

The Living Church.

Vol. I.]

CHICAGO, JANUARY 18, 1879.

[No. 12.]

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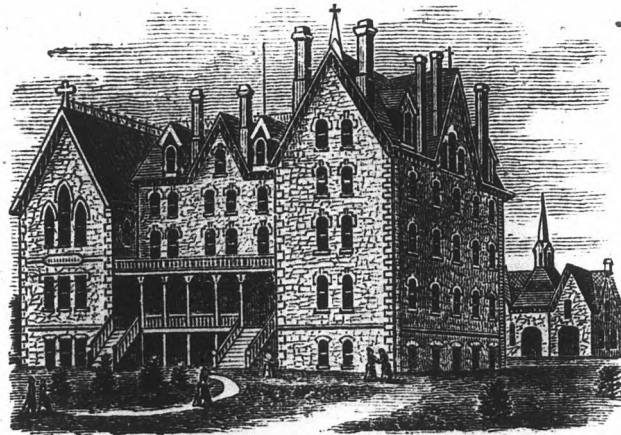
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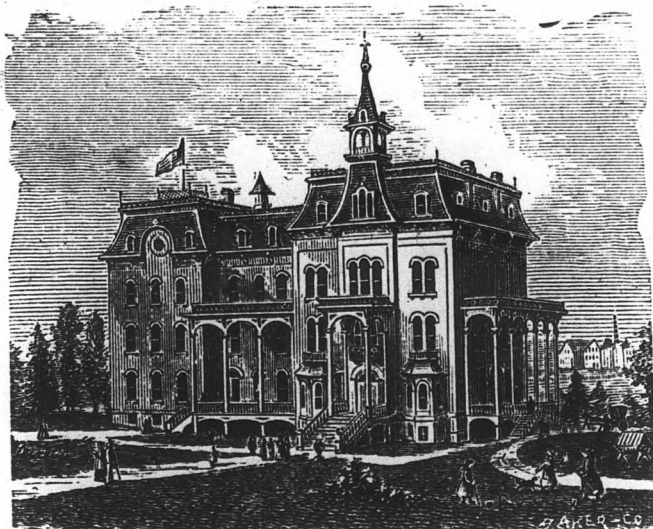
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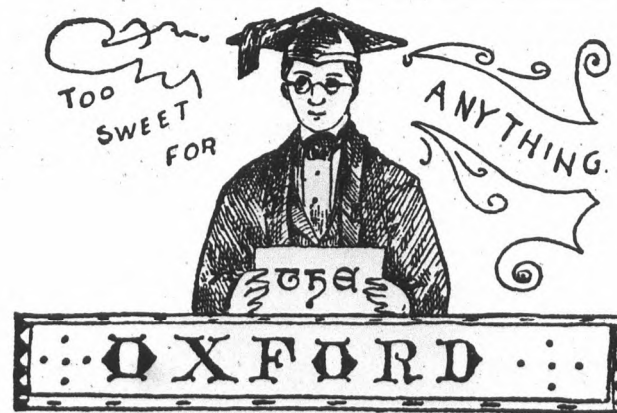
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News and Notes.

ABROAD.

THE ulterior designs of Lord Beaconsfield in acquiring Cyprus, are being slowly and cautiously discovered. To avow them prematurely, it is felt, would alarm French and Italian susceptibilities, to say nothing of Russian purposes which they are intended to counteract. The way in which the matter is brought before the British public and suggested for the consideration of the European powers is highly characteristic of Lord Beaconsfield's astute and tortuous diplomacy. A correspondent of the *London Times*, writing from Pesh, details a report from Constantinople that the British Ambassador there has submitted to the Porte a project for the construction of the Euphrates Valley Railway from Ismid, through Alexandretta to the Persian Gulf, and that the Porte has agreed to the proposal. The more important provisions of the agreement are, that the Porte, in consideration of the work being undertaken and paid for by the British Government, will (1) cede 10,000 square meters of land for every kilometer of the line; (2) that the Porte will give England the right to establish a colony of 100,000 Europeans on land given gratuitously by the Turkish Government for that purpose; (3) that, as a guarantee for the sums expended, Turkey will cede to England for a time, the revenues of the Pashalics of Bassora, Damascus and Bagdad. It is added that the proposal that England should guarantee the new Turkish loan of £25,000,000 is made to depend upon the acceptance of these conditions by the Turkish Government, whose urgent necessities will hardly allow it to refuse. The Pesh correspondent then goes on to point out that the project and its conditions are substantially the same as those which were submitted for the building of the Suez Canal, even to the hypothecation of the revenues of Bassora, Bagdad and Damascus; and he suggests that the enterprise ought not to create surprise. Meantime, M. Waddington, the French Foreign Minister, has been explaining to the somewhat suspicious Republican majority in the National Assembly at Versailles, that the Berlin Treaty could not be regarded as jeopardizing French interests in the East; and the *London Times* hastens in an editorial to disavow any purpose on the part of the British Government, to acquire additional territory in the East, and particularly on the shores of the Levant. The *Times* editorial, however, "proves too much."

It is impossible to accept its sweeping denial, inasmuch as it leaves no reason whatever for the acquisition and occupation of Cyprus. The article was evidently inspired, and was intended to be a "sop to Cerberus." The only theory that vindicates Lord Beaconsfield's past, and explains his future policy, is, that the British Government does intend to establish a strong foot-hold in Asia Minor, to build a railway thence through the Euphrates Valley to the Persian Gulf, and by this means, to effect the double purpose of securing a route of rapid transit to India, and erecting a permanent barrier against Russian aggression in Central and Western Asia. The result would be worthy of a great statesman's ambition, and in its consequences, would justify a policy which cannot otherwise be defended. Should the scheme be carried out, it will be the high function of the Anglican Church to re-Christianize Asia Minor, Persia and Syria, as well as to evangelize India.

NOTHING could be more characteristic of the re-actionary and despotic temper which distinguishes Prince Bismarck's administration than the expedient which he has hit upon for the purpose of suppressing all opposition in the Imperial Reichstag of Germany. He has published the outline of a bill which will place the power of punishing members of the Reichstag who use "unbecoming expressions" in debate, in the hands of a committee of two Vice Presidents and ten members, to meet at the order of the President of the House, or on the motion of twenty members. The committee would be authorized to order a member to receive public reproof before the assembled House, or to oblige him to make public apology, or to exclude him for a fixed period, or to deprive him of the right to be re-elected. The reproduction of a speech, or of any remarks which it called forth, or any other publication of them in the newspapers, may be prohibited. So that the committee will have despotic power over the press also. It hardly needs to be pointed out, that no more despotic tribunal has been in existence since the Star Chamber in England, and the Council of Ten in Venice. The bill practically abolishes freedom of debate, and what little freedom of the press remains to be abolished. There is little doubt that the German Chancellor will be able to carry the measure through. If so, his plan of re-establishing despotism in Germany will be practically accomplished; but he will only hasten the inevitable downfall of the royal house, whose imperial dignities have been won by his genius. Despotism is an anachronism in Western Europe, and neither genius nor force of arms can long sustain it.

Education has emancipated the masses. The most repressive measures cannot re-enslave them. Public opinion is irresistible whenever it is intelligent and in earnest. No throne is secure in this age that is not fixed in the affections of the people.

THE Pope has issued an Encyclical in which he strongly condemns Socialism, Communism and Nihilism, which, he says, "mitigate no longer secretly but openly against the civil State, rupturing the matrimonial tie, ignoring the rights of property, claiming everything, however legally or honestly acquired, and attempting even the lives of Kings." He also justifies marriage and the subservience of woman to man, of child to parent, of servant to master. With much that he says every Christian must agree, and it is sincerely to be hoped that this timely utterance against many of the crying evils of the day will do good. The charge that he makes, however, that all these dreadful things have sprung directly from the Reformation is so very absurd as to be almost amusing. Both Socialism and Communism have had their origin and find their most luxuriant development in Roman Catholic countries and under the very walls of the Roman Catholic Church. One needs but to remember the history of the Italian "Carbonari," of the Spanish "Intransigentes" and of the French "Commune," to realize this. As for Nihilism, that is a product of "unreformed" Russia. It is true that these various socialistic developments have been and are irreligious and in antagonism to the Roman Church. But that is precisely the charge which we make against the Roman Church, viz.: that it generates just such antagonism and calls just such dangerous and re-actionary movements into being. Superstition generates irreligion. Despotism produces recalcitrant lawlessness. The re-action from Ultramontanism is a destructive atheism. From our standpoint Romanism is believed to have been the cause of all those disorders against which the Pope so forcibly inveighs; and it is not a little odd to read that he charges them all to the Reformation.

WHEN the vote was reached in the English House of Lords on the question of the Afghan war, all the Bishops present voted to sustain the Government, except the Bishop of Oxford. It is true that all but nine Bishops were absent from their seats, and, consequently, did not vote at all; but the fact that so large a majority of the Bishops present recorded their votes in favor of a war, which many believe to depend for its justification upon considerations of mere expediency, has been commented on very generally in a spirit by no means compliment-

ary to the Church. The Liberal newspapers, of course, have been especially severe upon this action of the Spiritual Peers. The *Spectator* even went so far as to charge that the vacancy of the rich and influential See of Durham had much to do in disposing the Bishops not to fling away their chance of being translated to that Bishopric, by opposing the Government. It is gratifying to note that the next number of the *Spectator* contained a complete and unqualified apology for having made so uncharitable a charge, and even for having entertained so unworthy and unwarrantable a suspicion. In the mean time, the Bishop of Gloucester and Bristol published an elaborate defense of his vote, declaring, in the first place, that he believed the Afghan war to have been not merely expedient, but necessary and unavoidable; and, in the second place, that he was induced to vote for the Government by considerations which are properly religious. He said: "I voted also as a Minister of the Gospel. For, let it be remembered, decline of English influence means also a decline in the advance of the Gospel. Imperfectly as we have hitherto done our duty to India, we are now certainly awaking to our tremendous responsibilities; and for England's power now to wane in India would be for the evangelization of that portion of the Oriental world to be retarded, it may be for centuries. I have seen nothing in the missionary efforts of Russia to lead me to think that, in the blessed work of the propagation of the Gospel, the influence of that country could be advantageously substituted for that of England." Certainly, this is a dignified and worthy reason. However much one might differ from Bishop Ellicott, it cannot be said that such views honestly entertained, would not justify even a Bishop, if it were his duty to take part in political affairs, in voting as the majority of the English prelates did. The *Spectator*, however, makes an exceedingly disingenuous attack upon the Bishop and those voting with him, upon the ground that this "religious" reason was set forth in his letter not as the first but as the second in order. It is not charged that he gave the religious reason as one of secondary importance or influence in determining him to vote as he did; but because it came second in the order of his enumeration, it was concluded that it was the "political expediency" motive which ruled him, and that the religious motive was simply an "additional reason." It is gratifying that a writer who could use such an argument finds nothing more condemnatory to say against the English Episcopal Bench. It is characteristic of the frank and outspoken Bishop of Manchester, that although he was prevented from being in his place by sickness when the vote was taken, he wrote to say that had he been present, he would have voted with the Bishop of Oxford against the Government. In

his letter he says: "The vote or opinion of a non-political person like myself, is of little value or significance, but as a Bishop of the Church of England, I would not be thought indifferent—as by my absence from the division I might be thought—in a case where (to borrow the language of Sir William Harcourt), 'the path of truth and justice' is at least as much deserving of regard as the necessity, assumed by the *Times*, that, *per fas aut nefas*, 'we must make ourselves secure.'"

It seems that the proverbial *odium theologicum*, which is said to distinguish religious controversy, is not peculiar to the disputations of the clergy. Even laymen are apt to fall under its baneful mastery when they begin to disagree on religious matters. A notable instance is just now edifying the ungodly in England. Lord Penzance, presiding over the Court of Arches, or more properly, over the new Court of Arches, constituted by the Public Worship Regulation Act, delivered a judgment recently, in which he sharply and discourteously, criticised not only the judgment, but the motives of Sir Alexander Cockburn, Lord Chief Justice of the Queen's Bench. The Lord Chief Justice replied in a letter, which was couched in such irritating terms that Lord Penzance declared that he would not read it, and published the fact in a communication to the newspapers. Evidently the two gentlemen have long passed beyond the limits of the "retort courteous;" but Lord Penzance's published refusal to read a reply to his own sneering and irritating animadversion on the action of his distinguished adversary, on the ground that the letter of the latter was too abusive to deserve to be read, is a refinement of personal recrimination which even the scornful clerical disputant could not surpass. A secular paper speaking of the "very pretty quarrel" between their Lordships, says: "Lord Penzance has restrained himself better than the Lord Chief Justice, and has contrived, though the first offender, to remain in some sense master of the field. He measured his language, and his opportunities for attack. The Lord Chief Justice has failed to measure his in the attempt to make reprisals. But the cooler temper, though it has great advantages in life, is not always the more generous."

THE Bishop of Lincoln has addressed a pastoral letter to the clergy and laity of his Diocese, in which he insists on the importance of maintaining their Church schools. He points out that the condition of other countries where the foundations of Christianity have been weakened and where sectarianism has almost supplanted the Gospel, may serve as a warning to Englishmen; that this is a question which concerns them as citizens as well as Christians; that it affects the institutions of the country, the national peace and prosperity, and the relations of domes-

tic and social life as well as the highest interests. Altogether, the pastoral is a timely and able vindication of the importance of Christian education. The Bishop makes one suggestion which we wish might be adopted in our own country. He proposes that there be a "School Sunday," when every parish and mission shall have a collection for the support of the Church schools of the Diocese. Such a plan would secure two good results. Not only would systematic and regular contributions be obtained for the encouragement of our Church schools, but the people would be educated in regard to the great importance of such institutions. What American Bishop will be the first to appoint a "School Sunday?"

AN important movement is on foot at Oxford looking to the early establishment there of a museum of archæology and art. A memorial has been addressed to the Hebdomadal Council of the University, by a large number of professors, tutors of colleges, and others interested in higher education urging the feasibility and importance of taking such action. They begin by proposing a new building in which space would be required for the series of casts to illustrate the whole history of Greek and Roman sculpture, as also for a collection of models, casts, and plans of relief, in illustration of ancient architecture, as well as copies of the chief products of the industrial arts of Greece and Rome. Their suggestions embrace a collection of the chief books on classical epigraphy, together with the marbles actually in possession of the University, and a complete library of classical numismatics, with a series of casts from the most typical coins, to be placed under a competent curator. They add their conviction that a valuable stimulus to the study of classical archæology would be secured by some arrangement analogous to the French and German institutions at Athens and Rome, or by means of traveling fellowships answering to the Radcliffe Fellowships for Physical Science. This memorial is signed by Professor Max Müller, the Rector of Lincoln (Mr. Pattison), the President of Trinity (Dr. Perceval), the Librarian of the Bodleian, the Warden of Keble, and about one hundred and thirty other names.

SINCE the untimely demise of the Princess Charlotte, the death of no royal personage has been more sincerely mourned than that of the Grand Duchess of Hesse-Darmstadt, the Princess Alice of England. Devoted as the English people are to all the royal family, it is not too much to say that the deceased Princess was more universally beloved than any other one of Her Majesty's children. To the general and heartfelt regret at her early death, however, the pathetic circumstances which attended it, have added a deeper tenderness. In announcing the fact in the Upper House, the Earl of Beaconsfield

said: "My lords, there is something wonderfully piteous in the immediate cause of her death. The physicians who permitted her to watch over her suffering family, enjoined her, under no circumstances whatever, to be tempted into an embrace. Her admirable self-restraint guarded her through the crisis of this terrible complaint in safety. She remembered and observed the injunctions of her physicians. But it became her lot to break to her son, quite a youth, the death of his youngest sister, to whom he was devotedly attached. The boy was so overcome with misery that the agitated mother clasped him in her arms, and thus she received the kiss of death. My lords, I hardly know an incident more pathetic. It is one by which poets might be inspired." Already the following lines had been written, from which the Premier probably quoted the phrase "the kiss of death:"

"THE PRINCESS ALICE.

"Tender and true!—whose virtue was thy Crown,
Whose Royalty was royally to live—
Death, sent to strike thee, laid his arrow down,
And prayed that Love the bitter call would give;
But Love, who could not stay such precious breath,
Whispered thy child to give the Kiss of Death.
"December 14, 1878. EDWIN ARNOLD."

AT HOME.

THE superlative "Indian horror" has been perpetrated at last. A long series of blunders and inhumanities culminated last week, at Camp Robinson, in a bloody *emeute* in which a number of Cheyenne men, women and children were killed, and at this writing the killing is still going on. It is too early and the accounts of the affair are too meager to justify an expression of opinion as to whether this final killing was unavoidable. Enough is known, however, to justify all right-thinking men in saying that the history of the treatment of these Indians, which has just had so bloody a close, constitutes such a tale of blundering incompetency and reckless inhumanity as has never yet been written. We make no excuse for summarizing the story as it is told in the daily papers. It is time that the moral sense of the country should be aroused to the atrocious mismanagement of our Indian affairs. Two years ago, a large band of Cheyennes were on the war-path. Upon their surrender, they were divided without reference to family relationships, a portion being kept on Tongue River, and the rest sent to Indian Territory. This unnatural separation, coupled with the fact that they were reduced to the verge of starvation in a strange land, so exasperated the savages who were sent to Indian Territory, that they resolved to return to their own country. Packing up their scanty baggage, the starving Cheyennes, with their wives, old men and children, to the number of about one hundred and fifty, suddenly broke loose, last November, and marched

straight north for a distance of more than a thousand miles, leaving a wide tract of desolation behind them as they went. Finally they were captured in Northern Nebraska and imprisoned in Camp Robinson preparatory to being returned to Indian Territory. The severity of the weather, however, delayed their return. They were almost naked, and it was considered too inhuman to put them on the march with the mercury at 15° below zero. A requisition was made for clothing. It is charged that the requisition was neglected by the India Bureau. Meantime the hundred and fifty Indians, of whom more than one hundred were women and children, remained huddled up and shivering in their prison at Camp Robinson. Finally it was announced that some clothing would be forwarded. Then the Indians were told that they must return to the Indian Territory. They sullenly replied that they would rather die than return to starve far away from their relatives and their own country. A characteristic expedient was adopted to cure them of their sullenness, and to make them tractable. Food and fire were denied to the poor wretches in the depth of winter. What wonder that they believed themselves to be in such hard hands that nothing remained for them but death. When an offer was made to furnish food and fire to their children, they refused, saying that they would all die together. Finally, however, this ingenious torture reached a point where it was no longer endurable. On Thursday night they broke out through the windows of their prison and endeavored to escape across the frozen prairie. They were pursued, shot down as fast as possible, and many of them killed, a large majority of the killed, of course, being women and children. Of the captured, many had their wounds frozen, and died almost immediately afterward. As the Indians fled, they fired on the guard killing and wounding several, and keeping up a running fight, until the survivors finally took up a strong position, digging rifle-pits, so that it became necessary for the troops in pursuit to send for artillery to dislodge them. This discloses the most amazing portion of this strange story. Though these Indians were captives and prisoners at Camp Robinson, yet they were allowed to keep concealed in some way, among the rags that partially covered them, enough arms and ammunition to equip them for their desperate flight, and no less desperate and deadly resistance. It would be difficult to characterize this atrocious record of incompetency and outrage. One does not know which of its many blunders and crimes to marvel at most. Whether the War Department is at all to blame, or the Indian Bureau is wholly responsible, we do not know. But we do know that this whole nation is responsible before God and the civilized world, for tolerating a system under which such a horror would be possi-

ble; and that it is the duty of every Christian man to lift up his voice and demand that the system be reformed altogether.

OUR readers will be glad to learn that our Associate Editor, the Rev. Dr. Cushman, has returned from the East with his health completely re-established, and that he has for the first time, taken his place on the editorial tripod in the office of THE LIVING CHURCH. Under his supervision, office matters have fallen into line; and his special department, "The Church at Work," already begins to sparkle under his hand.

The Church at Work.

ILLINOIS.

The Rev. Mr. Mansfield has resigned the parish which was formed by the union of St. John's and the Atonement, and will take a parish in the East.

Emmanuel Church, Rockford, was elaborately and beautifully decorated for the Christmastide. The children's festival was on Holy Innocents. There was a Christmas-tree and presents. An address was made by Mr. Edward N. McGuffee, of the Seminary at Faribault. The Rector, Rev. A. W. Snyder, received many *golden* tokens of regard.

The Rev. F. N. Luson, of La Grange, went over, last Sunday, to Evergreen Park, to inaugurate a Mission there. This place is full of farming settlements, and of a class of well-to-do farmers, several of whom were born in Ireland, and brought up in the Irish Church. They are now men of families, of sons and daughters grown up, for whom the parents are anxious to have the same instruction as they had themselves in their early days. There is no church edifice of any kind for a number of miles. The want has been sorely felt, and now the effort is being made to have it properly supplied. A small new schoolhouse affords present facilities for Mission services. In the spring, if all goes well, a church edifice of moderate cost will be erected. About forty persons have, so far, identified themselves with this movement. We wish it godspeed, most heartily.

The new stone church will be consecrated at Sycamore, near the last of January; the particular day is not yet decided upon.

Illinois has three postulants at Hobart College, New York, and Quincy has two at the General Seminary, and one at Faribault.

The *Girls' Industrial School*, for seven years has been successfully managed by the ladies of Grace Church, Chicago. It was Dr. Locke's wish that the young ladies of the parish should consider this as especially their own work, although the management of the school was given to older ladies. And one of the pleasantest features of the work, is the little change that has ever been made among the officers and teachers. Referring to the records of the school, we find that during the five years ending at Easter, 1878, the names of more than 1,400 girls have been entered upon its roll, with an average attendance every Saturday morning of about one hundred and seventy. Of course some of these names appear oftener than once, as there are some scholars who return year after year. All show marked improvement in cleanliness and neatness of dress, as well as

in sewing, and we can point to several, who are now employed by tailors, dressmakers and in families, whose first steps toward earning their living were taken in this school.

During the same five years, the scholars have made 2,183 garments, all of which have been given to them. The school has had some donations of materials from kind friends, but nearly all have been purchased from its fund, gathered by the yearly fees of \$1 from each officer and teacher, and the fines of 25 cents for absence, which are paid unless a substitute is supplied.

Until last year, during the Lenten seasons, many of the girls have used the weekly sessions in sewing on garments for the children at St. Luke's Hospital. Last year, the President instituted the fund which is called "St. Luke's Penny." She explained the work being done in the "children's ward," and secured the hearty sympathy of both teachers and scholars. Thus, during last winter, the penny increased and brought forth fruit, until at Easter the school was able to pay into the hospital treasury the handsome sum of \$53. If the industrial schools of other churches would also save the pennies as this school has done, it would not be long before a cot could be endowed, bearing for its name the Industrial Schools' cot.

SPRINGFIELD.

The Chapter of the Northern Deanery, which was to meet January 1, at Holy Trinity Church, Danville, failed of a quorum on account of the severity of the weather. Bishop Seymour was present and preached Wednesday evening, and the Rev. Mr. Hopkins of Champaign, on Thursday evening. The Holy Communion was administered on Thursday morning. The parish at Danville, under its new Rector, Rev. F. W. Taylor, B. D., is full of promise of healthy growth in numbers and influence. Mr. Taylor is a Churchman of positive opinions, but speaks the truth in love, and is aggressive without giving offense. Bishop Seymour ended at Danville a very laborious and highly successful visitation of six weeks during which he visited nearly every parish and Mission in his extended Diocese. The number confirmed since his consecration is 184. His ministrations have everywhere attracted crowded congregations, and the impression made upon the men both by sermons and in social intercourse is especially noteworthy and gratifying. Bishop Seymour visited St. Peter's, Chesterfield, on Christmas Eve, and St. Paul's, Carlinville, on Christmas Day. Despite the severe weather, the congregations were very full, and many persons availed themselves of the opportunity to make the personal acquaintance of the Bishop. The distance between Chesterfield and Carlinville is twelve miles. The Bishop went by private conveyance, and proved his capacity to endure both hardness and cold, and as a Western missionary may be said to have won his spurs. There were three confirmed at Chesterfield, and four at Carlinville, all presented by Dean Dresser, the Minister in Charge. Both churches were handsomely decorated. At Carlinville, the Holy Communion was administered in the morning, and the confirmation took place in the evening. The number of communicants was unusually large. On all these occasions the Bishop preached able and admirable sermons, and made a most favorable impression both in and out of the pulpit.

To both Carlinville and Chesterfield it was a feast of fat things.

Bishop Seymour confirmed five at Emmanuel Chapel, at Champaign, and four for Urbana, on the last Sunday in the year. He also held confirmation in Mansfield, and confirmed four in Sadorus on Monday, the 30th. On the 31st he met the Vestry at Paris, and the result was the call of the Rev. Mr. Lewis to that parish.

WISCONSIN.

Mr. J. G. Haigh, late a minister of the Methodist congregation in Arcadia, Wis., has applied to be admitted as a candidate for Holy Orders in the Church, and is now pursuing his studies at Nashotah. Thursday, January 2, Bishop Welles consecrated St. John's Church, Sparta, and on Friday, he held the opening service in the new and beautiful church-building at Tomah. When the seats of this church are finished and the chancel furniture complete, it will be ready for consecration.

At Evansville there were confirmed five, at Sparta four, and five at La Crosse.

Rev. George S. Todd, sometime Chaplain of St. Luke's Hospital in Chicago, has been added to the Cathedral staff in Milwaukee. He will be a zealous laborer among the poor.

FOND DU LAC.

Mr. Newell D. Stanley was admitted to the Order of Deacons on the 4th Sunday in Advent. The sermon was preached and the candidate was presented by Rev. Dr. F. S. Jewell.

A new church, costing \$1,400 has been built, and thirty-three communicants are reported by the Rev. Francis Moore in Door and Kewaunee Counties, where, twelve months ago, our services were unknown.

MINNESOTA.

Bishop Whipple has confirmed 369 since the last Council of the Diocese, and consecrated three churches. The severity of the weather during the visitation has told upon the Bishop's health, and he will soon seek a more genial clime.

Faribault has sent out forty-six clergymen, and the greater part of them are laboring in the great missionary field of the West.

A gift of some theological works has been made to the Indian Deacons at White Earth. It is bread cast upon the waters, and it will be found after many days. What we do for the red men we must do soon, for they are fast disappearing from the earth, starved or slain by the cursed greed of white men. When we heard of the recent massacres, we could but think of what the stern old Puritan, John Robinson, wrote to the pilgrims at Plymouth: "Oh, that you had converted some before you had killed any!"

CALIFORNIA.

The Rev. W. H. Platt has been appointed Professor of Legal Ethics in Hastings Law College. Mr. Platt is a man of great eloquence and power. His earlier ministry was passed in Alabama, and later he has been settled in Virginia and Kentucky. He was himself a successful lawyer when he took orders in the Church.

The contributions of California to Domestic Missions last year were \$377.43.

The Pacific *Churchman* comes to us with two and a half columns of Christmas items, and it is a pretty clear demonstration

that the great festival has taken a strong hold of the Golden State.

The same paper contains an amusing account of a Presbyterian ordination in Ireland. It almost equals the account of the celebrated leather mitten ordination among the Puritans. The minister who preached the sermon was quite eloquent upon prelacy and the apostolic succession. When the time of the laying on of hands came, not being able from the pulpit to place his hand upon the head of the young man, who was the candidate, he reached over with a stout walking-stick and placed that upon the head of the candidate, and held it there until the ordaining prayer was ended.

OHIO.

Trinity Church, Cleveland, recently celebrated its fiftieth anniversary. In the morning, the Rev. Dr. Brown gave an historical sermon, reviewing the events of the last fifty years. Bishops Bedell and McLaren were present, and two former Rectors of the parish, besides the Bishop of Illinois, Rev. Lloyd Windsor and the Rev. Dr. J. A. Bolles, and they all took part in the services. In the afternoon, the Sunday schools of the city filled Trinity to overflowing, and they were addressed by Bishops Bedell and McLaren. In the evening, another crowded house greeted the eye, and addresses were made by the three former Rectors and by the Bishop of Ohio. The occasion will long live in the memory of those present.

St. Paul's Church, Cleveland, has placed upon its walls a memorial bass in addition to the chancel window, which was put in the church two years ago. The following is the inscription:

Acts xx:24.

Acts xx:33.

And they sing the song of Moses, the servant of God, and the song of the Lamb.

IN MEMORY OF THE

Rev. Frederick Brooks.

Born August 5, 1842. Ordained June 12, 1866. Became Rector of this Church November, 1867.

Died September 15, 1874.

Loving - the - souls - of - all - men - he - preached with - power - the - Gospel - of - Jesus - Christ - thoroughly - furnished - unto - all - good - works - he was - never - weary - in - well - doing - but - was - ever - serving - the - Lord - with - all - humility - of mind.

MARYLAND.

The Church of the Ascension, in Baltimore, seems to be doing a good work. Its congregations fill the house, and sometimes it is necessary to place seats in the aisles. It sustains a Mission, and beside the Rector, Dr. Campbell Fair, there are two Assistant Ministers.

The Church was most profusely dressed at Christmas, there was a wilderness of wreaths, and a remarkable fact about them was that they were all tied by the gentlemen of the congregation. There is a guild of about forty men who devote themselves to Church work, and one of the secrets of the success of the parish is that it knows how to utilize its lay element. The working layman is no longer a myth. There has been a debt hanging over the parish of some \$13,000, and, like all debt, crippling its energies. Recently, the Rector proposed its payment, and offered, himself, to give \$3,000 upon condition that the whole amount should be raised. The generous proposal was accepted, and Easter next will see one more Church free from the curse of debt.

On the Sunday after Christmas, Bishop Clarkson gave to the Church of the Ascen-

sion an account of his visit to Lambeth, and a collection taken up for the benefit of Missions in Nebraska amounted to \$100.

It was a bitter cold day, but the church was quite full.

Subscriptions to THE LIVING CHURCH will be received in Baltimore by George Lycet, 44 Lexington street, and by F. D. Polk, 65 North Charles street, Church book-sellers.

The Incarnation, Rev. Dr. Townsend, Rector, in Washington, rejoices in a Church school, taught by the Misses McLeod, where not only the intellect but the hearts of the pupils receive attention. There was a pleasant festival at the school, on the evening of Epiphany, and what with the carols and the presents distributed, the Twelfth Night was joyously kept. Dr. Townsend, with the help of an assistant or Deacon, has charge, also, of a Mission, and eats no idle bread. He is doing faithful and good work, and exercising a churchly influence.

There is building in Washington, for the colored people, a very handsome stone church, consisting of chancel, nave and aisles. The Rev. Dr. Crummell is Rector, a man educated at Oxford, and, in his earlier days, he was a Missionary to his own people in Africa. He is able and eloquent, and much respected. When the church is completed, he will introduce full choral service. Our colored population are very susceptible to the influences of music, and Dr. Crummell does not understand why the enemy should be allowed to sing exclusively all the best tunes. In its musical services lies, in great part, the secret of the success of the Church of Rome with the African race.

The Bishop of Maryland has been very ill, so much so that very great anxiety was felt for the result. We are glad to state, that while he is still in a critical condition, no immediate apprehension of death is felt by his friends.

PITTSBURGH.

Grace Church, Miles Grove, costing about \$6,000, has been consecrated. The chancel window is a memorial of Mrs. Bell, daughter of the late Judge Miles.

The corner-stone of a church at North East, to cost \$5,000, has been laid.

The Missionary Treasury received for the last half year, \$1,840.08.

Trinity Church, Pittsburgh, was presented at Christmas with a pair of beautiful chancel standard candelabra, of polished brass, given by a member of the congregation.

Our Diocese of Pittsburg, published at Warren, Penn., and edited by Rev. Henry S. Getz, has a happy faculty of gathering news from all parts of the Diocese, and, we hope to be often indebted to it. It gives what people want—facts. It is these that make up the history of a Diocese, and by them men are provoked to good works.

WESTERN NEW YORK.

Bishop Coxe was snowed in, and spent Christmas Day on a rail-car. Under the circumstances, it was possible, perhaps, to be resigned, but very difficult to be "merry."

De Veaux College, at Suspension Bridge, has been in successful operation for twenty-six years. It is one of the best of our educational institutions, and parents may, with entire confidence, entrust their sons to its instruction and discipline. It is conducted,

in part, as a military school, but does not, for the daily drill, neglect those studies which are to make its scholars Christian men and gentlemen. We have just received its elegant catalogue for 1878-79.

MISCELLANY.

THE story "OUR FATHER," in this week's issue, is by the author of "Alice Tracy." She writes with much power and pathos, and we hope to be able to avail ourselves often of the productions of her graceful pen.

It looks to strangers as though our Reformed friends in England were like Cerberus—three gentlemen at once. "Bishops" Sugden and Gregg are denouncing each other with great fervency and zeal, and the Free Church of England comes in for its share. But on their own principles, the more they divide the stronger they are.

LIFE is short, and it is a fact that needs to be often impressed upon newspaper correspondents. They do not seem to realize that brevity is the soul of wit, and that the shorter their communications the longer they are likely to be remembered, and the more attention they will receive.

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.]

[Our correspondent's letter upon Indian Missions, dated at White Earth, was divided by us into two parts, and by a mistake of our office, the conclusion of the letter was published in Number 10, and the beginning of it in Number 11 of THE LIVING CHURCH. If read in its proper sequence it will be found that our correspondent, when he spoke of Missions begun among the Indians twenty years ago, was alluding to the Mission to the Ojibways or Chippewas, and not to Indian Missions in general. We acknowledge our mistake, but do not regret it, seeing it has called out the following letter from our beloved and learned friend, Dr. Adams, of Nashotah, a letter full of interesting facts touching our earlier Missions to the red men. Dr. Adams was one of the pioneer missionaries of the Church, and is the only survivor of the founders of Nashotah; and his name is venerated in all the Church. We trust he may often be able to instruct our readers from the great storehouse of his learning.—Eds.]

THE CHURCH'S MISSIONS TO THE INDIANS.

TO THE LIVING CHURCH:

A writer in your paper of January 4, of this year, commences an article under this title with the declaration that "work among them (the Indians) was commenced by this Church only a little over twenty years ago."

It is well to give credit to those who have done work among the Indians since that time, for they have done it well, as the whole world sees; but *before that time* this Church did *some work* and *good work, too*, although the writer of that article does not seem to know anything of it. The writer of this communication begs, in all fairness to the Church and to the readers of THE LIVING CHURCH, room to lay before them some account of the work done among the Indians *by this Church*, in the time before 1858, that is twenty years ago.

Now, in 1829, the Missionary Board of this Church, sent out to Green Bay, at that time deep in the wilderness, although an Indian and French settlement for a hundred years previously, a missionary establishment of the most generous kind. They obtained from the Government a tract of land, and an annuity of \$1,000 for three years, and of

\$1,500 for the years after that, for the education and civilization of the Indians around the Bay. They built large buildings, and very convenient for those days, as the writer, who some years ago visited the Mission, knows. They appointed a highly educated New York clergyman, Richard F. Cadle, as President, and gave him six assistants in the way of school-teachers, farmers, etc. The Green Bay Mission to the Indians excited the highest enthusiasm of the Church at large. That was in 1829, fifty years ago, when the Church had but few clergy, perhaps five hundred.

But not only did the Church do this, but in the same year the Oneidas having removed from the State of New York to the settlement given them near Duck Creek, some seven miles from Green Bay, the Church gave them a missionary, a St. Regis Indian ordained for them by Bishop Hobart, and paid him a salary of \$250 a year. And down to this date this Oneida settlement has never been without a Church clergyman. Since 1848-9, graduates of Nashotah have filled that honorable post; and now there are on the Reservation at Duck Creek seven thousand Christian Indians, civilized, and comfortable, getting their living by agricultural work. Bishop Hobart, I understand, brought them back again to the Church, when they were settled at Oneida Castle in New York State, some years before they left for Wisconsin. And this brings me backward to a work among the Indians, a good deal further back than twenty years ago.

Before entering upon this matter, I would say that the work then at the Green Bay Mission among the Menomies, was done just precisely as the work among the Indians is done now—by teaching and instructing them in the arts of civilized life. In 1832, there were one hundred and four Indian youth in it as boarders, fifty boys and fifty-four girls, beside outside pupils; and the feeling toward it was so great, that the Missionary Society of the Diocese of New York, offered to accept the entire responsibility. I would add that the only thing that brought this Mission to an end was the westward rush of white population, and the consequent leaving of the Indians.

Now, in behalf of this Church I would introduce to your readers a work among the Indians, which dates very far back, a good deal more than twenty years ago. There is before me at this time, a Prayer-Book, an octavo volume of 504 pages in the Mohawk Indian language. In this are the Morning Prayer and Litany, the Evening Prayer, the Catechism, Missionary and Family Prayers, about three hundred pages of Holy Scripture, some of the Psalms and of Genesis, some of St. Matthew, all the Gospel of St. Mark, and a large selection of edifying Sentences from all parts of the Bible. Then the Holy Communion, Infant Baptism, Matrimony, Burial of the Dead, and some Psalms for singing. In all, as I have said, 504 pages. When printed? The year 1787, in London. The Gospel of St. Mark was translated by Capt. Joseph Brant, the Indian Chief so execrated by the poet Campbell, in his "Gertrude of Wyoming."

"He comes, the foe, the mammoth Brant,
With all his howling, desolating band."

Brant's son afterward went over to London, saw Campbell and proved to him that Brant had never been in Wyoming at all;

it was white men, not Indians that perpetrated the massacre—and so to this day, Brant stands one way in the Poem, another in the notes. In the book before me, T'hay-endenegea (Joseph Brant) is the translator of the Gospel of St. Mark.

Now, from the preface of this book I extract the following matter as to the Indian Missions of this Church in Colonial times: "The great English missionary society, 'The Society for the Propagation of the Gospel in Foreign Parts,' was incorporated in the year 1701, one hundred and seventy-eight years ago. The very next year they sent a missionary to the Six Nations, and he resided among the Mohawks. Here other missionaries were sent from time to time, so that the whole Mohawk nation and many of the others were converted to Christianity. The Prayer-Book was printed for them in New York in the year 1714! Dr. Barclay, the Rector of Trinity Church, New York, translated the offices that were wanting in the first edition. This second edition was printed in New York in 1769 under the care of Dr. Ogilvie, also, I think, of Trinity Church; and the third in London, the one that lies before me, for the remnant of the Six Nations, then as now, resided in Canada, all of them Christians. The Oneidas were the only one of these nations that adhered to the United States during the war, under Skanandoah—and they are at present, as I have said, in Wisconsin."

This Church, then, began the work of Christianizing the Indians *a little earlier than your correspondent imagines*, and did it well. The Annals of the Society for the Propagation of the Gospel in Foreign Parts," tells the story, and a most noble story it is of steady Christian work, of highly educated clergy of Oxford and Cambridge plunging into the wilderness to save the children of the forest; a story that is forgotten or passed by even by the children of the Church.

I should not have written this communication but that your correspondent, manifestly himself employed in missionary work, appears never to have had these facts brought before him. Books and records, as I know by experience, are hard to get in missionary stations in the West, and the earnestness in his letter is so great that many people will be led by it to take for granted his involuntary misstatement, "That work among the Indians was commenced by this Church only a little over twenty years ago." I wish your readers and also the writer of that article to see that it began steadily and systematically 178 years ago, and was carried on with great success by the English clergy as long as the present Eastern States were Colonies; and then it was taken up by our American Church far earlier than popular opinion imagines, and still is carried on *in the same way and after the same methods* by our present noble-hearted missionary band of Bishops and clergy, of whom I have had the happiness of knowing many and loving them and their work.

WILLIAM ADAMS.

NASHOTAH, Wisconsin.

P. S. In Sprague's "Annals of the Episcopal Pulpit" is found a most interesting account of Dr. Barclay and of his labors among the Indians. In 1741, he had a congregation of five hundred Indians in two Mohawk towns, and, in 1743, his statement was "that two or three only of the tribe remained unbaptized, and that he appointed two Mohawk

schoolmasters to teach the young Mohawks, and they were very diligent and successful.

PROVISION FOR THE CLERGY.

The outlook for 1879 is that of the return of prosperous times. Our merchants are again to roll up vast fortunes, and luxury, ease, and comfort, are again to be the order of the day. With such a probable prospect, one cannot help thinking of Christ and His Church, and of the need which will be thereby begotten for efficient workers in behalf of human souls. Hard times, and their sufferings, are far more conducive to the bringing men near to God, and keeping them there, than their opposite. Old disciples of Jesus know this, and know it well. How shall the Church prepare herself for what is coming? How shall she do this in Illinois, but especially in her great metropolis—Chicago? And that not only for the present, but the future, which is so likely to be one so momentous that it pains the imagination to conceive of it. Among many things that suggest themselves, there stands out most prominent an efficient body of clergy; men of learning, men of courage, men of steel; men like the men among whom they are sent, quick, sharp, active, untiring. But where shall we find such men? What inducement does Illinois hold out? What Chicago? The salaries, in the main, are but starving, often precarious, and often begrudgingly paid. The chance is small of laying by any provision for old age. Life insurance is almost an impossibility. In case of death in his prime, a clergyman's widow and orphans are left to penury, or to a pittance dealt out in the sacred name of Charity. It is all nonsense to say that these things do not scare good and true men from the ministry. The contrary is proved every day. Men can see for themselves that the same education, the same mental parts, the same common sense requisite for an efficient minister, insure large salaries, ultimately a competence, if not a fortune, to lawyers, or doctors, or merchants. And there is the dread of an unprovided-for old age, or of beloved ones left behind to sink into a lower social possibly, a moral level, because the salary of a clergyman is often so paltry-mean. And, then, besides efficient men, there is the need of their *remaining*. One of the crying evils of the present time is the changing of the clergy. It is impossible it should be otherwise, because this changing arises from so many poor men already in the ranks, and from the meagerness of support.

As to the remedy, we suggest that some such society be formed in the Diocese of Illinois as now exists in New York City, and in connection with that Diocese, and which is known as "The Corporation for the Relief of Widows and Children of Clergymen." If we are rightly informed, \$8 a year is the sum required to be paid by each member for a certain term of years, and thereby there is secured a desirable pension. How easy would it be for some of our rich people to found such a charity in Chicago, by the gift of a sum which would start it into life at once. How surely would they be helping the future of the Church they love. And, then, if the same condition of membership existed in connection with such corporation as does in New York, viz., residence, and active duty in the Diocese for a number of years, the Diocese would be the

gainer in a double way. Will not some of those whom the Lord hath blessed in worldly substance, and who read THE LIVING CHURCH, ponder over the needs there set forth, and of the plan here presented? Surely no better charity, no better legacy, could be arranged. F. N. LUSON.

LA GRANGE, Ill.

ROLL OF HONOR.—The following clergymen have fallen victims to the pestilence, while ministering to the sick and suffering in our Southern cities:

The Rev. Charles Carrol Parsons, Rector of Grace and St. Lazarus Church, Memphis.

The Rev. Duncan C. Green, Rector of St. James' Church, Greenville, Mississippi.

The Rev. Louis S. Schuyler, who came to Memphis from Hoboken, N. J., upon the death of Rev. Mr. Parsons, and to take his place there.

The Rev. W. B. Littlejohn, of Yazoo City, Mississippi.

The Rev. John M. Schwzar, Rector of St. Thomas' Church, Somerville, Tenn.

All these have died in the faith, and at the post of duty; while the Rev. George White, D. D., Rector of Calvary Church, and the Rev. Geo. C. Harris, D. D., Dean of St. Mary's Cathedral, Memphis, have both been nigh unto death, as also the Rev. Willard B. Huson, M. D., who came to Memphis from Florida, as a volunteer.

The Rev. William C. McCracken, of All Saint's Church, Grenada, Mississippi, was spared to see his Parish almost obliterated, while his household was the only one in the place in which death did not claim a victim.

The Rev. William K. Douglas, D. D., of Dry Grove, Mississippi, himself recovered from the fever, but both his wife and sister lost their lives from ministering to the sick.

Four of the Sisters of St. Mary, laid down their lives in nursing and caring for the sick in Memphis.—*The Old Church Path.*

LAST year, the Baptist Missionary Union expended \$245,000 on 33 stations, with 131 missionaries and 477 churches. These churches have a membership of 27,580, and received by baptism during the year, 1,775. The expense for each convert was \$138.02.

The Rev. Geo. Calvin Hall, late a minister of the "Dutch Reformed Church in the United States," has been accepted as a candidate for holy orders in the Diocese of Central Pennsylvania.

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The Living Church.

CHICAGO, JANUARY 18, 1879.

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

THE LIVING CHURCH.

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PROVINCES AND CATHEDRALS.

One of the dangers of our day is that everybody wants to "do something." The desire is not unnatural, for we are put here to do something; and it is one of the most hopeful signs in our Church, that we are honestly endeavoring to see our own shortcomings and deficiencies with a view to their amendment. Nor is it altogether an evil thing that men should desire to do something new. Every age has its peculiar necessities, and no age of the world was ever more imperiously exacting than our own. No wonder we run to and fro among the precedents of the past, and the inventions of the present, searching for the right machinery to do our work. Yet there is a danger in this direction, though it is incomparably less than the danger of sluggish inertia. As things are, we are very likely, with the best intentions, to make serious mistakes; but, if the Church were sluggish, in an age like this, her torpor would deserve the judgment of Laodicea.

The mistakes into which we may possibly fall, and which we must endeavor to avoid, are likely to arise from a disregard of what is permanent and vital in our own institutions, through inconsiderate eagerness to apply the necessary means of present usefulness and efficiency.

By way of illustration, let us take the two things that come first to hand—Provinces and Cathedrals.

It is indisputable that Provinces existed universally in ancient times, and that they were immensely useful; but Provinces imply (and, except in Africa, they always had) Metropolitans; and, it is a historical fact, that the power of Metropolitans over their comparatively insignificant provincial Bishops, grew into such enormity, that the False Decretals were written for the express purpose of creating in the Roman Pontiff a protector against a tyranny which had become unbearable. In other words, the Provincial System became so odious and oppressive, that Western Christendom hailed the papacy as

the only possible deliverance from its yoke.

Just so with Cathedral Churches and Chapters. There was a time, though not a very early time, when they had a real function in the life of European Christendom. But in the Oriental Churches they never did and do not now exist; and in the European Churches they had no existence at any time except as the representatives of the Diocesan Councils, which they had supplanted, and whose functions they absorbed. It is one of the strangest things in history, that Cathedral Chapters, professing to represent the Diocese, absorbed the functions of diocesan life; professing to support the Bishop, ousted the Bishop from all rights in the Church which held its honors from him; and, at length, while professing to speak the voice of the Church, became in England, and even in Episcopal elections, the mere recorders of the mandate of the secular power!

These are facts of history; but does it, therefore, follow that Cathedral Churches and provincial unions of Dioceses are to have no place in our Church? Surely not. All that the facts prove is that there are dangers to be avoided in connection with them as well as possible benefits to be secured by means of them. Therefore, to use the phrase of the schoolmen, *distinguiamus*, let us distinguish. The distinction to be made will probably apply to other things than these.

In the physical world there are two kinds of machinery—the organic which nature devises, and the mechanical which man contrives. Machinery of the first sort is necessary to life, and permanent in its typical form. Machinery of the mechanical sort is subsidiary to the former, and is essentially temporary and variable according to the ends to be attained. It follows, as a matter of course, that mechanical appliances will be useful, useless or hurtful, just as they help, or do not help, or injure the organic functions of life for the sake of which they are provided. If the spine, for example, is weak, some sort of mechanical support may be necessary; if it is strong and healthy, the support is useless; and, in any case, a tightly-laced corset will first ruin the lungs, and thereby, afterward, ruin the back, too. Just so in that divinest of earthly organisms, the Church of God. It may have, and in every age it has had, machinery of one sort and another, which, like the stage-coach yielding to the iron horse, has given place, though seldom without a struggle, to some other machinery; and, just as the appliances adopted have helped or hindered the organic elements of the Church in the performance of their function, they have helped or hindered the life of the Church. Thus, the monastic missions of the early ages were like another right hand to the missionary episcopate of that time; while the preach-

ing friars licensed by the mediæval Popes, became a curse to the Church through their exemption from episcopal authority. Let us apply this distinction in the matter of Provinces.

We have a National Church, which it would be an unspeakable misfortune to deprive of any part of its supremacy; and we have a system of diocesan autonomy and episcopal independency in minor matters, which cannot be impaired without the certainty of loss in some directions, and with no certainty of gain in any. These things are organic in our Church. Provincial arrangements, therefore, whenever they are made, must be so made as to include explicitly these three things: Entire submission to our National Church, undisputed diocesan autonomy in local matters, and the utmost possible independence of the Bishops. With these three things, thus guarded, there are innumerable practical purposes, educational, missionary, charitable, and even canonical, in which the co-operation of the Dioceses of a Province might add strength to each and realize a substantial benefit to all. Only, the purposes must be real and practical, or the Province contrived on paper, in some ingenious student's library, will prove to be nothing better than a lumbering anachronism.

Just so with diocesan Cathedrals and their establishments. The Diocese includes three organic and permanent things: The Bishop, the Council of the Diocese and the parishes. A cathedral system like the modern English, which ignores the Bishop, and has actually no diocesan function whatever, would be a senseless thing to ingraft on our young and growing Church. A mediæval cathedral system, which should attempt to rule the Diocese and supplant the Council, would be an unmitigated curse; and an ambitious cathedral which should seek to over-ride the clergy and laity by a practical nullification of our parochial system, would do an abundance of mischief. But if a cathedral system can be devised which shall add to the real strength and dignity of the Bishop, which shall not aim at undue ascendancy, and which shall serve to unite the parishes and people of a See or Diocese in their common work for Christ and the Church, then cathedrals will be planted in every Diocese where they can produce these fruits. Wherever they are so planted, they will grow, and they ought to grow. But let it be remembered that permanent institutions are not made in a day. They grow; and the best growth is a slow growth. A beautiful Christmas-tree, all covered with lights and spangles, is the slight work of a day, but in less than a day it is gone again. The acorn is a modest thing at first, and it takes many a year to reach its growth; but when it is grown it is worth all the years of waiting.

There are three ways of considering subjects like these; but there is only one right

way. The enthusiastic visionary would rush into them, reckless of consequences, and without regard to fundamental principles. The immovable obstructive would resist everything which he supposes to be new, because it happens to be new to him. The revolutionary schemes of the visionary and the eternal *non possumus* of the obstructive, are mutually corrective, each of the other; but the highest temper of mind is both progressive and conservative. It is progressive, because it looks for growth and desires growth as the token and condition of vitality; and it is conservative, because to injure the organic functions of a living body is to injure its vitality, and so, at last, to mar its progress. To the impatient visionary such a temper seems to be obstructive; to the bigoted obstructive it seems visionary. Yet it is the very temper which has made the Anglican Communion what it is to-day, and we have no fear of its failure in the future.

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 HISTORY OF ENGLAND FROM THE ACCESSION OF JAMES THE SECOND. By LORD MACAULAY. In five volumes, 8vo. New York: Harper & Bros., Publishers. Chicago: Jansen, McClurg & Co., Booksellers.

Critics have left little new to be said of the great work of Thomas Babington, Lord Macaulay. No other book in the history of literature has ever had so instantaneous and universal acceptance as this has. The first volumes were published in 1848, and in a week all England rang with the fame of them. The author's edition, by the Messrs. Longman, was too expensive for the less opulent class of English readers; and the press of Galignani, at Paris, issued a pirated edition, which, in spite of customs regulations, was smuggled into England in immense numbers. In America, the eagerness to read the book was fully as great as in England. Before the 9th of April, 1849, no fewer than six editions had appeared in the United States. The Messrs. Harper alone had sold 40,000 copies. It was believed that other publishers had sold not less than 60,000. Within three months more, the number of copies sold in the United States amounted to 200,000. To borrow the language of the theater, "it was an immense success," wholly without parallel, or even precedent in the annals of literature.

That the critics should lay hold of the new history was inevitable, and not less desirable; for all the world wanted to know what *the rest* of the world thought of it. In the cultivated ear of the accomplished man of letters, the style of the author compelled attention. Three-and-twenty years before, when Macaulay was but five-and-twenty years of age, and his article on Milton had just appeared in the *Edinburgh Review*, Jeffrey, the greatest critic of that day, had written to him, saying: "The more I think, the less I can conceive where you picked up that style!" Now the same style re-appeared, matured by time, chastened by experience, perfected by practice, and the world saw that it had not been "picked up" anywhere. It

was his own, borrowed from no man, the sedulously-cultured growth of a great intellectual individuality. It was easy to find fault with it, of course. It was not condensed like that of Thucydides; its splendid roundness of phrase, sentence and paragraph was said to be mechanical; its magnificent descriptions were compared to scene-painting; but the wondering world had never before looked upon such paintings in the theater, nor elsewhere; it never wearied of the stately structure of his diction; his elaborate simplicity had this advantage, that it was intelligible to all classes of his countrymen. While critics were discussing its style, north-country artisans were sending him an address of thanks "for having written a history which workingmen can understand!" So the style of Macaulay was very soon left unassailed.

A far more greivous charge, however, was preferred against his fidelity as an historian. He was a Whig of the Whigs, and he was accused of writing an apology for Whiggery in the form of a great history. *Blackwood* and the other Tory periodicals were indefatigable in their search for proofs of inaccuracy in his narrations. High Churchmen vehemently denied his account of the contempt into which the clergy had fallen in the reign of Charles I; Scotchmen denounced him for excusing William's connection with the massacre of Glencoe; Americans and Quakers resented his "slanders" on the character of William Penn. Personal enemies like Croker positively denied the existence of authorities to which he had referred. Unfortunately for his adverse critics, more minute research tended to sustain the historian. Macaulay went quietly down to the British Museum and put his finger on the documents which Croker and the *Quarterly* had denied to exist. The quibble which would have saved William Penn from the condemnation due to his participation in a most nefarious transaction by transferring it to another man of the same name, was clearly exposed. The account of the atrocity committed at Glencoe was soon admitted to be substantially correct. The degradation of the clergy under the second Charles was proved to be not at all exaggerated. To the Tory charge of writing a vindication of the Whigs, in the form of a history of England, it was easy to reply that if the history of England vindicated the Whigs, Macaulay could not help that fact.

And, yet, after all that has been said and written of this great work, and after all the masterly disproofs of the alleged inaccuracy and prejudice of its author, there remains in the average reader's mind, a certain uneasy and uncomfortable doubt whether the history is not colored, at least, by the intellectual medium through which the writer looked at it; and whether the reader, also, is not made to look at it through Macaulay's glasses. It is a very reasonable doubt. Macaulay, like other men, had only his own eyes and his own glasses to look through; and observers tell us that there is a "personal equation" to be allowed for in the ocular observations of every man. To the existence of such a "personal equation" in intellectual processes; a thousand things contribute, such as hereditary bias, education, circumstance, association, physical constitution, nervous temperament, and the conditions of health; so that in the most veracious of writers one must always look for more or less of aberration from the perfect outline of

truth, and from the perfect shade of its color. The former aberration, in a thoroughly informed and perfectly veracious writer, may be infinitesimally small; the latter is commonly great enough to be readily observable. Before we give our entire confidence to any writer, and particularly to an historian, it is always desirable to know what his "personal equation" is, and what allowance we are to make for it. When we know, for example, that Gibbon hated and despised the Christian religion, there are passages in his history which must necessarily lose something of their force; and we, just as necessarily, suspect that if not so prejudiced, he might have introduced passages into his work which are not to be found there. So, too, Mr. Croker's personal and vindictive hatred of Macaulay, together with his habitual and flagrant recklessness of statement, makes any criticism of his upon a work of Macaulay's utterly unworthy of respect.

It is of the utmost importance, then, if we are to make the best, and only the best, use of the great work now before us, that we should know what allowances we are to make for that element of the author's personality which must be taken into account in ascertaining the value of his History. While Lord Macaulay lived, this was possible, in some respects, only to his intimates; but, since his death, the excellent biography of his nephew, Trevelyan, in which there is so much of Macaulay, and not a line too much of Trevelyan, has given the world an insight into the man, which, we venture to assert, can only add to the permanent authority of his History. A brave, strong, self-reliant, utterly veracious soul; a resolute filial and family piety; a self-respect which cannot bend before self-interest; a pride which will not stoop below itself; a noble sense of duty, which is never sophisticated; a resolute acceptance of unexpected obligations as a sacred charge; in his family circle, the *abandon* of a clever, clumsy, affectionate boy; in his outward life, not many friendships and little apparent sentiment of any kind; an instinctive justice to friend and foe that never fails; a generosity in giving that is sometimes lavish; judgments of men dispassionately formed but tenaciously retained; a habit of a conscientious study, assuring careful search into the minutest facts and diligent elaboration of their least details; so as to spend, for instance, nineteen entire working days on a topic which occupies barely twenty-five pages of this edition of the History. These (*pace* Mr. Gladstone) are the moral lineaments of the man as we find him portrayed in his excellent biography by Mr. Trevelyan.

It is clearly out of the question that such a man should make any conscious deviation from truth of statement in any composition; he would as soon have thought of picking a pocket. It is equally clear that he would suppress no fact or circumstance which made against his own opinions; he would as soon have thought of passing a counterfeit shilling. It is no less clear that, for the sake of his own reputation, he could not afford to draw fallacious inferences from the facts which he recorded. He was writing a history for all time, and he was resolved to make it such that it could never be rewritten by another. He had staked his fame upon its merits, and on them he based his claim to the approval of posterity. That, in such a work, written with such a purpose, he should

consciously give place even to a single fallacy, is evidently impossible. It stands to reason, then, that Macaulay's history must have three chief claims to confidence: what it relates we can receive as true, in letter and in spirit, to the limit of the author's knowledge; we can rest assured that it suppresses nothing pertinent that the author knew; and we may thoroughly believe that it contains no fallacy in its discussions of which the author himself was conscious. As it has never been denied that Macaulay had amassed more knowledge of his subject than any other man ever possessed, it follows that, as to its material, his history must be the best that could be written; and as his sound sense and sagacity are universally admitted, while his logical acuteness is beyond all question, it further follows, that unless there were some marked peculiarity of mind, or some marked deficiency of character, sufficiently grave to invalidate his other qualifications, his history must be among the best that the world has ever seen.

In one particular, there is no doubt that Macaulay was deficient. His was not a sympathetic character, and he lacked the insight to which sympathy is indispensable. Even in his splendid delineations of a Russell or a Hampden, the reader finds the heartiest admiration of their conduct, and the noblest vindication of their cause; but genuine human sympathy with the men themselves, is not so evident. So, in the "Bloody Assize" of Jeffreys, pity for the victims is less obvious than horror of the monster by whom they were butchered. This is a grave defect on which we need not enlarge. It is one, moreover, of which Macaulay himself would have thought little. He would have said, perhaps, that it was not necessary for him to follow the example of the clergyman who put such marginal notes as these in his sermon: "Here I take out my pocket-handkerchief;" "Here I wipe my eyes!" Macaulay would have expected his readers to be able to dispense with such directions. For himself, his pocket-handkerchief was seldom used in wiping off "the tears of sensibility," as he called them in the burlesque of his youth; but his history would have been historically better, and even more philosophically true, if he had possessed the insight of a sympathetic nature.

In nothing else was this great writer conspicuously deficient. Though his intellectual allegiance was unequivocally given to the great principles of constitutional liberty, which were maintained in the long struggle with the Stuarts, though he deeply felt the damage done to those principles when their supporters acted falsely, cruelly or inefficiently, and though he relates such instances with very evident reluctance, he always relates them faithfully, nevertheless. Thus, while he manifestly approves of the desire of the Master of Stair to crush the robber clans of the Highlands in the interest of civilization, he reveals the whole infamous, cold-blooded and atrocious treachery, by which the Master compassed the massacre of Glencoe. He conceals nothing; he confesses that the King's sign-manual was affixed to the order for its execution, though he maintains his personal belief that the signature must have been given through excusable negligence, and in ignorance of the terms in which the order was drawn. In this opinion, most Whigs will agree with him, while most Tories will disagree; but,

so long as the facts of the story are faithfully told, the author and his readers have an equal right to their several opinions.

In his estimates of character, Macaulay strove to be rigorously just. On whatever side a man might be, the historian strove to understand his moral nature, to represent it fairly, and by it to judge his actions. Nowhere in literature do we find so many life-like sketches of real characters as in this History. They seem to pass across the stage, each so distinct and typically marked, that they can never be forgotten. Yet, in the History, there is frequently a noble abstinence from the expression of intense aversion, which he had allowed himself in other compositions. Compare, for example, his earlier descriptions of Laud, in the article on Hampden, in the *Edinburgh Review*, with the calm, sententious, pregnant sentences of the history. In the former, we read of "the mean forehead, the pinched features, the peering eyes of the prelate," which "marked him out as a lower St. Dominic," but differing from the founder of the Inquisition, "as we might imagine the familiar imp of a spiteful witch to differ from an archangel of darkness." In the latter there is no such invective. We are simply told that "his understanding was narrow, and his commerce with the world was small." Then, in a few words, we read of his rashness and irritability, his sensitive vanity, his peevish malignity which he mistook for pious zeal, and his system of espionage and persecution, by which outward conformity was secured at the expense of secret hatred and contempt for the church. Other illustrations of the same sort might be quoted almost at pleasure, but the effect of all would be the same, for all would tend to show that, while never concealing his own convictions, Thomas Babington Macaulay, whom England honored herself in raising to the peerage, was the most faithful, honest, and veracious of historians. In him, the "personal equation" was, without unmanly compromise, reduced as near to zero as was possible. When the clamor of Whig and Tory shall be clean gone from men's ears, the world will not regret that such a man's convictions are recorded in a standard work of English literature; nor will it find its history less trustworthy on that account. The cavils of critics have already died away. Macaulay's History is a standard authority, and an acknowledged classic. The ambition of its author is secure. The history of the Revolution of 1688, will never be rewritten.

A word concerning this particular edition must suffice. It is as nearly perfect as any human work can be. Its material and its typographical execution would have satisfied the fastidious eye of Macaulay himself. It includes the latest notes of the noble author, and will supersede all earlier editions. We will only add that, in our opinion, no student can afford to neglect a re-reading of this History, with the additional knowledge of the author, which is accessible in Trevelyan's biography.

OUR PHILADELPHIA LETTER.

PHILADELPHIA, Jan. 10, 1879.

Judging from some expressions of opinion, and upon the part of persons whose opinions are entitled to consideration—there would seem to be room for the introduction of "THE LIVING CHURCH" among the readers of church papers in our midst. The introduc-

tion of any new paper is attended with difficulties, and more especially, where it must result in supplanting another, even though less ably conducted. With the columns of the old one, the eye has been long familiar. One knows just where to turn for what his fancy may chance to crave, be it news, book notices, editorial comments, or aught else. This bare feeling of at-homeness with a paper has measurably reconciled subscribers to a monstrous weight of dullness. A *live* paper, in the interests of a Living Church may drag for awhile, but must succeed in the end. In no disparagement of the labors of others, certain elements, it is felt, may be found in your columns, which are not always found elsewhere.

We were threatened, a short time ago, with a shower of pamphlets, occasioned by the illy-considered action of our last Diocesan Convention, in the matter of certain ritual vagaries. Thus far, five only have made their appearance, varying very markedly in ability, temper and scholarship. They are all, unquestionably, directed to the prospective action of our Convention in May, when, it is to be hoped, some Canonist will be raised up, who will direct the attention of all, clergy delegates, "aggrieved parishioners," and "aggrieved" non-parishioners, but intermeddlers, to this one leading fact, to wit, that if, in any quarter, doctrines are taught or practices allowed which conflict with "the doctrine, discipline or worship" of the Church, the General Convention has made ample provision for the case. Hence, all diocesan legislation is both impertinent and useless. It may be a very comfortable arrangement for Bishops and Standing Committees to know, in advance, that if called upon to wield the sword of discipline, they are sure of having a convention to back them. Nay, and some very naughty people have been wicked enough to suggest that the highly objectionable, because utterly unchurchly, preambles and resolution of Dr. Goodwin, were framed and put forth as a feeler of the conventional pulse. The vote would seem to indicate how far the authorities in the case would be sustained in resorting to extreme measures. If this was the object, in the mover of the resolution, or of those who voted with him, let the next Convention assert its manliness and self-respect by throwing back the responsibility where the Church has very wisely placed it. (Digest of Canons, pp. 89-91). The very marked result of such officious "tinkering"—for it does not deserve the name of legislation—is this, that men, true and loyal to the very heart's core, are made, by their opposition to such irregular courses, to appear in the light of advocates and defenders of practices of which they have never been guilty—for which they have no patience in others. But this, to the crafty, is a signal triumph. The loud demand for the ayes and noes, when searching test-questions are about to be put, needs no interpreter. It seems to say, "We'll have you on the record;" bear in mind, "you are to be booked."

In this matter of Church services, each one, practically, is doing as he pleases. When the General Convention countenanced, by joint resolution, the ancient, well-defined division of services, as of Morning Prayer, Litany and Holy Communion, it was founded upon the idea of a separation at different hours of the same day. For example, you may omit Morning Prayer or Litany, or both, provided they have been said at an earlier hour. But, as a practical result, what have

we? One has Morning Prayer, Ante-Communion and Sermon, omitting the Litany. Another has Litany and Communion, omitting Morning Prayer. A third omits both Litany and Morning Prayer, beginning with the Ante-Communion. What the more unscrupulous may do, let others report. The liberty thus taken is a dangerous one, never contemplated by the General Convention. With whom lies the remedy? If with the "Ordinary," when shall we see it applied?

A volume has just appeared, which will command the attention of all who are interested in the early history of the Church in America. It is the "Life and Letters of of the Rev. William Smith, D. D., Provost of the College of Philadelphia," now the University of Pennsylvania. The volume is edited by his great grandson, Horace W. Smith, comprises 600-odd pages, and is to be followed by another. The author has brought together a large amount of curious, historical matter, some of it quite new, and, in the main, has judiciously left his "ancestor" to speak for himself through letters, extracts from sermons, pamphlets, etc. Dr. Smith was a very marked man in his day, of great executive ability, as well as culture, and active in secular and religious movements. His abiding monument is the University of Pennsylvania—known at first as the College of Philadelphia—which he founded, for which he collected large sums abroad, over which he presided with rare ability and success.

You, who think nothing of a trip from Chicago hither, even in midwinter, will be amused at the following. I quote from a letter of the Rev. Thomas Barton, at Huntingdon, Penn. (about midway between Philadelphia and Pittsburgh), and dated Nov. 8, 1756. He says: "I now begin to consider myself (as the Rev. Mr. Provost Smith expresses in a letter to me), as one who had advanced to the very frontiers of the Messiah's Kingdom, and among the first who had unfolded His everlasting Banners."

To conclude. Pray, what is understood at the West, as the leading object of "Pastoral Calls"? An idea, quite new here, and not overflattering to the reverend clergy, is to be found in a circular on my table. Said circular emanates from no grave professor, occupying a chair of pastoral theology. It is not a godly admonition addressed to a class of young men upon whose heads a Bishop is about to lay his hands in ordination. It comes from the exhibitor of a monstrosity, said to be a double-headed woman; in the words of the circular, "a wonderful freak of nature." The circular is "an invitation" to the clergy—presenting which, the bearer "and lady" can claim "reserved seats." But mark you, there is to be "a consideration" for all this. It is not a gratuity. An equivalent is asked, in this wise—"if after your visit, you think the entertainment an interesting one, *I would be obliged if you would make some allusion to it during your*

PASTORAL CALLS."

Pray, what next?

The Church of the Redeemer (Seamen's Mission), was consecrated by the Bishop on Sunday morning last, and, in the afternoon, he "dedicated" the French Church. The Rev. Mr. Vinton has entered upon his duties as Minister in Charge of the Memorial Chapel of the Holy Comforter. He has a beautiful church edifice, with school-building, etc., and in a neighborhood where there is no lack of hard yet encouraging work—

enough indeed, for at least, two energetic, "painful" Priests.

OUR WASHINGTON LETTER.

TO THE LIVING CHURCH:

In my former letter I spoke of some of the features of Washington life. I speak in this of some of the consequences of our peculiar status as a city.

I would state my first remark thus: As a population, we have far more centrifugal than centripetal force. We have no great military roads, as Rome had, to carry people back and forth, but the pursuit of pleasure or of gain supplies their place; and some one not inaptly classifies the influx of visitors to the national capital under the not very complimentary heads of, "Those who come to make, and those who come to spend!" I do not mean that no other large city shares our local disadvantages; but I do go so far as to say that no other is situated, in this respect, quite so peculiarly as we. Our centrifugal force is much in advance of our centripetal.

Especially—as all know—is this true during a certain portion of each year. Washington, during the sessions of the National Legislature, is a very Rome, and high is the carnival that is held. We are, in a sense, a Jerusalem, where assemble "Parthians, and Medes, and Elamites, and dwellers in Mesopotamia and in Judea and in Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes, and Arabians;" although strange are the Passover and the Pentecost which they come up to keep!

For certain months of the year, this immense mass spins and whirls around in the giddy mazes of business and pleasure; and then—in lack of any centripetal power—separates into fragments and is scattered back to the extreme ends of the land.

It is estimated that each congregation essentially alters its character once in every eight years. Every change of administration affects the parishes to one degree or another. Rectors are continually gathering; recruiting, not to fill new places, but to supply the old, in the ranks of his parish. Confirmation classes are often dispersed almost as soon as presented. A Rector baptizes the children of a family and hardly gets to be able to call them all by name, before he loses them from his shepherd's crook—the universal centrifugality of our capital bearing them far away, it may be to return, it may be not.

Another peculiar feature of all city life we have to contend with; and that is the too common sense of being lost in the multitude, a feeling experienced by many on coming from smaller cities, villages and the rural places. Not only is the Church liable to lose the careless who come unidentified by letter commendatory, but, cut off from the restraints of home and neighborhood, thousands who are in the main well-meaning and of no definitely vicious habits, are tempted to fall into the prevailing license, and to coquette so close to the edge of propriety, that the step over the border into the realm of vice seems to be simply a question of natural gravitation. Do Churches look after the young men newly come to the city with sufficient assiduity and friendliness, is a question that may here be asked.

And so, cities affording noble opportunities; our own, a nervous center of influence

—this is what I insist on. In the whole land a grand field is offered the Church. Here, with us, she stands, as it were, in a magnificent whispering-gallery. Thank God, her voice is lifted up so bravely and so well by her faithful Priests. May her voice be even louder and clearer, that men may call on the name of her Lord, for how shall they call upon Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear unless the Church preach, the Living Church with the Living Voice of Desk and of Pulpit.

Truly, CURRENTE CALAMO.

Communications.

THE GREEK PARTICIPLE AN INTERPRETER.

TO THE LIVING CHURCH:

Prof. Hadley, in his Greek grammar, tells us that the circumstantial participle denotes either "time, concession, condition, means, or cause."

Dr. Charles Short in his treatise on the order of words in Greek, thus locates these participles:

"Temporal, concessive, and conditional participles stand *before* their verbs; modal and causal participles *follow* their verbs."

The English version recognizes these distinctions in the participles, and also their peculiar positions. This recognition the reader can see by inspecting the Greek in these passages:

"*When* he hath found it' (temporal); Luke, xv, 5."

"*Though* I be free' (concessive); 1 Cor., ix, 19."

"*If* he lose one of them' (conditional); Luke, xv, 4."

"*So*, making peace' (modal); Eph., ii, 15."

"*Seeing* He ever liveth' (causal); Heb., vii, 25."

These recognized facts respecting the character and position of participles give new meaning and force to numerous passages in the New Testament. One or two instances will confirm this assertion, and at the same time show the value of the participle as an interpreter.

First, "Accordingly, *when* going, disciple all nations *by* baptizing them, *by* teaching them." Matt., xxviii, 19, 20.

Truths our Lord here utters:

1. All nations are to be made His disciples *by* baptism.
2. Instruction *follows* baptism.
3. A person may, *before* he is instructed, become, by baptism, a disciple of Christ.
4. Our Lord thus authorizes infant baptism for all nations.

Second, "In whom ye also were circumcised with the circumcision made without hands, in putting off the body of the flesh, by the circumcision of Christ: *Because*, buried with Him in baptism; in which ye also were raised with Him through your faith in the operation of God, who raised Him from the dead." Col., ii, 11, 12.

In this passage these are the truths:

1. The circumcision, of which Christ is the author, is baptism. This truth is established by the *causal* participle "buried."
2. Baptism takes the place of circumcision.
3. Infants were circumcised.
4. Infants are to receive Christian baptism.

STUDENT.

The Fireside.

THE DUOMO.

BY MAUD WILDER.

In the busiest haunts of Florence,
In the center of the mart,
Worn as rarest of her jewels,
Closest to her throbbing heart,

The cathedral lies, and o'er it
Springs its light aerial dome,
As the sod breaks into blossom,
Or the wave climbs into foam.

Thus the mighty master planned it;
But his life's declining sun
Set, and saw it still unfinished,
Saw his glory still unwon.

Yet, to-day, in the broad plaza,
Brunelleschi, carved in stone,
Sits before the great Duomo,
Keeping watch upon his own.

Dead, he speaks through all the ages,
Speaks as Moses spoke of old,
From the mighty marble tablets,
Unto them of faith grown cold:

"Planned in doubt and reared in darkness
In thy soul's cathedral here;
Left unfinished every fresco,
Left unpolished every pier.

"Yet, in the eternal Florence,
City of thy spirit's home,
Shall thy life's completed purpose
Rise, like Brunelleschi's dome."

—*Episcopal Register.*

OUR FATHER.

On a cold, cloudy day, late in the year 186—, a jaded horse and buggy covered with mud, stopped before the door of a log cabin which stood near the place known in its neighborhood as Kent's Crossing.

The highway he had traveled for the last two hours was not the one the occupant of the buggy had intended to follow; a broken bridge, and the deep ruts made by many heavily-loaded wagons, had induced him to take a more circuitous route to his place of destination.

Aside, from avoiding the broken bridge, he had not gained much, however, by taking the other road. C— could not be reached before the daylight had long been gone. Indeed, the early twilight was already coming on, and there stretched away several long miles of an almost impassable wood between the Crossing and the village.

The traveler was very loath to delay his journey, but he was tired and cold and wet (for the air had been full of mist since noon-day), and hungry, too; and the cabin-door stood invitingly open, and a brightly-burning lamp revealed a neat, cheerful-looking apartment, and a supper-table being arranged, at the moment, by a prettily-dressed and pleasant-looking young woman.

But, when he had dismounted, and was setting his foot on the threshold of the cabin, he began to fear that with the limited accommodations of the place, the shelter, at least, which he sought for himself and his horse, might not be afforded him. The inmates had already been called upon to exercise their hospitality, and, as he soon learned, to those who very much needed assistance. A broken emigrant-wagon, which he had not before seen, stood near the dwelling, and voices issuing from the straw stable were saying that one of the horses, at least, which belonged to the wagon, had fatally injured himself.

However, he made known his wants to the young woman who advanced to meet him,

fully expecting a refusal of his request, from the look of embarrassment which passed over her features. But, after glancing back into the apartment, as if to take a survey of her resources, out into the coming darkness, thickening mist, and then into the face of the stranger, resting her glance on the deep, earnest eyes—her own eyes were full of tears, when she came to the door—she said, "We have just come here, my husband and myself," and a shy, sweet smile passed over the features, which a nearer view showed the stranger were delicate and refined, "and we are very illy prepared to entertain another guest. But we will not turn a stranger from our door on this the first night of our new life."

"Your new life!" said the stranger, and, as he stepped into the dwelling, he removed his hat, and added, in the clear, deep tones, which once heard were seldom forgotten, "Peace be to this house, and to all who dwell in it."

The young woman bowed her head, and her lips moved in response.

The words which have cheered so many fainting and agonized hearts, the opening sentence in the "Visitation of the Sick," seemed a very appropriate salutation, for, from the inner apartment—the log cabin, small as it was, contained two rooms—came sounds of sorrow and suffering.

A woman was sobbing bitterly, and moaning to herself, again and again repeating the words: "If I could only have reached my home—only have reached my home and died there!"

The mistress of the house noiselessly closed the door between the two rooms, and while busying herself in making her new guest comfortable, and in continuing her preparations for supper, acquainted him with some facts in relation to the unfortunate woman who had come to their door but an hour after herself and her husband had arrived there.

The woman was the wife—the widow now—of an emigrant who had started for the Far West, but, some months before, the husband had died, when the journey was not half completed, and the wife, ill herself from the long care of him, and her grief at his loss, was on her way back to her former home, her only companion being a young and untrustworthy lad. She would have reached her home weeks before, but several accidents had happened to them, prior to this last and most unfortunate one.

Before morning dawned, another sound was heard in the log cabin; a low, feeble wail; and the kind hostess, who had watched all night over the mother, called on the stranger who had uttered the words of blessing, to come and speak to the dying woman.

She had not learned who the stranger was, but her ill-fated guest recognized him.

"It is the Bishop," she exclaimed, in an eager whisper, "Thank God! I have hoped all night that my baby might die. Now I pray that she may live. You will set the seal on her forehead; you will give her to the Church and to the Lord!"

The solemn rite was performed.

The young husband named the babe for his wife, and she—Gracie Burton—kneeling beside the bed, and hiding her face in its covering, sobbingly uttered the responses.

"How can I keep the promises I have made?" she asked, as the Bishop was quitting the dwelling to continue his journey. "I did not know before how solemn,

how full of meaning they are: 'All the days of my life.' I cannot keep them!"

"Yes," was the emphatic reply, "the Lord being your Helper; link these vows you have made this day to the Lord, with those you made yesterday to your husband. As you believed, then, that you could obey, love and honor him as long as you both should live, so believe, now and ever, that you can submit your will to the will of the Lord. And His blessing rest upon you as you keep the promises you have made for this—His little one!"

Years passed away. That voice would be heard no more on earth; and Mrs. Burton, kneeling in a crowded church, when every head was bowed in grief, and weeping for the "Prince and the great man who had fallen in Israel," and trying to join in the prayer "For all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom," remembered the words which the Bishop had addressed to her on that November morning, when he stood on the threshold of her log cabin. She had thought of those words many times during the past few years.

"His blessing rest upon you, as you keep the promises you have made for this—His little one."

Her life had been very far from one of unclouded brightness, and the path of duty had not always been clearly marked out for her.

The sudden accession of wealth, and the elevation to a high social position, the early death of her husband, and the loss of a beautiful child, had been great trials to the young woman who had endeavored to walk humbly with her God, and with meekness to say "Thy will be done."

But through all the sunshine and the darkness came a remembrance of the first little baby face on which her tears had fallen, the face of her godchild; and, while trying to forget her own weakness and blindness, to offer a prayer that the smile of the Lord might brighten the pathway for those little uncertain feet, that the one strong Hand might support the tottering frame, she felt that she had herself grown stronger, and was seeing more clearly. But now came the question: Was it only for her own soul's good that she had taken those vows upon her? Was that all the usury which the Lord, who had intrusted this talent to her keeping, would require at her hand?

She had cared tenderly for the mother and her child as long as the woman had lived, and had made many nice little garments with her own hands for her namesake; but, after the orphan had been taken charge of by a distant relative of her parents, Mrs. Burton had contented herself by sending one letter of inquiry respecting the babe, to her new guardians. The letter had not been answered.

All the usury which the Lord would require? All which she, this "faithful departed," had believed she would try to gather up against the great day when the Master would reckon with His servants?

"To follow their good examples."

And she prayed as she had never prayed before, that if this talent had not already been given into a more faithful hand, the opportunity might yet be her's for using it in the service of the Lord.

The finding of the child was not the result of an accident, nor was it from a mistaken idea of benevolence that Mrs. Burton received her namesake into her house, and bestowed on her the tenderest care.

Tenderest care she had always needed, but had never received since she was taken from her godmother's arms. Now the young life hung but upon the slenderest thread. Indeed, so wasted already were both mental and physical energies, that she was, at first, scarcely conscious of the change in her condition, when carried from the miserable abode which had been her home, to the residence of Mrs. Burton; and it was only after the gentle ministry of many days, by a careful nurse, that the godmother thought the girl's mind was sufficiently active to understand the real relationship which existed between them.

She had alluded to it several times before, but was not certain that her words had been understood. They had not been replied to. She thought, at times, that the girl was made rather unhappy by her presence in the apartment.

A real relationship, it had begun to seem to herself, and a solemnly important one—so solemn, so important, that when the lady sat down by the sick girl's bed, and took the thin, worn hand in hers, she could find no words of her own in which to address her. Only the words which bring us all into one brotherhood would come to her lips.

"Our Father!" And she knelt beside the bed as she had knelt when the dying mother of this child had tearfully thanked her for taking the sponsorship of her babe.

How plainly that scene now rose up before her! How distinctly did those voices which blended with her own, again fall on her ear; the clear bell-like tones of the Bishop; the voice of her husband, half smothered with sobs, and the faint, lingering whisper of the sick woman, sounding like a distant echo.

Those lips were all silent now, never to move again till they shall answer to the call of the Lord.

"Our Father!" She repeated the words falteringly, and tightened her hold on the girl's hand.

But there was no response, either by pressure of fingers or movement of lips; and, after a moment of silent, agonized prayer, Mrs. Burton said, striving to speak with calmness:

"Will you not repeat the words with me, Gracie? There are many things I wish to say to you; and you are so much better today that we will talk awhile now. But, first, we will repeat this prayer together."

The girl lay quiet and silent for a moment, and then withdrawing her hand from the lady's grasp, she raised herself in the bed, and looked searchingly about her. Perhaps she had not given much heed to her surroundings before; but the great wondering eyes now saw everything in the large, beautiful and tastefully decorated apartment. But it was on Mrs. Burton that her eyes rested longest; and, somehow, as she looked, the gaze of the child seemed to change to that of a deeply-thoughtful woman.

She glanced at the hand which had held her own, soft, white and jeweled, and half hidden by a frill of costly lace; the very fair, healthful countenance; the shining dark hair, which skilled fingers had arranged most becomingly, and the somber-hued, but rich attire; and then the child lay back on the pillow and closed her eyes.

"Your Father Who is in Heaven!"

The words were slowly spoken; the girl, apparently, knew what she was saying; and the already conscience-stricken woman, felt that a sentence of condemnation was uttered against herself. She checked the rising sob, and again took the little hand in her own.

"Gracie," she said, "do you know whose name was given to you? Do you know it was my arms which first encircled you? My face that your baby eyes first gazed upon? That your mother intrusted to me the care of the little body, and the Church —"

She hesitated a moment; how much it implied!

"The Church enjoined on me a care of the soul; I have failed to discharge my duties, Gracie; I ought to have kept you always with me. I ought to have seen it was the hand of the Lord which led your mother to my house on the night of your birth; that it was He who sent His servant, our dear Bishop, there, to administer holy baptism to you, and to accept me for your sponsor. But we were poor then, my husband and myself, and I was young and thoughtless. But from this hour, you will be my own little girl, Gracie, my own daughter. We will begin a new life, and together, by repeating the prayer the Lord has taught us, I shall see then that you acknowledge the bond of union between us; that you confess yourself a child of God."

"Our Father!"

The response which came from the girl's lips was in a low, gasping whisper.

A faint smile passed over the countenance, which had greatly altered during the few moments the lady was speaking, though, in her agitation, Mrs. Burton had not observed the change.

Neither the nurse nor the attendant physician, much less the lady, had understood the malady of the sick girl.

While trying to utter the prayer, she had passed "the waves of this troublesome world."

May she "have come to the land of everlasting life, there to reign with Thee, world without end!"

SOUTH GROVE, Ill.

A MONTH or two ago, a young girl in Boston, the daughter of one of the wealthiest men there, being about to marry, asked her father to let her wedding be as quiet as possible, and to give her the money that would have been spent in flowers, wine etc. With this money she gave a certain sum to the poor of each city which she visited on her wedding journey. She had the blessing of the hungry and naked strewn along her path instead of roses. The story without the names, crept into the newspapers. A short time since the wedding of one of the great capitalists of New York City was marked by as beautiful and touching an incident. One of the gifts of the bride was the sending of 100 orphan boys to homes in the West. Two noble examples for all to follow.—*Occident.*

A FEW WORDS ON THE PRESERVATION OF HEALTH, LIVER, BILE, ETC.

Whoever would live long in the enjoyment of health, must pay attention to these things—protect the lungs from colds, keep the liver active and the bowels open.

No person ever yet attained great age whose breathing was obstructed, liver torpid or bowels habitually costive.

Biliousness ruins the health of half the people in the land, and is as fatal to beauty and happiness as it is to health. A fair *skin*, a clear *head* and a light *heart* are impossible conditions to one whose system is saturated with bile.

Through jaundiced eyes, everything looks dark and desperate. Burton, in his "Anatomy of Melancholy," makes the liver responsible for that weariness of life which begets suicide, and for much of the unhappiness in the world.

People who have what are called *liver complaints* do not, as a rule, die of liver disease, but of *diseases* of other organs, or of the general system, which black bile and a depraved action of the liver directly engender, such as bilious fevers, consumption, cancer, cholera morbus, dysentery, dropsy, diabetes, heart disease, and many others, while many deadly epidemics select their victims chiefly from the same class.

The *liver* is one of the great purifying organs of the body. In health, it secretes about thirty ounces of *bile* in every twenty-four hours. If it loses its health, or becomes torpid, part of the bile remains in the system, causing *sallowness of the skin*, *head-aches*, *nervous chills*, *fever*, and a wide range of bodily discomforts.

The *bile* is dead matter which has served its purpose in the vital organism and become effete. It is essentially a poisonous excrement, which it is the office of the liver to separate from the blood, and the office of the bowels to expel from the body. When they fail to do this, the bile corrupts the blood, inflames the *lungs*, oppresses the *brain*, irritates the *nerves*, excites the *heart*, and undermines the very foundations of health.

ROBERT HUNTER, M. D.,

103 State street, Chicago.

January 6, 1879.

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Madison, Prairie du Chien and Iowa Express	* 9:10 a m	* 4:00 p m
Milwaukee Fast Line (daily).....	* 5:00 p m	* 10:45 a m
Wisconsin & Minnesota, Green Bay, Stevens Point, and Ashland through Night Express	9:00 p m	4:00 p m
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Springfield Express.....	* 8:30 a m	* 6:20 p m
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Peoria, Burlington & Keokuk.....	* 8:30 a m	* 6:20 p m
Peoria, Burlington & Keokuk.....	‡ 9:10 p m	‡ 6:30 a m
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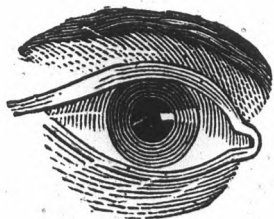
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