

# The Living Church.

Vol. I.]

CHICAGO, NOVEMBER 23, 1878.

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## News and Notes.

### ABROAD.

THE latest advices from Europe confirm the report that an understanding, equivalent to an alliance, has been effected between England and Austria, in regard to the Eastern question. The discontent of the Hungarians at the virtual annexation of Bosnia and Herzegovina has been dispelled by the unfriendly and menacing tone which the Porte saw fit to employ a few weeks ago in regard to Austrian occupation. The Hungarian and other Turcophile elements of the empire have thus been united in upholding the policy assigned to Austria by the Treaty of Berlin; and Count Andrassy has been emboldened to announce, amidst great applause, that Austria will not permit Russia to be aggrandized by the partition of Turkey. It may be said, therefore, that Turkish hostility to Austria has enabled Austria to become an effective ally of Turkey, and that in provoking the resentment of the Hungarians, who are the traditional friends of the Turk, the Porte has secured their co-operation. The result is curious enough to suggest that Lord Beaconsfield may have had a hand in bringing it about. At all events Russia construes the Austrian policy as hostile, and the recent arrival of heavy cavalry re-inforcements at Adrianople indicates that active operations are being prepared for. Meantime, preparations are being pushed forward for the invasion of Afghanistan by the English in India. Under cover of resenting an insult offered to the Viceroy of India by the Ameer, England's real object is to rectify the northwestern frontier of Hindostan. It is now believed and asserted by the opposition in England that this Afghan difficulty is of England's seeking; and it is even said that the purpose is not so much to guard against the danger of Russian aggression, as to threaten Russian territory from India. Meantime, the Sultan's government continues to be between the upper and the nether millstone. The English are pressing reforms in Asia Minor which mean the abdication of Mohammedan supremacy. The Austrians have virtually completed the dismemberment which Russia was not permitted inflict. The Greeks are successfully pushing their claim for the rectification of their northern frontier, and the small residue of Turkish territory in Europe is obstinately occupied by the Russian army. No matter who wins the Porte must lose, and Europe shall soon see the last of "the unspeakable Turk."

THE Bishop of Chichester, in his Visitation Charge, delivered recently at his cathedral, expressed his own convictions and those of many others as moderate and thoughtful as he, on the tendencies of extreme ritualism. He said: "This Diocese has been alarmed and disquieted above others by the desertion of clergy, and not of the clergy only, to the ranks of our old and bitter enemy. From one Church, above five clergymen have lately passed over to Rome; but not before they had, to the utmost of their power, leavened all they could with Romish doctrines. \* \* Now, be it observed, that excessive and illegal ritual, with corresponding teaching, has not only failed to keep them members in the fold of the Church, but, we must fear, has rather prepared them to forsake it. The way Romewards has been smoothed for them, and they have glided easily, almost unconsciously, into the gulf that has now closed upon them. Whatever may have been the case in former years, converts, whether lay or clerical, are now chiefly drawn from ritualistic churches. This fact ought to open the eyes of all who encourage or accustom their people to a form of divine service which the ignorant can hardly distinguish from that of Rome, and who recommend the use of manuals, etc., in which Romish doctrines are scarcely veiled, and of a ceremonial which our Church for good reasons rejected—which for three centuries or more it has never known."

NO BISHOP of the English Church is winning such golden opinions as the Bishop of Manchester, and all that reaches us of his doings and utterances is evidence that he richly deserves them. At the recent Oxford and Cambridge examinations, he used the following language concerning female education: He was very much of the opinion expressed by the late Bishop of Orleans regarding the education of women, when he said that "The hope of France is in her mothers." At any rate, the hope of England was in her homes, and a home was very much what a mother made it. He went along with Pericles and St. Paul, when the first gave the palm to the women least talked of among men, and the second to those who were stayers or workers at home. The harder and ruder toil of life should certainly be done by men; but while he wished women to be educated as highly as they could, he hoped that when they were educated they would choose those departments of life for which men, at least, thought them best suited.—In the same connection it may not be unprofitable to read the Bishop's criticism on our educational system. He had formerly the honor, he said, of reporting on the

school system of America, and while admitting that the Americans were a quick-witted people, he regarded their system of teaching as superficial, and considered that while their scholars secured a smattering of everything at eighteen, they forgot it at twenty-five. He advocated thoroughness, and looking at the great names which had grown out of the old system, he was inclined to think that that was, after all, the best. He deprecated the use of manuals for cramming, and also the tendency of the present age to measure things by the standard of immediate utility.

THE new Governor General of Canada and the Princess of Lorne, accompanied by the members of the Viceroyal party, have sailed from Liverpool in the Allan steamer *Sarmatian*, and are soon to receive a right royal welcome at Halifax. The people of the Dominion are doubtless gratified at the appointment of one so nearly allied to the throne as their Governor, and will extend to the young Viceroy, and, especially, to the daughter of their beloved Queen, an enthusiastic reception. Assuredly, the gracious and good Queen-mother has won such a welcome for her daughter from all her subjects. She has been the pattern of a noble wifhood and motherhood; and more than all her statesman she has kept England great by helping by her conspicuous and unvarying example to keep English homes pure.

THERE is a society in England called the "Sunday Society," probably on the *lucus a non lucendo* principle, since its object seems to be to prevent the religious observance of Sunday. It has addressed a circular to members of town councils, literary organizations, museums, galleries and libraries, advocating the opening of museums, art galleries, libraries and gardens on Sunday. The answer to this and to all advocacy in favor of innocent public recreation on the Lord's day, is much more comprehensive than is usually supposed. Not only would the licensing of such amusement tend to keep the masses away from religious worship, and, also, lead to the inevitable profanation of the day, but it would bereave the busy world of that peculiar rest which the Christian Sabbath is designed to give. Doubtless, it rests a man to amuse himself. Doubtless, variety of employment as well as intellectual recreation bestow a certain kind of rest. But this is not the rest which the Sunday was ordained to promote. There is a restfulness of spirit which belongs alone to quiet meditation and devotion. The eager student in a library and the pleasure-seeker in the art gallery or the garden, miss this rest. Men and women, and children, above

all, need the repose of the Christian Lord's day. It is cruel to tempt them away from it. So far as this idea reaches, the Sunday ought to be a Sabbath. The nation which keeps God's Sabbaths holy is sure to have good women and strong men.

It has become quite the fashion of late for the Roman Catholic Church in this country to boast of its poverty, and especially of the meager stipends of its prelates and other clergy; and reference is often made to the large income of the Bishops and other dignitaries of the English Church. As a specimen of the temporalities which their own clergy are capable of enjoying where the Roman Church is established, we call attention to the following statement of the wealth of the French priesthood before the Revolution: "The famous concordat concluded between Napoleon I. and Pius VII., limited the number of Archbishops in the French Church to 10 and of Bishops to 50. Previous to the Revolution, there were not only 135 Bishops, but Abb's and Canons without number, 33,000 curés, and, counting mendicant friars, etc., no fewer than 400,000 persons in the service of the Church. The superior orders of the Church were immensely rich. The Abbé of St. Germain des Prés owned about 100,000 acres of land. The Abbé of Clairvaux possessed a revenue of £16,000 a year, which represented double that sum in money to-day. Cardinal Rohan, Archbishop of Strasbourg, had over £40,000 a year; the fief of the Archbishop of Cambay was inhabited by 175,000 persons. The Canons of St. Claude, in the Vosges, owned 12,000 serfs. The Cardinal de la Rochefoucauld, Grand Almoner of the King, received £20,000 a year. A large number of other prelates were exceedingly wealthy. The Abbé de Clermont, who commanded the French troops at Creveldt, had 370,000 francs revenue, and was twice ruined. In those days of the Church, large sums of money were derived from a variety of sources, and the clergy were exempted from all taxation."

AFTER two unsuccessful attempts, Hippolyte Adolphe Taine, the author of the "History of English Literature," is numbered among the forty "immortals" of the French Academy. His final promotion registers a very complete triumph of the versatile and learned writer, over all kinds of opposition. Three years ago, he was opposed by the Clericalist party in the Academy. Last June, the Clericals supported him, but the Republicans opposed him because they preferred that the accustomed eulogy on M. Thiers should not be pronounced by one whose writings showed a leaning toward aristocracy and monarchical institutions. Last week, all schools and parties united in his election, and the Academy honors itself in conferring distinction upon one of the most gifted writers of the day.

THE attempt to assassinate the King of Italy, at Naples, a few days ago, was happily defeated by the courage and coolness of the King and his attendants. The crime was simply another outbreak of communistic fanaticism; and whether it was pre-arranged or not, it is to be credited to the Socialist movement which is organized in all parts of Europe. The criminality of the deed, however, is not more obvious than its folly. Within a few weeks, attempts have been made to assassinate the Emperor of Germany, the King of Spain and the King of Italy. The result has been to unite all decent and law-abiding men in those countries, not only in enthusiastic allegiance to their respective sovereigns, but in devotion to the principle of monarchy. Moreover, the cause of human liberty has received a special injury. The inevitable effect of such attempts at assassination is to make royalty suspicious and exclusive. Of late, the disposition of royal personages on the Continent to mingle familiarly with their people, has been marked and increasing. Now, it is almost certain that royalty will be more circumspect. The distance between the throne and the people must be more rigorously guarded; and the generous trust which princes might have reposed in the fealty of their subjects, is to be limited again by function of the detective and the provost marshal.

It is quite undeniable that Garibaldi has never done anything of any special moment; but then, he has been the prompter and promoter of very wonderful things. There is no contrast in history more striking than that between the celebrity of the Italian Liberator and his actual achievements. The man's power, however, is unquestionable, and the secret of it lies in the fact that he is the real representative of his people. He does not shape or form opinion; he is not in any true sense a leader or a statesman. He simply represents Italian feeling and aspiration. Therefore, when he speaks it is wise to listen. He has recently written a letter to Signor Elia, a member of the Italian Senate, in which he says, that the three things which Italy needs, are: 1, the nation armed; 2, the one tax for all; 3, the priests at the plow. Of the priests, he says that they are the heaviest scourge of the country, and he declares that no legislative relief will be adequate that does not reduce them to the ranks of productive industry. That this is becoming more and more the conviction of free Italy cannot be doubted; and when we remember that this sentiment finds an echo in the recent utterances of Gambetta, the representative of popular opinion in another Roman Catholic country, one would suppose that Ultramontanism would take warning. Instead of this, however, it only insists on more Ultramontanism, just as we have known people to advocate more Ritualism as

the remedy against the sectarian re-action against Ultra-ritual.

ETHNIC affinities are asserting themselves with peculiar force in these last days, or else it has gotten to be much the fashion to insist upon them. A few years ago, all the North Germans were yearning for German unity, and the result was the unification of the Fatherland under Kaiser Wilhelm. Then we heard a great deal of the aspirations and affinities of the Slavonic and the Hellenic races, which are still working out the problem of a possible Pan-Slavism and Pan-Hellenism; and last of all comes Pan-Italianism. Garibaldi and young Italy are agitating for Trieste and all the Albanian shore of the Adriatic, declaring that they and their inhabitants belong ethnically to the Italians. The same idea united Italy under the House of Savoy, drove the Austrians out of Venice and transferred the capital, in spite of the papal anathema, to the Eternal City. It may wrest the shore of the Adriatic from Austria and Turkey, and then Austria must cease to be, or it must find an outlet through the Bosphorus and the Ægean. Possibly the borders of Bosnia and Herzegovina may be gradually pushed toward the southeast, so that when the Turk leaves Europe, as he soon must, the standard of the House of Hapsburg will float over the Golden Horn.

IN a late English paper we find the suggestion that "during the winter months, a tent of sufficient capacity to cover the average number of mourners, and furnished with a carpet of tarpaulin, or some such waterproof material, should be erected over the grave, so as to afford shelter to the clergyman and his congregation during the concluding portion of the ceremony. A few minutes would suffice to set up and remove the tent. We commend the idea to the notice of cemetery companies, and we feel sure that, if possible, it would be highly appreciated by the public." Any one who has stood on the frozen ground and in the bleak wind in one of our cemeteries on a winter day, will understand the value of this suggestion.

#### AT HOME.

THE reply of Lord Salisbury to Secretary Evarts' letter concerning the Halifax award, has been received and made public. It is a model of diplomatic courtesy, and its tone and temper are declared from Washington to be highly satisfactory. A careful study of it, however, shows that the English Minister concedes nothing, and that he knows how to insist upon his bond. He takes issue with every objection urged by Mr. Evarts. He points out that the whole proceedings of the Commission were held in strict conformity to the Treaty of Washington, and that the award having been given by a majority of the Commissioners in the very terms of Article 22 of the Treaty, it is,

by express stipulation of the Treaty, final. Replying to the allegation of Mr. Evarts, that the award was excessive, Lord Salisbury says that the British claimed \$15,000,000. They do not feel justified in going back to inquire why the Commission awarded them \$9,500,000 less than they claimed, and they do not see how we can feel justified in going back to inquire why they awarded more than we think we ought to pay. Lord Salisbury closes this branch of the argument with the suggestive remark, that "Her Majesty's Government can only accept now, as on similar occasions they have accepted before, the decision of the tribunal to which they have solemnly and voluntarily submitted." This reminder that the British Government paid over the amount of the Geneva award without finding fault because it was excessive, is very cleverly made. It must be confessed that the position which Mr. Evarts seemed to assume in his letter is clearly untenable, and it is gratifying to know that the award is to be paid. Afterward, it will be in order for our Government to insist upon a rectification of the Treaty, or, if it seems best, to demand new and more equitable stipulations for the future.

THE apparent failure of the New York police authorities to discover the remains of Mr. Stewart and to arrest the violators of his tomb, suggests the reflection that our whole detective system is either very corrupt or very defective. It is notorious that a large majority of prominent criminals escape altogether. It is not known to this day who killed Dr. Burdell, or Mr. Nathan, in New York. The authorities have been utterly at fault in the Charley Ross case, and it is quite likely that the perpetrators of the recent Manhattan Savings Bank robbery may escape discovery. The fact of the utter inefficiency of our detective police is notorious, and it is quite time that the matter should receive serious attention. Among the causes of it, there is no doubt that venality and corruption figure largely. As a rule, the detective business is monopolized by private officers whose sole purpose is gain. The detection of criminals is handed over to certain irresponsible functionaries who often have no higher incentive than the hope of pecuniary reward; and it is easy to see that such an officer would be quite likely to be accessible to bribery. Indeed, it has come to pass that money is often indispensable to the mere setting of the detective machinery in motion; and regular officers of the police force do not hesitate sometimes to say, when applied to, to discover stolen articles, for instance, that the payment of money will facilitate the business. The remedy is to be found, perhaps, in abolishing the private detective system altogether and throwing the whole responsibility upon the regular force. Then let the press and public hold the police

authorities to a strict accountability for the detection of criminals. In this way it may be brought about that a professional skill and a professional sense of duty and honor will be created in our police departments like that which has long distinguished the functionaries of Scotland Yard in London. Some remedy ought surely to be found. As things are, it is quite possible to believe that our detective officials are in actual league with the criminal classes.

As might have been supposed, the plan elaborated and proposed by some clerical and other gentlemen in New Haven, for introducing a Roman Catholic service, under certain conditions, into the public schools of that city, has not been approved by the school authorities. It would be easy to add to the following list of objections urged against the adoption of the plan, but enough is said to suggest its utter impracticability. With special reference to the manuals gotten up by the clergy for separate use by Roman Catholic children, the Committee on Schools said: If a separation of the children according to their religious faith is a right arising out of conscientious scruples, it is certainly a right which each person possesses, and which should be accorded to every one who demands it, and no agreement among the clergy can make its recognition dependent upon arithmetical computation. If this method be conceded, the committee see no limitation which can be put to the subdivision of the schools. It does not seem to the committee that to be present with respectful silence without being asked to participate while devotional exercise like that in use is performed, is a real invasion of religious liberty. The committee think it unwise policy to accord to those of one religious faith, privileges denied to all others. Practical difficulties in the way were lack of schoolrooms into which children of different faiths could retire for their exercises; some teachers would be unwilling to conduct the proposed exercises; the ascertainment of the proposed 30 per cent would be a source of uncertainty and dispute. For these and other reasons the committee recommend none of the plans proposed, and will continue the exercise now in use.

THE Indian question will probably come before Congress this winter in a new form. It has been proposed to transfer the administration of Indian affairs to the War Department, thus making the officers of the army directly responsible for the condition and conduct of the Indians. Certainly any change from the present system would be likely to be for the better, and most thoughtful persons are convinced that the proposed transfer would inaugurate a better era in the management of our Indian affairs. The disbursement of money and supplies would be regulated by the admirable system of the

Army Quartermaster and Commissary Departments, and would be under the control of honest professional gentlemen. The many evils of the Agency system would disappear, and the hand that fed the Indians would be strong enough to rule them. A Congressional Committee have the matter under consideration and will make their report at the next session of Congress.

## The Church at Work.

### ILLINOIS.

Hospital Sunday. The Bishop has designated next Sunday for Hospital Sunday. The popular English custom of setting apart the Church collections of one Sunday in the year for hospital purposes has been successfully introduced in this country, and it is to be hoped will obtain universal acceptance.

The interest, approaching excitement, which it creates in England communicates itself to strangers, and one spending the day in any large English city is amazed to find it the universal topic of conversation. During the weeks before and after it occupies the public attention in much the same way that the Yellow Fever Fund occupied our attention in early September.

The offerings are commensurate in amount, and in London alone reach \$125,000; while, in other large cities, local zeal, pride and interest produce results even larger in proportion to the population and the wealth.

This is the second year of its introduction in Illinois. The results last year were sufficient to show the interest felt by Churchmen, and to establish this custom.

This year there is reason to expect a substantial increase in the size of the collection.

The fund goes to the support of St. Luke's Hospital, Chicago, an institution that has earned the favor of all, inside and outside the Church, who have, from any cause, examined its system or have received the benefit of its work.

The economy, prudence and thrift of its management have never been questioned. It opens its doors to all, and aids all the suffering ones that its roof can shelter.

No fettering of creed or doctrine shackles its charity. All friends of the sick have access to them.

No question of money or of price diminishes its bounty.

This can be said of no other hospital in Cook County, except the public institutions which, though willingly commended for the alleviation of much suffering, cannot be unreservedly praised.

The management of St. Luke's has striven to meet all objections that can be urged; patients who can contribute their mite toward their expenses, are encouraged and at times required to do it.

So far as is possible, the hospital is conducted on a ready-cash basis.

The dispensary is managed with the closest economy. A good evidence of its efficiency is the respect and favor in which it is held by the mixed population of railroad mechanics and laborers who live about its doors. All, Protestants, Romanists, and infidels or communists, the workers and the idlers, unite in their praises of the hospital, and all joined last summer in a common

wail when they heard that St. Luke's might be compelled to close its doors.

That danger has passed away, thanks to the remarkable generosity of a few benevolent gentlemen. The hospital is now out of debt, but looks to the contributions of next Sunday to defray its expenses and maintain its usefulness during the coming winter.

Large cash contributions will enable it to lay in proper winter supplies at minimum prices, and so to reduce its expenses below that of any previous year, or to expand its work beyond anything that is past.

On the evening of the 14th of November, Bishop McLaren visited St. Mark's Church and confirmed five persons. Twenty-four persons have, within less than a year, been presented to the Bishop as persons wishing to receive this apostolical rite. The Rector of this growing parish is the Rev. B. F. Fleetwood. On the 14th, there were present in the chancel besides the Rector, the Rev. Dr. Sullivan, and the Rev. Mr. Morris.

The parish formed in Chicago, by the consolidation of St. John's and The Church of the Atonement has been named St. Andrew.

A public meeting was held in Trinity Church on the evening of Tuesday, the 12th, under the auspices of "The Citizens' League for the Suppression of the Sale of Liquor to Minors." The attendance was large, at least six hundred persons being present, among them several of the influential and prominent citizens of the South Side. The chair was occupied by the Rector, Dr. Sullivan, who, after singing by the Oriental Quartet, and prayer, gave a general statement of the objects of the meeting, and then introduced the speakers who had been specially invited to take part in the proceedings. Addresses were made by Emory A. Storrs, Esq., the Rev. Drs. Gibson, Mitchell, Ryder and Crafts, of the Presbyterian, Universalist and Methodist Churches respectively, all of whom spoke strongly and eloquently in favor of some special agencies being brought into play to counteract, in some degree, the destructive, demoralizing influence exercised by the saloons on the youth of the city. Practical effect was given to this suggestion by a resolution that a reading-room be opened on Twenty-second street, furnished with every appliance calculated to make it an attractive place of evening resort for the lads and young men of the South Side, who have rooms in this part of the city, but no money, and no healthful, happy home influence around them. The annual cost of such a reading room, if conducted in such a way as to make it really, yet at the same time, innocently, attractive, would be about \$2,000. Of this, \$600 were provided for at the meeting held in Trinity. The movement is a wise and necessary one, and, if supported by Christian men and good citizens, will result in the rescue of hundreds of the youth of this city from physical, mental and spiritual ruin.

#### QUINCY.

Bishop Burgess has issued the following pastoral and prayer:

THE CATHEDRAL OF ST. JOHN, }  
November 12, 1878. }

The praises of the Church are due to God for the stay of the plague of yellow fever. The churches in this Diocese are requested to use after the General Thanksgiving, on

the last two Sundays of the Church year, on Thanksgiving Day, and on the Feast of St. Andrew, the following Special Thanksgiving.

ALEX. BURGESS, *Bishop.*

O Almighty Lord, Who alone controlleth sickness and death, we give Thee hearty thanks that Thou hast turned back the pestilence from the parts of our land lately afflicted by Thy heavy visitation, and hast established health. O thank the Lord of all lords, for His mercy endureth forever. We praise Thee for the good examples, in charity, faith and patience, of all Thy members, and especially of those, who, through travail and disease, have entered into rest. We beseech Thee to grant to our brethren, whose lives Thou hast delivered, and to us, Thy servants, whom Thou hast spared, grace to present souls and bodies a living sacrifice to Thee, and, in the midst of Thy Church, always to magnify Thy mercies, through Jesus Christ, our Redeemer. *Amen.*

On the 22d of October, the Bishop confirmed in the Chapel of St. Mary's, Knoxville, a pupil of the school, who had been prevented from being present at the last confirmation. Bishop McLaren, who also happened to be present, preached. During the same tour, Bishop Burgess confirmed, on the 29th of October, eight at St. Stephen's, Pittsfield; on the 4th of November, at St. John's Church, Kewanee, baptized and confirmed four persons; on the 5th, confirmed nine in Grace Church, Osco; on the 6th, in the beautiful Trinity Chapel, Cambridge, one received the rite, while on the 7th, at St. John's, Pre-emption, the Bishop's hands were laid upon twenty-six persons. This last parish presents much of the rural beauty of English country parishes. On the occasion of the Bishop's visit, wagons brought the Church people from far and near. The church was filled to overflowing. The Rector, Rev. N. P. Charlot, has a vigorous and growing parish, and deserves the credit of his successful work.

At Kewanee, the Bishop was assisted by its former Rector, the Rev. W. F. Lloyd, D. D. At Cambridge, the Rev. T. N. Benedict, who had accompanied the Bishop from Osco, was present, and assisted the Rev. F. B. Nash in the service.

A mission has been organized at Canton.

The Rev. J. S. Chamberlain has been appointed Missionary of the Diocesan Board. He will reside at Henry, but will do missionary duty throughout that county.

Lindsay Church Home, at Quincy, held its fourth annual meeting at the residence of H. A. Williamson on the 11th of November. During the year, its receipts were \$683.12; expenditures, \$543.60. The Board of Directors are the Rt. Rev. Alexander Burgess, Henry A. Williamson, Edward J. Parker, Thomas Austin and Henry Asbury. Miss Maria A. Burgess was unanimously elected to fill the vacancy on the Auxiliary Board. Sundry propositions were discussed in view of attempting to make this little charity of greater extent; but it was determined that its best policy was to keep out of debt. All the income of the Home is derived from the endowment fund left by Mrs. Lindsay.

#### SPRINGFIELD.

The Chapter of which the Rev. D. W. Dresser is Dean, met at St. Peter's, Chesterfield, on Tuesday, November 5, and continued in session until Friday evening.

The usual services were held and the Holy Communion administered. On Thursday afternoon, the business meeting was held, at which all the clergy were present.

The change in deanery boundaries having been first noticed, missionary reports were in order. The Rev. P. A. Johnson reported that he has ceased to visit Jerseyville, the expense being greater than can be at present afforded. In addition to his work at Bunker Hill, he still officiates at Gillespie. The Rev. Mr. Huntington reported that he had visited Caseyville, Marine, Carlyle, Mount Vernon, and had found Church people in all these places. At Carlyle, both services and Sunday school are kept up by a faithful layman. All the clergy then reported that they had visited Carrollton under the resolution of the last meeting of the Convocation. A report of Mr. Yancey, the lay delegate from Bunker Hill, was then read. Dealing with the sale of the Church property at Edwardsville, once a promising parish, a committee was appointed to make further inquiries concerning the subject, and to report at the next meeting.

The faithful missionary, the Rev. A. B. Russell, writes that the attendance at Mansfield and Blue Ridge was never so large or so encouraging. The mission in the first of these places only awaits for the return of good crops and good prices to obtain the means to furnish its church and add the needed interior comforts.

#### WISCONSIN.

The Catalogue of Nashotah, for 1877-78, gives us the names of thirty students and a list of over 170 alumni, of whom only thirteen have died. In 1841, the Rev. Messrs. (now the Rev. Drs.) Adams, Breck and Hobart, came to the village of Waukesha, Wis., and began an Associate Mission. The plan of operations had been arranged while they were students in the General Theological Seminary, New York, under the advice of the then Professor of Ecclesiastical History. Its object was mainly itinerant ministrations among the scattered settlers of the new Territory of Wisconsin. In 1842, after extensive prospecting, for which their itineracy gave them ample opportunities, the clergy named, established the Mission permanently upon the Nashotah Lakes, and continued their work from this center, traveling on foot through the scattered settlements, and preaching the Gospel where they could find a hearing: sometimes in a settler's cabin, sometimes in a schoolhouse, sometimes in the common room of a wayside inn. A "shanty" built of boards, without lath or plaster, was the one room which did duty for residence, study and chapel. In 1843, the first chapel was erected—a small frame building holding about fifty persons. In the following year, under the direction of Bishop Kemper, who identified himself with the Mission at an early day, by fixing his residence in Nashotah, the clergy of the Associate Mission began to receive young men as students for Holy Orders. 1845 saw its first graduate, the Rev. Gustaf Unonius. By 1850, twelve had been ordained, and permanent parishes surrounded Nashotah; the Mission had fulfilled its purpose; but the other work of ministerial education had grown. In the mean while, one of the founders, the Rev. Dr. Breck, had moved to Minnesota, and the Rev. Dr. Hobart had returned East. The Rev. Dr. Adams, finding the ten candidates for orders, and the

four preparatory students, too great a charge for himself alone, the Rev. A. D. Cole, D.D., was requested, and consented, to become the head of the Theological Seminary. So much for Nashotah's history. Its present resources are the free-will offerings of the "men, women, and children of the Church." Each student makes a private arrangement with the President, based on his ability to pay more or less of his share in the general expenses; but none are rejected because of pecuniary inability, if they are prepared to enter upon the course of study. But "adequate endowments are necessary to the permanence of Nashotah. Until she is endowed, her future must be more or less precarious. In these times, the very existence of the institution is threatened, and the Church cannot afford to lose Nashotah."

## FOND DU LAC.

A charter for the establishment of a Cathedral School, in the society of this Diocese, has just been obtained. The school, it is expected, will ultimately become a college, and its charter gives it power to confer degrees.

## MINNESOTA.

By the extension of the Northern Pacific R. R., a very large territory in Northern Minnesota, Dakota and the Red River Valley has been opened to settlement. During the year, immigration has been very large, while the wheat crop has been proportionately larger than in any part of our country. In consequence, many towns are *springing up*, which are and have been affording openings for Church work.

The principal towns in Northern Minnesota are Duluth, Brainerd, Detroit, Glyndon, Moorhead and Crookston. At Duluth, there is a good frame building and a self-supporting parish. St. Paul's, Duluth, is now, however, unfortunately vacant. At Superior City, six miles distant, its late Rector, the Rev. R. Wainright, held services.

The next considerable town is Brainerd, a place located in the pine woods. Here is the headquarters of the Rev. Herbert Root, who is also caring for several stations in the surrounding country. At Brainerd, there is a beautiful church edifice (after design made by the Rev. J. H. Hopkins, D. D.), a rectory and a parish school. Detroit, which is the inlet into the "White Earth" Reservation, is under the charge of the Indian Missionary, the Rev. J. A. Gilfillen, who drives twenty miles to hold services. Moorhead, Glyndon, Wadena and the Red River Valley are under the charge of that pioneer Minnesota mission work, the Rev. E. S. Peake. At Moorhead, the worshipers at the Mission have just built and paid for a rectory, and considerably improved the church-building.

Crookston and Grand Forks are growing places in the Red River Valley, where, if a Missionary can only be stationed and supported for two or three years, there will be at the end of that time (provided crops are equally as good as during the past year) self-sustaining parishes.

## NEBRASKA.

In response to a kind invitation from the Rev. C. C. Harris, Rector of the Church of the Holy Trinity, Lincoln, Neb. the Kansas editors of the *Church Guide*, accompanied by the Rev. John Woart, Post Chaplain at Fort Leavenworth, attended a union meeting of the Northern and Southern Convocations, held in the aforesaid church,

October 16 and 17. At the opening services, the Rt. Rev. Bishop Clarkson delivered a highly interesting address on the Lambeth Council. About twenty clergy were in attendance, many of whom took part in the discussions. The leading topics were "Church Revenue," "Infidelity" and "Aggressive Church Work."—*Church Guide*.

## IOWA.

At the Western Convocation of this Diocese, held at Des Moines, on the 5th of November, the most important business transacted was the appointment of a committee to memorialize the Diocesan Board of Missions to appoint an itinerant Missionary or Missionaries to work in the Convocation, which extends over sixty-one counties and embraces almost two-thirds of the State. The Rev. J. S. Jenckes, Jr., is Dean of this Convocation, and the Rev. F. T. Webb, Secretary.

## CALIFORNIA.

On the evening of the 27th of October, at Trinity Church, San Francisco, Bishop Kip delivered an historical discourse. We would like to give the sermon in full, but must content ourselves with a synopsis of this review of a quarter of a century. The first clergymen in California, were the "Rev. Flavel S. Mines, by whom this (Trinity) parish was founded, and who now sleeps beneath this chancel, and the Rev. Dr. Ver Mehr, who is still with us. \* \* \* The first convention was held in Trinity Church, San Francisco. \* \* \* It is a fact but little known to the Churchmen of the present day, that the early founders of the Church on this coast had no idea of uniting with the General Church in the East. \* \* \* Knowing that while in this position no Bishop would be consecrated for them, the question was discussed, previous to the meeting of the Convention, of attempting to procure the episcopate from the Greek Church. But the idea having apparently been abandoned, the Convention elected as their Bishop the Rt. Rev. Bishop Southgate, who, having been consecrated for a Mission to Turkey from which he had returned, was already a Bishop. He, however, declined. Then three years passed away, during which nothing further was done to organize the Church. \* \* \* In October, 1853, the General Convention, 'ignoring the past action of the Diocese, decided to appoint a Missionary Bishop for California. The election was held in the House of Bishops, and he who now addresses you was nominated.' \* \* \* The consecration took place on the Festival of St. Simon and St. Jude, October 28, twenty-five years ago.

\* \* \* On Sunday morning, January 29, 1854, I landed in this harbor. \* \* \* At that time there was but one clergyman, the Rev. C. B. Wyatt (the Rector of this parish), engaged in active parochial duties. \* \* \* Our first Convention was held in May, 1854. \* \* \* On that occasion, there were but two Presbyters present—the Rev. Dr. Clark, and the Rector of Trinity—while but three parishes were represented—Trinity and Grace of this city and the Church at Stockton, though the latter existed only on paper. \* \* \* A committee was appointed who reported that, after due consideration of the subject, they have supplied the clause which was wanting as a declaration of allegiance to the General Convention. This was unanimously adopted, and thus was swept away the last vestige of what might be construed into

a want of loyalty in the Church on the Pacific.

"The great difficulty, my brethren, in that day, was the obstacle of procuring clergy from the East. \* \* \* Yet by degrees, missionaries joined us, parishes were formed, and the bounds of our Church were greatly extended, until it manifestly stood forth a power in the land. \* \* \* The spring of 1857, brought a change in my position in the Diocese. Hitherto, I had acted as Missionary Bishop. In December, 1856, the Diocese having strength enough to elect a Bishop, I received a request from the clergy and laity to call a special Convention for that purpose. It met at Sacramento, on the 5th of February, 1857. Nine clergymen were present, and nine parishes were represented. I received the unanimous vote of both orders for Diocesan Bishop; \* \* \* and now, brethren, as we review the past we can count what it has done for us; instead of the two parish Ministers I found here on my arrival, we have now in this Diocese about sixty clergy on the list besides about twenty in Northern California, which has been cut off. Forty-six church edifices have been erected since I took charge of the Diocese. Church institutions have been founded. We have in this city, St. Luke's Hospital for the sick, and the Old Ladies' Home for the aged. Schools, too, have been created, and we have St. Augustine's College at Benicia, and St. Matthew's at San Mateo, for boys; St. Mary's Hall, also at Benicia, for girls, and Trinity School, in this city, besides other institutions of a more private character."

## MISSOURI.

The Rev. J. L. Berne has recently moved to St. Louis and has become an assistant in Trinity Church.

The Rev. T. B. Valiant, Deacon, is about to unite to his work Weston the mission work at Liberty. Trinity Church, Independence, was opened for divine service on the evening of St. Luke's Day.—*The Church Guide*.

A new organ has been placed in the south transept of St. Luke's Church, Kansas City. The instrument is from the house of J. H. & C. S. Odell, New York. Its cost was \$3,000. The choir of St. Luke's, composed of twenty men and boys, as well as the congregation, are greatly pleased with the instrument.

The subject of an address made at Trinity Church, St. Louis, by Bishop Robertson, on the first Tuesday after his return from the Lambeth Conference, was music, as rendered in the English Churches compared and contrasted with the style in the United States.

## KANSAS.

The weekly celebration of the Holy Communion was lately begun at St. Paul's, Leavenworth.

The Post Chapel at Fort Leavenworth has been furnished with pews and stained glass windows.

## WESTERN MICHIGAN.

Episcopal appointments: November 24, Ionia; November 28, Allegan, A. M.; November 28, Allegan Poorhouse, P. M.; December 4, Nashotah, meeting of Trustees; December 24, Hastings, P. M.

With deep regret we record the death of the Hon. P. R. L. Pierce, of Grand Rapids. He was, for many years, a delegate to the Convention from the Diocese of Michigan,

and represented Western Michigan at the last general Convention.

## MICHIGAN.

Only excepting St. Paul's Church, Detroit, St. Andrew's Church, Ann Arbor, is the oldest Episcopal Church in Michigan. A new paper, the *Ann Arbor Democrat*, has been giving its history since its organization in 1827. The successive Rectors have been the Revs. R. F. Cadle, Silas W. Freeman, John P. Bansom, Samuel Marks, Dr. F. H. Cuming, C. C. Taylor, Dr. G. P. Williams; C. C. Taylor, a second time; David F. Lumsden, G. D. Gillespie, now Bishop of Western Michigan, and Wyllys Hall, the present Rector. The first church-building (now used as a chapel and Sunday school) was erected in 1836, and twice enlarged, once in 1856 and afterward in 1863. The corner-stone of the present parish church was laid in 1868, while the present Bishop of Western Michigan was Rector. Its cost was \$30,000, and it will seat about 800 persons. It was consecrated in less than eighteen months after the corner-stone was laid.

Episcopal appointment: December 8, Hamburg and Brighton; December 15, Mt. Clemens and New Baltimore; December 16 and 17, Algonac, St. Clair, Marine City; December 22, Owosso and Corunna.

Trinity Parish, Monroe, is about to erect a chapel in the rear of the church.

## INDIANA.

Bishop Talbot's appointments: November 22, La Porte, P. M.; November 24, North Liberty, A. M.; November 24, South Bend, P. M.; November 27, Nashotah, meeting of Trustees; December 1, La Grange, A. M.; December 1, Lima, P. M.; December 3, Garrett, P. M.; December 5, Bristol, P. M.; December 6, Mishawaka, P. M.; December 8, Goshen, A. M.; December 8, Elkhart, A. M.

At the opening of parish schools in Indianapolis, Bishop Talbot expressed great distrust of any system of education that neglects the moral nature of children.

One great help in the Church work at Indianapolis is the Female Beneficial Association attached to its Cathedral. Its objects are: 1, to raise a fund for the relief of members in case of sickness; 2, to assist members in obtaining employment, and 3, the decent interment of deceased members. Through the kindness of the Workingmen's Club, each member is furnished with a "Trade Card," which entitles the holder to groceries at wholesale rates, and to buy on like terms with members, the coal which has been ordered from the mines for the use of the Club.

## OHIO.

Bishop Bedell preached his first sermon since his return to America from his recent European tour, on the morning of the 10th at St. Paul's, Cleveland. His theme (which was opened without a text with the words, "Shall we never meet again when this fitful life is over?") was the Resurrection of the Dead. In considering the subject, the Bishop divided into four parts. 1. The power of God to do this. 2. The purpose to do so. 3. The reasonableness. 4. The method. The Bishop said that a great difficulty which the world at large experienced on this subject was that this order was inverted. The last we take as first and puzzle ourselves over it, while, in fact, it is the least

in importance. If God has promised, it makes no difference how he will do it. It simply becomes a matter of God's power.

## LOUISIANA.

Among those who, with great valor, zeal and charity, have labored on behalf of sufferers during the present epidemic, as well as those of 1853, 1857, 1867 and 1878, is the Rev. Dr. C. S. Hedges, of the Diocese of Louisiana, recently returned from St. Louis, Mo. Besides devoting much attention to the relief of the poor, sick and infirm, he has attended to his Church in Algiers and supplied the place of Rev. John Percival, of the Free Church of the Annunciation, during the latter's absence this summer.—*Picayune*.

## VIRGINIA.

Bishop Whittle's appointments: November 26, St. Peter's, Westmoreland; November 27, St. James', Westmoreland; November 28, Nomini, Westmoreland; November 29, Yeocomico, Westmoreland; November 30, St. John's, Richmond; December 1, Farnham, Richmond; December 2 and 3, Heathsville; December 4, Grace, Lancaster; December 5, White Chapel, Lancaster.

N. B.—The usual collection for the Education Society.

The Rev. Mr. Fair, Missionary to Africa, visited last month the Alexandria Seminary, and talked to its students about work in Africa. One of the several compositions, written by African children, which were then read, concluded with these words: "At first, I thought that when any person goes to heaven, they will wash in the clouds before they are *fitten* to get to heaven. All these were my child-thoughts, for I knew no better. I did not know that Jesus came into the world to save sinners. Yet I did know that Jesus died, but did not know that it was for me. We little children used to sit down and cry for Jesus." This last expression, Mr. Fair explained by saying, that the Missionaries often stopped in "heathen towns" to tell the children stories about Jesus.

The last year's class have taken charge of their parishes.

The Rev. J. J. Lloyd has gone to Liberty; Rev. C. C. Randolph, to Fincastle; Rev. Mr. Swope, to Wheeling. The Rev. W. W. Walker has left Amherst, and the Rev. J. W. Lea has left Martinsburg. Rev. J. J. Gravatt has been called to Moore Memorial Church, in Richmond, and the Rev. James Grammar, to Ashland.

A most important movement has lately been made by a religious body of colored citizens in Southern Virginia. It has been known as the "Zion Union Apostolic Church." At its annual conference in August, the whole organization, Bishop, clergy and laity, placed itself in union with and under the care of the Protestant Episcopal Church in Virginia. It is a strange and serious fact. The prayers and sympathies of our Church people are more than ever asked for God's blessing upon and with these people.—*Church News*.

## WEST VIRGINIA.

The following communication from Bishop Peterkin, which we find in the *Southern Churchman*, will be read with interest, as being the outlook in one of our youngest Dioceses:

PARKERSBURG, W. VA.

October 28, 1878.

An experience of five months in West Virginia gives me such acquaintance with the Diocese

that I can now perhaps make some statements that may be of general interest.

West Virginia may properly be called a missionary Diocese, with this important and honorable distinction, however, that she is self-supporting. It is to be said on the other hand, that the effort to be thus self-supporting somewhat cripples us in doing the mission work in our midst we could desire to do.

We have at present sixteen ministers-resident, and one from Southern Ohio, who has a monthly appointment in the Diocese, and there are two vacancies we have a prospect of filling. So much for our clerical force.

The population of West Virginia, which is estimated at a little less than half a million, is spread over an area of 23,000 square miles, or about three times as large as the State of Maryland. It may, therefore, be called sparsely settled, and when it is remembered that the State is mountainous throughout, and that the lines of communication are literally few and far between, some of the difficulties of the situation will be understood.

The distances from point to point will not seem great to those accustomed to the enormous extent of our Western missionary jurisdiction, but it will be understood that they are not small when I say that in going from Wheeling to New York, last week, directly through the Dioceses of Pittsburgh, Central Pennsylvania, Pennsylvania, New Jersey and Northern New Jersey, the distance traveled was hardly greater than that I should have to go from Wheeling to reach the farthest mission station in the Diocese, and the time not much less.

There are in West Virginia twenty-five organized parishes. Of this number, six only are even nominally self-supporting, and of these six, three only give so much salary as \$800—nine, however, have parsonages. We have twenty-five church-buildings and two chapels. Of the parishes, six are now vacant, with a fair prospect, however, of supplying all but one of them.

The method so far adopted, and the only one that seems now practicable, is to combine two or more of these organizations into one. In addition to the regular churches mentioned, we have thirty-one mission stations, which are supplied with one or more services each month. At present, there are not more than ten points—churches and missions included—which are entirely without some such supply.

Scattered about in all these places, there are, so far as I have been able to learn, 1,471 communicants. \* \* \* \* \*

GEORGE W. PETERKIN.

## MARYLAND.

The Chapel of St. Mary the Virgin stands across the street from the Church (Mt. Calvary Church, Baltimore), and in it the colored congregation of the parish worship. The entire control and management of the services, as well as the pastoral care of this Chapel are in the hands of the Parochial Clergy. There is no clergyman of African descent, as yet, in any way connected with the work. St. Mary's has but three hundred sittings, and is crowded by the regular worshippers. Already they talk of enlargement. Of this congregation, 250 are communicants, or *eleven-twelfths* of the whole number. The Holy Eucharist is celebrated on every Sunday at 7 A. M.; also bi-weekly, and on all holy days. The average attendance at communion is quite remarkable. The services are hearty, and all the worshippers, most of whom can read, join in them with a devout demeanor and intelligent interest.—*The Eclectic*.

All Saints' Sisterhood is one of the largest and oldest Sisterhoods of the Church of England, and is composed of ladies who have had all the advantages of the refinement of the highest circles of English society. This Sisterhood, in addition to mission work in England, South Africa and India, have, with the sanction of Bishop Whittingham, undertaken in connection with Mt. Calvary Church, a work among the colored people of

Baltimore by taking charge of St. Mary's Academy, a school for colored girls. They are assisted in this enterprise by the Sisters of St. Mary the Virgin, a Sisterhood of colored women training under their rule. One of the rules and regulations is: "It is the object of this school not to deceive the colored people by giving them a superficial education gilded over with a few showy accomplishments, such as making wax flowers, rosin fruit, etc., but to furnish a thorough education, as far as time, opportunity and the talent of each pupil permits; therefore, no scholar will be permitted to pass from one class to another until really prepared, and after rigid examination."

The Rev. J. B. Perry has been called to the Rectorship of Christ Church, Port Tobacco.

## PENNSYLVANIA.

## THE CLAY MISSION.

One of the four mission stations embraced in the field of the Philadelphia Protestant Episcopal City Mission is the Clay Mission for the colored people. The chapel is located on Pearl street, just above Vine, and between Twelfth and Thirteenth streets. In the rear of the chapel is a memorial tablet in honor of William Vaux Clay, a young Philadelphian, now deceased, who took an active interest in religious work amongst the colored people of his native city, and whose name is held by them in affectionate remembrance. Some six hundred persons of African descent reside in the neighborhood of this chapel, very many of whom attend no place of worship. To these the Clay Mission Chapel offers free regular Sunday and weekday services, and the advantages of its Sunday school. There are sixty-five pupils in this school. Dr. J. J. Sleeper has charge of the Clay Mission as lay reader. An encouraging degree of interest is manifested by those for whose benefit the work is specially designed.—*Episcopal Register*.

The Rev. William Suddards, Rector of Grace Church, Philadelphia, being threatened with a serious affection in his eyes, the Rev. E. H. Kettell, Rector of Zion Church, New York, has been requested to act as his assistant.

The Rev. J. P. Fugett has been appointed to the charge of the Church of the Ascension, Philadelphia.

## CENTRAL PENNSYLVANIA.

At Lebanon, St. Luke's Parish was consecrated fifteen years ago on the festival day of that Saint, after whom the parish was named. This year commencing with the same Saint's day, there have been held, during three days, services commemorating that consecration. Besides the Rector, the Rev. Chandler Hare, there were present the Rev. Messrs. Burk, Long, Millar, Koons and Scott. One afternoon was devoted to a discussion of the best methods to be adopted by the Church for meeting the great evils resulting from the conflict between capital and labor. In this discussion one layman and a Lutheran and a German Reformed minister took part.

One member of this congregation sustains a parish school with more than one hundred children.—*Episcopal Register*.

## PITTSBURGH.

Bishop Kerfoot was welcomed back to his Diocese on his return from the Lambeth Conference, at a public reception given at St. Andrew's Church, Pittsburgh. Rev. Messrs.

Hitchcock, Alsop and Vincent and Messrs. Wilson Miller and Malcolm Hay, the committee appointed at the Diocesan Convention in June, had the matter in charge. A very large congregation assembled and listened to the Bishop's address with great interest.

The Rev. W. H. Wilson, Rector of St. Cyprian (colored) Mission, at Pittsburgh is meeting with great success in a kind of work which has been greatly neglected at the North.

## DELAWARE.

Bishop Lee was welcomed home, October 24, by a gathering of the Church Sunday schools of Wilmington. After a short service, the Rev. T. G. Littell read to the Bishop an address of welcome in behalf of the Sunday schools present. To this address the Bishop feelingly responded, and told the children about the Lambeth Conference. The Bishop of Pennsylvania followed, and, on the next day, a thanksgiving service was held in St. Andrew's Church, at which Bishop Lee again made an address.—*Standard of the Cross*.

## NEW YORK.

The senior Rev. S. H. Tyng, D. D., has commenced on Sunday afternoons a series of lectures to young men, in his son's parish. The first sermon, having for a text, "Feed my sheep," St. John, xxi, 16, was delivered sitting at a table within the chancel. The voice of this aged servant of God is said to be as clear as it was twenty years ago.

On Sunday, November 10, the Rev. Mr. McCracken spoke at St. Mark's Church upon "Yellow Fever at Grenada." There were few dry eyes in the congregation as the speaker told of the sufferings and deaths in three families in that town.

Bishop Roberts of the Diocese of Nassau officiated at St. Thomas' Church, New York City, on the morning of the 10th.

The tenth report of the Clergymen's Mutual Insurance League is before us. During this decade it has collected from its members and paid to the heirs of the 152 who have died, \$253,082; of this, \$31,136 were collected during the period embraced in the last report. For the coming year, it was determined to fix the minimum sum to be paid under any contingency at \$1,000. A combined effort to increase, at once, the reserve fund to \$10,000 was also urged and agreed upon. The great advantages of this system have been willingness to re-instate members whose policies have lapsed, and the furnishing of insurance at a cost of only one and five-eighths per cent of its revenue. Lay members who will obligate themselves to pay \$2 on the death of every Church member, without asking for any insurance on their lives, are much needed. The treasurer is the Rev. W. N. Dunnell, Station B, New York.

The last meeting of the Evangelical Educational Society, was held at the Church of the Ascension, on the 29th of October.

The questions discussed were:

1. How may the ministry of our Church be made to reach the people more generally and effectually?
2. Should the Society make any special effort to fortify its students against the present tendencies toward Ritualism and Rationalism?
3. What changes, if any, should be made in the management of the Society to give its works greater breadth and efficiency?

It was resolved, under this last head, to aid students, who, although Deacons, had not yet completed their studies; to supply its beneficiaries with books upon the great theological and scientific questions of the day, and to found ten prize scholarships of \$100 each, in Kenyon, and three prize scholarships of \$50 each, one for each class in each of the Episcopal Theological schools of Cambridge, Philadelphia, Alexandria and Gambier. The receipts of the Society during the year, were \$20,201.05; expenditures, \$15,963.52. The permanent fund amounts to \$19,000, and to this must be added the Wetherell estate, valued at \$40,000; the Valentine estate, \$10,000, and the Meyers bequest, \$5,000.

The Society educated at various seminaries fifty students during the year, of whom fifteen had been ordained.

## CENTRAL NEW YORK.

The last annual report of the House of the Good Shepherd, Binghamton, is before us. On an average, nine beneficiaries were in the family. Five of the inmates have here a permanent home. Three are almost eighty years old. No indebtedness has been incurred. The receipts were \$897.91; expenses, \$816.54.

## WESTERN NEW YORK.

On All Saints' Day, the Buffalo German Mission passed into the charge of the Rev. W. Landsberger. The German population of Buffalo is over 60,000.

## CONNECTICUT.

At North Haven there are 130 communicants. The average number of communicants at the last eighteen celebrations was fifty-nine. This speaks well for the parish.

The Rev. Thomas W. Harkins has resigned St. Luke's Parish, at St. Albans, Vt., and has accepted the charge of Trinity Church, Newton, Conn.

## MASSACHUSETTS.

The Standing Committee of the Diocese of Massachusetts have voted that applications for recommendations to be received as candidates for holy orders, and applications for Deacon's or Priest's orders, lie over one month from the date of the meeting at which they are received, and that notice of all such applications be published in one of the Church papers.

A Harvest-home Festival was held recently in the Parish of St. John the Evangelist, Haverhill, Mass. Divine service was held, the church being beautifully decorated, and a sermon was delivered by the Rev. E. L. Drown, of Newburyport, from the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." After the service, a collation was spread on the lawn near the church.

The Rev. William P. Page, aged eighty-eight years, died recently at Longwood, Mass. Mr. Page was a graduate of the class of 1805, at Harvard. Most of his ministry was spent in the State of New York.

The Rev. William Chancey Langdon has resigned the rectorship of Christ Church, Cambridge.

The Eastern Convocation have caused to be printed a card of services, stating the villages and towns in which Church services

are held. These are distributed in those places where no services are held.

## MAINE.

At the last visitation of Trinity Church, Lewiston, Me., thirty candidates were presented by the Pastor, the Rev. W. H. Washburn. This parish has commenced building a stone edifice. As it has been resolved not to incur any debt, not much work was done this summer save to collect funds and let the contract for the granite.

## DAKOTA.

Both a mission-house and a church have recently been built at Fargo. No missionary being at present in charge, the station is kindly looked after by the Rev. Mr. Peake, of Minnesota. Mr. Peake recently visited Bismarck, holding services on the way at Valley City. Bismarck, the terminus of the Northern Pacific, and the entry into the Black Hills region, is growing very rapidly. Bishop Clarkson has recently stationed at this point the Rev. J. G. Miller. An effort will shortly be made to build in the town a chapel. Though there is a considerable Church element in the place, that element will need encouragement by their obtaining some assistance from the Church people at large.

## NEW MEXICO.

Ex-Governor Axtell, of New Mexico, expresses himself freely upon his conflicts with the Jesuits in that Territory. The order has increased in force there as its members have been driven from some other parts of the world. The Sunday laws enforced by the Governor were offensive, because people would not come to town to attend mass unless market and holiday attractions were added to those of religion. A more serious difference arose upon questions of marriage and divorce, wherein the Church appeared to be more rigid than the civil authority, but objected to the loss of power to grant indulgences for such as could pay for them. Marriages that are called incestuous are permitted for prices varying, according to the wealth of the purchaser, from \$8 to \$5,000. Burials in the unpaved floors of churches produced disease, especially during the prevalence of the small-pox; but as this, too, was a source of revenue to the Church, interference with the practice was resisted. The Governor witnessed the ceremonies of the *flagellantes* on Good Friday last, and was informed of one man who had died from scourgings on the previous day. Education is the cure which the ex-Governor recommends.

## INDIANS.

There are nearly nine hundred communicants among the Indians under the care of the Protestant Episcopal Church.

## FOREIGN.

The missionaries of the Anglican and American Churches in Japan have held a conference and resolved to have but one Book of Common Prayer for the use of Japanese Christians. The Morning and Evening Prayer and Litany which had been prepared were authorized and a committee was appointed to translate and publish the Offices for Communion, Baptism and Confirmation, and the Catechism. It has also been decided to establish a joint theological school.

The Bishop of Gibraltar has been offered 1,000 Greek Testaments for circulation in Cyprus.

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CHICAGO, NOVEMBER 23, 1878.

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## A FORGOTTEN RIGHT OF THE LAITY.

No church in the world has more carefully secured the rights and guarded the Christian liberties of her faithful laity than the Protestant Episcopal Church. In her councils and conventions, and in her canonical committees and boards of administration, we find the representatives of the laity exercising a power co-ordinate with that of the clergy, and even of the Bishops. It is the fundamental law of the Church that nothing shall be ordained or forbidden without the previous deliberation and the concurrent resolution of each of the three orders. So far as their canonical rights are concerned, our laity are perfectly secure. Not one can be abolished or diminished otherwise than through their own connivance or consent.

Every right implies a correlative duty. A parent has a right to his child's obedience, and that right implies the correlative duty of nurturing his child. The State has a right to the allegiance of the citizen, and that involves the correlative duty of protecting the citizen. In our Church, in which the rights of laymen are so largely recognized and so carefully guarded, one would expect the duties of laymen to be recognized with equal largeness. We ought to have the most active, energetic and useful laity in the world. But have we?

In the Church of Rome, we are apt to think of the priesthood as doing everything; but this is a very grave mistake. The lay agents of the Roman Church by far outnumber the priesthood. Not to speak of the societies, confraternities, sodalities and other lay associations, which are to be found in every Roman Catholic parish, and many of which might be advantageously studied in our own, the great body of the monastic orders is composed of laymen. The Franciscans, the Dominicans, the Paulists, the Capuchins, the Christian Brothers, have priests in their ranks, but they are mostly laymen. The orders of women, such as the Sisters of Charity, the Little Sisters of the Poor, the Sisters of the Good Shepherd, the Ladies of the Sacred Heart, are lay orders, of course. The number of lay people, male and female, thus serving the Church of Rome is simply prodigious. The work they do is wonderful. They teach and preach, and nurse the sick, and care for the poor,

and seek for the fallen, and work, and beg assiduously from us Protestants. They build churches, and convents, and colleges, and schools, and hospitals; and all the time they are gathering colossal wealth for their Church, which will tell mightily in the politics of this country before many years are past. Most of all this is the work of lay people.

The Methodists have an immense amount of lay activity. Think of the work done by their thousands upon thousands of local preachers, and exhorters, and class-leaders, to say nothing of their gigantic book concerns, their numerous and well-conducted periodicals, and their innumerable local agencies of one sort and another; nearly all done by laymen.

The Presbyterian laymen have a large share in the congregational work of their communion. Their Elders visit the people; their Deacons care for the poor; their laymen take a large part in prayer meetings and other exercises of devotion.

What have we that corresponds with any of these forms of lay activity? We have no lay orders of any kind except a few small sisterhoods of gracious women, and some people are terribly afraid of them. We have no lay preachers at all. The very idea of lay preaching is strange to us. Here and there a lay reader is the only thing we have. There is nothing in our Church that corresponds with the Presbyterian Elders and Deacons joining in the real work of our parishes and holding up the priest's hands with systematic and helpful ministries. All we usually have in a parish is the Vestry, which occupies itself exclusively with temporalities, and the Sunday school, which is too often left to the young and inexperienced, while the older members of the congregation take an after-dinner nap. There is no body of Christians in this country in which the clergy have so little real help from the laity. Besides preaching twice a week, which is once too often, if the preaching is to be well done or well heeded, our parish priest must personally lead all our week-day services. He must visit the sick, care for the poor, and make hundreds of flying calls, which are supposed to be pastoral visits. He must be the real financier of the parish, or its affairs will generally fall into confusion. For the most part, he must be the Superintendent of his own Sunday school; and then when he gets up, more than half exhausted, at the Sunday evening service, the people wonder that "the Rector's sermon was rather dull to-night!" The work of the laity is too often confined to women in sewing societies, sewing schools and the like—all very excellent, no doubt, but not sufficient; for the laity includes men as well as women.

To say that all this is bad for the Church is to utter a truism. The clergy can no more do what the laity ought to do than the lungs

can do the work of the stomach. No body can be hale and healthy if the whole system is torpid, while a single organ or function is overtaxed and overstimulated. We by no means intend to charge our lay people with the blame of their too general inactivity. As a rule, the practical influence of our system has been to train our laity away from the idea that they are to share in the heavenly work of Christ on earth. Indeed, we have heard of clergymen so zealous for the maintenance of clerical prerogative that they denounced the notion of lay work in matters spiritual as the laying of unholy hands upon the Altar. A better spirit, we believe and trust, is now abroad. The priesthood of the laity is a thing asserted and urged home by many a Priesbter and Bishop and it is denied by none. It is time to recognize the priesthood of the laity; for the right to exercise it has been among us a too long forgotten right. If all the members of the Church are "kings and priests unto God," it is not enough that they should exercise a kingly function in the Church's government. All ought to labor in the priestly work of winning souls to Christ. Our laity ought not to be mere lookers-on in an ecclesiastical Vienna. The sign upon their brow has marked them before heaven and earth as servants and soldiers of Christ. As such it is their right—too long, too willingly forgotten—to be put to service and to be led forward in the battle.

How this may be best done, or how it may be done at all, we trust our readers will consider. No question more momentous could be put before the Church. We trust that it may be discussed, and we invite discussion in our columns. We shall welcome any contribution to the full consideration of the subject, come from whence it may. The ritualistic advocate of celibate orders and the earnest workers, for example, of Dr. Tyng, the younger, will have equal welcome. Whoever can best show how the unused forces of our laity may be utilized will do the Church a most important service. For the present, we content ourselves with opening the subject.

## ASSOCIATE MISSIONS.

Foremost in point of time, and first in importance among the Associate Missions of our Church, stands the Mission at Nashotah, where a few devoted priests settled themselves in what was then a wilderness but is now a beautiful and cultivated country. There, trusting to the care of their Heavenly Father, in whose cause they were engaged, they set to work to rear and nurture a Ministry for the Northwest. They have been greatly blessed in their self-sacrificing labors. If the Church in the Northwest has any hold at all upon the people, to Nashotah, more than any other agency, the fact is due. Nor is it the Northwest alone that has rea-

son to be thankful to Nashotah. There is hardly a Diocese in the land that does not owe some of its most devoted clergy to the good work of Nashotah. A false impression has operated lately to the injury of that excellent institution. It has been supposed to be connected with some phase of extreme Churchmanship, and this impression has operated, we are told, to its decided disadvantage. But, surely, the names of three of its Professors ought alone to be an ample guarantee of soundness in this respect. The names of Adams (*clarum et venerabile nomen!*), of Kemper, son of the first Missionary Bishop of our Church, and of Egar, the learned Professor of Ecclesiastical History, are enough for the vindication of any institution from any charge whatever. Let these men come more to the front in appeals to the Church, let more good sense be shown in its modes of advertisement, and Nashotah will not lack what is needed for its support. But even were it to fail, as please God it will not, its long career of honored usefulness has demonstrated that Associate Missions can be made immensely serviceable in the Church's work.

The merest candor requires us to say, that the only other successful Associate Mission known to us is that of the clergy attached to the Church of the Advent, Boston. Differ as we may from the "views" of those men, deprecate as we may their doctrinal tendencies, smile as we may at some of their methods, these men have done good precisely where the average Rector, almost of necessity, fails to do it—that is, among the poor; and just as long as they continue to out-work their brethren in that respect they will demonstrate, not that their views or doctrines are right, but that Associate Missions are right. Why should not men of very different views learn from the methods of these men? Why should not every city in the land have parishes under the joint care of Associated Missionaries? Let the thing be tried. Next time some parish is on the point of giving up, let it commit itself to the care of some association of faithful, self-devoted and self-sacrificing men, to be carried on as an Associate Mission. Let this be done, and we shall feel a new thrill of life and power in our great cities.

Why should not the clergy of every great city form themselves, with their faithful laity, into an Associate Mission to press our work in streets and slums where our parochial agencies do not go? Why, under the Bishop's guidance and direction, should not the clergy and laity of Chicago be formed into an association for joint missionary work in this city and its vicinity? Is there nothing to be learned from the practice of the Catholic Church in former ages? Is the See principle to be forever a forgotten principle here in America? And what is needed to apply the See principle, in its best

sense, but that the clergy and our representative laity should somehow unite, with the Bishop at their head, in associated missionary work? Our esteemed correspondent, the Reverend Mr. Luson, has recently pointed out the opportunities which are lying all around us, unimproved and disregarded, in the villages and towns which surround Chicago. Why should not the clergy and laity of this great city, or of any other city, great or small, join together under their Bishop, in forming one grand Associate Mission, to do work that otherwise cannot be done? A Chapter of the See of Chicago, organized for work—not for fanciful titles and things of that sort—would find abundance of work ready at hand, and they would find the means to do it, too. At least, the thing is worth a trial. It could hardly lead to less work being done.

It is cheering to observe that our rural Convocations in this Diocese and elsewhere, are gradually, but surely, growing into Associate Missions. The first number of THE LIVING CHURCH contained the following notice of the Northern Deanery of our Sister-Diocese of Springfield:

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 nights there were services and sermons. 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.

This is a step in the right direction. The clergy and laity of the Northern Deanery of Springfield rightly regard themselves as an Associate Mission for Church work within their borders. The idea of giving Dr. Easter an assistant, at common expense, in order that his work as Dean may be more efficient, is admirable, but chiefly admirable because it shows the sense of a community of labor, interest and responsibility that is suggestive of yet better and more perfect organization of the Deanery as an Associate Mission.

It may be said that an Associated Missionary organization of our rural deaneries would imply a common fund, out of which all the Associated Missionaries should be supported. We are not prepared to take issue with that suggestion. On the contrary, we are inclined to believe that such a plan might work well. It does work well among the Methodists; and we have a good deal to learn from the practical system of Methodism. If it be objected that the Methodist system involves continual pastoral changes, we reply that our own pastoral changes are now nearly, or quite, as numerous as those of the Methodists, with this obvious disadvantage to our pastors, that too often they leave their cures without being paid for the work

they have done, while the Methodist preacher is always paid in full. But we need not go to the Methodists for our plan. If we mistake not, the Church in Canada has a plan of clerical support, which we shall shortly lay before our readers, and which unites a permanent pastorate with all the advantages of the Methodist system. In that important matter, the Diocese of Quebec, at least, and, we believe, other Canadian Dioceses, are organized on the principle of Associate Missions. Why should not our rural deaneries be organized in the same way?

One thing is clear. The power and value of association in the ministry has not yet been sufficiently tried in our Church. We may have to feel our way cautiously, but we ought to feel our way.

#### THE CHARLES CARROLL PARSONS MEMORIAL.

No appeal to the Church has come with more heart-power than the appeal now made for a memorial of the gallant soldier and true Christian Pastor, Charles Carroll Parsons, who, but a few short weeks ago, fell at his post of duty, ministering to the sick and dying of the plague-stricken city of Memphis. Colonel Parsons was a Union soldier, unsurpassed in any army, North or South, for fearless gallantry in action. After the war, he gave himself to the work of the ministry; and, in the order of Providence, his lot was cast among the people who had been so recently his enemies. That one whose courage had brought cheers of admiration from his foes upon the field of battle, should win love and honor from them as a soldier of the Prince of Peace, was natural enough; and when he fell, the whole South wept for him as for the mighty of her own blood that had fallen. Now the Southern Church proposes to embalm that doubly-sacred memory and keep it green in all the young hearts of the students of her University. No mere monumental stone, no mere annual scattering of flowers upon his grave suffices for the purpose. Something must be done, they think, that will forever keep the brave example of this holy hero sacred in the hearts and memories of Southern men. Hence, his memorial is to be a scholarship, "The Charles Carroll Parsons Scholarship" of the University of the South. It is a good and holy thought that the memory of this brave Northern soldier of the Union should be thus enshrined. It would have comforted his heart to think that his example would bring blessing to the children's children of the men for whose sakes he has at last laid down his life. This is another of the new bonds that will come, please God, fast and faster, to bind North and South closer, perhaps, than ever in the ties of mutual affection.

This memorial should be the joint work of all regions of the country, North, South,

East and West; and, at the request of the Dean of the Theological Faculty, Dr. Hodgson, we shall be glad to act as agents of the University of the South, in receiving and forwarding contributions.

## 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.]

**WHAT IS THE BIBLE?** An attempt to answer the question in the light of the best scholarship and in the most reverent and catholic spirit. 16mo, pp. 190. By J. T. SUNDERLAND. New York: G. P. Putnam's Sons. Milwaukee: W. S. Hamilton & Co.

To many it will hardly seem possible that a "reverent spirit" has actuated the writer of this volume. The destructive element largely preponderates. The catholicity is indefinite and ethereal. Yet there is no doubt of the author's reverence for the good and the true, as he understands them. He would gladly construct if he could. He would be catholic if it were possible for him. As it is, his book illustrates the present reaction from Protestant bibliolatry very much as Channing's writings illustrate the re-action from Puritan theology. Of course, this dreary work must go on for years to come; and since it must, one would rather have the destructive part of it done by gentlemen and scholars of the temper of Matthew Arnold and Mr. Sunderland than by vulgar demagogues of the Tom Paine school.

**CATHOLICITY, IN ITS RELATIONSHIP TO PROTESTANTISM AND ROMANISM;** Being Six Conferences delivered at Newark, N. J. By the REV. F. C. EWER, S. T. D. 12mo, pp. 206. New York: G. P. Putnam's Sons. Chicago: Jansen, McClurg & Co., Booksellers.

Dr. Ewer is confessedly foremost in intellectual vigor among the ritualists of our Church, and foremost, too, in the sacrifices he has made to his principles. Hence, it has been a matter of surprise to many that he has been almost exempted from the bitterness with which others of his way of thinking have been assailed. The reason in part is this, that Dr. Ewer has been content to work and to suffer for his cause. He has never sought to gain promotion by means of it, nor through a party organized to support it. One of the ablest adversaries of ritualism was once asked why, when he was dealing blows all round, he never attacked Dr. Ewer. "Why," said he, "I can't attack Ewer. Ewer is a saint of God!" Anything that such a man writes will be read with interest. Everything that Dr. Ewer writes is readable, however we may disagree with him. These six "Conferences" might be condensed into as many short sentences, thus: 1. Protestantism is a failure. 2. Romanism is a failure. 3. Protestantism and Romanism are contradictions of Catholicity. 4. When Catholicity was tried, it was not a failure. 4. If tried again, it will not be a failure. 6. Ritualism is Catholicity revived. This book will convert no one to Dr. Ewer's views, and it will add nothing to his reputation.

**BOOK EXCHANGE WEEKLY.** American Book Exchange, 55 Beekman street, New York; John B. Alden, Manager.

It is with great pleasure that we call the attention of all book-buyers, and all who have books to sell or exchange, and all who

like to know what is going on in the book world, to this excellent periodical. We can hardly describe it; but if they send for a copy, they will probably think they ought to have it all the year round.

**COUSIN POLLY'S GOLD MINE;** A Novel. By Mrs. A. E. PORTER. 8vo, pp. 110. New York: Harper & Brothers, Publishers. Chicago: Jansen, McClurg & Co., Booksellers.

A sweet and simply-told tale of gentle, manly goodness and noble self-restraint. But why should the author blot it with even the suggestion of a marriage which is contrary to the express commandment of God and forbidden by the civil law of any Christian country in the world, with the exception of a few States in America? Surely, an author of such purity of thought and chastity of style needs no such incident for any tale; and certainly this tale would have been better if a different turn had been given to the incident on page 83.

**FRANKLIN SQUARE LIBRARY.** New York: Harper & Brothers, Publishers. Chicago: Jansen, McClurg & Co., Booksellers.

No. 20. **GUY LIVINGSTONE.** By George A. Lawrence.

No. 21. **TIME SHALL TRY.** By F. E. M. Nosley.

The Franklin Square Library of the Messrs. Harper is growing apace. We hope its growth will continue. The books republished are well selected, well printed on good paper and marvelously cheap; 10 cents for the first and 15 cents for the second of these two books is certainly cheap enough. Those who read "Guy Livingstone" when muscular Christianity, and muscular heathenism, too, were on all tongues and pens, will be glad to read it again and see how the old tale strikes them after a quarter of a century. Those who have not read "Time Will Try" will make a very good investment of 15 cents, if they acquire it forthwith.

**ORATORY AND ORATORS.** By WILLIAM MATHEWS, LL. D. 12mo, pp. 448. Chicago: S. C. Griggs & Co. (2)

Dr. Mathews is one of the most delightful essayists that have yet appeared in this country. Whatever subject he undertakes to treat, he adorns with the profusion of a great reader, the simplicity of a true scholar and the graceful art of a polished writer. One might fancy that this book contained the after recollections and reflections of a student's happy summer spent in scholarly retirement. But the author proclaims a purpose in writing it, namely: to aid in awakening a fresh interest in oratory. Of "spouting" he is fully aware that this country has more than enough. He has no desire to add more "mouthfuls of spoken wind" to the present afflictions of a patient public. But because good public speaking and reading are rare things, he thinks it well to show the qualifications of a good speaker, the conditions of his success, his trials and helps, and the tests by which he should be tried. Agreeing with David Hume that "criticism is nearly useless, unless the critic quotes innumerable examples," Dr. Mathews has filled his pages with innumerable illustrations from the best works of political and forensic orators. His chapter on pulpit orators is somewhat thin; but preachers will find an abundance of helpful hints scattered elsewhere through the volume. To the general reader this book will be pleasing and instructive, and will furnish many an anecdote for the dinner-table and the fireside.

To the real student, it will do more valuable service.

**CHRIST AND HIS CHURCH.** By the REV. HENRY Y. SATTERLEE. New York: E. P. Dutton & Co. Chicago: Mitchell & Hatheway, Booksellers.

This is a very admirable book of questions and answers, arranged in adaptation to the church year. In a brief compass which shows much careful study and skill in arrangement, it gives a compendious view of the Life and Teachings of our Lord, the Missionary Journey of St. Paul, the Early Church, the Ancient British Church, the History of the Bible and Prayer-Book and the Christian Year. It is illustrated by outline maps. As a course of study for young persons during the year before or the year after their confirmation, this is one of the best books yet before the Church.

**APPLE BLOSSOMS.** By HATTIE TYNG GRISWOLD. 12mo, pp. 200. Chicago: Jansen, McClurg & Co.

The first in this collection of simple poems is "Under the Daisies," which everybody has read; and everybody who has read that, will be glad to have more from the same hand.

**THE STORY OF LIBERTY;** By CHARLES CARLETON COFFIN, Author of "The Boys of '76." Illustrated. Square 8vo, pp. 404. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co., Booksellers. (3).

In these re-actionary days, when men who are fearful of losing all religion are sometimes prone to yield themselves to that religion which will grant almost any indulgence to those who submit without question to its authority, it is well and timely that our youth should be allured by books like this, to learn what the world of European Christendom was when that religion held unquestioned sway; how the Church of Rome crushed down all liberty of thought; how it proclaimed undying war on liberty of all kinds, except liberty of crime to its adherents; and how many lives were lost, in war and at the stake, in winning the inheritance of civil and religious liberty which we enjoy. It is one merit of this book that the progress of civil and religious freedom is shown in a series of graphic sketches to have gone on with equal step, so that as the one advanced the other kept pace with it in their march against the common enemy. Hardly a name of eminence in that grand age of struggle and advancement is forgotten; and the whole work is enlivened by a gallery of over 300 very excellent engravings.

So far, so well; and we have no objection either to Mr. Coffin's statements about Archbishop Whitgift, except that they are not true; nor should we have any grave objection to his story of the Puritans which is partly true, if it were not that he leaves the ingenuous reader under the impression that religious liberty was first achieved in the vicinity of Plymouth Rock, and that no crime against the liberty of conscience ever stained that sacred spot. Can it be possible that a writer who is so indignant at Romish and English persecutors thinks that the hanging, drowning and whipping of Quakers and other heretics may be right enough, if it is done by Puritans? If not, why did he not go on to show how liberty was won in spite of Puritanism, as it had been won elsewhere in spite of Romanism? The last fifty pages of this book seem to us to be disingenuously incomplete, and yet, on the

whole, and sketchy as the whole book is, we cannot but believe it will do good.

#### BOOKS RECEIVED.

Rebecca. Jansen, McClurg & Co.  
Evelina. Harpers.  
Auld Lang Syne. Harpers.  
Bachelor of the Albany. Harpers.

*Scribner's Monthly* and *St. Nicholas* for December, are just received. They may be had of Mitchell & Hatheway, Booksellers, 158 State st.

### 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 UNITED STATES FORTY YEARS AGO.

#### THE EASTERN DIOCESE.

To some of the readers of THE LIVING CHURCH the title, Eastern Diocese, may sound unfamiliar. Others of its readers may, from its Constitution, get some hint concerning the workings of a Province. Four articles of its Constitution of 1810 we shall accordingly quote in full. "Article 1. The States of Massachusetts, Rhode Island, New Hampshire and Vermont shall constitute one Episcopal Diocese in subordination to the General Convention, and shall be entitled The Eastern Diocese of the United States." "Article 2. There shall be biennially held a Convention of the Church in this Diocese on the last Wednesday in September in each of the four States by rotation, composed of clerical and lay delegates chosen by the State Convention, each State being entitled to send one or more delegates, not exceeding four of each order." "Article 9. No State shall withdraw from this Diocese without the approbation of the House of Bishops." "Article 10. No alteration shall be made in this Constitution, but in biennial Convention, nor unless it has been proposed in a previous Convention, nor without the concurrence of a majority of the delegation from at least three of the States in the Diocese. It does not enter into the plan of these little sketches to consider what was done in what was really a kind of provincial synod with but a single Bishop. We would only call attention to the continued annual meeting of State Diocesan Conventions, and to the State Dioceses being represented at General Conventions without a representative from the Eastern Diocese. By a comparison of State Convention reports with those for the same years of the conventions of the Eastern Diocese some light would undoubtedly be thrown upon that mooted question of the value, utility and working of future Provincial Synods in the United States, as well as the subjects which could most profitably be discussed in them. This Eastern Diocese, I may add, continued in existence for almost thirty years.

Asking the pardon of my readers for this digressive introduction, I proceed to consider the ecclesiastical affairs in the Eastern Diocese forty years ago. Vermont withdrew in May, 1832. Treating, also, as briefly as I can, each of its other component parts, the length of this communication will, however, oblige me to defer any notice of the Diocese of Rhode Island. In some future number,

contrary to my intention, as expressed in the last number of THE LIVING CHURCH, we shall notice the work and the workers in Rhode Island and Vermont.

#### MAINE.

What was the condition of Church work in Maine in 1838? The answer shall be given in an extract from the journal of the General Convention for 1838. "In this Diocese are six congregations and four clergymen—St. Paul's Church in Portland, the Rev. J. W. French, Rector; in Gardiner, Christ's Church, Rev. Joel Clapp, Rector; in Saco, Trinity Church, Rev. William Horton, Rector; in Bangor, St. John's Church has been in the temporary charge of Rev. Nicolas Hoppin, a missionary under the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Churches have been organized as reported to the last Convention in Saccarappa, a village near Portland, and in Augusta, the capital of the State; but it is with sorrow the statement is made to the Convention that during the three years elapsed since the last convention there have been no regular ministrations in either Church. Missionaries cannot be induced to select stations in Maine, neither by the encouragement afforded to missionary labor, nor by the great wants of the Church, nor by the most urgent representation made by the clergy and laity there. This may, perhaps, be attributed to the fact that the current of religious sympathy is so directed to the West that attention to equal wants in a different quarter can scarce be arrested." (Please bear in mind I am not quoting from some soul stirring report of Bishop Neely written in 1878.) "Since the last Convention a beautiful Gothic edifice has been erected in Bangor under the name of St. John's Church." At the close of the report we find these statistics: Baptisms, 101: (adults, 43; infants, 56; not specified, 2); marriages, 39; funerals, 61; confirmations, 74; number of communicants, 232. In the Diocese of Maine, in 1877, there were reported 2,101 communicants. The number of clergy canonically resident was 25.

#### NEW HAMPSHIRE.

We turn to notice the parishes and the clergymen in the neighboring State of New Hampshire. The Diocese in this last State had resolved in 1838 to request the permission of the House of Bishops to separate itself from the Eastern Diocese, but while making this request (which was granted at the General Convention of 1838), it also unanimously resolved, that the Secretary of the Convention should respectfully and affectionately solicit of the venerated Diocesan, the Rt. Rev. Bishop Griswold, a continuance of his episcopal supervision of the Diocese of *New Hampshire*. The project was one tending toward individual episcopal leadership, a step which led, almost six years afterward, to the consecration of Bishop Carlton Chase. How prepared for such an initiatory was the Church in that region forty years ago! Seven clergymen, eleven parishes, 360 communicants, 350 families, were cutting themselves ecclesiastically adrift. Of the the condition of the principal parish, St. John's, Portsmouth, we can at present give no particulars. Its Rector, the Rev. Charles Burroughs, was the President of the Standing Committee. He it was who as chief officer made up the report of the Diocese. With a modesty as strange as it is commendable, he speaks of all other parishes except

his own. Indeed, in one count, he appears to have forgotten his own existence; for on one page of the General Convention Report for 1838, the clergy in New Hampshire are given as six; on another the names in full of seven working clergymen are given. "The Church at Concord," we are told, "is now favored with the services of the Rev. Petrus S. Ten Broeck, a Missionary from our Board of Mission. Could a suitable edifice be erected, as a place of public worship for Episcopalians in that quarter, it would contribute much to increase their numbers and increase their prosperity." Truer words could not have been written could writer have seen the beautiful church in Concord on the 21st day of September, 1870, when the Rev. William W. Niles, D. D., became the ninety-sixth in the line of American Bishops, or could he have foreseen St. Paul's School, Concord, with its large list of communicants attached. To return to 1838. At that date the Rev. Henry S. Smith officiated at Trinity, Cornish, and at the Church in West Claremont. The Rev. Moses B. Chase was at Hopkinton, the Rev. Robert Fowle at Holderness, and the Rev. James B. Howe at Claremont. All these have passed away. "The Rev. Edward Livermore" (we quote again from journal of General Convention), "in Deacon's orders officiates in the West Parish of Holderness, and the Church there has been much repaired through the benevolence of the incumbent's father, the Hon. Arthur Livermore. One bearing the same name as that Deacon now officiates in the city of St. Peter, Minn.

#### MASSACHUSETTS.

The single Diocese of Connecticut had, in 1838, two more clergymen than were connected with the Eastern Diocese, embracing the four States of Massachusetts, Rhode Island, New Hampshire and Maine. That part of it which had the greatest number must now be considered, and first let us imagine ourselves in Boston on a fine Sunday morning in the early part of 1838. We have the choice between "going to hear" the Rev. William Crosswell, who has been Rector of Christ Church, on Salem street, since 1829, or of attending Trinity, on Summer street, which the Rev. Jonathan M. Wainwright will soon resign to become an Assistant Minister of Trinity, New York, leaving his charge with his assistant, Rev. John L. Watson, or of worshipping at Grace Church, Temple street, where the present Bishop of Rhode Island, then the Rev. Thomas M. Clark, Jr., is winning from the wondering and listening Puritans great praise for eloquence and learning. If South Boston was visited, you would find a hospitable welcome at St. Matthew's, the Rev. Joseph H. Clinch, Rector. At the time, five persons who afterward became Bishops were in charge of parishes in Massachusetts. Two we have before mentioned. To that list we must add the Rev. Henry W. Lee, then a Deacon at New Bedford. At Roxbury, the Rev. M. A. De Wolf Howe was in charge. At Cambridge, the Rev. Thomas H. Vail. In 1838, few States had so many miles of railway as the 315 within the borders of Massachusetts. God was raising up both the men and the way in which the Gospel was to spread throughout unknown regions.

Of two others we must not forget to speak. What a varied experience has been that of the long-lived Rector of St. Ann's, Lowell,

the Rev. Theodore Edson, D.D. Amid a swaying multitude, ever teaching one Holy Catholic faith. Amid open and secret licentiousness, ever living the life of purity. For over forty years living and teaching the Gospel of the Lord Jesus. But longer in the ministry than Dr. Edson, among the oldest clergymen of the present, is now in Middleton, Conn., but then at Andover, the Rev. Samuel Fuller, then a junior, for a father bearing the same name, has for years been a pioneer in Western New York. Who more fitted by ripe scholarship to teach the students of Berkeley Divinity School the methods of interpretation of Scripture than Dr. Samuel Fuller?

Should any one be curious concerning the number of communicants and clergy forty years ago, we would reply that of the first there were in Massachusetts 2,421, and of the second 48. The contributions for religious purposes, mostly missionary, were \$31,282.59. Comparing these figures with the statistics for 1876-77, clergy, 148; communicants, 14,879; contributions, \$543,276.16, we must conclude that the Church has grown in Massachusetts during the last forty years.

HENRY C. KINNEY.

CHICAGO, NOV. 19.

#### THE PROTESTANT EPISCOPAL CHURCH.

The Church, necessitated as it has been to name herself so, has had a glorious past history, a record which has proven the Holy Spirit to have been with her, communicating the things of Christ. From the Reformation until now, the conquests of heathen lands for Christ, have been prodigious for the Master. The principle of the Reformation was restoration to a Primitive Catholicity, instead of a Mediæval. If the test, "Ye shall know them by their fruits," is to be applied more to *systems* than to individuals, then the Christianity of the Protestant Episcopal Church is proven to be superior to that which was essentially Latin. Why should we return to the Latin? It certainly failed; while the Anglican Church has most decidedly not only held its own, but has increased and flourished, to the dismay of its antagonists. No scholar will deny Latin Christianity to have done some good. It curbed feudalism, and prevented the priesthood from sinking into a caste. But to perpetuate Latin usages, and insist upon the revival of such usages, calling them Catholic, is to misconceive what true Catholicity really is. As we understand it, to be Catholic is not only to have the "one Lord, one faith, one baptism, and one Communion," but it is to be so flexible as to be able to meet the requirements of the different races that shall be grafted into the Church. The Catholic Church in its work is progressive, is developing. The children she begets under the higher civilization that is the result of her work in the world, shall she keep them in the swaddling-clothes of barbarism? Latin Christianity, with its services, appealing mostly to the senses, was suited to Goths, Huns, Franks and Saxons, semi-barbarous as they were. We claim that such *intense* appeal to the senses is not needed now. Puritanism was a violent appeal against it. We claim, moreover, that Anglo-Catholicity—which really is primitive Catholicity—has given a manliness to the human Christian intellect which demands our recognition of its attainment, and for which the book of Common Prayer,

according to its plain, liberal signification, is amply sufficient. Let us abide faithfully by that prayer-book. Let us be faithful to its teachings; let us set them before the people in all their simplicity; let us show them to be founded solely on the Scriptures as interpreted by the primitive Church; let us administer the sacraments as that Church did; let *communion*, as well as eucharistic sacrifice, be the truth presented as Catholic in the Lord's supper, and our Church will again rise to that rapid progress which most assuredly marked her in the days of Seabury, Hobart and De Lancey.

F. N. LUSON.

LAGRANGE, ILL., NOV. 13, 1878.

### Communications.

#### WHAT IS AT STAKE?

THE LIVING CHURCH makes the statement that the great question of to-day is, whether Christianity can survive where it already exists.

The question, indeed, startles us. Are we asked to face the possibility that Christianity may go down, as Judaism and heathenism went down, giving place to some new religion, or to absolute irreligion, being remembered, at length, as one of the phases of evolution that have passed away? There are men enough to tell us that this is the only prospect before us, that the days of Christianity are numbered, and that it must give way before the philosophical materialism of the upper and the practical materialism of the lower classes. But these presages of ill do not terrify a Christian man, a man who has the witness in himself that his Lord is true and who believes His declaration that His truth and His household will abide forever, and that the gates of death will not prevail against them.

No! If Christianity is on trial for its life, the trial is useless, for the victory is sure. And yet, what is Christianity? Here men will differ. With some, Christianity is submission to the Pope; with others, it is adherence to a certain system of theology; with others, it is specified fruits, as evidence of a moral change; with others, it is speculation and culture and good-nature. It certainly cannot be all these things, and how shall a bewildered humanity decide which?

Perhaps the very confusion arising from the rival claims of the various shades of catholicity, the ever-changing degrees of orthodoxy, the shifting sands of liberal Christianity, is to drive us back to the oldest and simplest definitions of Christianity, and that good Christian men, by what other names soever they may be known, will agree that Christianity has, for its basis, the confession of St. Peter—"Thou art the Christ, the Son of the living God." He, who makes this confession, will take the Christ, the Son of the living God, for his Lord and Master, and, heeding His call, will follow Him, who is the Way, the Truth and the Life. His following will lead him into fellowship with brethren, a fellowship entered upon and continued in by sacraments.

This, certainly, is Christianity, and of a kind that must and will survive all shocks and attacks.

But, although all Christian men will acknowledge that this is Christianity, pure and simple, yet this is not what men commonly mean when they speak of Christianity. We mean, and all men mean, when Christianity

is spoken of, not the simple following of Christ, but a certain set of dogmas, which we, of our Church, or our denomination, or our party, have decided to call Christianity. It is these dogmas upon which men differ. They belong to the science of theology, which may or may not be a Christian science, according as the dogmas are drawn from the teaching of Christ, or from other sources.

But one point we need to insist upon. Christianity is a religion, a power and principle to be lived by, and is independent of the science of theology or any other science. Yet, side by side with Christianity, as a religion, there has grown up a theology which aspires to be Christian, and which, from time to time, declares that it is Christian. Now, while we insist upon it, that Christianity is a religion, divinely founded in the world, and, as such, must and will endure, no man can shut his eyes to the fact that theology is shaken to its foundations, that dogmas, which have been accepted for centuries as part of absolute, eternal truth, are discussed, questioned, doubted, positively disbelieved, and that not by avowed infidels, but by faithful, Christian men. This is our present condition. Not Christianity, but theology is at stake. And suppose all the dogmas which have been elaborated with so much anxious care, should be ground, sifted, analyzed, and three-quarters of them cast away, would Christianity be gone? Not by any means.

But, although theology is a science, it cannot be left entirely to scientific men; for its problems are those which concern every man most intimately, and if old answers, which were once thought to be final, are proving unsatisfactory, men will not rest content until new and better answers are given them.

Who is to give the new answers? It rests to-day with Christian men, either to reconstruct a new theology, which shall be entirely Christian, a theology freed forever from the "leaven of the Pharisees," rescued from all heathen conceptions, or else to force the world to fashion for itself an unchristian theology, upon the basis of its new philosophies.

Which shall it be? Are Christian men to do their duty? Are the Christian clergy to do their duty? If so, they may be called upon to sacrifice some of the dearest idols of their heart.

We cannot stifle the old questions which are demanding new answers. Is there such a thing as immortality inherent in man? What is the end of the wicked, life or death? What is salvation? How is man's salvation accomplished? Is the fall of man a fact or an allegory? Is a vicarious atonement possible?

These are only a few of the questions that men are asking to-day, and that body of Christian men which bursts through its prejudices and answers them, not by the teachings of the Fathers, of Plato, or Calvin, or Aquinas, but by the living words of the Word made flesh, that body, however small it may be to-day, will be *The Church of America*, it may be of the world. Is the Protestant Episcopal Church equal to these things?

COGITANS.

THE Police Superintendent showed that during last year there had been arrested for one crime or another in the city of Chicago over 6,800 boys and girls under 20 years of age.

## The Fireside.

### THE DARK.

Oh! never fear the dark, my dear,  
'Tis a precious gift from Heaven,  
And earth would be a tiresome place,  
Had not this boon been given.

'Tis well to close the weary eye,  
And see no sights around;  
'Tis well to rest the tired ear,  
And hear no common sound.

'Tis only in the dark we win  
Refreshing, perfect rest,  
When Nature sleeps harmonious,  
By noises not oppressed.

Think not that God is farther off  
In darkness than in light,  
Or that He gives the Evil One  
A special power by night.

The Book tells not of fiends at night,  
But of angels reaching earth;  
As when they came in Jacob's sleep,  
Or to sing the Holy Birth.

And angels now, we well may hope,  
As mighty guards are given,  
To shield from harm the little ones  
Who put their trust in Heaven.

Then never fear the dark, my dear,  
For God, who made the light,  
In love has left, 'twixt day and day,  
That welcome rest, the night.

W. R. E.

### HOW JENNIE LEARNED TO WORK.

"How I would like to do something great and glorious," said Jennie Dale to herself, as she looked up from the book which she was reading. "I am a little girl, I know; but I don't see why that should make any difference. If I had only lived farther south in the war, perhaps I might have been famous; but now I am sure I don't know what I can do. If I were older, I would write a novel; but I can't do that for ever so long. If the house were to take fire now, I might do something great. I would save all papa's money and mamma's pet pictures, and everything that nobody else would think of, and then I would come out of the burning house the last of all, and discover that little Effie had been left asleep up-stairs. I would throw something round me, rush into the flames, and after a long time when every one thought I was lost, I would come back again with Effie in my arms, just as the house would fall; and then," said Jennie, hesitatingly, "I suppose I would faint away. I never did faint," she added in a melancholy tone, "but I suppose I shall know how when the time comes. I wonder if it ever will?" and Jennie cast an almost disappointed look at the pretty house, which, shaded by roses and Virginia creepers, showed no signs yet of being burned down.

Jennie had been thinking so much of her great deeds, that she noticed nothing that went on around her. She did not hear a little entreating voice that called many times from within the house. "Jennie, Jennie, open the door for me; open the door for Lina."

Somebody else heard it, the poor, tired mother, who, after taking care of three little active, noisy children all day, had now given up the two youngest to their only servant for an hour; and after telling Lina to stay with Jennie, had shut herself into her own room for a little rest and reading. She came quickly, opened the door, and said, in a sur-

prised tone, "Jennie, why didn't you open the door for Lina when she asked you?"

"I didn't hear her, mamma."

"It is very strange," answered the mother, wearily, "that so many things are said to you which you do not hear; now I want you to take care of Lina until tea-time, as I am tired, and am going to rest. Can I trust you?"

"Yes, mamma," answered Jennie, meaning to be very good, but really only half-attending to what was said to her. The mother went in, and Jennie did pay strict attention to Lina for about five minutes; then as she saw that the little thing was quietly walking up and down with her doll, and talking to it, she began to read again.

This was not wrong in itself, for she might have looked up from her book every few minutes to see that Lina was safe; but as soon as she became interested in her reading she forgot all about her little sister, until she was startled by a fall and a loud scream.

She sprang up, but Lina was not in sight; she ran round the corner of the house to find the poor child on the ground under the swing, crying pitifully. "O, my head, my head," sobbed Lina; and well might she cry, for there was a great red mark across her forehead, which soon began to swell very much.

"What is the matter?" exclaimed poor Mrs. Dale, running out.

"Lina has hurt her head against the swing," answered Jennie.

"I should think so," said the mother, "Come, my pet, don't cry; mamma will bathe it for you: poor little darling!"

Jennie followed them into the house, a good deal frightened; but she never thought of running for water or arnica without being told. She stood at one side and watched her mother bathing and bandaging the poor little head, without doing anything unless she was directed.

"What was Lina doing, Jennie, when this happened?" asked Mrs. Dale.

"I don't know, I suppose she was trying to get into the swing; she had only just gone around the corner of the house."

"Me was swinging Louly; Louly like to swing," said Lina, meaning her doll.

"I see how it was, Jennie; the same old story," said her mother; "you can never be trusted; when will you learn to do faithfully each thing, no matter how small, that is given you to do? No," as Jennie offered to take Lina, "I will keep her until tea-time; I don't want to have her hurt again."

Jennie burst into tears and turned away. She said to herself that it was not her fault, and that mamma was unkind. She did not feel quite so light-hearted as usual, and after tea, seeing that Lina was much better, and that she and little Charlie were sitting contentedly with their father and mother, she ran off to see her cousin Maud, who lived only about five minutes' walk from their house.

Jennie did not stop to think that if she really wanted to make up for her afternoon's carelessness, she might do so by staying at home and helping her mother put the little ones to bed. She ran along the shady path and soon reached her uncle's pretty cottage.

Cousin Maud was in the garden among the flowers, walking up and down, with a book half shut in her hand. She turned her sweet, sunny face toward Jennie and smiled, as she always did when children came to her.

"Have you come to stay with me?" she asked.

"Yes, a little while, Cousin Maud; I want to talk to you."

"Well, if you will help me to water my plants, we will have a talk afterward. See, here comes Sarah with the water."

So they set to work diligently, and in a little while the plants were sparkling and glittering with shining drops like dew.

"See how grateful they look," said Cousin Maud. "I love to water my flowers, it is like feeding hungry children. But now for our talk; let us sit down here on the steps, and then we can watch the sunset. Has anything happened to you lately? I thought you did not look quite so bright as usual when you came in."

"I'm so unlucky," answered Jennie; "whenever I take care of Lina, something always happens; she hurt herself against the swing this afternoon, and mamma wouldn't let me have her again."

"Was she much hurt?" asked Cousin Maud.

"No, but mamma was as much displeased as if she had been."

"What were you doing, Jennie, when this happened?"

"I had just been"—

"I don't want to know what you had just been doing," interrupted the young lady gently, "but what you were doing."

"I was reading just then, but I had"—

"O, but that was not what your mamma had given you to do. That is your trouble, my little cousin; you do not with all your might what your hand findeth to do, and so you do not succeed."

"But I never have anything except little things to do," said Jennie; "if I had something great, it would seem worth while to be so particular. O, I wish that I could do something great."

"Jennie," said Cousin Maud, gravely, "who gives us our work?"

"Mamma gives me mine."

"No, Jennie, you know that is not a right answer."

"I suppose you mean that God gives it to us."

"Certainly, and since He is so good as to let us work for Him, have we any right to complain because our work seems small?"

"But how can taking care of Lina be working for Him?" said Jennie. "If I could be a missionary, or save somebody's life, or write a wonderful book, that would seem like working for Him."

"Jennie, look down through the village; what do you see?"

"Houses and a church and"—

"Yes, that will do. Now, of course the houses are much simpler than the churches, and have less work on them; some houses, too, are handsomer than others. What would you say if the masons or carpenters employed to make a poor man's house should refuse to work, because it was not to be a palace or a beautiful church? Would you not think them both foolish and wrong? Well, the work that is given to different people is like the buildings in that village.

"There are not so many grand houses or churches to be built as there are quiet, simple homes. Everybody has some work to do—whatever he or she can do best—and each day those who work faithfully add one or more stones to their buildings. On some days we pull down and throw away the stones that we have perhaps piled together with

labor and care. Those are the days on which we do the devil's work and not God's. On others, though we may not pull down our work, yet we add nothing to it, and those are sad days too.

"Jennie dear, each little act of self-denial, each thing done cheerfully because it is a duty, is a stone added. We may think that our work is the smallest of all; yet some day, when it is finished, we may find that it is larger and grander than we ever deemed it would be, though the stones were tiny that made it.

"But be very sure of this—if we think our work is of great importance, and are vain of the way in which we fit stone to stone, we will find, when it is finished, that it is miserably small and poor.

"If, on the other hand, we think it so little that it is not worth while to finish it, we will one day find how beautiful it might have been. Jennie, if the work which God has given us to do, seems small, let us do it so well that one day we may hear the joyful words, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'"

Jennie sat quiet for a little while, and then she said, gravely, "I never thought of all that, Cousin Maud; then I suppose that if I take care of the baby, and wash the dishes, and make my bed, and sweep my room, I will be bringing stones for my work, and putting them together. But, O dear! I wish they were bigger, I hate such work so much. Some people don't mind it. There's mamma, and there's you, though you are not so poor, and don't have to do such disagreeable work."

"As for your mamma, Jennie, it is by no means the work she would have chosen. She would have liked to read and study and spend her time and money in helping the poor and sick, instead of toiling for her children from morning to night; but she is patiently adding stone to stone, out of love to God, who gave her the things to do that she liked the least. I think, Jennie, she is one of those who will one day find that they have been building up something glorious and beautiful without knowing it. She has part of her reward here, in the peace and happiness that God gives her in the midst of all her trials and vexations.

"For myself, when I was a little girl, I had the same things to do that you have. Only a little while ago, we were quite poor, but I don't find that I am really happier now, although I have a great many more things that I like. I still have about as many things to do that I don't like; but I try to remember the lines that my mother used to say to me, written by a good and holy man:

'Who sweeps a room as for thy laws,  
Makes that and the action fine.'

"Nothing is too small to do for Christ's sake. Have I made it clear to you, Jennie?"

"Yes, dear cousin, you always do, and I will try. I know that I haven't helped mamma as I ought. I should have stayed at home this evening, and put Lina to bed."

"Well, dear, make up for it now by running right home, and perhaps you will still find something to do for her before bedtime."

Jennie was surprised to see how many things there were that seemed just intended for her. First, she put a button on Charlie's shirt, and then mended a hole in Lina's dress. She got papa's slippers, and cheerfully ran of errands for her mother till bed-

time, which came very quickly, and before she had had a moment to read to herself. Still, she went to bed happier than she had been for a long time.

Jennie did not forget the next morning to ask for help to do her little duties through the day. She had been too well taught ever to neglect her prayers; but she had not connected them with her work, and so had made many mistakes. Praying and working must always go together, or they are of little use.

Jennie got up earlier than usual the next morning, and dressed quickly, without stopping to look at the kittens in the yard, or the fly caught in the spider's web, just outside her window. She had time to curl Lina's hair, and put on her dress before breakfast, which was fifteen minutes earlier than usual, on account of the help which she had given her mother up-stairs.

After breakfast, instead of having to hurry to school for fear of being late, she wiped the cups and saucers, and dusted the rooms, and yet got to school in good time. When she came home at noon, she took Lina and Charlie down-stairs, and told them a story while she set the dinner-table, thus giving her tired mother time for a little rest.

So she went through the day, doing nothing great, but content with the little duties that she had so despised. She felt very happy when her mother kissed her and bade her good-night, and said that she had so much help from her little daughter, that she felt less tired than she had done for weeks.

But you must not suppose, that every day went on as smoothly as this had done. Oh no! Many and many a day, Jennie added scarcely a stone to her work. Often she might have done worse, but for gentle, helpful words from Cousin Maud, or her mother's beautiful example.

But you shall see how she spent one Saturday, six months from the beginning of my story. Cousin Maud came in about 10 o'clock to see if she wanted to take a walk with her. As she opened the door of Jennie's room, she was met by a cloud of dust, and saw her little cousin, her brown curls tucked under a handkerchief, and a bright color in her cheeks, sweeping vigorously.

"Go away, Cousin Maud," she cried, "you will get covered with dust. I have almost finished."

"Very well, I will wait in your mamma's room, till you can speak to me."

Before very long, Jennie appeared, but she was not idle while she talked; she built a blockhouse for Charlie, and propped the baby up in her crib, and brought her all her playthings, so that she would not cry.

"No, Cousin Maud, I can't go this morning," she said. "I have two lessons to learn, and a pudding to make, and some sewing to do. But I can go this afternoon, can't I, mamma?"

"Yes, my child, you deserve your Saturday afternoon, since you are such a help to me through the week."

I cannot tell you all the little things that Jennie did besides the lessons, and sewing, and pudding. They were very little; but each one lifted more than its own weight from the weary mother; for it told her that her little daughter was learning to work faithfully and cheerfully herself, as well as to be a good example to the younger children.

Jennie would not leave the house in the afternoon, until the little ones were fairly

settled at the baby-house, with many promises of being good and not worrying mamma.

Then she went off with a light heart, and there was no merrier girl in the village that afternoon than she.

"So, Jennie," said Cousin Maud, as they left the house, "you do not quarrel now with the stones you have to use because they are so small."

"Oh no," answered Jennie, smiling, "they are quite large enough for me."

### THE LESSONS AND USES OF TROUBLE.

PLAIN WORDS FOR THE POOR, THE AGED, AND THE INFIRM.

Trouble is a word that needs no explaining; for old and young, rich and poor, know too well what trouble means.

Some have trouble from ill-treatment or unkindness in their homes. Some have it from loss of those whom they love. Some have it from sickness, and many have known all these troubles together, so that their burden has seemed more than they can bear.

Now, we cannot in a short reading speak separately of each *sort* of trouble. We must take trouble as a whole, and try, with God's help, to find out the reason for it, and the lessons it ought to teach us.

We will not pretend to explain why God allowed sorrow to be in the world, for it is a great mystery, a great difficulty, and the wisest men have not given us much help about it.

But the beauty of the religion of Christ is that it teaches the highest wisdom; and the poor woman who prays and works, and loves Christ, and tries to lead His life, can, I believe, see more meaning in God's dealings than the learned man who sits puzzling over difficulties in his study, while he has not tried to learn about Christ, as Christ said we should learn; that is, not so much by book-learning (though that is a great thing, and not to be neglected), but by *doing* Christ's will, and so finding out for ourselves whether His promises are true, and whether His way is the way after all.

So it is about trouble. A learned man may brood all day over it, and ask how God could allow trouble to be in the world; while a poor sick man or woman will say, "At least I understand *this* much: I know I have loved God better since I have been brought low by sorrow and sickness. I know I was forgetting God till he called me back to Him by this trouble. I know He has been nearer to me since I have been ill than He ever was before."

That is what hundreds and thousands of suffering men and women have said, and will say, as long as time lasts. There is no doubt of it; trouble is a great purifier and refiner.

You have, probably, often heard the likeness that is drawn between trouble and a furnace—a "refiner's fire," as it is called in the Bible. The refiner is a man who purifies gold or silver, or any other metal, from the earth and dirt which is mixed with it when first it is brought out of the ground.

And how is it refined? By putting it into a hot furnace or fire. After the fire, the gold is beautifully pure and bright; and it is also quite pliable, that is, easily bent or shaped, just as iron is when it is being worked at the blacksmith's forge.

It is very easy to see how we are like the gold or silver. We need purifying; we

need our sinfulness and worldliness and pride to be taken away before we can shine in God's presence. And God has the forge ready. The forge is trouble; and though it is hot, it is the right thing for us, we may depend upon it. After trouble, too, like the gold or iron, we are not stubborn as we were before; we bow to God's will, and ask Him to mold us into better ways of living, to put our crooked wills straight, and to make them like His will.

We have only to look back at the times of trouble in our own lives to remember how our hearts softened then. How we cried to God, who had not called upon Him for months and years! How we made promises to live better lives, to come to the Lord's table for help and strength! How we purposed to give up certain old habits that now we could see had stood between us and God so long.

And the experience of clergymen and of all those who watch the changes in men and women at different times of their lives—of all those whose duty it is to go much among the sick and the sorrowing—the experience of all these is the same. They will tell you, alas! that there are some sick people who seem only to have become peevish and hardened by trouble; but, for the most part, they will tell you this—that the most patient, holy, and even *happy* people this world contains, are among the sick and the sorrowful. In some way that we cannot understand, trouble seems to be *necessary* for us, as long as we are sinners. And so the great lesson of trouble is, that not in anger, but in love, our Father who is in Heaven sends trouble to us, to bring us back to Him.

#### QUESTIONING PROVIDENCE.

Your not being able to make facts agree with your reason is no new thing. The poor Indians to whom Eliot preached had the same trouble. I have heard of a great many who attempted to "square the circle," or to "discover perpetual motion," or to "find the philosopher's stone," or to explain the mysteries of God's government by the aid of human reason, but I have never been so fortunate as to find the man who could do either of these.

Let me tell you a short story, which, whilst it amuses, may help to fasten my nail in a sure place.

Old Jocko and Little Tim were two favorite monkeys that went to sea in the good ship *Enterprise*, commanded by Capt. Spence. Now, this captain had the name of being a first-rate seaman, a man of very fine powers of mind, upright, and a very good man. Old Jocko was an old companion; and Little Tim was a new-comer. They had the liberty of the ship, and were a great amusement to the sailors. One day, just at night, old Jocko found Tim high up on the yard-arm, holding on for very life, pale, hungry and cold.

"Halloa, Tim, what are you doing up there?" cries Jocko. "You have been there all day, and you look cold and hungry. Why don't you come down?"

"Why, Jocko, I believe I shan't come down any more."

"Indeed, what's the matter now? Why won't you come down?"

"Because I have lost all confidence in Capt. Spence. I have been watching him all day, and my reason tells me if he were a good man he would never do as he has done to-day."

"Well, what has he done so revolting to your reason?"

"I will tell you: This morning early, he stopped the ship, and shifted the cargo, and threw her almost over, so that many hogsheads of molasses, and many casks of something else rolled into the sea and were lost."

"What else, little Tim?"

"Then, after the ship was righted, he sent a man up in the rigging when the wind blew—I could hardly cling to the ropes and hold myself on—and the man was thrown off and fell on the deck and almost killed. He lay pale, and they said the thing they call 'pulse' stopped entirely. His eyes were closed and the cold sweat was on his face. And what did this Captain then do? Why, he ran down into the cabin and brought up a tumbler of red, fiery stuff, and actually forced the poor fellow's jaws open, and poured it all down his throat. Now, would a good man do so?"

"Is that all?"

"No. There was that great dog, Nero, the dog that all the sailors loved so much—only he would chase us monkeys. Poor Nero! the Captain had him drawn up by a great rope, and then with a great, roaring gun, shot him dead. How the sailors felt it! Many of them cried. Was that goodness?"

"Anything more?"

"Yes; Tom Hawser was showing a little wound on his arm, and what does our precious Captain do but whip out his jack-knife and cut the wound much larger. Oh, how it bled! It really frightened me."

"Have you done?"

"Yes; and I should think that was quite enough. I can never have any more confidence in Capt. Spence. My *reason* tells me that a merciful, wise and good man would never do so."

"Little Tim, how old are you?"

"Why, I've seen six moons, and am almost as high as your shoulders."

"Well, now let me talk a little. You must know then, wise one, that the ship had sprung a leak, and we were all in danger of sinking; and, to get at the leak and stop it, and save the cargo and the lives, Capt. Spence had to careen the ship on her side, and lose a few hogsheads rather than lose all the cargo. Was that wrong? Then the man was sent up into the rigging. A sudden squall came on, and the sails must be furled instantly, or the ship swamped. One man was blown off, but the ship escaped. The man *was* almost killed; and being 'ready to perish,' the Captain did pour raw brandy down his throat, which brought back life and pulse, and he is now in the good Captain's berth, carefully nursed, and he will live. Was that a bad deed?"

"No; but his shooting poor Nero?"

"Well, Nero has been sick for two days, and you remember he was bitten by a strange dog, just before we sailed, and so he was tied up with that rope; but to-day, he has shown such signs of madness that the Captain had to kill him. The sailors cried; but they all saw the necessity."

"You've a strange way, Jocko, of explaining things. What about his cutting Tom Hawser's arm so dreadfully? How can you account for such cruelty?"

"Very easily; as Tom was pulling Nero up, the dog bit his arm, and the Captain knew that unless something was done instantly, Tom must die from hydrophobia—the most horrible death; and so he cut out the poison with his knife. Now, little Tim,

you see your 'reason' isn't big enough to comprehend as to what Capt. Spence does, and so you had better come down and eat your supper, and not doubt but the Captain knows what he is about, even if you don't."

I will only add to my story, "A word to the wise is sufficient;" and "Be not wise in your own conceit" is a word of counsel worthy of remembrance by young and old.—*Sunday Magazine*.

#### A PUNCTUATION PUZZLE.

The following article forcibly illustrates the necessity of punctuation. It can be read in two ways, making it a very bad or a good man, the result depending upon the manner in which it is punctuated. It is well worthy the study of teachers and pupils:

"He is an old and experienced man in vice and wickedness he is never found in opposing the works of iniquity he takes delight in the downfall of his neighbors he never rejoices in the prosperity of any of his fellow creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no efforts to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid to the support of the Gospel among the heathen he contributes largely to the evil adversity he pays no attention to good advice he pays great heed to the devil he will never go to heaven he must go where he will receive the just recompense of reward."

HERE is a little story which tells better than a dictionary can the meaning of the word "disinterestedness."

The late Archdeacon Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "fire" was raised. Away rushed his pupils, and forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor quickly following, found them thus engaged; at the end of the line one youth was standing up to his waist in the river; he was delicate and looked consumptive.

"What!" cried Mr. Hare, "you in the water, Sterling, you; so liable to take cold!"

"Somebody must be in it," the youth answered; "why not I, as well as another?"

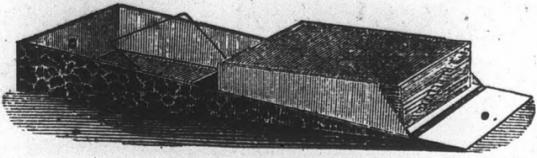
The spirit of this answer is that of all great and generous doing. Cowardice and coldness, too, say, "Oh, somebody will do it," and the speaker sits still; he is not the one to do what needs doing. But nobility of character, looking at necessary things, says, "Somebody must do it; why not I?" And the deed is done.—*Chatterbox*

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