

# The Living Church.

Vol. I.]

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[No. 2.]

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# The Living Church.

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## News and Notes.

### ABROAD.

THE situation in Europe and the East remains substantially unchanged. The contest between the signatories to the Berlin Treaty is not suspended, but it is carried on under cover of diplomatic secrecy. The public can only watch the successive moves which are slowly made in the great chess game of statecraft which Lord Beaconsfield and Prince Gortschakoff are playing. The Berlin Treaty is generally conceded to have been a failure. Whatever limitations it may still impose upon the Western Powers, it is certain that Russia does not intend to be bound by it. Her army in Roumelia, instead of posting homeward, has re-occupied its old position near Constantinople, and is at once to be increased to 200,000 men. There is talk now about enforcing the San Stefano Treaty and demanding a new arrangement with the Porte as the condition of the evacuation of Turkish territory. It is significant that the London *Times* is apologetic even to the point of excusing this last move of Russia, so great is its anxiety that the Berlin Treaty should not be wholly discredited. Meanwhile, there seems to be a hitch in the projected English invasion of Afghanistan. The probability is that there will be no forward movement till spring. The interval is pretty sure to be improved by Russian intrigue. One of the curious features of Asiatic diplomacy is the adroit use that is often made of pretenders to any throne that it may be desirable to control. For instance, Russia has in hand a pretender to the throne of Persia, whose claims she will support in case of Persian hostility. The question of the Shah's attitude in the Anglo-Afghan difficulty is becoming important. He is massing troops on his frontier.

DIOCESAN Conferences have recently met in the English Dioceses of Chester, Carlisle, Winchester, Oxford, Lincoln, Ripon, and Bath and Wells. These bodies consist of clergymen and laymen under the presidency of the Bishop; and though they have no legislative powers, they discharge a most important function. The general idea was probably suggested by our own conventional system, but they have several peculiar characteristics which are worthy of imitation by us. Living subjects which concern the Church's present well-being, and which are of real interest to all Churchmen, are discussed in an orderly manner by clergy and laity. In this way, intelligent public opinion is formed which assists in shaping legislation.

Indeed, so generally and so thoroughly is this work being done by these conferences, that the Church Congress is already spoken of as superfluous. There is no church which now affords a fuller opportunity for the expression of both clerical and lay opinion on all religious subjects than does the Church of England. It is to be hoped that the day will soon come when our own Diocesan Conventions may undertake this higher kind of deliberative work, and that our leading laymen will take an active part in it. The Lincoln Conference was distinguished by the dignity and ability of its deliberations. At Winchester, the Earl of Carnarvon made an able address on Skepticism, and Lord Selborne delivered a cogent argument against Disestablishment and Disendowment. At Oxford, an attack was made upon the teaching of Cuddesdon College, declaring that it was not entitled to the confidence of members of the Church of England. A motion made by Sir Robert Phillimore, that the charge be not entertained, was carried by an overwhelming majority of both orders.

THE disgraceful failure of the City of Glasgow Bank continues to be commented upon. It takes precedence of anything of the kind that has ever happened in this country, and certainly that is much to say. The energetic prosecution of the Directors deserves all commendation. Let us hope that other countries may follow the good example, and also that an end may be put to so loose and reckless a system of banking. It used to be a principle of law that the authority which creates a corporation is bound in common justice to the public with which such corporation is to deal, to provide for adequate visitorial supervision. The Government which charters a "soulless" organism and endows it with capacity to do business is largely responsible for its conduct, and cannot be excused if it do not exercise all possible vigilance to control it. Certainly the least that it can do is to prosecute all misconduct to the limit of the law. There is another feature of the Glasgow Bank business which has not been sufficiently considered. Much as the stockholders are to be pitied, it ought not be forgotten that in most cases their misfortune is due to their eager and unquestioning cupidity. The unusual dividends promised and declared were an advertisement of reckless management and unusual risk. Bad as the dishonest Directors were, the cupidity of their stockholders gave them the opportunity to be dishonest. Let investors be content with moderate gains, and the occupation of such swindling concerns will be gone.

THE German Chancellor has carried his Anti-Socialist bill through the Imperial Parliament, but it has been done at the expense of important concessions to the Liberal Party. One of the features of the contest was the alliance of the Ultramontanes with the Socialists in opposition to the bill. This coalition is another illustration of the fact so often pointed out and so vehemently denied, that Ultramontanism may at any time come to mean the subordination of all civil allegiance to the paramount interests of the Roman curia. The Ultramontanes have themselves confirmed Prince Bismarck's theory that their loyalty is not to be trusted. Until the Vatican withdraws the declarations of the syllabus, and abrogates the dogma of papal infallibility, no government can afford to trust those who acknowledge its authority.

VICTORY is often followed by dangers and embarrassments which go far to bereave it of its value. The alarming increase of Socialism in Germany is due to the same cause that made the Fatherland one, and Prince Bismarck great. The imperial successes won by the sword must be protected by the sword. The maintenance of large armies impoverishes the people, and destitution is the fruitful parent of socialism. Prince Bismarck beat the French more easily than he can defeat communism in his own Reichstag; and the gallant old Emperor, who rode unharmed to Paris at the head of his armies, was badly wounded in Berlin by one of his own subjects whom that ride to Paris may have made a Socialist.

### AT HOME.

A REMARKABLE conference, called "The Prophetic Conference," has recently been held in the Church of the Holy Trinity, New York. It was composed of eminent ministers of various religious bodies, among whom were several prominent clergymen of the Church. From the reports of the proceedings which have come to hand, it is difficult to understand the precise object which clergymen of the Protestant Episcopal Church had in view in promoting such a gathering. If the object was to emphasize the doctrine of our Lord's second coming to judge the quick and the dead, it is obvious to reply that the Church has set apart one of her most solemn seasons for the annual teaching of that doctrine. In a few days the Church throughout the world will begin, and for four solemn weeks will continue to give all possible emphasis to the hope and the expectation of the return of the Lord to judgment. Moreover, there is not a day on which there are not thousands of the Church's sons and daughters who stand up and utter the same belief in the

explicit language of the Apostle's Creed. If, however, the purpose was to go further and to enunciate a doctrine of the millennium as that word has always been understood, then it is enough to say that the Church has never taught it, that it is inconsistent with her formularies, and that it is plainly negated by the very language of the Catholic Creeds. This is not the place, of course, to enter upon the discussion of so grave a doctrine; but it is difficult to believe that distinguished and learned divines of the Protestant Episcopal Church have been betrayed, by their zeal for the Catholic doctrine of Christ's second coming, into an indorsement of millenarianism. It is easier to believe that the real object of such of the Protestant Episcopal clergy as promoted the movement was to enlighten their "irregular brethren" of the various denominations; to direct their attention to the Church's better and fuller teaching; perchance to proselyte them and make good Episcopalians of them.

THE question of the Bible in the public schools has been vexing the souls of some of the brethren in New Haven, Conn., as it has vexed and may continue to vex the souls of many others all over the land. The old Board of Directors, which turned the Bible out of the public schools in that city, were themselves turned out at the late election. The new Board determined to re-introduce Christian worship. But this was more easily said than done. The matter was intrusted to a committee of clergymen. The result of their deliberations has only partly transpired in the shape of a form of devotion which may be used by Roman Catholic children in a separate room whenever their number equals 30 per cent of the attendance. It would be difficult to imagine a scheme which would be more acceptable to Roman Catholics, at least, since a more ingenious method of attracting the Protestant children into "the separate room," and to the novel service, could hardly be devised. Naturally there were plenty of astute Protestants, to say nothing of Jews, who saw the trap into which the committee had fallen. Vigorous protests, disclaimers and explanations followed, leaving the matter in a worse muddle than when the discussion began. It seems almost certain that nothing will come of the project to re-Christianize the public schools of New Haven. Concerning what is to be done about it, THE LIVING CHURCH will have something to say at an early day.

A COMPLICATION, which for some reasons is exceedingly ugly, has arisen in regard to the payment of the Halifax award to England by the United States. The five and a half millions decided to be due under a treaty or arrangement which has been in force for some years, were to be paid on the 24th inst. Secretary Evarts had addressed a note, however, to the American Minister at London, instructing him to protest against

an alleged violation of the treaty-rights of our fishermen in January last, by their being driven off while catching mackerel on a Sunday in Newfoundland waters. The British Foreign Secretary, Lord Salisbury, appears to justify said act of violence on the ground that there is a local law against fishing on Sunday. The reply of Secretary Evarts has been made public in which he seems to intimate that the Halifax award will not be paid if the position of the British Foreign Office is adhered to. It would be premature to express an opinion upon the merits of the unfortunate controversy. It is in order, however, for honest men to most emphatically express the hope that our Government will be careful of the national honor. There has been something too much of talk about repudiating the award of the Halifax Commission simply because the decision went unexpectedly against us. There has been a most sinister disposition to evade or to find an excuse for evading the payment of this money, manifested not only in the public press, but in the very terms of the act of Congress authorizing it; and now all this haggling on the eve of the maturity of the obligation is exceedingly uncomfortable to all disinterested Americans, who love their country. Certainly, after the payment of the Alabama claims, we can hardly afford to repudiate the result of a solemn and regular international arbitration. Let our Government be careful to protect our national interests; but let it not be forgotten that the highest of these interests is the national honor.

## The Church at Work.

### ILLINOIS.

On the 24th of October, Bishop McLaren visited Pontiac and confirmed nine persons. It is only about five months since stated worship began to be held in that place. There are few towns in the West where so many persons unacquainted with our services are so largely asking for Church instruction.

On the 27th of last month, the Bishop visited St. Paul's, Manhattan, and confirmed. The history of this parish illustrates a phase of Church work not common in Illinois. The church-building—six miles from the railway, was once surrounded by American and English farmers devotedly attached to the Church. Their farms have since mostly been sold to Germans. The few old members that remain, are, however, as earnestly at work as ever. The faithful missionary, the Rev. A. W. Glass, who, receiving a mere pittance, is looking for a reward in the better world, belongs to a class whose work, while overlooked, is perhaps, as effective as that of Rectors of wealthy parishes.

On the evening of the Sunday in which the Bishop confirmed at Manhattan, he drove to New Lenox and preached.

Austin is a suburb of Chicago in which the Church is growing. The success of the Mission seems sure, if indications are of any value. The responses are hearty, the music

well rendered and devotional; the lay services on Wednesday evenings well attended; the offerings systematically presented. We hope that by spring, a modest church-building will be commenced. One feature of the work at Austin is highly to be commended. Every week a little boy carries to every house in the village a printed notice of the service for the following Sunday. In this way people who might forget that the "Episcopalians" were holding services, are constantly kept reminded; the cost is but a trifle.

The Wisconsin branch of the North-Western R. R., has hitherto been almost destitute of any recognition of the existence of the Church. A few services have been held at long intervals at Norwood. We are delighted to hear that a good lady living in the same village—Mrs. George Campbell—has determined to start a church by commencing a Sunday school. If this copy of THE LIVING CHURCH reaches a Church lover residing in a town where there are no religious privileges, we would say to that person, "do not simply wish that you were living elsewhere," but start a little Sunday school; try to have lay reading; be content with the occasional visit of a priest; be faithful with your few things, and God will generally give you your heart's desire.

The last meeting of the Northern Deanery of Illinois, was held at Emmanuel Church, Rockford. Present at some of the services, the Bishop of the Diocese, the Rev. Dr. Locke, and the Rev. F. Mansfield, of Chicago; the Rev. W. W. Steel, of Dixon, the Rev. J. E. Goodhue, of Sterling, the Dean of the Convocation, the Rev. R. F. Sweet, of Freeport, and the Rector of the Parish, the Rev. A. W. Snyder. The Rev. F. Royce was also present from the Diocese of Wisconsin. In behalf of the Rev. N. W. Heermans, who was not present, the Dean made report of the missionary work at Amboy, Lee Centre and Polo, also of the Mission under his charge at Oregon, Ill. The Rev. J. E. Goodhue gave a report of his work at Rochelle, Fulton and Morrison, and the Rector of Rockford, as to the state of things at Belvidere, where he had held services during the summer. At subsequent meetings, the Diocesan Missions and temperance were considered.

The Standing Committee met on the 4th and recommended that Mr. Edward Mansfield McGuffey, A. B., be admitted as a candidate for holy orders. They also recommended that the name of Dr. Cleveland, of Dundee, be restored to the list of candidates.

The corner-stone of St. Thomas' Church, Amboy, was laid by Bishop McLaren on the 2d of November. The clergy present were the Bishop of Illinois, the Dean of the North-western Convocation, the Rev. R. F. Sweet, the Rev. W. W. Steele, of Dixon, the Rev. J. E. Goodhue, of Sterling, and the missionary in charge, the Rev. N. W. Heermans. The building, it is expected, will be ready for occupation about Christmastide. Its style of architecture will be Gothic and it will seat 150. No debt will be incurred in its erection.

### QUINCY.

The object of the Cathedral Guild, Quincy, as we learn from its circular, is: "All work which shall tend to deepen the foundations, spread the borders, and build the walls of Christ's Catholic Church, in Quincy and its vicinity, such as Sunday, Sewing, Parochial, Mission and other schools; Women's Meet-

ings, Bible Readings and Cottage Services; in assistance to the clergy and under their direction; in canvassing the city and vicinity in the interests of the Church; in attention to the sick and the poor; in Christmas, Easter and other festivals or social gatherings; in collections of pledges or money for the improvement or building of churches or the support of the clergy, and in hospitals, church homes and other eleemosynary institutions. The Guild pledges itself, under counsel of the Bishop, to render aid at the call of the Cathedral Chapter, or of the Wardens or Vestry of the Church of the Good Shepherd, or of any church which may be established in Quincy or its vicinity."

## SPRINGFIELD.

The Diocese has been divided into three Deaneries. "The Northern" embraces Macoupin, Montgomery, Shelby, Coles and Edgar; its Dean is the Rev. Dr. Easter, of Jacksonville. South of a line running through those counties to the Ohio & Mississippi Railroad, is the "Middle Deanery," Rev. William Dresser, of Carlinville, Rural Dean. The remainder of the Diocese constitutes the "Southern Deanery," the Rev. M. R. Dillon-Lee, Rural Dean.

## WISCONSIN.

Bishop Welles is at home again, not only in better health, but well. He has had a greeting worthy of his home-coming after such an absence. He reached Milwaukee at 1:30 P. M. of Thursday, the 21st of October, which was All Saints' Eve. At 10 o'clock, the Rectors, Wardens and Vestrymen of St. Paul's Church, St. James' Church and St. John's Church, paid their respects to the Bishop. By a happy chance, the same hour had been separately chosen by all of these three bodies, so that quite an imposing body of gentlemen invaded the Bishop's house together. Pleasant greetings were interchanged. The Bishop, on invitation of the Rector, Wardens and Vestrymen of St. Paul's, appointed Thursday, November 7, for a reception to be given to him at St. Paul's Church. Cordial invitations to attend this reception have been given to the other parishes. It is being held as we go to press, and will be reported in our next.

On the evening of All Saints' Eve., a service of Thanksgiving was held at the Cathedral, after which a large number of friends called upon the Bishop at his residence. The Bishops of Illinois and Fond du Lac, the Rev. Drs. Spaulding, Adams, Kemper, Keene, De Koven, Ashley, Cole and Fulton, and the Rev. Messrs. Malloy, Throop, Richey, St. George and Sandford were present. An address of welcome and congratulation from the Standing Committee was presented by the Rev. Dr. Ashley, President, and addresses to the Bishop and the congregation were made by Bishop McLaren and Bishop Brown. Bishop Welles said that all he had seen abroad had improved and strengthened him. The greatest institutions he had visited had been works of time and patience, and he had learned to understand what time and patience could accomplish. Throughout his remarks there ran a tone of personal strength and a ring of apostolical—not personal—authority, which gratified the large and doubly interested congregation. Bishop Welles' *heimkehr* has been happy and auspicious.

The last meeting of the Madison Convocation held in Beloit was very interesting. Its Dean is the Rev. Fayette Royce, who has held that position for eight years. Bishop McLaren was present and preached on two occasions. The service devoted to missionary work was well attended. Essays were read at other sessions by the Rev. Mr. Clarke, on "Sunday Schools;" by the Rev. J. E. Goodhue, of Sterling, Ill., on the "Relation of the Church to Intemperance," and by J. H. Reigart, upon "How shall we Bury the Dead?" The attendance of fourteen out of its twenty clergy shows, that the Madison Convocation is a living member of a living Church.

## WESTERN MICHIGAN.

In this new Diocese the "Trustees of the Diocese" have vindicated their usefulness. They stepped in to save the alienation of our beautiful church at Holland by providing for a pressing debt of about \$1,100; by a cash payment of \$75, they have secured the title to church property at Plainwell worth \$1,200 to \$1,400; 'by looking after it,' they have secured \$150 belonging to the extinct parish at Lyons, and have secured \$400 of \$1,000 owing to the mission at Quincy. In almost every parish where there has been a debt the process of paying it off has been going on." If Trustees of the Diocese can do so much for Western Michigan, could not Trustees of other dioceses do as much? The only objection to the plan of universally having such officers is, Methodists have Trustees. On this subject we clip from the *Pacific Church* a suggestion worth thinking of: "Let it be borne in mind that what is needed is the incorporation of the diocese itself, not the creation of a new body. We do not want another incorporated committee, or another close corporation. It must be a body of Trustees directly and constantly responsible to the Diocese—to the Convention—reporting regularly and fully, and also subject to be called upon for special reports and statements, if desired, from time to time." If such a body could do what the Trustees of the Diocese of Western Michigan have done, they would be of great help.

## MICHIGAN.

The Rev. Richard Brass has resigned the rectorship of Zion Church, Pontiac, Mich., and has accepted the rectorship of Trinity, Alpena, in the same Diocese. The Rev. J. Gorton Miller has resigned the charge of St. John's Parish, at Ishpeming. The Standing Committee have given letters dimissory to the Rev. E. W. Flower to the Diocese of Western Michigan.

From "A Short Pastoral," addressed to the parishioners of Holy Trinity Church, Detroit, we learn that there was held in that parish an octave of celebrations, beginning on the Feast of All Saints, November 1. Its object was intercession for our Lord's benediction on all our work, but particularly that the Holy Ghost will enlighten the minds and consciences of our Guild and congregation and enable them to do their whole duty in offerings to God, financial and otherwise.

The beautiful Institution office is now seldom used. Not long since, Bishop Gillespie instituted the Rev. Benjamin T. Hutchins as Rector of Monroe, Mich. At Tecumseh, in the same State, a rectory is being built at the side of the church. During the months of November and December, Bishop Gillespie will hold visitations through the vacant Diocese of Michigan.

## MINNESOTA.

Bishop's appointments—November: 12th, Spring Valley, 7:30 P. M.; 13th, Albert Lea, 7:30 P. M.; 14th, Fairmont, 7:30 P. M.; 15th, Winnebago City, 7:30 P. M.; 16th and 17th, Austin; 18th, Blooming Prairie, 7:30 P. M.; 19th, Owatonna, 7:30 P. M.; 25th, Belle Plaine, 7:30 P. M.; 26th, Henderson, 2:00 P. M.; 26th, Le Sueur, 7:30 P. M. From Wednesday, November 27, for one week, stations of Dean Livermore, of St. Peter, as he may appoint.

THE LIVING CHURCH was glad to greet its friend, the Rev. D. B. Knickerbocker, D. D., Rector of the Church of Gethsemane, Minneapolis. He was on his way home from a brief visit to the East. From *Our Dioceses* we clip the following notice of his work: "In and about Minneapolis, in addition to his parish work, he has eleven missions under his care, and, with the aid of an assistant and an efficient band of lay helpers, holds services on week-days where they cannot be given on Sundays." The Rev. Doctor has been the Rector of the same parish for over twenty years.

## NEBRASKA.

Harvest Homes have lately been celebrated in Omaha, Nebraska. Flowers and fruits were in great profusion. Appropriate church decorations will often call out large congregations. Old-fashioned Thanksgiving Days were about "played out," save as gatherings where people tried to vie with pigs and turkeys. Anything which can tend to associate thanksgiving for the fruits of labor with anything higher than eating will be a great blessing.

## DAKOTA.

Bishop Clarkson has been holding a visitation in Dakota. The number of miles traveled, mostly by wagon, was about four hundred. Confirmations were held at Elk Point, Sioux Falls, Lincoln Centre and Yankton. Most of the services were held in school houses or in private houses. The Rev. Mr. McBride, who was admitted Deacon at Yankton, on Sunday, October 6, will be a missionary in the Sioux Valley.

## COLORADO.

The Denver Deanery met at St. John's Church, Denver, October 22 and 23. The sermon was preached by the Rev. C. D. Mack, from Eph., iii, 17-19. Its theme was "That the truth which dwells in the Church of God is the only sovereign antidote of the unbelief of the day and the land." On the second day a discussion concerning the "Best means of meeting the materialistic and infidel tendencies of the day," was engaged in, and papers bearing upon this subject were read by the Rev. C. N. Allen and Prof. A. Lakes.

## CALIFORNIA.

On the Feast of St. Simon and St. Jude, Bishop Kip completed the twenty-fifth year of his episcopate. The *Pacific Church*, commenting on the event, writes as follows: "During this quarter of a century, California has changed from a field and band of adventurers to a settled empire, passing through strange and trying eras of wild speculation, social disorder and moral and religious anarchy. Into the midst of a gathering eddying, rushing, foaming current of worldly strife and greed, Bishop Kip was sent alone, save one Presbyter whom he found here, to lay the foundations and build up the Church of Christ." There are now over eighty resi-

dent clergy on the Pacific coast. Last year, almost \$200,000 were contributed in the single Diocese of California for missionary and church purposes. Forty-six church edifices have been erected during this quarter of a century, with but very little help from friends at the East.

While speaking of an ecclesiastic silver wedding, it may not be out of place to notice the average length of American episcopates. Since the consecration of Bishop Seabury in 1784, fifty-seven of our prelates have died. The average number of years in which each has been addressed as "Right Reverend Father in God" has been over twenty-one. As yet, the longest Episcopate has been that of Bishop White, consecrated on the 4th of February, 1787; he did not die until the 17th of July, 1836. The shortest was that of Bishop Parker, who, in 1804, during less than three months presided over the ecclesiastic affairs in Massachusetts.

#### OREGON.

"There is a long stretch of country on the coast (of Oregon) of nearly an hundred miles, from Gardner to Ellensburg, shut off from the rest of the State by a chain of mountains. Scattered through the towns and villages are a number of church people to whom the Bishop once a year has sent a clergyman to administer the sacraments and look after their spiritual welfare. It has lately been my pleasant duty to make this annual round, and I was most heartily welcomed everywhere. One aged communicant of the Church, the only one in the village, who finds her banishment from its beloved services a sore affliction, said, 'Yet I do not feel quite cut off, for my Bishop has promised to send us a clergyman every year.' On the Umpqua River, the Captain of the little steamer said, 'I won't charge you anything, for we don't see a minister down this way often,' and it is time, for in some of the villages there had been no kind of religious meeting for months, and in one they told me there never had been any.

"Stopping one day for dinner at a farm house by the way, I found a neighbor visiting with her two children. I asked whether they had been baptized, to which she replied 'No, sir. I should like to have them, but we have no preachers in this neighborhood.' Thereupon the men were summoned from the barn, and some children who had come for water from a schoolhouse near by were called in, and after a simple address, I baptized the little ones. At another house I stopped and baptized the wife and children of an Englishman, who through long years of wandering has not forgotten the church of his youth; and so the ministrations are largely from house to house."—*Rev. L. H. Wells in Oregon Churchman.*

#### MISSOURI.

A Harvest Home festival was held in the Church of Holy Communion. Prominent features of the services were the attendance of 200 Sunday school children and the reciting of passages from the Bible relating to "The Creation," "Sowing of Seed," "Growing Time," and "Harvest Time." The offertory was devoted to the Sunday school; the fruits were donated to the "Orphans' Home." The Superintendent, J. J. Wilkens, assisted the Rector, the Rev. P. G. Robert, in the services.

#### KENTUCKY.

Appointments of Bishop Dudley for November: 13th and 15th, Uniontown; 17th,

Henderson; 20th and 21st, Princetown; 21st, Eddyville; 24th, Paducah; 27th, Mayfield; 28th, Fulton; 29th, Clinton.

The last convocation of Louisville, held in the Episcopal rooms, renominated to the Bishop as Dean of the same the Rev. Louis P. Tschiffely, Rector of Grace Church, and elected as Secretary and Treasurer the Rev. C. C. Pearson.

A Harvest Home was held in St. John's Church, Louisville, on the 9th of October. All fruits and flowers were sent to the Orphanage. The Rev. James F. Helm, M. D., was admitted to the priesthood in St. John's Church, Louisville, September 16.

Of two members of a sisterhood who ministered to the yellow fever sufferers at the hospital in the city of Louisville, the *Courier-Journal* writes as follows: Sister Margaret and Sister Emily France finished their labors at the Yellow Fever Hospital. They have been unremitting in their attention during the past month, watching constantly, night and day, by the bedside of the sick and dying. The valuable services rendered by these faithful, tender-hearted sisters cannot be too highly estimated. Their true devotion to their work, and many acts of kindness to the suffering strangers, entitle them to the gratitude of our entire community."

The Board of Missions of the Diocese of Kentucky have established a day school in Lee County, where, without money or price, the principles of the Christian religion are taught, together with the rudiments of an English education. The county was bankrupt, but an old tavern almost valueless was secured, in which to hold the Church school. "The people are eager to learn, and the room is crowded; more, they cannot accommodate the boarders; that is, there are not rooms enough in the old tavern to lodge those who, from farther up in the mountains, come with a week's fuel and provisions to attend this school."

#### TENNESSEE.

Among the noble works at the South which have been greatly crippled by the yellow fever is the University of the South. During the many months, when thousands were dying, with but few exceptions our clergy remained and risked the lives of themselves and their families. These men, on many subjects, differed from each other; they agreed in this, the offering of themselves to Christ. Some the Master took—many were spared. The living are as worthy of praise as the dead. The religious teachers of all religious bodies were not equally as self-devoted. Infidels love heroism. Shall such heroism be thrown away? When Bishop Green is forced to write that "the theological department of the University of the South is for the time left without support, with much of the provision previously made for its maintenance destroyed, with no present opportunity of appealing to those upon whom it has a claim," every Churchman who would prove to the world that he believes not only in doctoring the sick, but also in that love of God which has so impregnated the American civilization that its morality is a Christian self-sacrificing morality should help to raise up a class of men who have dared to die. If such a religion is not maintained, then when pestilence comes in future ages it will find the same indifference to suffering as is always displayed in unchristian nations when great dangers are present.

#### MISSISSIPPI.

The Sunday school attached to All Saints', Grenada, had enrolled about eighty members. Eleven of them have died of the yellow fever.

#### LOUISIANA.

In many exchanges we have seen the following item, which we suppose to be true: "Bishop Wilmer states that during his episcopate he has received more than 400 Romanists into the communion of the Church." We might add two statements. Mr. Gladstone, in a recent review article, states that the proportionate number of Roman Catholics in Great Britain has, during the last generation, diminished. Murray, in his so called "History of the Catholic Church in the United States," has figured out that the number of Catholics in the United States ought to be over twenty-eight millions instead of a little over six millions.

To return to Louisiana. A few months ago, few parishes had a better outlook than had the African Church in New Orleans. The church building was encumbered to the amount of \$4,500. Under most circumstances, this mortgage could easily have been met. But the yellow fever came to derange all financial plans. The colored minister was smitten; on recovery, he finds his congregation fearfully diminished, and those that remained financially reduced. The Bishop writes that unless some kind benefactors come to its aid, this work of years must be abandoned." During the continuance of the fever, fourteen of our clergymen have remained at their posts in New Orleans. Not one of them has died.

#### WESTERN TEXAS.

The portion of Texas lying in this Diocese is that between the Colorado River and the Rio Grande, and comprises two-fifths of the State. At work in its boundary are six Presbyters and two Deacons. At San Antonio, where there are 215 communicants, there is a stone church, but frequently, the only house of worship in many stations is the adobe hut. During the last four years, four churches have been built. Out of \$38,000 spent for building purposes, only between \$7,000 and \$8,000 has come from beyond the limits of the district. In Western Texas, the Roman Catholic Church is very strong. This cannot be wondered at when we remember that until Texas became a republic it was the only established church.

#### VIRGINIA.

The statistics of the Alexandria Seminary show a larger number of students than at any time since 1861—seniors, 3; middle-class men, 10; juniors, 12; preparatory students, 15. The graduates of Alexandria are found in almost every Diocese. Whatever may be their views concerning questions relating to sacraments or orders, few or none have forgotten the spirit that was so often aroused by the frequent missionary meetings and by the sight of learned professors living for the sake of their blessed Master a life of self-sacrifice.

Before this paper can reach its subscribers, Christ Church, Norfolk, will have celebrated its semi-centennial anniversary. Its present Rector, Rev. O. S. Barten, D. D., has officiated there for many years. Among his predecessors was Bishop Meade.

#### MARYLAND.

The Rev. Meyer Lewin, D. D., Dean of Washington, has resigned the Rectorship of

Christ Church Parish, Charles County, and accepted that of Trinity, Upper Marlboro, Prince George Co., Md.

The Festival of All Saints was observed Nov. 1 at All Saints' Church, Baltimore. This mission is now in charge of the Rector of Ascension Church, the Rev. C. Fair, D. D., and his assistant.

Near the hour of midnight on the 19th of October, the Rev. George A. Leakin, Rector of Trinity Church, Baltimore, was awakened by a dense smoke in his sleeping apartment. He immediately gave the alarm. An officer being on duty near his door, hastened to his assistance, and soon succeeded in extinguishing the fire. It originated from a fire-place stove. The damage was not serious. Mr. Leakin is slowly recovering from his dangerous illness.

#### PENNSYLVANIA.

On the 28th of October, more than one hundred of the clergy of the Diocese met at St. Luke's Church in Philadelphia, to receive with Bishop Stevens the Holy Communion as a token of their thanksgiving to God for guiding their Bishop in safety through the perils of the great deep. Just before the benediction, Bishop Stevens, in a few remarks, expressed his gratitude and pleasure at his safe return home, and expressed his love and confidence in his clergy. Most of these clergymen must have remembered very vividly, while thanking God for Bishop Stevens' return, the great storm of a few days before. By it, the spire of Christ Church, Germantown, was blown over on its roof, demolishing both organ and pews. St. Peter's, St. Thomas' and the Church of the Advent were also more or less damaged.

The late Robert Whittaker, of Philadelphia bequeathed \$5,000 to Trinity Church, Oxford, Penn.

The leading editorial of the *Episcopal Register* for the 2d of November is headed "Diocesan Missions." In the article is the statement that the missionaries of the twenty-four stations in the Diocese can be paid this quarter only 50 per cent. The whole amount required for the appropriations made by the Diocesan Board of Missions is about \$6,000 a year.

#### CENTRAL PENNSYLVANIA.

Statistics of 1877-78—clergy, 94; parishes and missions, 133. Ordinations—priests, 3; deacons, 3; postulants, 11; candidates, 2; lay readers, 25. Churches consecrated, 2; rectories, 43; schoolhouses, 7; chapels, 19; cemeteries, 12. Offerings—parochial, \$132,806.30; diocesan, \$17,722.94; general, \$5,508.48. Baptisms—adults, 165; infants, 1,059. Confirmed, 669; communicants, 6,585; Sunday school teachers, 1,132; scholars, 10,920.

#### NEW YORK.

At the last meeting of the Trustees of the General Theological Seminary, the Rev. Eugene Hoffman, D. D., was elected Dean, and the Rev. T. Ritchie, D. D., Professor of Ecclesiastical History. The great executive ability of the first-named gentleman will undoubtedly prove of great advantage to the Seminary. Dr. Ritchie was for many years Professor of Ecclesiastical History at Fairbault. No one is better able to succeed a Whittingham, a Mahan, and a Seymour.

The Rev. J. W. Bonham has been holding special evangelistic services at the Lyceum Theatre in New York City. Among these

services those at midnight, on Sunday nights, are deserving of special notice. The title of the second lecture was, "What I saw in London by staying out all night with the Midnight Evangelists to rescue outcasts." At the Chapel connected with Holy Trinity, New York City, there has been a gathering of "all Christians who, through a study of prophecy, look for the immediate coming of our Saviour." How many in all ages have studied and looked. One very great good has been the result of an ever-increasing interest in the book of Revelation.

The Sisters of St. Mary have under their charge St. Mary's School, No. 8 East Forty-sixth street. St. Gabriel's School, Peekskill, N. Y.; St. Mary's School, 352 Poplar street, Memphis, Tenn.; and by the invitation of the Bishop of Wisconsin, Kemper Hall, the school for girls in Kenosha, has but lately been put into their hands. All of these institutions have accommodations for boarding pupils. The charitable works under the care of the community are St. Mary's Free Hospital for Children, West Thirty-fourth street, New York, in connection with which a beginning has been made of a school for training girls for service. The House of Mercy, West Eighty-sixth street, a retreat for fallen women; Trinity Infirmary, Varick street, New York, a hospital primarily for the sick poor of Trinity Parish, and a Church Home in Memphis, Tenn., are also under their charge. Of the eight members of this sisterhood who nursed the sick at Memphis, seven had the fever and three of these have died. The names of the dead are Sister Constance, who was the Sister Superior of the work in Memphis; Sister Thekla and Sister Ruth. The latter was the daughter of Judge George, of Orange County, N. Y., and was baptized Helen. Sister Constance was a native of Boston. Her age was 32; family name Darling. The Episcopal Orphanage at Memphis had been under her charge for about seven years. Sister Thekla's family was McMahan. For several years she has been a member of the Sisterhood. When the scourge broke out, both she and Sister Constance were in New York. Both returned to Memphis without delay.

#### CONNECTICUT.

The New Haven Convocation was held October 23 and 24, at Waterbury. An essay on "Preaching" was read by the Rev. Mr. Coleman, of North Haven. The exegesis of 1 Cor., xv, 28, was discussed by Rev. Drs. Harwood and Olmstead, and by the Rev. Messrs. Vibbert, Van Buren, Wilson (of Orange, N. J.), Micou and Coleman. Addresses upon the subject of missions were made by Dr. Olmstead and the Rev. Messrs. Lobdell, Whittlesey and Widdemer. At the same Convocation, the discussion of preaching by clergymen in vacant parishes having been begun by the Rev. Mr. White, a committee was appointed to consider the subject, with instructions to report at the next meeting of the Deanery at Ansonia in February. The text of Dr. Olmstead's convocation sermon was Rom., vi, 19, "I speak after the manner of men, because of the infirmity of your flesh."

At a recent meeting of the Standing Committee of the Diocese of Connecticut, Homer I. Broadwell (late a Congregational minister) and J. J. McNulty (late a Presbyterian minister) were recommended to the Bishop to be received as candidates for holy orders.

#### MASSACHUSETTS.

St. John's Chapel, Cambridge, which is the chapel of the Episcopal Theological Seminary, has lately been newly decorated. It is a place of worship, always filled with students. So great has been the increase of postulants at the Divinity School that an extension of its dormitory is about to be commenced.

The Rev. W. C. Langdon has resigned the rectorship of Christ Church, Cambridge.

The Church of the Messiah, Boston, Mass., has been a free church for twelve years, and raised through the offertory last year over \$8,000 against \$3,500 formerly, under the pewed system.

A history of Quincy says that in that town a parish was organized in 1727. This would make the parish next to King's Chapel, Boston, and Trinity Church, Newport, the oldest in New England. Great have been the changes. A parish which has now 192 communicants, was once so feeble that in 1860, Bishop Eastburn advised its abandonment.

At Fall River, the Rector, the Rev. W. T. Fitch, besides officiating morning and evening at the parish church and carrying on mission work at Swansea in the afternoon, has just commenced holding services in a hall in the city remote from the parish church. A candidate for holy orders has lately become the assistant.

#### MAINE.

"I remember well when I came to New York, after my first visitation through my own Diocese, having found in Maine but nineteen parishes or missions in all, only seven self-supporting, and a population of 650,000, no schools, no help from abroad, and no fund for even the support of the Bishop." [Bishop Neely, Oct. 10, 1878.]

The Bishop may well be thankful to Almighty God that as the fruits of his ten years' labor, so much improvement in that Diocese may be seen. The number of communicants now are almost 2,500. Its contributions last year amounted to almost \$50,000.

#### OHIO.

On the 16th of last month, the cornerstone of Calvary Chapel, Toledo, was laid. The many children who were present and took part in the services will probably never forget the pleasant occasion.

We are glad to notice the improvement in the finances of Grace Church, in the same city. THE LIVING CHURCH will always gladly notice the payment of church indebtedness, whether those debts be funded or floating. "Pay your debts, keep out of debt, owe no man anything!"

The Rev. Chester F. Adams has been appointed Assistant Minister of Trinity Parish, Toledo, and has entered on his work.

#### DOMESTIC MISSIONS.

The total amount contributed during 1877-78, exclusive of that for Indians, was \$143,000.

#### FOREIGN MISSIONS.

The number of stations in the foreign field is 121. They are situated in Africa, China, Japan, Hayti, Greece and Mexico. The number of laborers is 258. Among these are three Bishops and 187 native catechists, lay readers and teachers.

#### MISSIONS TO INDIANS.

The Indian missionary work of our Church is among the following native tribes

The Oneidas, in the Diocese of Fond du Lac; the Chippewas and several scattered bands of Sioux in Minnesota under Bishop Whipple; the Dakotas, in the missionary district of Niobrara under Bishop Hare, and the Shoshones, in Wyoming under Bishop Spalding. Within this field there are twenty-seven stations with twenty places of worship. The mission workers among these native tribes are fifty-two. Nine native candidates are preparing for the Holy Ministry. The receipts for the Indian Mission for the year ending Sept. 1, 1878, were \$34,555.

## CANADA.

In the Diocese of Montreal, when a parish is vacant, the vestry of the parish send to the Bishop two names from which, if he approves, he selects one. What an amount of pulpit parade and congregational criticism is thus saved.

The Metropolitan of Canada says, "It was not till 1793 that Canada was formed into a Diocese of the Church of England, the Bishop having then only six clergymen under his charge. The formation of that Episcopal See was at the time a substantial mark of progress. But now that See may be said to have given birth to fourteen Dioceses, and that Church, once so feeble now covers the whole of British North America."

In the Diocese of Moosunee, every single Indian and tribe has been Christianized save only one Esquimaux tribe, and they are being gathered in.

## SUGGESTIONS FOR CHURCH WORK.

Though organization in parish work may be carried to excess, and so result in the creation of societies which exist on paper only, still statistics prove that greater results follow from systematic, clearly-defined work, than from spasmodic, hap-hazard and desultory efforts. In every parish there is much dormant energy which could be utilized by proper organization. The Roman Church is a living example of what mighty works can be accomplished by thorough organization. She has the discrimination to see the special gift of every member, and she employs it.

\* \* In our parish microcosms, the latent abilities of members ought to be called into activity by some organization which will assign to each the work for which each is qualified. All have not the same gifts. Some are qualified for teaching; others for singing in the choir; others for organists; others for visitors and nurses for the sick; others for visitors of strangers and new-comers; others for manual work, like sewing; others not gifted in any of these things, may be endowed with money and thus can give of that, if they can do nothing else. The problem for each parish to solve is, to so arrange it that each member can do that work for which he or she is especially qualified.—*Church Guide*.

A noble Quincy layman, writing words of welcome to THE LIVING CHURCH, in a private letter to the editor adds, "What has brought so much distress upon this country? We have forgotten that a living, personal God is in His own world. \* \* Let the balance in freer, nobler gifts be once more turned in favor of Him. With more simple living, we should not be so apt to forget Him, but could better afford to give to Him and His Church and His unfortunate followers. \* \* It is difficult, in these times, to bring out the Church in her fourfold work

of public ministrations, missions and missionary work, instruction and charities.

"An organization, save of a mission, should be among the last things thought of. A reliable man to take charge of the property, if there be any, another to manage the finances, and another to keep the place of worship in order, are all the officers needed. The missionary can, under the direction of the proper authority, manage everything else.

"The second service on Sunday, in a certain parish, was poorly attended. People stayed at home to lounge and sleep. They thought they would not come out twice on Sunday. Two vestrymen talked the matter over. Both were leading men in the community. Their talk resulted in a pledge to each other that they would regularly attend the second service, and urge others to come. What was the result? A steadily increasing attendance. People said, "If A and B, two of the busiest men in this place, think it important to go to the second service, we will go, too," and they went. Perhaps the secret of the small attendance is the absence of the leading people, who might if they would, vindicate the importance of making a good use of the second half of the Lord's Day.

It has been said that this Church was a class church, that it was intended to provide the luxury of devotion for a certain number of people. Then in God's name let us put an end to it, if that be the meaning of it. If it is not wide enough and broad enough to hold every grade of man and every grade of civilization and refinement, let us put an end to it; it cannot be the Catholic Church of Jesus Christ which he came to establish. Don't let us salve over our consciences by this thought, that because the Baptists and Presbyterians are doing their work there is nothing for us to do and that our mission is to the elevated and the refined, and that, with shame be it spoken, we cannot minister to a people that lack culture and refinement. Not only does that obligation rest upon us equally, as upon all church people, but it rests upon us peculiarly because of our very system, our very claim, our very method of operation.—*Bishop Dudley*.

There are two questions, the one propounded in moments of dejection by the *givers*, the other by the workers in behalf of *missions*. The first are led to inquire, when pressed anew, Must the drain be perpetual? Must we continually give? The laborers on the other hand, working in far-off fields, in their turn, ask, if all the precious years of their lives must be spent at the outposts. The reply is, that to build up even in this day a true branch of that church founded upon the crucifixion and nourished by the gifts of those who sold lands and houses and laid the money at the Apostles' feet requires faithful, cheerful, continued giving on the one hand of lives, upon the other of treasures; these must be offered freely if we are to succeed; but offered to God in spirit and truth, they are never offered in vain.—*Bishop Elliot*.

*Sunday Afternoon* shows a prevailing tendency to the treatment of subjects of practical charity and the relief of suffering in every walk of society. An admirable paper of this kind in the current number on "Women in Prison," by Mrs. Clara T. Leonard, is entitled to a high place in the literature of reform, by its wise counsels, practical common sense suggestions and its spirit of sincere womanly sympathy with the unfortunate and forsaken.

## Public Opinion.

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

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

Concluded.

What Church schools were in the West at that date? One, having one instructor, had been established in Cincinnati. The one only college, that at Gambier, was at the same date one of the largest at the West. Sixteen professors gave instruction to eighty-five young men. In the theological department alone, eleven young men were preparing for the ministry.

At Gambier was the only Church weekly published at the West. In appearance it was a four sheeted newspaper, printed with wretched type on dingy paper. In the only number of the *Gambier Observer* which I ever saw, ministers and people, who would probably never have heard of "Pusey," or "Newman," or the "Oxford Movement," were made acquainted with its latest phases. May THE LIVING CHURCH be wiser in its generation!

The number of communicants at the West I cannot now give; but it may not be uninteresting to some reader to add that so late as 1843 there were in the Diocese of Illinois only 491 communicants. The lists for that year, according to numbers, seems strange. First, St. James, Chicago, 89; next, Robin's Nest, 83; third, Albion, 61. So much for 1838. Now for a few statistics relating to the Protestant Episcopal Church in 1878, within the same geographical limits. Fifteen Dioceses, with 15 Bishops, 653 parishes, 658 clergymen, 50 candidates for Deacon's orders and 56,886 communicants, speak of considerable growth. In 1838, the Western contributions for missionary purposes amounted to \$1,249.47; last year its contributions for missionary and religious purposes were over one million.

This may be considered the bright side of the picture. There is a dark side. How many descendants of emigrants who, either at the East or in England, worshiped at our altars are now members of antagonistic religious bodies, cannot readily be computed. Our inability to provide new-comers with religious teachers has probably cost us the loss of as many as has been made at the West by accessions or conversions. I do not believe that there is a township containing a thousand inhabitants where I could not find an English or American Prayer Book which has not been for years used at any public service. The seed buried with the mummy gave a grand harvest. Perhaps these dust-covered books may serve as religious seeds to some future generation.

Another thought. The same failings which stand in the way of Church growth in 1878 were its hindrances in 1838. Bishop Wilberforce in his little work on the American Church, says that in "1838, few of the poor were among her communicants." There are few or none at this later period. There was then the same cold respectability, the same inelastic rigidity, which would usually rather not preach the Gospel "at all" than omit to read in full canonicals from "dearly beloved" to the end of the Ante-Communion

Service; the same periodical flight of ministers; the same needy parishes, sure that if somebody would build in that then "growing town," a church, and pay the salary of some eloquent, learned, wise and visit-loving minister, said clergyman would get up a large congregation "of 56;" the same narrow-minded rich man at the East, perfectly sure that Western towns ought to build their own church edifices and support their own "preachers" without help from the outside world, i. e., world meaning himself; the same tying-up of Bishops' hands; the same finding fault with Bishops for not being able to send men and provide means; the same snubbing of Bishops' advice; the same effectiveness when parishes and ministers were allowed to act as independent sharpshooters; the same uselessness and inefficiency when ministers and parishes were asked to fire something like a united volley somewhere else than into each other; the same denouncing of methods adopted by other religious bodies; the same want of suggestion or substitution of other plans. The pugnacious Wardens, the warm party man, the blind conservative who was devoted to his ruts, and the nervous radical who would tear down everything in order to get a small piece of wood which he could use in rebuilding, were in the West in 1838. Are they all dead in 1878?

In the study of pathology, greater attention is being paid each year to hereditary influence. Perhaps our faults are in a measure hereditary. History would then, perhaps, help to show us cures by detecting causes.

HENRY C. KINNEY.

CHICAGO, Oct. 24, 1878.

#### TO THE LIVING CHURCH:

The following opinion was prepared by the Chancellor of the Diocese of Illinois, in reply to an inquiry made by a Presbyterian of the Diocese of Quincy. Feeling sure that it will be of interest to many of your readers, it is, with his consent, furnished for publication.

CLERICUS.

38 ASHLAND BLOCK,  
CHICAGO, October 21, 1878.

Reverend and Dear Sir: You write asking my opinion in regard to the following points "connected with our Canon of Divorce:"

1. "In deciding the cause of divorce, must a clergyman be guided solely by the cause assigned in the decree of the civil court?"

2. "Suppose the case of a wife divorced for cause other than adultery. She had, however, evidence sufficient to convince herself and others that adultery did exist, but for certain reasons—perhaps to avoid the stigma upon children—chose not to assign that as the cause. In such a case, of the strong assertion of the wife, enforced by affidavit, if necessary, would a clergyman be justified in performing the marriage ceremony?"

3. "Another case; a wife is divorced for cause other than adultery; but the other party has married again, thereby committing adultery. In such a case, may a clergyman officiate without becoming amenable to the Canon? The point in this: May full and satisfactory proof of the adultery of the one party *ipso facto* justify a clergyman in officiating at the marriage of the other? Or, does the Canon contemplate the intervention of the civil court and an actual decree of divorce?"

My reply to the first question is that "in deciding the cause of divorce," a clergyman, in my opinion, need not be "guided solely by the cause assigned in the decree of the civil court." He need not and cannot in all cases be guided solely by the decree, even if "the cause assigned" therein be that of adultery; for the civil courts may be, and sometimes are, imposed upon, and decrees obtained by fraud and perjury. In such case, the decree may be impeached for fraud, in both ecclesiastical and civil tribunals, or either; and the Church need not wait for the secular court to pass upon the matter. "Questions touching the facts of any case" coming to a clergyman's knowledge "after due inquiry" are "to be referred to the Bishop, who shall thereupon make inquiry in such manner as he shall deem expedient, and shall deliver his judgment in the premises." Of this, however, more will be said in what follows.

The cases supposed in the second and third inquiries, in my opinion, are to be disposed of in the same way. A clergyman may not act upon "strong assertion," "enforced by affidavit," in any case; nor will "full and satisfactory proof of the adultery *ipso facto* justify a clergyman in officiating at the marriage" of the innocent party. It is not for the priest to adjudicate upon "questions touching the facts." This is to be done by the proper authority of Church or State; and the clergyman is to act upon the authenticated result, except that the finding of the State Court in respect to the cause of divorce is not necessarily conclusive or exclusive. The Church will accept a decree of divorce rendered by competent secular authority, for the cause of adultery, when no fraud has interfered; but "where questions touching the facts of any case" legitimately arise, she has her own tribunal authorized to "deliver judgment in the premises."

To the last branch of the third question, I beg to reply that in the case supposed, a divorce having been granted "for cause other than adultery," the civil relation is at an end, and, so far as the State is concerned, either party is at liberty from that time to marry another husband or wife, as the case may be; but not so by the law of the Church, under which the party thus marrying "committeth adultery," and, for which cause he or she "may be put away." The civil contract having been terminated for cause satisfactory to the State, the Church is left free to determine whether the "facts" existed which, under the law of God, will authorize the innocent party to "put away" the guilty. Thus, while the "Canon" does "contemplate the intervention of a civil court, and an actual decree of divorce," it, nevertheless, does not contemplate a second decree by reason of the Scriptural cause arising after the first decree "for cause other than adultery."

The following Sections of Canon 13, Title II, of the General Canons, bear upon the question prescribed:

"SECTION 1. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful."

"SEC. 2. No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for

the cause of adultery, or to parties once divorced seeking to be united again."

"SEC. 4. Questions touching the facts of any case arising under Section 2, of this Canon, shall be referred to the Bishop of the Diocese or Missionary Jurisdiction, in which the same may occur; or if there be no Bishop of such Diocese or Missionary Jurisdiction, then to some Bishop to be designated by the Standing Committee; and the Bishop to whom such questions have been so referred, shall thereupon make inquiry in such manner as he shall deem expedient, and shall deliver his judgment in the premises."

It will be observed that the prohibition of Section 2, does not "apply to the innocent party in a divorce for the cause of adultery." If it be suggested that it does apply to all cases of divorce "for any cause arising after marriage," in which the decree of the civil court does not specify the cause to be that of adultery, I reply that I do not so understand the Canon. If the real cause of the "putting away," contemplated by Divine law, be adultery, the recital of another cause in a decree of the secular tribunal, sufficient to satisfy the requirements of the civil law, cannot alter the fact of the real cause. All laws must be construed with reference to the intention of the lawmakers; and, to gather such intention, the objects to be attained, and all the various features of the entire enactment bearing upon the subject, are to be considered. The first object to be accomplished by the provisions quoted was to forbid the subsequent marriage of parties divorced "for any cause arising after marriage" except "for the cause of adultery." The second object was the recognition of and conformity to the laws of the land, which make it criminal for a party not divorced, and having a husband or wife surviving, to marry a second time. The law of the State is satisfied when a divorce is granted for any cause indicated by law. The Church, nevertheless, will not yield her prohibition except in favor of the innocent party, and for the one cause. To ascertain whether this cause exists, provision is made in Section 4. If it was intended that the recital of the civil decree of divorce should be exclusive and final as to the cause, let me ask what "questions touching the facts of any case arising under Section 2," would remain to be "referred to the Bishop?"

Section 4 shows that the intention was, a divorce being granted, to refer it to the Bishop to "make inquiry," and "deliver his judgment" upon "questions touching the facts of any case arising under Section 2," including the "fact" as to the real cause for which the husband or wife has been "put away."

It must be manifest to every churchly mind that the Canon contemplates not merely the "divorce" of a civil court, but also the "putting away" recognized in Holy Writ. Parties divorced by the State for cause arising after marriage, other than adultery, in the eye of the Church still continue to be husband and wife. By the civil law they are divorced *a vinculo*, but by ecclesiastical law, only *a mensa et thoro*. In ecclesiastical law, there can be no "divorce" *a vinculo* until the cause arises for which alone the offending party may be "put away." Therefore, a divorce *a vinculo* by the State being already had for any cause, and if then or thereafter the guilty party is finally "put away" for the cause of adultery, then the

"divorce" contemplated in the last branch of Section 2 is as fully accomplished as if an unchallenged decree of the State severed the bond for the cause recognized in the Canon. That construction of the Canon which assumes that the ecclesiastical legislators intended to ignore Church authority in the matter of determining the "cause" of divorce, and to relegate to the civil power the exclusive prerogative of adjudicating the question of disobedience to divine law, is simply monstrous. Not only so, but such a construction would consign Section 4 to the category of being utterly meaningless, so far as any reference to the last branch of Section 2 is concerned. Moreover, it would involve a constructive interpolation into the Canon, to the effect that only such "questions touching the facts" as might arise under the first branch of "Section 2" should "be referred to the Bishop," instead of the facts of "any case arising under" such section, as the lawmakers saw fit to provide. Such tampering with the text can have no sanction under any rule either of logic or of law.

"Questions touching the facts of any case arising under Section 2" of the Canon are to be inquired of by the Bishop "in such manner as he shall deem expedient," and he is to "deliver his judgment in the premises." The investigation may be made by the Bishop in person, or through his commissary or by an ecclesiastical court of his own appointment. Of course, the investigation would be thorough and impartial. The object would be to ascertain the truth of the matter. That being done, the Bishop's "judgment" would be the guide for all concerned. I am,

Very sincerely, your friend, etc.,  
S. CORNING JUDD.

#### TO THE LIVING CHURCH:

There appeared in the first issue of your paper a communication which, while purporting to treat of "The New Method in Education," tacitly assumes that Harvard is the only university in the country where this method is pursued. Its author, in his enthusiasm for Cambridge, seems to have forgotten the existence of Cornell, the Johns-Hopkins University, and the Universities of Michigan and Virginia. We think he will find, upon more careful examination of his subject, that all of these are conducted upon a general plan similar to Harvard; and that, in the two first, at least, there is offered to the choice of the student an equally wide range of studies.

We have no room here for a discussion of the merits or demerits of this new method, as better adapted to the needs of American students. Yet we hardly think that a college education is intended, though as a secondary object, to enable students "to anticipate their professional studies while yet in the undergraduate department." We had always supposed that such an education was designed to give discipline to mind and liberality to thought, to impart the rudiments of the most important branches of knowledge, to familiarize the mind with the best results of modern culture, in a word to develop and confirm the intellectual life. To accomplish this result, the course of education must be general in its character, and not that of a mere specialist. By such general culture the student is prepared to make wisely that most difficult of all choices—the choice of a profession. It will also enable him, while devoting himself earnestly to his own life-work,

to sympathize intelligently with the achievements of others, in different fields of activity.

Nor must it be forgotten that an increasingly large number of college graduates are, with every year, choosing a mercantile life. For them, certainly, the old method, with its prescribed curriculum and course of general study, is better adapted. It is not in their power to devote themselves successfully to a single specialty in the few intervals of leisure allowed them by the pressure of modern business. But once having tested the joys of an intellectual life, having acquired some familiarity with its many phases, there are henceforth open to them objects of thought and interest above and beyond the all-absorbing pursuit of wealth.

We do not wish to be understood as advocating exclusively, or nearly exclusively, the teaching of Latin, Greek and mathematics. We only claim that a deeper and broader culture is attained by following in the main a prescribed curriculum, matured by men whose lives are devoted to the study of problems in education, than by allowing the immature mind of the average collegian to choose for itself, from a heterogeneous scheme of studies, what course it shall pursue, as fancy or laziness may dictate.

We agree with the sentiment expressed that the object in view is to make the student "the man thinking." This is not to be attained by graduating him a specialist, but rather by disciplining the mind and cultivating the power of thought. He will then be able to reason correctly, to deduce from the data given the right conclusions. Few college graduates can hope to become specialists, but all should be able to judge for themselves, to be independent thinkers.

We would also suggest that "the best work from the best minds" can be more effectually secured by graduate study under the personal supervision of eminent scholars, after four years of preliminary training, than by the most complete system of electives for undergraduates which it is possible for Harvard ingenuity to devise. By the establishment of graduate fellowships, those whose work will be of permanent benefit can be enabled to build a lasting structure upon the broad foundation already laid.

In concluding, we would remind the author of this article that no scheme or method of education can "make wise men," even though its workings may be directly superintended by the great President Eliot himself. Wisdom consists in the ability to apply knowledge rightly as occasion may demand. It cannot be learned from teachers; it can only be acquired through experience. As the poet has said:

Knowledge comes, but wisdom lingers.

The only real issue, therefore, between the old and new methods of education resolves itself into this: How best can be imparted to the undergraduates of our colleges and universities not wisdom, but knowledge—a knowledge which shall develop in them the most broad and liberal culture. Y.

The *Catholic World*, treating of "Some Barriers between Labor and Capital," discusses the tendencies of modern society to aggregation, or the concentration of business and of wealth in comparatively few hands, which it maintains is the result of causes that are inseparable from the present stage of civilization and is not to be complained about, or denounced, or attacked through schemes of Socialism or Communism.

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# The Living Church.

CHICAGO, NOVEMBER 9, 1878.

SAMUEL S. HARRIS, D. D., } - - Editors.  
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GEO. F. CUSHMAN, D. D., Associate Editor.

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## FIDDLING WHILE ROME BURNS.

"Nero fiddling and Rome burning" was a grotesque and incongruous spectacle, but it has had innumerable parallels in the Christian Church.

It is eighteen centuries and a half since Christ said: "Go ye, make disciples of all nations;" yet there are now, at least three times as many "heathen" in the world as there were that day. What has Christendom been doing all this time but fiddling, for the most part? Fiddling over heresies, and orthodoxies, and fine-spun gossamer scholasticisms, and ritual fooleries, and fooleries of sacerdotal prerogative, and freaks of monkery, and mysticism, and puritanism, and pietism, and papal pretension, and varieties of these in large ways and small—until the question before Christendom to-day is very different from that which was presented to the first evangelists. Then the question was, How shall we make disciples of the unconverted nations? Now the question is, Can Christianity survive where it exists already?

This is a startling statement; let us see whether it is true. Glance at the European countries which still belong to the Roman obedience—Italy, Spain, Portugal, France, Belgium, Holland, Austria, Bavaria. What is the fact there? Why, undoubtedly, that everywhere the highest classes, and the lowest classes, and the male members of all classes have cast off Romanism and Christianity with it, and are drifting downward into more and more pronounced antagonism to all forms of religion. Look at Protestant Germany, and there we find unbelief triumphant, and infidelity itself installed in pulpits nominally Christian, preaching even in them the dreary gospel of atheism. In England the last quarter of a century has seen the most prodigious intellectual revolution ever witnessed since the days of Constantine; only then the tide set all toward Christianity, and now it ebbs away from Christianity. We trust, and we believe, that the heart of English Christianity is still sound at the core; but certainly, if one may judge from the abundant periodical literature which circulates among the cultivated classes, there is too much reason to fear that the picture of them which is given by Mr. Mallock in his "New Republic" is a lamentably true one. The day of the conservative old quarterlies

has set; even *The Westminster*, which was radical enough in all conscience, has lost its grip; and the *Fortnightly*, the *Contemporary*, and the *Nineteenth Century* could never have obtained their present hold on the cultivated public if the cultivated public did not enjoy and demand the exceedingly "free discussion" which these periodicals retail. At the other end of English society, there is an anti-religious press of enormous diligence and fecundity, deluging the working-classes with all sorts of ribald irreligion, until men like Matthew Arnold are affrighted at the monster that may rise up from the mass of crude, uncultivated atheism that is seething in the slums and workshops and debating clubs of lower London. Is it any better here on this side of the Atlantic? We have reason to fear not. The revolt of New England against Puritanism has unsettled much and has settled nothing; but its influence has extended to every hamlet in the land. Every successive year has seen tens and even hundreds of thousands of foreigners crowding to our shores, most of whom have left behind them the religious habits, if they had such, of their native land. The influence of literature tells far more widely here than in any other country. Book clubs, magazine clubs and the like, lay on our tables all the English and American publications of any note; of making books among us there is literally no end; and the American periodical press of all grades sweeps on with the prevailing current of men's thoughts. Revivalism, moreover, has burnt this country into spiritual dryness. Men, and women, too, resent the artificial hysteria they have been deluded into practising upon themselves. Among the former subjects of revivalism, there is more resentful intolerance of religion than in any other class; and hence it comes to pass that any shallow atheistic sciolist, like Col. Ingersoll, is hailed in every portion of the land as an apostle of deliverance from degrading superstition. Day by day, there is a larger ratio of unbelief and, day by day, a larger ratio of loose belief. If Church attendance is a test of religious influence—and it is certainly one test—then it must be conceded that, in proportion to our population, church attendance is diminishing. Relatively to the population, churches are not holding their own; so much, at least, is certain; and unless some change of influence shall come, the question is not whether we shall make disciples of all nations, but whether Christianity is to survive here in America. The Christianity of Northern Africa was swept away as in a single night before the propagandism of Mahomet. France plunged a century ago into a carnival of atheism under the propagandism of the Encyclopedists. Is it, then, impossible that Christianity in this land should succumb before a propagandism never equaled since

the world was made for learning, culture, earnestness and indefatigable industry, aided as it is by all the influences of the most material age that ever dawned upon mankind?

If we were inclined to press an argument upon our own Church, the statistics would show, sadly enough, that we at least have little time for fiddling. We have some 3,300 clergy, and 45,000,000 of population; that is to say, we should have one pastor to something less than 14,000 of our population, if all our clergy were pastors, which very many are not. If we allow that every one of the 3,300 is the pastor of a flock of 500 souls, then we are ministering to a little over 3½ per cent of the population of the land. Whatever of Christian nurture is given to the remaining 96½ per cent is due to Christian people who do not company with us.

1. Under these circumstances it is worse than fiddling while Rome is burning, to be wasting our time and energies in fighting "the sects." Let us hold fast to our own historic Church and its apostolic order. Let us deplore, as we may and must, the defects of the popular Christianity around us. But the more earnestly we maintain that God has committed the spiritual nurture of this nation to our branch of the Church, the more clearly we must see that these very "sects" are doing our appointed work—work which we have never done, and which, within a century, at least, we cannot hope to do. Which of these unconscious auxiliaries would it be desirable to extirpate? Which of them, in the interest of Christianity, could we afford to extirpate? And if we would not dare to extirpate the least or the greatest of them, and remit their people to the state of heathenism into which they must pass, for all the help we have to give them, is it not worse than fiddling while Rome is burning, to be fighting our own irregular auxiliaries in our present battle for the salvation of Christianity in America? If John Henry Newman, with all the bitterness of the renegade, can still thank God that the Church of England is doing so much of the work of what he now calls the Catholic Church, surely we cannot afford to underestimate or undervalue the good done by the Christian people who have inherited their "sectarian" position just as truly as we have inherited our vaunted "catholicity."

2. It is infinitely worse than fiddling while Rome is burning, to waste time in fighting each other. Most of our contests are the merest logomachies, not worth the wind that is wasted on them. Of errors more serious, more than half would die and make no sign, but for the breath of controversy that fans them into flame and so prolongs them. Others, more stubborn, do, indeed, appear from time to time; but even they would die much sooner than they do but for the help received from the gratuitous

advertisements and other blundering assistances vouchsafed by injudicious adversaries. If the representative men of our two traditional wings of the Church will only continue in the future, as at present, to realize that, when they are united, they not only can control the Church but that they are the Church, they will not be likely to waste strength in fighting shadows. Nineteen out of twenty of them will then simply die of silence; and the twentieth, if need be, can be quietly sat down upon. We repeat, that faction is fostered into fictitious strength by making much ado about it; and we have no strength to spare in making shadows for the fun of fighting them.

3. Meantime, if it be true that since Christ commanded his Church to evangelize the nations, there have come to be at least three times as many heathen in the world as there were then; and if the question whether Christianity can hold its own where it now is, is one that can be reasonably proposed; are there not other sorts of fiddling that ought forthwith to be silenced? Is not everything the merest fiddling which is not, some way or other, made subservient to the preaching—not of doctrinal logomachies, not of controversial subtleties, not of æsthetical proprieties, but the preaching of Christ Himself, Christ the Power of God and the Wisdom of God?

#### INCREASE OF THE MINISTRY.

Whoever is opposed to the increase of the ministry is opposed to the spread of the Gospel of Christ, for which the ministry was ordained.

The natural increase of our own people would alone demand a proportionate increase of our ministry; but we have yet to learn that Christ intended or expected the number of His ministers to be increased only in proportion to the natural increase of the "hundred and twenty souls" which formed the original Christian community. No! The plan and policy of the Apostolic Church was to keep the ministry always in advance of the needs of the actual church community, sending abroad new ministers from time to time to form new churches, and, in their turn, to send forth an increased ministry to other fields of missionary enterprise.

No church has ever flourished which has failed to do the same. The mediæval church grew rich and sluggish, and she fell into the mire and misery of evil doctrines and worse morals. The Church of England made no increase of the ministry last century. When her insular dominions had become an empire greater than the world had ever seen, her ministry remained as insular as ever; and we know the state of death-in-life into which she fell. Colder than Laodicea, the sluggish life of the Church of England had nothing to oppose to English Deism; and

English Deism, from which the French Encyclopedists borrowed all the wit they had, was the true progenitor of the French Revolution and its horrors.

It is an evidence of the vitality of Christianity that whenever churches fail to provide for an aggressive increase of the ministry, somehow or other an irregular increase is sure to come, and with it good and evil, so mixed that, till the harvest, none can tell the tares from the true wheat. Bad as the orders of preaching friars of the Middle Ages were, and corrupt as they became, they were at first simply an irregular but necessary increase of the effective ministry. Bad as the Jesuit Order has become, its origin was an irregular but noble effort to increase, or rather to create, a ministry for missions to the heathen. Much as we may deplore the separation of the Methodists from the Church of England, it can never be forgotten that Methodism at first was simply an irregular but admirable effort to increase the ministry of the Church of England, which, in face of an increasing population and a continually growing empire, English prelates would not, or at least did not, extend. The triumphs of Methodism mark very exactly the previous deficiencies and failures of the Church of England. For while the influence of Methodism in England was clearly strongest in those classes of society which the Church of England ministry did not reach, its greatest triumph was, beyond all question, in America, where the Church of England had failed to provide any adequate ministry at all. One gets tired of hearing of the "nursing care," etc., which the "Mother Church" gave to the "infant Church in the colonies." There is hardly a particle of truth in all the sentimentalism we hear upon that subject. The truth is, that the Church of England of last century very calmly left her Christian offspring in the American colonies to perish; and if any sort of Christianity is alive among them today, it is owing much less to the "nursing care" of the Church of England than to the irregular efforts of Methodism to increase a ministry which the Church of England did not increase, and which her prelates would not apostolically organize.

We have been often told of late that our ministry is not increasing; rather falling off, indeed, in its ratio to population. This may be true or false; and, if true, the phenomenon may be merely a temporary phase of things, or it may be a permanent fact. Which may be the truth, it is not now our object to inquire. We shall resume the subject shortly. Meantime, let us say that if the ministry is really falling off, or if it is not positively and relatively increasing in this country, then the Protestant Episcopal Church and all the prelates and people thereof have good need to consider whether such a Church can live, or ought to live. A

church whose ministry, in a land like this, and in an age like this, does not increase deserves to die; and it will die unless God's grace shall vivify it with some new and better life, of which the first fruits will be an increase of the ministry.

One thing is very certain: whoever loves the cause of Christ, and whoever sincerely loves the Protestant Episcopal Church, will not fail to "pray the Lord of the harvest that he will send forth laborers into the harvest."

#### PUBLICITY.

We are told that in many parts of our practical operations there is a great falling-off in the contributions of the people. No doubt one cause for this is the pressure of the times; for in hard times it is but too true that the church and the school are first to feel the strain. But there is another cause which operates at all times. When people give their money, they like to know where it goes, and unless they are kept informed on this point they are very apt to be negligent. Every Managing Board of every institution of the church, every Board of Missions, everybody, in short, who handles the contributions of the people ought to keep the people constantly advised as to the work done and the disposition made of the funds contributed. Once a year is not enough. When a mass of accounts are laid before the public, they are seldom read; and, for want of information, the interest of the people flags. There is another reason for full, frequent and exact statements. It always tends to economy of administration. When our General Board of Missions was dissolved and the present system was adopted, a reduction of expenses is said to have been made which amounted to many thousands of dollars a year. Reduction of expenses is not always true economy, and we have thus far no means of judging whether this reduction was in the line of true economy or not. But at first sight it certainly does seem that there must have been some waste in the former mode of administration; and this would probably not have occurred if full, frequent and exact statements of expenses had been made in some way accessible to the ordinary Churchman, instead of being published only once a year in a heavy pamphlet, which very few received and which fewer took the pains to read.

To all who are charged with the administration of church funds, and particularly mission funds and charities, we would say, keep alive the interest of the people by constant information. Tell them what you have done. Let them see for themselves what good has been accomplished with their money. Then, if you tell them what you want to do, they will be readier to respond. You will have their confidence; and unless you have that, you need not look for contributions. It

is the great privilege of the church press to be able to assist in all good works, and THE LIVING CHURCH will always be happy to advance the interests of charities and missions by giving due publicity to their transactions.

It is with great grief that we record the severe illness of our friend and associate, Dr. Cushman. He was attacked by an acute malady just as he was preparing his department for the first number of THE LIVING CHURCH. Throughout his painful illness, he has exhibited his characteristic patience and submissive cheerfulness. All his friends will rejoice to hear that he is in the fair way to recovery.

### Our Book Table.

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

**THE CERAMIC ART.** A Compendium of the History and Manufacture of Pottery and Porcelain. By JENNIE J. YOUNG. With 464 illustrations. Square 8vo; pp. 500. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co., Booksellers. (5.)

The curious interest in pottery and porcelain which of late years has grown up among us has led to the publication of many works on that subject; but there is none with which we are acquainted which combines so many points of excellence as this. The tyro who takes it up will find his first steps smoothed by a brief and simple explanation of the terms and technology of the subject; and the abundant illustrations will make even this stage of his study full of interest and delight. The composition of material and the process of manufacture are next described with extreme simplicity, which is again assisted by appropriate illustrations. Not more than an hour of serious attention to the contents of the first book will be needed to prepare the reader for uninterrupted pleasure in perusing all the rest, which is, in fact, a perfect gallery of art, arranged in the order of historical development. Through this gallery the author seems to accompany the reader, chatting pleasantly and most instructively. The Orient is first visited. Egypt is, of course, our start-point. Ancient Babylonia and Assyria come next, and thence we pass into Judæa. India and Central Asia bring us into China, and thence onward through Corea to Japan, whence we return to Persia. The author then shows briefly the routes by which ancient art traveled, and finds their meeting point at Cyprus. The history of Cyprus is curiously illustrated by engravings of pottery from the Cesnola collection. Then the author passes to her European treasures. Greece, Spain, Italy, France, Germany, Russia, Scandinavia and Great Britain are successively visited, their history examined and their works of art displayed. And then last, but not least in curious and interesting lore, we reach America. Peru, Brazil and Central America exhibit specimens of their grotesque essays at art. The remains of the mysterious Mound-Builders come next; then the more recent Indian pottery; and the work closes with a very gratifying chapter on the present condition of ceramic art in the United States.

A more singularly interesting and instructive volume it would be difficult to conceive; one that would be easier reading we cannot imagine; illustrations more profuse, better selected or more perfectly engraved no work could furnish; and the admirable arrangement of the varied material of the subject, followed by an index of eleven columns, would make this book a valuable work of reference but for one serious defect. The hurried student who took up the volume to search for some isolated fact might very possibly forget to lay it down again!

**NOTES ON THE PARABLES OF OUR LORD; and NOTES ON THE MIRACLES OF OUR LORD.** By R. C. TRENCH, D. D., Archbishop of Dublin. In one vol., 8vo, pp. 393 and 374. Philadelphia: William Syckelmon. Chicago: W. G. Holmes, Publisher and Bookseller. (3.)

Of these two works of Abp. Trench (here handsomely bound together, but obtainable separately as desired), there is nothing new to be said. Since their first publication, they have remained by far the most notable of English treatises on their respective subjects; and now that miracle in general is so much discussed, the calm and scholarly treatise of Trench on that subject ought to be generally re-read. The edition of Mr. Holmes is worthy of commendation for its marvelous cheapness; the two works, well printed on good paper and well bound, being offered for less than half, and either volume separately for just half, the price of former editions.

**THE WORKS OF WILLIAM E. CHANNING,** D. D. New and Complete Edition, re-arranged. 8vo, pp. 930. Boston: American Unitarian Association.

Here is a handsome volume of nearly a thousand pages, and not for sale, but to be given away, postage paid, to any minister who will receive it! The Unitarianism of Channing was an accident belonging to the general revolt of his day against the grim atrocities of Supralapsarian Calvinistic Puritanism. His discourses on Unitarian Christianity (pp. 367, 401) show that he had absolutely no idea of the Catholic doctrine of the Trinity. Indeed it was almost impossible that he should have any knowledge of it; for nobody in New England believed it fifty years ago. The fact is that the "orthodox" Calvinists of that day, if tried by primitive standards of the Catholic Church, were quite as great "heretics" as Dr. Channing; and if, in fighting against one form of heresy, he fell into another, that is nothing very new or very strange. When we consider the character of this excellent man, we cannot but think that had he lived a little later, and learned to know the true doctrine of the Catholic Church, he would have been now side by side with the beloved Huntington, of C. N. Y. As it is, however, this book will overturn the faith of no properly instructed Christian; it will teach the skeptic reverence and moderation; and to all it will afford an example of genuine piety and devotion to the Saviour, which it would be well for all to follow. It is possible, perhaps, to define the nature of Christ with very exact orthodoxy, and yet not to have for him the sweet-hearted childlike love of William Ellery Channing.

**THE WAVERLY DICTIONARY:** An alphabetical arrangement of all the characters in Sir Walter Scott's Waverly Novels, with a descriptive analysis of each character, and illustrative selections from the text. By MAY ROGERS. 12mo, pp. 358. Chicago: S. C. Griggs & Co. (2.)

The Waverly Dictionary does, and does thoroughly well, all that is promised on the

title page. Besides giving it a careful examination, we have had occasion, since it was laid on our table, to consult it on several points. In every instance it has answered our desire and more than realized our expectation. It is an honest piece of work, well and conscientiously done. It even goes beyond its promise; for the synopsis of each work is admirably clear and well condensed; and we shall be surprised if it is not extensively used by playwrights in new dramatizations of the works of the ever wonderful "Wizard of the North."

**BETWEEN THE GATES.** By BENJ. F. TAYLOR. With Illustrations. 12mo, pp. 292. Chicago: S. C. Griggs & Co. (2.)

There is a deal of excellent fooling, and a good deal more of excellent good sense, in this chronicle of a summer spent in California, which the author says was "the only care-free, cloudless summer of his life since childhood." Besides the fun, which is abundant and quite as funny as Mark Twain's, one finds, here and there, the whole of an argument, pro and con., put in a few lines. Speaking, for example, of the Chinese question, the author says: "Americans have been known to love John, but it is seldom. The sight of him seems to rouse something of the ugliness that lurks in almost everybody. But his position and destiny have assumed a dignity that commands respect. John has gotten into Congress, and inspired a virulent hatred in the breasts of thousands. They would organize him out of existence with the Anti-Cooly Societies, and the Caucasian Orders, and the White Leagues. But he is here [Illustration], spring-poles, baskets, opium, pig-tail, idols and all. He came legally. He remains lawfully. He labors assiduously. The only general sentiment he inspires is when he dies and goes to—China. Sensible men want some of him, but not the five hundred millions behind."

**THE BLESSED HOPE; or, The Glorious Coming of the Lord.** By WILLIS LORD, D. D. 16mo, pp. 180. Chicago: W. G. Holmes.

Very earnest and devout; very satisfactory to those who believe in a temporal millennium; to others, very inconclusive.

1. **THE WISDOM OF JESUS, THE SON OF SIRACH; or, Ecclesiasticus.** 32mo, pp. 170. (1.)

2. **SELECTIONS FROM THE APOCRYPHA.** 32mo, pp. 150. Boston: Roberts Brothers. Chicago: Jansen, McClurg & Co., Booksellers. (1.)

The "Wisdom Series" of Messrs. Roberts Brothers is decidedly a "happy thought," and, for such a series, happier selections than these two little books could hardly have been made.

**HOW TO BE PLUMP, Or Talks on Physiological Feeding.** By T. C. DUNCAN, M. D. 16mo, pp. 60. Chicago: Duncan Brothers.

Dr. Duncan holds that a normally ample supply of fat is a man's "bank account of working forces," and he tells within the space of less than an hour's pleasant reading just how to make satisfactory deposits.

**PRAYERS, SERMONS AND RELIGIOUS THOUGHTS.** Translated from the French of Voltaire. By JOHN EDGAR JOHNSON, Rector of St. John the Evangelist Church. New York: I. Whittaker.

Voltaire was not an atheist, and it was a particularly good idea to translate for English readers these two sermons on Atheism and Superstition. Both are timely.

**THE ORIENTAL CHURCH MAGAZINE** (Quarterly). Edited by the Rev. Nicholas

Bjerring. Vol. I, No. 1, is a welcome contribution to our periodical literature. Its object is to make known to the American public "the constitution, tenets and progress of the Oriental Church." It has no proselyting purpose. It is certainly bold and faithful in setting forth the doctrine and practice of the Church which it represents. The Nocturnal Service of the Great Vespers as connected with the Matins on the eve of a festival is given in full, and deserves careful study. Our American people will be struck with the idea of one service which occupies thirty-nine octavo pages, to say nothing of the minute and, to us, tedious ceremonial of processions, bowings, censings, etc., which are directed by the rubrics. It is needless to say that many of the prayers are exceedingly beautiful; but members of our communion will not be glad to see the frequent recurrence of this phrase and others like it (p. 16): "Send down upon us the riches of Thy grace, through the intercession of our spotless Lady, the Mother of God and ever Virgin Mary." Or this (p. 41): "To Thee \* \* O Mother of God, we, thy servants, ascribe our thanks, and since Thou possessest invincible power, set us free from every calamity, that we may cry unto Thee: 'Rejoice, thou unmarried bride.'" The other articles of the *Oriental Magazine* are valuable and very instructive.

HARPER'S MONTHLY for November is before us, through Mitchell & Hathaway. "The Free Kindergarten" and "Old Flemish Masters" are excellent articles; "The Sequoia Forests of California" and "The Sea Islands" are remarkably interesting. "Wild Babies" is simply delightful. We should like to know the author of the two brief monographs on "The Power and Pathos of Euripides." The two completed little French tales of "Melanie" and "Angelique" are good. In short, it is an excellent number; but "The Editor's Drawer," from which we have had infinite jest for lo, these many years, is a little less full than we like to see it.

THE MAGAZINE OF AMERICAN HISTORY.  
New York and Chicago: A. S. Barnes & Co.

The contents of this interesting magazine are "The Last of the Puritans," "Beaumarvais' Plan to Aid the Colonies," "The First American Baronet, Sir William Pepperell," "The Diary of Sergeant Ephriam Squires, of the Continental Army," "Notes," "Queries" and "Replies," and the usual scholar-like "Literary Notices."

At the bookstore of Messrs. Jansen, McClurg & Co. there are several pictures on exhibition which it is well worth while to see. One (a scene in Venice) by our young Chicago artist, Charles G. Dyer, is particularly worthy of examination.

## Communications.

### AFRAID TO PROSELYTE.

TO THE LIVING CHURCH:

Not many years ago, a zealous layman said to his Minister that there was a widow living on a small farm not far off, with two sons, sprightly and intelligent boys, and that while nominally Protestants, the little family attended no place of public worship, and the two boys were actually growing up without any sort of religion. Under these circumstances, the layman modestly suggested that it would

be very well for the Minister to visit the family. No harm could possibly come of it, and, more than likely, good would be done. This priest of the church of God, who had been ordained to be a messenger, a watchman and a steward, that he might "seek for Christ's sheep that are dispersed abroad and for His children who are in the midst of this naughty world," shook his head. He was no proselyter. This was not a case demanding his notice, and the widow and her sons were left to their fate.

Time went by, and one day a Romish priest chanced to pass the widow's door, and he exchanged friendly salutation with the lads. He was a stranger to them, and so far as they had been taught at all, their prejudices were very strong against his church. The next time he rode by, the boys recognized him and he asked for a cup of water from their well. And so their chance acquaintance ripened into friendship; the claims of religion were presented, and, in due time, the peculiar dogmas of the Romish Church were unfolded, little by little. The boys were baptized, one of them becoming a General in the United States army and the other a Romish Bishop.

The moral of this true story may be given in few words. If our branch of the church be what we think it is, ought Churchmen to be droning away their lives in the way that so many are contented to do? Each reader of these lines is acquainted with somebody over whom he might exert an influence for good, and it might be well for him to ask "Does not God expect me to take some trouble for the advancement of His kingdom?"

J. N. N.

LOUISVILLE, KY., October 31, 1878.

### COMMON SCHOOLS AND VAGRANCY.

TO THE LIVING CHURCH.

The relation of common-school education in this country to a marked and increasing unwillingness on the part of the youth of both sexes to engage in manual labor, is beginning to attract attention, and it is safe to predict that it is likely, and that soon, to attract and to receive even more attention. In favor of free and comprehensive educational advantages for all, it is justly urged that culture is favorable and not hostile to excellence; that he who is best educated is best able to do all things well; that the hostler who understands comparative anatomy ought to be the best hostler, and the bootblack who knows most of chemical affinity ought to be able to give his neighbors' boots the best "shine." To which the reply is obvious and no less just, that while common-school education may give the capability, it does not impart the willingness, to engage in any of these necessary pursuits; and it is small comfort to know that the army of idlers who hang about our towns and villages have been fitted to become useful citizens, unless there be likewise some expedient discovered to make them willing to be so.

Some important facts bearing upon this matter seem to be undisputed. The useful but more laborious avocations of life are being abandoned by the youth of our country. The sons of farmers and artisans, educated in our common schools, as a rule, refuse to be artisans and farmers like their fathers, but repair to the neighboring village or city to seek positions as clerks or enter upon professional pursuits, too often without reference

to the manifest fact that they were never designed for any other than the station in which they were born. The same is true of the daughters of our laboring classes. It is rare that one sees an American youth at work in the field or the workshop—rarer still an American girl at service. Providence designed the larger portion of the race for these humbler but useful stations. The welfare and progress of the world depend upon the employment of the many in vigorous and laborious industrial pursuits, and it would be easy to show that there could be no culture, no statesmanship, no higher education without the industry of the laboring poor. If, therefore, it be true that the mass of our youth, designed for such pursuits, refuse to follow them, then something manifestly is wrong with our educational system. And the evil is rendered the more obviously dangerous by the close relation which is seen to exist between the refusal of the educated young of both sexes to work and the appalling increase of vagrancy, trampism and immorality. The fields are left untilled, or to be cultivated only by machinery. Farmers cannot get laborers and rural families cannot get domestics, while the cities are filling with the unemployed, whose wits are just sufficiently "cultured" to dispose them to seek to live by them. The result in many cases is speedy and inevitable. The ranks of vice are recruited from their despairing numbers, the country is filled with tramps and the prisons with vagrants and felons. Of course it cannot be seriously urged by any thoughtful person that all these evils are attributable solely to our common-school system. Other important factors enter largely into the problem. There are those, however, who are already beginning to consider how much of the prevailing indisposition to work may not be due to the spoiling of narrow natures by unwise and really ineffectual culture—to educating them, as the phrase is, above their only possible sphere of usefulness, and so unfitting them for doing their duty in that sphere of life in which it has pleased God to call them. Such questions may sound strangely in American ears, yet they are being asked by sober and thoughtful Americans who can in no wise be suspected of any sympathy with the spirit of caste; and it seems quite certain that as the evils above spoken of increase, the number of the thoughtful who propound these grave inquiries, will increase also.

One factor has not yet been generally taken into account. Moral education furnishes the only reasonable hope of redeeming our common schools from this reproach. Let the moral nature of our youths be so developed along with their intellectual and esthetic natures, that, being made capable, they will also be willing to be industrious and useful. Our common-school education, in a word, must be made effectively Christian in some way, or the whole system will be swept away as evil. Our youths must be trained not only to be able, but *willing*, to make good and useful men and women; or it will soon be seen of all that they had better not be trained in the common-school sense at all.

There is another question connected with this subject, which it is impossible to consider now, and that is the effect which making a comprehensive education free and easily accessible may have upon the mental and moral condition of those who receive it. It is often true that more than half the value of education depends upon the diffi-

culty of obtaining it. Learning is made marvelously cheap and easy nowadays. It is a question whether, like other cheap and easy things, it may not be valuable in an inverse ratio to its cheapness. It is the struggle with difficulty that develops the power and hardens the fiber of the great and lowly born. It may be that by removing all the difficulty we take away the only chance of the lowly born to be great. S.

CHICAGO, Nov. 4, 1878.

### THE SECTARIANISM OF PARTY.

TO THE LIVING CHURCH.

The question is sometimes propounded to the promoters of party movements in the Church, whether they do not apprehend that their peculiar opinions or practices may alienate many of the laity. To such an inquiry the answer is not unfrequently returned that the sooner the disaffection of such as do not agree with them is pushed to separation, the better. The apparently injurious or disturbing effect of special views is often justified in this way; and there is hardly any room to doubt that the secession of all who do not accept his own "views" would be hailed with real satisfaction by many an honest and earnest party-man, on the ground that the Church's work would be less hindered and its peace less broken and disturbed.

Such a feeling, however, has its source in an utterly uncatholic spirit. Nothing could better illustrate the sectarianism in which all mere partyism, by whatever name it calls itself, inevitably issues. The Church is comprehensive in virtue of its catholicity, imposing no terms of communion upon the laity, except the Apostles' Creed as a rule of faith, and the moral law as a rule of life. All other matters, without a single exception, are matters about which Christian men may differ without forfeiting their right to the Church's privileges and protection; and the spirit which would erect peculiar or special views in regard to such matters into terms of communion, or which would insist upon the maintenance and propagation of such views to the point where disruption or disintegration became probable or even possible, because of such insistence, is nothing other than the spirit of sectarianism, pure and simple. Every schism from the Church's unity and order has had this origin precisely, and the issue is to be seen in the noisy and distracted sects of Christendom.

It would seem, indeed, that the narrow and unchurchly temper of all partyism would be enough to direct reflecting Churchmen to higher and broader ground. The Church is Christ's Kingdom, and not the school of any system of opinion or philosophy. It is comprehensive enough to include all who feel the need of grace and light, and roomy enough to contain all varieties of taste and idiosyncrasy. A man may have a temperament the most sensitive or the most phlegmatic; may entertain opinions the most conventional or eccentric; he may hold views the most mystical or rationalizing in regard to the sacraments; he may entertain the most correct or the most irregular opinions in regard to the Church's organization and order; and yet none of these characteristics affect the fact at all that he has a soul to save and is as much as any entitled to all the aids and assistances provided by Christ through the Church for human salvation. Nay, more; so long as he accepts the Church's

simple terms of communion, his place is within the Church's ample fold; and any attempt, direct or indirect, to drive him thence is not only a sin against charity, but it is schismatical. There are indeed many matters outside of such terms of communion, concerning which it is lawful to form and to teach decided opinions; but the zeal with which this propagandism is undertaken and prosecuted should be under bonds not to transgress the higher law of charity. The Church is distinguished from the sects in nothing more than in its comprehensive and tolerant spirit. No variety of Christian opinion which accepts the Apostles' Creed can be rightly excluded or even discredited; and he has yet to learn what the Church's catholic spirit and catholic temper truly are whose zeal for any set of opinions or any school of thought causes him to desire to limit the Church's broad comprehensiveness, or to contemplate without great pain the possibility of any for whom Christ died being kept away or alienated from the Church. It is time for American Churchmen to reflect that all partyism, by whatever name it calls itself or is called, is essentially unchurchly and leads logically to that schismatic sectarianism against which the Church is a living witness. A.

### The Fireside.

#### THE CHILD SAMUEL.

Hushed was the evening hymn,  
The temple courts were dark;  
The lamp was burning dim  
Before the sacred Ark,  
When, suddenly, a voice divine  
Rang through the silence of the shrine.

The old man, meek and mild,  
The priest of Israel, slept;  
His watch, the temple child,  
The little Levite, kept;  
And what from Eli's sense was sealed,  
The Lord to Hannah's son revealed.

O give me Samuel's ear;  
The open ear, Oh Lord,  
Alive and quick to hear,  
Each whisper of Thy word;  
Like him to answer at Thy call,  
And to obey Thee first of all.

O give me Samuel's heart,  
A lowly heart that waits  
Where in Thy house Thou art,  
Or watches at Thy gates;  
By day and night, a heart that still  
Moves at the breathing of Thy will.

O give me Samuel's mind;  
A sweet, un murmuring faith,  
Obedient and resigned  
To Thee in life and death;  
That I may read, with childlike eyes,  
Truths that are hidden from the wise.

#### THE MONEY-BELT.

BY THE AUTHOR OF "EPISODES IN AN  
OBSCURE LIFE."

"Good night, little un—turn the key as soon as I'm gone, an' then you say your prayers, an' jump into bed. Nobody 'll want to harm you. You say over "If in the night I sleepless lie," if you can't drop off, an' you'll soon go to bye-bye. If you feel tim'rous—though you ain't no call to—you knock on the floor with the poker, an' Mrs. Smith 'll come up to you in two twos. Good night, little 'un."

The old man kissed his granddaughter, and stumped down the crooked staircase of

the old Rotherhithe house, on the first floor of which he lived.

"I'm goin' out, Mrs. Smith," he said, putting his head into her little ground floor, or rather, half-basement room; "will you give a look to the little 'un, if you hears her a-stirrin'? I'll take it kindly. You see, she's strange to the place yet."

"Ay, ay, master," answered Mrs. Smith, half kindly, for old fellow-lodger's sake; half contemptuously, as if she thought old Tim was making a ridiculous fuss about the child with which he had burdened himself.

"Thank ye kindly, mum—good-night, mum," said old Tim, and having stumped along the low, narrow passage, and mounted the sunk, shallow outside steps, put his foot upon the strip of lean pavement, very much like a fisherman who has come on deck.

There was very little light—the dim jets of the street lamps flickering in a gusty wind, still dimmer candle-flames flecking the black fronts of the low houses here and there, and stars blotted out ever and anon by driving cloud-wrack—but there was enough to show any one, if any one chanced to be there to see him, that Tim was an amphibious being.

He wore a chapped old sou'wester with flannel-lined ear-flaps tied under his chin, a tarry old reefing jacket with the collar up, a frayed old comforter, and an old pair of canvas breeches, patched like a collier's sails, tucked into an old pair of sea-boots. Tim could have found his way to the riverside blindfold. He turned out of the narrow street into a dark archway at the head of a still narrower sewer-like alley. A good many people would have been reluctant to enter it at that time of night, and it might not have been safe for them to do so; but Tim had nothing to fear. On he stumped over the sloping, sloppy mud and stones, toward the glimmer at the end of water, made just visible by an oil-lamp that seemed always on the point of going out, but too feeble to make up its mind and have done with it. Exchanging a good-night with a drowsy old waterman crouching over a panful of lighted coals, which gave out more smoke than flame, in a sheltered corner of the head of the stairs, Tim went down them and pushed off in his own battered dredging boat.

As he pulled to the reach he was going to drag, he met a few of his craft-fellows. One hailed him, but the others shot past him silently, out of the darkness into the darkness—they might have seemed specters ferrying invisible ghosts, had Tim been imaginative, and had it not been for the splash and rumble of their oars. A police-galley hailed him, and then for a long time he saw no other moving craft, except a boat whose pullers would have been very anxious if the police-galley had hailed them—one that pushed off from the towering side of a foreign steamer anchored in the stream, and scurried ashore like a startled rabbit running to the nearest hole.

Tim dropped his dredger, and patiently pulled to and fro; hearing nothing but the poppling and splashing of the river, the grinding of timber, the creaking of cordage, and the sound of his own oars, the blustering of the wind, the occasional bark of a ship-dog, the riverside church-clocks striking, and, at intervals, that indescribable land-rumble which all-around-the-clock never quite dies out in London.

The stars gave very little light, but, though each separately distinguishable speck or patch

of shore light was dimly dull, her congregated lights, flickering for many a mile, canopied the huge city with a dim, dreary non-darkness—a jumbled, overhanging pillar of fire and pillar of cloud, in which the cloud had nearly mastered the fire. Some of the anchored craft hung out dangling lamps and lanterns, others were blotches of blurred ebon blackness, or shadowy smears, scarcely more substantial, on the vague, general gloom. Past them and low floundering lighters grinding their grimy sides together, and heaving timber-rafts, and bobbing buoys, Tim patiently pulled to and fro, thinking little of the grim picturesqueness of his surroundings.

He was used enough to the river by night, and probably had never discovered any picturesqueness in it—not even beneath a cloudless summer moon, or an autumn moon, plunging into masses of tumultuous cloud, as a brave swimmer breasts a breaking billow, or in the sultriness of a lurid midsummer, or the hail-rattling keenness of a wild midwinter midnight thunderstorm.

Tim did not sacrifice unto his net, and burn incense unto his drag. Latterly he had had no temptation to do so, since certainly his portion had not been fat and his meat plenteous by them. But they got him such living as he earned, and therefore, naturally enough, he looked upon them as the most important secular things in the world to him; and, having in his old age become a God-fearing man, he regarded them as his "instruments of Providence." He would pray for success, as simply as a child prays for a horse and cart from the toyshop, when he started on a fresh pull. What he might haul up next interested him infinitely more than the Gustave Dore pictures around him on the river. He really did not see the pictures, but he had a keen eye for anything extra valuable in his haul. Having just had a little granddaughter left upon his hands, he was more anxious even than usual for "good luck" on the night of which I speak.

Very scanty, however, at first were the fruits of his patient toil; a little coal, a few bones, and so on, not enough to make it necessary for him to land them before he could go on with his dredging, no single thing of value enough to keep him from characterizing his whole scanty find as "trumpery."

His thoughts went back to the old, his young, days, when smuggling transactions of far more importance than the one he had witnessed in his pull out were matters of common occurrence, when what might almost be called little cargoes of brandy, tea and tobacco used to be very brazenly run by river boatmen on the Middlesex and Essex and the Kent and Surrey shores; when big ships used to lie in the river, instead of being warped into the vigilantly-watched docks, and besides the things that fell overboard by accident, the boats that swarmed around the big ships like flies round sugar-casks "picked up" a good many things that had not fallen overboard.

"Seems hard, it do, somehow," meditated the old man, in his still semi-heathenish piety, "that God should let me be wuss off now I'm a-wantin' to do His will than when I were a wild 'un. Ah!" his thoughts ran on, "what games they was! An' what's come on 'em? If I'd put by the money I used to arn then, instead o' spendin' it, jist as if I were a-playin' at ducks an' drakes, I

shouldn't be where I am now—tuggin' away at this 'ere old boat, an' not makin' scarce a penny; an' I shouldn't a had so many sins to answer for. What was the good o' the fun? It went almost as soon as the money; but the sins sticks now I ain't got no money. I broke my poor old mother's heart. There worn't no religion in them days—leastways not in our parts. But mother were a good woman, if ever a good woman had a head upon her shoulders; an' I must go an' break her heart wi' my goings on! Poor old gal! What a time she's been a layin' in Rotherhithe churchyard; but her soul's up above, thank God! Poor old dad worn't good like she; but he were a good father to me, poor old boy! He'd a-made a man o' me if I'd a-let him. Uncommon bad I behaved to father, too; but I got it back when my Tim, as I made so much on, turned agin' me. Sarve me right; but it ain't easy to bear when yer own flesh an' blood raises a hand agin yer; an' them sich as you'd a-cut off yer own hand for, pretty nigh. Hows'ever, he didn't last long, poor chap; and now his wife's gone, an' I've got his little gal. An' I ain't sorry, if I can on'y keep her. A nice little gal she seems. Her mother's brought her up proper, poor ooman—that's plain to see. It's pretty to hear her talk; an' she can read the Bible a deal better than me, she can. She'll be good comp'ny to a lonesome old man that ain't got nobody else in the world."

Again the old man bent to his oars, but still for a long time there was no pull, to speak of, on the net. At last, however, it hung heavy, and Tim instantly began to haul up.

What he brought up was a ghastly object, but it did not make Tim start back. It was the Thames dredgerman's great prize—a corpse. As he handled it whilst lashing on a rope, he felt something hard round the waist. He fingered it, and fancied that he felt coins slipping one over another.

"Better take this off at once to prevent accidents," muttered Tim, and so saying he carefully undid a belt apparently nearly full of money of some kind.

Having stowed it away in his safest pocket, he pulled for the shore, with his dismal find in tow. At the stairs a waterman gave him his assistance. Slinging the corpse between two oars, they bore it on their shoulders up the narrow alley, and handed it over to the care of the police. Then Tim went home, let himself in with his duplicate key, and stumped up to his first-floor back, to which another recently hunted-up duplicate key admitted him.

Bessy was sleeping quietly on the little bed her grandfather had made up for her with as much pleasure as a child extemporizes a nest for a young sparrow or swallow that has tumbled down the chimney. He stooped to kiss her, but somehow her calm little face, almost blossoming into a smile of confidence as if she felt sure that angels were watching round her bed, did not give him the comfort he had anticipated when pulling backward and forward on the black river. Tim had something on his conscience; he had said nothing about the money-belt. In the olden time Tim would have appropriated it unhesitatingly—felt no more scruple in doing so than a physician feels in pocketing his fee. But old Tim was a different man from young Tim—from middle-aged Tim.

Still he could not help thinking that it

would be hard if his conscience did not allow him to keep the belt. No reward had been offered for the corpse he had found, and so he would only get inquest money for the mere find. And it would be so easy to appropriate the belt without question. The appearance of the corpse fully corroborated Tim's statement to the police that he had found no watch, purse, or pocket-book on it. It seemed to be that of a second mate, or sea-going young landsman, who had been knocked on the head shortly after his arrival in London, robbed in a hurry of all immediately seizable valuables, and then pitched into the river. A gold ring had been left on one of his fingers.

"And if I was to give it up," soliloquized Tim, "who'd get it? P'raps the pollis, as hasn't a mite o' right to 't. An' if they was to hand it over to the Queen, ain't she got plenty a'ready? An' it might be the makin' o' my little Bessy!"

Then he sat down on his bed and counted out the money—eighty odd pounds in gold. He slipped the tempting coins back into the belt, locked it up in an old chest, which was one of his most imposing articles of furniture—sideboard and settee combined—and knelt down to say his prayers.

"Please, God, let me keep it, for Bessy's sake, Amen," was one of the old man's simple petitions.

Bessy woke first in the morning, and laid and lighted the fire, and put the kettle on to boil. Tim woke to the novel experience of a grate with cheerful glow and flames in it instead of a dismal cold chaos of ashes and cinders, and also of breakfast almost ready.

"Why, little 'un!" he exclaimed, in amused wonder, as he slipped himself into his patched breeches, and stared at his granddaughter as if she were a fairy just alighted on his hearth.

"Oh," answered Bessie, when she had arrived at a comprehension of the reason of his astonishment, "I always got breakfast ready after mother was took bad. Where's the tea, daddy?"

Tim handed her down the battered old tin canister in which he kept his tea—a huge receptacle for the ounces he tumbled into it, still papered.

"Oh, now I shall know," said Bessy. "I can reach the shelf easy if I put that book on the chair, and stand tiptoes."

"No, I won't put *that* on," she proceeded, when she had discovered that the thick book her eye had singled out was a Bible. "Mother said it was wicked to stand on the Bible, and tread on people's graves."

Tim still stared as she made the tea.

"A spoonful a cup, and one for the pot—that's what's I used to do at mother's," said the grave little housekeeper, as she scooped the tea into the pot; then she poured in the water, and put the pot upon the hob to "draw," as solemnly as if she had been seventy instead of seven. For all her grave ways, however, Bessy had plenty of child's curiosity, and wanted her grandfather to tell her "all about" what he had been doing the night before.

But this was a subject Tim was shy of entering upon. He had been at work as usual, he said.

"But what kind of work, grandfather?" Bessy persisted, and was very disappointed when she could get no definite information.

After breakfast, when Tim had risen to go out, Bessy said.

"Don't you have prayers, grandfather?—mother always did."

"Well, how was it, little 'un?"

"Oh, mother used to read a chapter, and then she said a prayer."

"Well, then, you read a chapter and say a prayer, if you know one that'll do for both on us. I don't know none as I could say off 'cept Our Father."

"Mother used to say that; but then she said a long one first," replied Bessy, astonished to find that her grandfather could not pray without a book, like her mother. "But perhaps that'll do, if you don't know any more. And I'll read the chapter."

She lugged Tim's big old sheepskin-bound Bible to the table, and asked her grandfather what she should read.

"Give us a psalm, little 'un," he answered.

She chanced to light upon the 119th, and read on and on with great complacency.

"It's very beautiful, my dear," remarked the old man, when she had got to the 40th verse; "but are you a-comin' nigh the end on it? I've got to go out on business."

"Oh, there's lots more, grandfather," exclaimed the little girl, in gleeful anticipation of a continued display of her reading prowess. "It's split up into little bits, but mother said it was all one psalm."

"Well, then, my dear, I think we'll stop where you are now, an' have the rest another time," said Tim.

Whilst he was out, Mrs. Smith looked in on the little girl, and from her Bessy obtained a more definite notion of her grandfather's calling.

"Oh, he goes pokin' about on the river, grubbin' up anything he can," said Mrs. Smith. "Last night he got a dead body."

Bessy had fancied that her grandfather was some kind of a fisherman, and had found pleasure in the thought, because fishermen are mentioned in the Bible, and she hoped to get "a ride in a boat," but that was a style of fishing that made her shudder. She looked somewhat askance at the old man when he came in. He did not seem such a nice old man as he did when he had found her out after her mother's death; and, indeed, he did not smile so often. The money-belt crushed, strangled his cheerfulness.

At the inquest, although a general impression prevailed that the young sailor, or whoever he was, had been murdered, robbed, and thrown into the river, yet, since according to the medical evidence, the wound in the head *might* have been the result of a drunken fall, the jury under the coroner's direction returned a verdict of "Found drowned." No one identified the body. The only thing found on it by the police at all likely to give a clue was a letter, not very legibly written, to begin with, and so sodden that what seemed to be "Mrs. Brown" in the address was the sole decipherable portion, and that only at a guess, of its blotched and blotted characters.

"Most like," said a policeman, in talking the matter over with Tim, "he'd written to his wife, or mother, or sister, or somebody, to say he'd got home, and was overtook on his way to the post office. 'Tain't worth making a fuss about, though, even if we was sure the name *was* Brown, as there worn't no valleybles. If we was to advertise that a gold watch or a bag o' money had been found on him, we should have all the Browns in the kingdom buzzing down on us like a swarm o' bees, an' then ten to one

the wrong folks would get the tin. Folks don't stick at swearin' when there's money to be got."

Tim tried to derive comfort from this view of the case, but was not successful. All the week long, he was haunted with the thought that he was robbing some poor woman to whom the dead man's hoard would have been a godsend, and if so, would not the gold bring bad instead of good luck to little Bessy? On the Sunday morning he went with her to his chapel, hoping to be able to forget the money-belt, and get a little peace. But it was not to be. The minister read for his first lesson the account of Achan's transgression, and taking for his text, "Tell me now what thou hast done; hide it not from me," preached a sermon on ill-gotten gain. This being the first Sunday his granddaughter had spent with him, Tim had provided a better dinner than ordinary, but he could scarcely get up an appetite for it.

After dinner, as he sat moping, Bessy said to him, "Tell me a story, grandfather. Mother always told me a story on Sunday afternoons, but *mind*, it must be a *Sunday* story."

Tim was not very clever at invention; he scratched his head in puzzlement. But suddenly a bright thought came into it, and he proceeded: "Well, there was once a man as had a little gal as he was very fond on, an' he wanted to buy her clothes and that, but he hadn't got much money. But one day as he was a-walkin' out, he picked up a purse as didn't belong to no one—leastways, he knew that the chap as it did belong to was dead, an' nobody else claimed it. Hadn't he a right to take it home, an' spend it for his little gal?"

"Not till he'd kept it *ever* so long, and tried all he could to find out whether the dead man hadn't a little girl, or somebody that wanted it," answered Bessy. "But that don't sound like a Sunday story, grandfather."

If Bessy had not been edified by Tim's story, Tim profited by her comment. In the evening, after service, he went into the vestry and laid his case before his minister. He had not time to go into the matter then, but bade the old man call at his house next morning and bring the belt with him.

"There, sir," said Tim, as he laid it on his minister's study table, "you see there isn't a scratch on it to show who it belongs to."

"But did you think of looking inside, Tim?" asked the minister; and having emptied out the coins, he ripped open the belt.

On the inside, after a little difficulty, "John Maxwell Brown, of B——, England," could be made out. An advertisement in a B—— paper soon brought up to London an old woman who satisfactorily proved that she was John Maxwell Brown's mother, and received accordingly the money he had brought with him from Australia. Besides paying, of course, for the advertisement, the old woman wished to make Tim a present, but he would accept no reward.

"No, mum," he said, "tain't me as you've got to thank for gettin' your son's money. I should ha' kept it, if it hadn't a-been for the minister and my little granddaughter atween 'em. But I am glad now she ain't got it. 'Twould never ha' brought her luck

an' a old woman like you kept out on it. An' now, thank God, I can go to work wi' a clear conscience agin."

#### THE GENEROUS RIVALS.

In 1401, the citizens of Florence determined to put two bronze gates to the Baptistery of St. James, the patron saint of that city. In order that the best artist might offer to undertake the work, they declared that they would intrust its execution to the artist who should exhibit the greatest talent. Among the competitors came Brunelleschi, Donatello, Ghiberti, Quercia, De Colle, Valdambria and D'Arezzo, all of them sculptors and architects of the highest order. Every one of them brought a small model of the gates. A committee of experienced judges having been chosen to decide whose was the best, it was found that Donatello's design was good, but his execution imperfect; that Quercia's figures were well done, but were destitute of grace, and that Colle's gates were cast beautifully, but that the design was not clear; Valdambria had given his figures fine heads, but his composition was bad; while on the other hand, though they praised D'Arezzo for the grandeur of his design, his figures were short and thick; as to Ghiberti's model, they scarcely looked at it, for he was a young man, and they did not expect much from him. In the end, they declared that Donatello's and Brunelleschi's were the best.

If these gifted men had been mere ordinary persons, they would have been elated with the honors conferred on them, and the one would have tried to get the better of the other, and secure the splendid commission for himself alone; but where there is great merit there is seldom envy. The two sculptors pointed out that Ghiberti's model was distinguished by careful work and admirable execution, that the idea embodied was a noble one and that the figures were thoroughly life-like. They therefore persuaded the committee to intrust him with the erection of the gates.

The committee took their advice, and the result was magnificent. But the Florentines, while admiring Ghiberti's genius, could not refrain from loudly praising the magnanimity of his friends.

"Happy, indeed, are those," cried they, "who thus willingly give each his turn and take pleasure in showing the beauties of another's work!"

CARLO VITI.

#### WHERE FAMILIAR QUOTATIONS COME FROM.

"There is death in the pot," is from the Bible, 2 Kings, iv, 40. "Lovely and pleasant in their lives and in their death they are not divided," is spoken of Saul and Jonathan, 2 Samuel, i, 23. "A man after his own heart," 1 Samuel, xiii, 12. "The apple of his eye," Deut., xix, 21. "A still, small voice," 1 Kings, xix, 12. "Escaped with the skin of my teeth," Job, xix, 20. "That mine adversary had written a book," Job, xxi, 35. "Spreading himself like a green bay tree," Psalm xxxvii, 35. "Hanged our harps upon the willows," Psalm, cxxxvii, 2. "Riches certainly make (not *take*, as it is often quoted) themselves wings," Proverbs, xxiii, 5. "Heap coals of fire upon his head," Ibid., xxv, 22. "No new thing under the sun," Ecclesiastes, i, 9. "Of making many books there is no end," Ibid., xii, 12. "Peace, peace, when there is no peace,"

(made famous by Patrick Henry), Jeremiah, viii, 11. "My name is Legion," Mark, v, 9. "To kick against the pricks," Acts, ix, 5. "Make a virtue of necessity," Shakspeare's "Two Gentlemen of Verona." "All is not gold that glitters," Merchant of Venice. "Screw your courage to the sticking place," (not *point*) "Macbeth." "Make assurance double sure," Ibid. "Hang out your banners upon the outward walls," Ibid. "Keep the word of promise to our (not *the*) ear, but break it to our hope," Ibid. "It's an ill wind turns no good," usually quoted "It's an ill wind blows no one any good," Thomas Tasser, 1680. "Christmas comes but once a year," Ibid. "Look before you leap," Ibid., and "Look before ere you leap," Hudibras, commonly quoted, "Look before you leap." "Out of mind as soon as out of sight," usually quoted, "Out of sight, out of mind," Lord Brooke. "What though the field be lost, all is not lost," Milton. "Awake, arise, or be forever fallen," Ibid. "Necessity, the tyrant's plea," Ibid. "The old man eloquent," Ibid. "Peace hath her victories," Ibid. "Though this may be play to you, 'tis death to us," Roger l'Estrange, 1704. "All cry and no wool," (not *little wool*), Hudibras. "Count their chickens ere (not *before*) they are hatched," Ibid. "Through thick and thin," Dryden. "When Greeks join Greeks, then was the tug of war, usually quoted, "When Greek meets Greek, then comes the tug of war," Nathaniel Lee, 1692. "Of two evils I have chosen the least," Prior. "Richard is himself again," Colley Cibber. "Classic ground," Addison. "A good hater," Johnson. "My name is Norval," John Hume, 1808. "Ask me no questions and I'll tell you no fibs," Goldsmith. "Not much the worse for wear" (not *none the worse*), Cowper. "What will Mrs. Grundy say," Thomas Morton. "No pent-up Utica contracts our power," Jonathan Sewell. "Hath given hostages to fortune," Bacon. "His (God's) image cut in ebony," Thomas Fuller. "Wise and masterly inactivity," Mackintosh, in 1791, though often attributed to John Randolph. "First in war, first in peace, and first in the hearts of his fellow-citizens" (not *countrymen*), resolutions presented to the House of Representatives December, 1790, prepared by General Henry Lee. "Millions for defense, but not one cent for tribute," Charles C. Pinckney. "The almighty dollar," Washington Irving. "As good as a play," King Charles, when in Parliament attending the discussion of Lord Ross' divorce bill. "Selling a bargain," is in "Love's Labor's Lost." "Fast and loose," Ibid. "Pumping a man," Otway's "Venice Preserved." "Go snacks," Pope's "Prologue to Satires." "In the wrong box," "Fox's Martyrs." "To lam," in the sense of to beat, "King and no King," by Beaumont and Fletcher. The hackneyed newspaper Latin quotation, "Tempora mutantur nos et mutamur in illis," is not found in any classic or Latin author. The nearest approach to it was "Omnia mutantur," etc., and that is found in Barbonius, a German writer of the middle ages. "Smelling of the lamp," is to be found in Plutarch, and is there attributed to Pythias. "A little bird told me" comes from Ecclesiastes, x, 20: "For a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

"He that fights and runs away,  
May live to fight another day."

These lines, generally attributed to Hudibras, are really much older. They are to

be found in a book published in 1656. The same idea is however, expressed in a couplet published in 1542, while one of the few fragments of Menander, the Greek writer, that have been preserved, embodies the same idea in a single line. The couplet in Hudibras is:

"For those that fly may fight again,  
Which he can never do that's slain."

"Hell is paved with good intentions," though found in Johnson and Herbert, was obviously in that day a proverbial expression. Walter Scott ascribes it to some "Stern old divine."

"There is a good time coming," is an expression used by Sir Walter Scott in "Rob Roy," and has doubtless for a long time been a familiar saying in Scotland.

#### HOME PIETY.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a slap here and a cuff there, and see how out of sorts everything gets! The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate together, giving tone for tone, rising in harmony or discord together. The children grow up saucy and savage as young bears. The father becomes callous, peevish, hard—a kind of two-legged brute with clothes on. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. Is that what God meant the family to be, He who made it a place for Love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine can be realized. There is sunshine enough in the world to warm all. Why will not men come out of their caves to enjoy it? Some men make it a point to treat every other man's family well but their own and have smiles for all but their kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; when courtesy is shown to all save our friends! If one must be rude to any let it be some one he does not love—not to wife, sister, brother or parent. Let one of our loved ones be taken, away and memory recalls a thousand sayings to regret. Death quickens recollections painfully. The grave cannot hide the white faces of those who sleep. The coffin and the green ground are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved.

#### THE HISTORY OF CHURCH PEWS.

In the early days of the Anglo Saxon and of some of the Norman churches, a stone bench running around the interior of the church except the east side, was the only sitting accommodation for its members and visitors. In 1319, the people are represented as sitting on the ground or standing. A little later the people introduced low, three-legged stools promiscuously over the church. Soon after the Norman conquest, wooden seats were introduced. In 1387, a decree was issued in regard to the wrangling for seats, so common, that none should call any seat in church his own except noblemen and patrons, each entering and holding the one

he first found. From 1530 to 1540, seats were more appropriate, a cross-bar guarding the entrance bearing the initial letters of the owner. In 1608, galleries were introduced. And as early as 1614, pews were arranged to afford comfort by being baized or cushioned, while the sides around were so high as to hide the occupants—a device of the Puritans to avoid being seen by the officers, who reported those who did not stand when the name of Jesus was mentioned.

#### MARY LAMB'S VOICE AND FACE.

Miss Lamb bore a strong personal resemblance to her brother Charles, being in stature under middle height, possessing well-cut features and a countenance of singular sweetness, with intelligence. Her brown eyes were soft, yet penetrating; her nose and mouth were shapely, while the general expression was mildness itself. She had a speaking voice and persuasive, and her smile was her brother's own—winning in the extreme. There was a certain catch or an emotional breathingness, in her utterances, which gave an inexpressible charm to her reading of poetry, and which lent a captivating earnestness to her mode of speech when addressing those she liked.—*Clarke's Recollections of Authors.*

#### CHARLES DICKENS' EYES.

Charles Dickens had that acute perception of the comic side of things, which causes irrepressible brimming of the eyes; and what eyes his were! Large, dark-blue, exquisitely-shaped, fringed with magnificently long and thick lashes—they now swam in liquid, limpid suffusion, when tears started into them from a sense of humor or a sense of pathos, and now darted quick flashes of fire when some generous indignation at injustice, or some high-wrought feeling of admiration at magnanimity, or some sudden emotion of interest and excitement touched him. Swift glancing, appreciative, rapidly observant, truly superb orbits, they were worthy of the other features in his manly, handsome face.—*Clarke's Recollections of Authors.*

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