered the grotto of the fairy. Hardly had he entered, when he noticed the diamond, and so enraptured was he with its beauty, that he determined, if possible, to become its owner. The price which he offered was accepted, and soon the young lord and the glittering gem rode away from the singing woodlands and the laughing waters to the distant city.

Of the diamond I shall have but little further to say. Its dreams of happiness

were more than realized. It was seen and admired to its heart's content, and everywhere it chanced to be, it was continually with those who seemed, at least, to be happy. Sometimes, indeed, when it was placed away in its casket at night, the memory of the pleasant hours which it used to pass by the brookside would return, and it would hear in the darkness the kind voice of its old friend, and a doubt would arise whether it was really happy after all. But in another moment the anticipation of some new pleasure on the morrow would drive away its sadness, and it would sink into a sweet and refreshing sleep.

At last, the time came when it began to think that it had seen about all that was worth seeing, and had experienced quite all the ecstasy that this world is capable of bestowing. It would often sigh amidst the brightest scenes, and yawn during the gayest revels. But its cup of happiness had not yet been filled. One morning it learned that the young lord and itself were about to visit a foreign land. Never before had it experienced so much bliss. It was to sail upon the broad, blue sea—to wander amid sweeter scenes and beneath brighter skies. Its glowing anticipations were almost painful. It could hardly wait for the hour of departure. But even the slowest moments have wings. The ship sailed out from the harbor, the summer sun sank lower and lower in the heavens; fainter and fainter grew the receding shore. With hearts too full for utterance, the young lord and his gem looked out and saw their native land descend beneath the heaving waves.

Let us now return to the old friend of the diamond, whom we left crumbling to pieces in the cruel flames. At last the fire burned down, and it emerged a shapeless mass. Now, with a ponderous sledge, the fairy struck it with relentless blows until it lay dismembered on the ground. Then, taking up the inoffensive stone, the fairy cast it with its broken limbs into another furnace, heated hotter than its former place of torment; and, not content with this, he added clay and limestone to the seething mass. While, with remorseless energy, the fairy added fuel to the flames, the stone became insensible. Its earthly matter, mingling with the clay and limestone, ran over the boiling caldron, down the mountain-side, and from the bottom of the furnace it once again came forth. When its consciousness returned it found itself to be a long, ungainly bar of iron. It now began to realize, in its improved condition that it is only through tribulation that good proceeds. It had learned to be patient and to submit to discipline without complaint. Again its trembling form was placed within the fiery furnace. Again, panting and exhausted, it lay beneath the sighing trees. It had now become a bar of steel. Again the fairy's awful sledge came down upon it. Again it entered the terrible fire and again it emerged to realize that it was growing better, more and more refined. Nor were its hardships ended yet. Again and again was it pounded and heated, and then the fairy took the bar and passed it back and forth between two massive rolls. Many, many times was it beaten and heated and squeezed, until at length the rough, discolored stone became transformed into a splendid assortment of needles and springs and cutlery, to have purchased which would have required far more than the young lord had paid for the beautiful diamond.

But the fairy was not yet content with what it had accomplished. He had grown to love the being which had submitted so patiently to his discipline. So, taking one of the pieces of steel, after shaping it something in the form of an arrow, he imparted to it a wonderful and mysterious gift. It was that of always pointing to the north.

A year had rolled away, and on another June morning the fairy entered the grotto. The work of his hands lay before him in dazzling beauty. Once more a glittering crown was on his head, and gauzy wings and purple robes adorned his body. Just then a man, clad in the garments of a sailor, came and stood within the room. It was evident that the stranger and the fairy had met before, for with little ceremony he placed the new forms of the stone in his valise, and humming a merry tune, went through the woodland to his distant ship.

Now, it so happened that both the diamond and the stone embarked upon the same vessel. But it was with quite different emotions that each beheld the receding shores of their native land. In the mean time, the captain had taken the little arrow which the fairy had endowed with such power, and placed it in a funny-looking box, and this he fixed beside the helmsman, at the wheel. Day after day, night after night, the ship sailed on and on and everything went well. But at eve one day the captain saw a little cloud just where the sun went down. As he looked, the cloud increased in size, and soon the heavens above and the sea beneath were black as ink. Now there was hurrying to and fro. The sails were reefed and everything made ready for the coming storm. Nor were the preparations made too soon. The wind came like an avalanche. The vessel trembled like an aspen-leaf. The waves grew higher, higher every hour. The morning dawned and still the tempest lashed the ocean into fury. The young lord with his sparkling gem stood by the captain at the wheel. And as they stood almost beside themselves with fear, the diamond heard a voice. It was the voice of its old friend, and it said:

"The winds may blow, but the ocean is vast;  
If the vessel holds, I will save thee at last.  
If it goes to the bottom, O, let us rest  
In the blissful hope that 'tis all for the best!"

It was some time before the diamond could realize that the little arrow in the funny-looking box, upon which the safety of the vessel and its precious freight depended, was a part of the rough stone which it used to hold in such contempt. But it did at last. When the sea became calmer, and the sun once more came out, the two friends were often together. But after each interview, the diamond became more and more thoughtful; for every time that they met the little arrow would have much to say of its past life, and, without intending to do so, would impress upon its friend a sense of its utter uselessness in the world in which it was placed.

At the close of a beautiful day, the hills of the approaching land came in sight, and as the ship entered the harbor, the arrow and the diamond were again conversing. The former had noticed the growing melancholy of its friend, and was now endeavoring to comfort it with cheering words. But every word increased the anguish of the gem. The ship had now reached the wharf, and with many tears the diamond parted from its ancient friend. A moment after, just as the young lord was stepping on shore, the gem

slipped from his finger, and as it sank to the bottom of the sea, its old friend heard it say:

"Ah! only those can know repose,  
Who this have understood—  
That perfect bliss and happiness  
Consist in doing good!"

"No deep lament for a life misspent,  
No wreaths for the vain are made;  
No bells will toll when my troubled soul  
Goes down to the silent shade!"

#### THE PRENTICE PILLAR.

Once upon a time a certain baron bold, named St. Clair, lived in a strong castle, perched on a height above a beautiful stream in Scotland. It was called Roslin, and may still be seen. When the Baron looked out of his windows he saw the Esk River flowing far below and babbling with a musical sound over its rocky bed. On either side of the river at Roslin there are high, steep banks, well clothed with wood and rich in cliffs and caves. In fact, Roslin Castle hangs over one of the most lovely dales you can see anywhere. At the other end of the dale is another dwelling-place, and they call it Hawthornden. Near Hawthornden is a cave called "Robert-the-Bruce's Cave." It has a well, a mighty sword, once wielded by the brave hero, a bookcase scooped out of the rock, and windows through which you look out upon a most enchanting scene of wood and crag and water.

But to my story. One of the barons of Roslin was minded to build a chapel near his castle which should eclipse all others in beauty. The site was chosen, the plans prepared, the foundation-stone laid. Now the Baron wished the pillars of his chapel to be wreathed about with flowers of stone, like those of a certain chapel which he had either seen or heard of abroad. But the master-builder, having attempted several times to make a pillar such as the Baron desired, was obliged to confess that he could not do the work without paying a visit to the foreign chapel.

He therefore took ship for France, and was a long while absent. In those days traveling was slow work. Contrary winds hindered sailing vessels; roads were miry, coaches were cumbersome things; traveling, too, was perilous: for men of violence were abroad, and did pretty much as they liked. So the master-builder of Roslin Chapel was long absent, and the works were stayed. There chanced to be among the builder's apprentices an exceedingly clever lad. He had heard, with deep interest, all that was said about the wreathed pillars, and had witnessed his master's perplexity and failure. Night after night his thoughts were busy on the problem—how to wreath a pillar with stone. Day by day he labored at it. At length the pillar, in exquisite beauty, stood before the sparkling eyes of the happy youth. When his work was complete, the news spread and the Baron came to see the pillar. He admired the work very much, and warmly praised the apprentice. The pillar was deemed quite worthy a place in the chapel, and by the Baron's order it was set up where you can see it now. Soon afterward, the master-builder returned with his portfolio full of drawings, and his head crammed full of knowledge. But what were his feelings when he entered the yet unroofed walls and saw the pillar standing before him fully as beautiful as those he had been many hundred miles to visit and copy?

"Who has done this?" shouted the amazed master-builder to the apprentice who stood beside him.

"Master, it was I," replied the youth modestly. "I thought I would try and make such a pillar as my Lord, the Baron, spoke of, and—"

What the apprentice would have said further was cut short by the violent rage of his master.

"Wretch!" shrieked he, "thou hast made me a laughing-stock for all generations! What! must I cross the sea to learn from others a secret which the devil surely has taught thee at home? Thy cursed pillar shall be broken in pieces and thou shalt not escape."

With that the furious man advanced to the pillar intending to destroy the carved work with a hammer which he had snatched up from the ground. The apprentice interposed and received on his head the dreadful blow. He fell covered with blood. The sight sobered the unhappy builder at once. But the poor apprentice was senseless and no mortal skill could restore him to life.

Sad, indeed, was the Baron of Roslin when he heard of this tragic event. Even in that rude age of bloodshed, the fate of the apprentice excited much pity. Whither the murderer fled we know not; but we do know that the Baron was obliged to abandon his design as to the pillars of his chapel. He made no further attempt to have them all wreathed, but he left the Prentice Pillar standing alone in its beauty amongst its plainer brethren, that people to the end of time, might be arrested and ask the reason why.

The "Prentice Pillar" is, in fact, a sermon in stone, warning all who know its sad history to beware of the deadly passion of envy which, from the days of Cain, has marked its progress in the world with blood.

#### THE CHILDREN OF LIGHT.

BY ARCHDEACON HARE.

*Walk as children of light.*—This is the simple and beautiful substance of your Christian duty. This is your bright privilege which, if you use it according to the grace whereby you have received it, will be a prelude and foretaste of the bliss and glory of heaven. It is to light that all nations and languages have had recourse whenever they wanted a symbol for anything excellent in glory; and if we were to search through the whole of inanimate nature for an emblem of pure, unadulterated happiness, where could we find such an emblem except in light—traversing the illimitable regions of space with a speed surpassing that of thought, incapable of injury or stain, and, whithersoever it goes, showering beauty and gladness. In order however, that we may in due time inherit the whole fullness of this radiant beatitude, we must begin by training and fitting ourselves for it. Nothing good bursts forth all at once. The lightning may dart out of a black cloud, but the day sends his bright heralds before him to prepare the world for his coming. So should we endeavor to render our lives here on earth as it were the dawn of heaven's eternal day; we should endeavor to walk as children of light.

Our thoughts and feelings should all be akin to light and have something of the nature of light in them, and our actions should

be like the action of light itself, and like the actions of all those powers, and of all those beings which pertain to light, and may be said to form the family of light; while we should carefully abstain and shrink from all such works as pertain to darkness and are wrought by those who may be called the brood of darkness. Thus the children of light will walk as having the light of knowledge, steadfastly, firmly, right onward to the end that is set before them. When men are walking in the dark, through an unknown and roadless country, they walk insecurely, doubtfully, timidly. For they cannot see where they are treading they are fearful of stumbling against a stone or falling into a pit; they cannot now keep on for many steps, certain of the course they are taking. But by day we perceive what is under us and about us. We have the end of our journey, or at least the quarter where it lies, full in view, and we are able to make for it by the safest and speediest way. The very same advantage have those who are light in the Lord, the children of spiritual light, over the children of spiritual darkness. They know whither they are going: to Heaven. They know how they are to get there: by Him who has declared Himself to be the Way; by keeping His words; by keeping His paths; by trusting in His Atonement.

If you then are children of light, if you know all this, walk according to your knowledge, without stumbling or slipping, without swerving or staggering, without loitering or dallying by the way. Onward, and ever onward, beneath the light of the Sun of Righteousness on the road which leads to heaven.

In the next place, the children of light are upright and honest, and straightforward and open, and frank in all their dealings. There is nothing like lurking or concealment about them, nothing like dissimulation, nothing like fraud or cheat.

These are the ministers and the spawn of darkness. It is darkness that hides its face lest any should be appalled by so dismal a sight. Light is the revealer and manifester of all things. It lifts up its brow on high that all may behold it; for it is conscious that it has nothing to dread; that the breath of shame cannot soil it. Whereas the wicked lie in wait and roam through the dark, and and screen themselves therein from the sight of the sun, as though the sun were the only eye wherewith God can behold their doings. It is under the cover of night that the reveler commits his foulest acts of intemperance and debauchery. It is under the cover of night that the thief and murderer prowls about to bereave his brother of his substance or of his life. These children of darkness seek the shades of darkness to hide themselves thereby from the eyes of their fellow-creatures, from the eyes of Heaven, nay, even from their own eyes—from the eyes of conscience, which at such a season they may find it easier to hoodwink and blind. They, on the other hand, who walk abroad and ply their task during the day, are those by whose labor their brethren are benefited and supported, those who make the earth yield her increase or who convert her products into food and clothing, or who minister to such wants as spring up in endless varieties beneath the march of civilized society. Nor is this confined to men. The brute animals seem to be under a similar instinct. The beasts of prey hide in their lair during the daytime, and wait

for sunset ere they sally out on their destructive wanderings; while the beneficent and household animals, those which are most useful and friendly to man, are like him, in a certain sense, children of light, and come forth and go to rest with the sun. They who are conscious of no evil wish or purpose do not shun or shrink from the eyes of others; though never forward in courting notice, they bid it welcome when it chooses to visit them. Our Saviour Himself tells us that the *condemnation of the world* lies in this, that, *although light is come into the world, yet men love darkness rather than light, because their deeds are evil.* Nothing but their having utterly depraved their nature would seduce them into loving what is so contrary and repugnant to it. For *every one that doeth evil hateth the light, nor cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.* To the same effect He commands His disciples *to let their light so shine before men that they may see their good works*, not, however, for any vain, ostentatious, selfish purpose—this would have been directly against the whole spirit of His teaching—but in order that men may be moved thereby to glorify God.

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Within the past week, Shattuck School has received a most interesting and valuable acquisition, one that must place it on an equality with the best institutions of this section, in its facilities for the study of geological history and the various forms of marine life. For two years, Prof. H. F. Woodman, of Dubuque, Iowa, has been engaged in collecting for the School a cabinet of specimens such as its growing needs demand. He has now completed the departments of Conchology, Geology, Fossils, Flora, and Corals and Coral Formations. The specimens illustrative of these subjects are arranged and labeled, and Shattuck feels a pardonable pride in the addition both to her attractions and her educational resources.

The collection of shells is gathered from regions widely separated, and includes a variety of species. Here the taste that is satisfied with only the most characteristic specimens is clearly displayed; for here, perhaps, there is most need of it. Only choice representations of the different species are admitted; and indeed, this leading principle of the exclusion of everything not valuable in itself, by reason of rarity, or because it represents an important group, and also of the exclusion of duplicates, is a marked feature of the whole collection. In this division we are surprised at the amount of entertaining and instructive material that can be included within so comparatively small a space.

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To do justice to the collection would go beyond the limits of this article. It is a notable addition to the resources of the school and reflects great credit on the taste and ability of Mr. Woodman. He is now at work on the department of Crystallography and on a working cabinet comprising a set of minerals for laboratory use. To these it is intended to add a collection of the marbles of the United States. All these additions will be in place before the end of the present school year. When thus completed, it is not too much to say that, in the cabinets of older institutions, there can be found but few collections of more interest or real value than this. One feature characterizes the whole. It is neither a loose assemblage of disconnected individuals, nor does it represent merely a few varieties and species; it is, and aims to be, a type collection—one which shall call attention to the salient and important features of the subject, and fix them in the mind by objective representation, leaving to the instructor and text book the less important work of filling in details. In objective teaching, aside from mere class work, it cannot fail to perform noble service; dropping here and there a seed-thought that may take root and, in the future, bear an abundant harvest of original study and research. Shattuck and its friends may well be proud of this latest improvement, which cannot fail to amuse the curious, arouse the careless, yield rich stores of instruction to the thoughtful, and, freighted with many a lesson from the mighty past, stand ever a

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On the wide lawn the snow lay deep,  
Ridged o'er with many a drifted heap;  
The wind that through the pine-trees sung  
The naked elm-boughs tossed and swung;  
While, through the window, frosty starred,  
Against the purple sunset barred,  
We saw the somber crow flap by,  
The hawk's gray fleck across the sky,  
The crested blue-jay flitting swift,  
The squirrel poising on the drift,  
Erect, alert, his broad gray tail  
Set to the north wind like a sail.

It came to pass, our little lass,  
With flattened face against the glass,  
And eyes in which the gentle dew  
Of pity shone, stood gazing through  
The narrow space her rosy lips  
Had melted from the frost's eclipse;  
"Oh, see," she cried, "the poor blue-jays!  
What is it that the black crow says?  
The squirrel lifts his little legs,  
Because he has no hands, and begs;  
He's asking for my nuts, I know;  
May I not feed him on the snow?"

Half lost within her boots, her head  
Warm sheltered in her hood of red,  
Her plaid skirt close about her drawn,  
She floundered down the wintry lawn;  
Now struggling through the misty veil  
Blown round her by the shrieking gale;  
Now sinking in a drift so low  
Her scarlet hood could scarcely show  
Its dash of color on the snow.

She dropped for bird and beast forlorn  
Her little store of nuts and corn,  
And thus her timid guests bespoke:  
"Come, squirrel, from our hollow oak,—  
Come, black old crow—come, poor blue-jay,  
Before your supper's blown away!  
Don't be afraid, we all are good;  
And I'm mamma's Red Riding Hood!"

O, Thou, whose care is over all,  
Who heedest even the sparrow's fall,  
Keep in the little maiden's breast  
The pity which is now its guest!  
Let not her cultured years make less  
The childhood charm of tenderness;  
But let her feel as well as know,  
Nor harder with her polish grow!  
Unmoved by sentimental grief  
That wails along some printed leaf;  
But prompt, with kindly word and deed,  
To own the claims of all who need;  
Let the grown woman's self make good  
The promise of Red Riding Hood!

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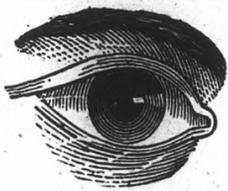
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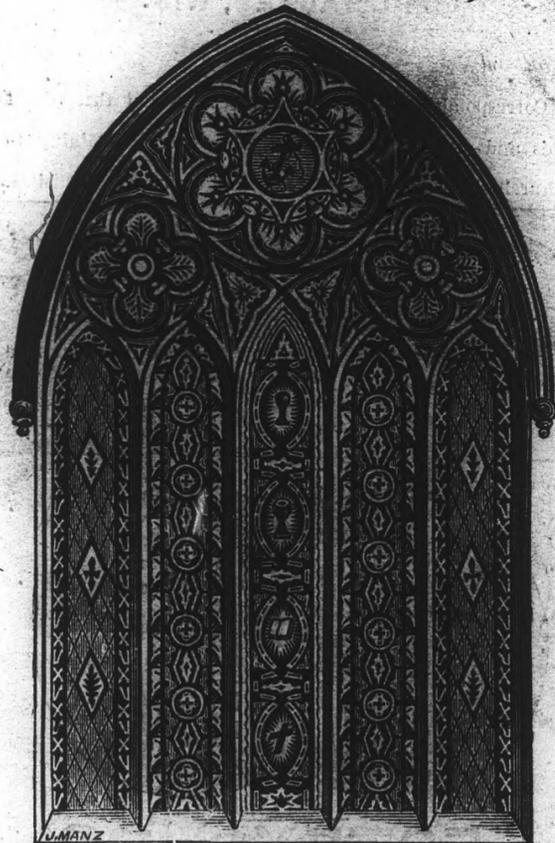
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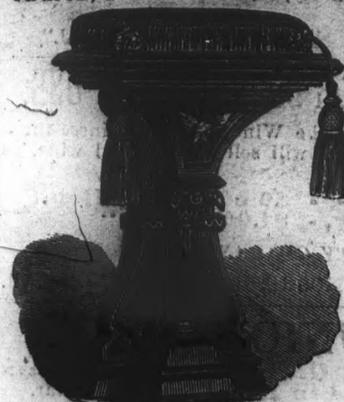
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