

The Living Church.

Vol. I.]

CHICAGO, JANUARY 4, 1879.

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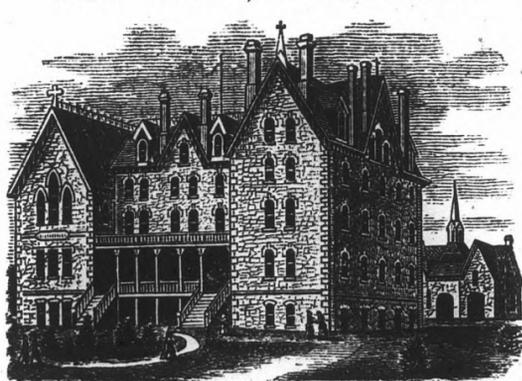
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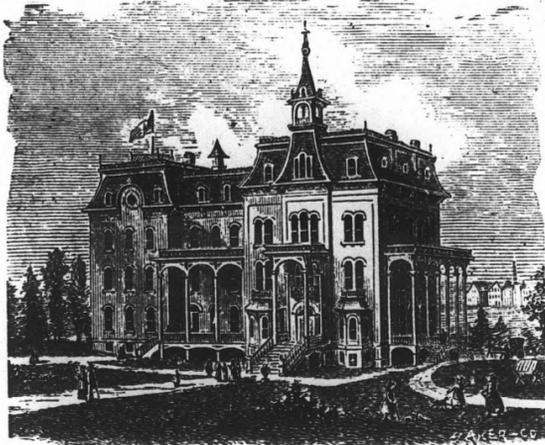
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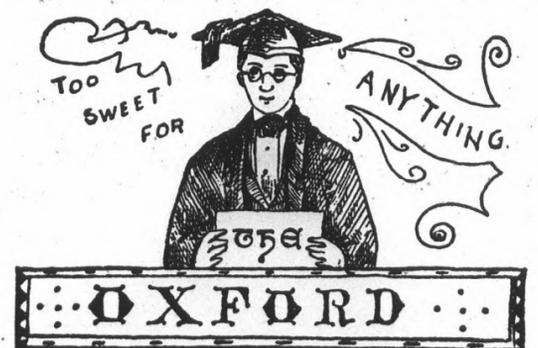
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The Living Church.

CHICAGO, JANUARY 4, 1879.

News and Notes.

ABROAD.

THE LIVING CHURCH has already pointed out the important part which ethnical instincts and affinities are playing in European politics. Political boundaries are no longer marked off by the instruments of the military engineer on the field of battle; nor do neighboring sovereigns undertake to settle by mutual agreement merely, the terms on which they will consent to live alongside of each other in neighborly peace. The function even of diplomatic congresses in limiting and maintaining the "balance of power" is no longer unquestioned; for there is a new factor in politics which often obliterates State lines and bids fair to discredit the influence of diplomacy. Race affinities and aspirations now offer to work out the problem of European civilization. Thus the cry of "Italia Irredenta," is firing the Italian heart in the South of Europe; Scandinavian affinities have united Norway and Sweden in the North; Teutonic sympathies have unified the German Fatherland; and Pan-Slavism is dreaming of a broader and mightier empire than Germany. This race-affinity has already disintegrated more than one State, and seems likely to "break down" many more into the ethnic elements out of which more homogeneous combinations are to be formed in the future. A better illustration of the disintegrating operation of this new force could hardly be found than is given by the latest news of the internal condition of Austro-Hungary. The Austrian empire was made, it did not grow. It is composed of diverse and heterogeneous peoples. The Croats and Serbs are Slavonic, and sympathize deeply with all the schemes of Pan-Slavism. The Magyars are the traditional enemies of the Slavs, and the traditional friends of the Turks. The Czechs, of Bohemia, have Slavonic sympathies; while the Austrian Poles are divided between their hatred of Russia and their inherited dislike of the Hungarians, who were secretly succoring the Turks, when Sobieski so gloriously delivered Vienna and Western Europe from the danger of Ottoman conquest. These various and divergent sympathies and tendencies have been developed by the recent occupation of Bosnia and Herzegovina by the Austrian forces. Mutual jealousies alone make it possible for Count Andrassy's government to remain in power. State-craft will hardly avail to keep these discordant elements long together, and it is by no means improbable that the empire

over which the House of Hapsburg has so haughtily ruled, will fall to pieces—the Croats and other Slavs cleaving to Servia, the Teutons returning to the German Fatherland, and the Magyars re-asserting the autonomy of Hungary. Only the Austrian Poles have nothing to expect. Like the rest of that unhappy people, fitly called the Irish of Continental Europe, they will have no center around which to crystallize. Like the Irish, moreover, their peasantry are very degraded. There are Polish gentlemen, but the mass of the people are so ignoble that it would probably be impossible to find among them the material out of which to construct a State.

A MOVEMENT is on foot in England to place the higher education of women on a footing nearly equal to that of men. Girton College, intended for female university education, has been projected at Cambridge, and the building fund is being rapidly raised; and now Mrs. Russell Gurney—the widow of the late Recorder of London—has given £1,000 to endow an entrance scholarship. At Sandwell, a country seat of the Earl and Countess of Dartmouth, generously given up to the purpose, Miss Selwyn, a sister of the late Bishop of Litchfield, has, until very recently, carried on a school where the poorer of the higher classes might be educated on moderate terms. On her recent retirement from her benevolent work, Lord and Lady Dartmouth projected a college for such ladies, and an industrial training-school for boys and girls intended for service. Arrangements are also made for a temporary home for governesses. The whole movement is a distinct advance in the interests of the higher and more womanly education of women, and it is hoped that the College may be affiliated with the University of Oxford.

NEVER has there been such widespread financial disaster, arising from a single source, as that which was occasioned by the failure of the City of Glasgow Bank. Under the Scotch banking system of unlimited liability, every shareholder becomes responsible for the full amount of the loss incurred by the failure, so that the ownership of a single share worth only a hundred pounds at par, imposes on the unlucky owner a liability for the millions which the bank owns. To illustrate this, we have but to cite the case of the Caledonian Bank, of Inverness. The Caledonian Bank was perfectly solvent, and had an excellent business. Unluckily, some agent of the institution took four shares of the Glasgow Bank as a security, and the Caledonian Bank became the owner of them, having had them transferred. The Glasgow Bank failed. The Caledonian Directors,

looking over their assets, found the four Glasgow bank shares, and at once they knew that the end had come. All their paid-up capital and four times more (for it happened that they had this limit of liability in their charter), was swept away, and their doors were closed. Far worse is the tale of the ruin which comes up from many a Scottish home. The heart sickens at the bare recital of the cruel suffering which a few careless gamblers, calling themselves directors, have inflicted upon so many innocent people.

GARIBALDI, the "Liberator," has again opened his oracular lips, and free Italy listens to what he says. It were well for the Roman Church if the Papal Curia would also listen and heed his utterances as being indicative, at least, of the policy which will certainly be wrought out, if things remain as they are, by the will of the Italian people. He has written a letter to his constituents at Rome, telling them what he thinks should be done by the Government for the good of Italy. First, he would send home at once all the young soldiers of the peasantry, to sow grain, in order that Italy may no longer have to pay the foreigner the tribute of many millions to supply the bread she lacks. Then, the burden of taxes, which keeps the Italian nation in poverty, he would replace by "one tax for all, paid by the rich in proportion to their property." To the priests, "for their own good and that of the community," he would give "a useful occupation, and take them from an employment which obliges them to sell lies to poor people." In case such measures should be "threatened by certain ill-conditioned neighbors who subsist on the misfortunes of others," he would advise the three millions of Italians to "leave the spade and the hammer and teach all who pretend not to know it that this land is ours."

THE note of THE LIVING CHURCH on the perversion of the Rev. Orby Shipley, has called forth an admirable article by the Rev. Dr. Fiske, of Naperville, which was printed in our last issue, and which we do not need to commend to the attention of our readers. Mr. Shipley's perversion has also furnished the occasion for a spirited discussion in the *London Times* and the *Spectator*, as to the value of the so-called rule of St. Vincent of Lerins, that Catholic truth is the truth held *semper, ubique, ab omnibus*. Canon Carter has written a thoughtful letter, defining, as he claims, the true conditions and limitations of the famous rule, in which he makes the usual effort to show that it includes all that he holds to be Catholic, and excludes all else. The weakness of such attempts lies in

the fact that the rule is pressed into the service of partisanship, and is stretched to cover mere opinion and philosophical definition. It is verifiable only when applied to the simple creeds and other definitions of the General Councils. But, because the attempt is so often made to apply it to the various philosophies which have been elaborated out of this faith, the rule has become valueless. It is interesting to note the construction which an intelligent layman puts upon it, and the estimate which he forms of its value. "A Perplexed Layman," in a letter to the *Times*, writes thus of the famous test: "To sum up, then, this rule of Vincentius, as explained and limited by Canon Carter, it comes to this—the Catholic faith is that which has always and everywhere been held by all who have kept within the pale of Catholic tradition, and who have expelled from that pale all who happened to differ from them, who, nevertheless, still claim to be as good Catholics as those who expelled them, and, who by so doing, prevent the decree which expelled them from ever acquiring that Catholic assent which is essential to its acceptance by a true Catholic; and the 'all' who thus remain within the Catholic pale are not absolutely all, but only 'more or less' of the 'all'; and whenever they have been 'less,' and not 'more,' they have preserved the Catholic faith by disobeying the Vincentian rule, which is thus proved to be itself lacking in that very element of Catholic assent which, we are told, conditions the belief of all Catholics."

AT HOME.

THE country begins the new year with a hopefulness which is an earnest of returning prosperity, and which will do much to hasten it. The opinion is very generally entertained that the worst is over, and that the long-expected better times are at hand. There is abundant reason for such expectation. The season of depression through which the country has passed has borne good fruit. Values have been accurately defined. The idle have been taught to labor, and the careless to save. Overproduction has been checked. The resources of the country have had time to grow up to the facilities provided for their transportation, and the promise of prosperity which was prematurely discounted ten years ago, is now about to be fulfilled. One of the prime factors in this widespread hopefulness is the resumption of specie payments. It is a matter of national pride and profound congratulation that the pledge of the nation is so soon redeemed, and the national honor so speedily vindicated. Apart from the splendid commercial advantages which will at once accrue from resumption, it is gratifying to know that our people have kept faith with the holders of our national securities. This fact alone will do much to restore both at home and abroad, a confidence in the value and stability of

republican institutions which had been somewhat rudely shaken. It is now to be hoped that the return of prosperity may not be so sudden that the lesson learned in adversity will be forgotten. Let the enforced simplicity and frugality of "hard times" be carried over into the future. Let the demonstrated folly and wickedness of speculation be carefully avoided. Then, there is little doubt that lasting prosperity will be ours.

THE new year witnesses a combination which is rarely seen, and which is correspondingly auspicious. Food is abundant and cheap, and work is easily obtained and fairly profitable. Never has there been a time when the laboring classes were more generally employed from one end of the country to the other. Even trampism is being won to honest labor by the opportunities which are offered to industry. This directs attention to the marvelous resources of the country. If we do not discount their increase in reckless speculation, they are sufficient, and more than sufficient, to keep our rapidly-increasing population in affluence. And the fact that prosperity returns to us while the rest of the world is suffering from unexampled depression, is a most gratifying evidence of our commercial and industrial autonomy and independence. The time has almost come—if, indeed, it is not already here—when our own internal trade and home production would suffice to support our people, while the development of mineral products would enrich us. The time is rapidly approaching when American industry will no longer need protection, and the whole tariff system, which is at once the confusion and the embarrassment of commercial and industrial immaturity, will be swept away. England's decaying trade begins to clamor for protection. America will soon fling the crutch away and be free.

ONE of the good things accomplished during the adversity, whose sweet uses men are beginning to sing, was the very general payment of debts. It is true that the Bankrupt Court helped a good many to arrive at this consummation, and the shrinkage of value suggested and enforced many a compromise; but at all events, by payment, by compromise and through bankruptcy, most of the old debts of the country have been settled. There is one class of debts, however, which, we are sorry to say, cannot be included in the above category. We mean church debts. They continue grim and immovable to this day. It is very gratifying that they have not been expunged by the process of bankruptcy. Compromise, too, has had but little success in reducing them. They remain in the shape of bonds and mortgages to fright the souls of fearful Vestries. Now THE LIVING CHURCH desires to make a timely suggestion. Everybody knows that it makes people frugal,

industrious and careful to have debts to pay, if they go to work and pay them. And since, in consequence of the bankrupt law, etc., people have no debts of their own to pay, would it not be well for them to pay the debts of the churches? Certainly, no Churchman can claim that he is even with the world, or is ready to make a fresh start, till he has seen the debt paid off which is secured by a mortgage on the ground and house where he kneels to worship God.

WE have learned frugality in the hard times of the past. The first curtailment, in most cases, was in the amount contributed to the support of the Church's work. The sum once given to missions, was first reduced and then omitted. The family pew was then given up, and the Church newspaper was discontinued. Now, better times are coming, and it is surely reasonable to ask that the first expansion be coincident with the first reduction. Let Churchmen, first of all, return to their old liberality to missions. Let this year of grace be signalized by missionary offerings large enough to represent the increased prosperity of the country. Let resumption of specie payment include resumption of missionary payment. And let the first fruits of better times be paid, where they are justly due, into the treasury of the Lord.

AMONG the hopeful signs of the times, one of the most encouraging is the increase of our Sunday schools, and the greater efficiency of our Sunday-school work. The number of souls included in the Sunday schools of the Church in Chicago was never so great as it is at this time. Grace Church has more than seven hundred. St. James has more than nine hundred in parish and mission. The other city parishes, doubtless, have correspondingly large numbers of children. Through these instrumentalities, and through the industrial schools which are generally associated with the Sunday schools, the Church is quietly solving the question, How shall we reach the masses? She is reaching them through the domestic affections, and is stretching out the hands of Christ's little ones to them. It is very gratifying to note that the Church is beginning to take the lead in Sunday-school work. But then, it ought to be so. Children, at all events, love the Church's system of fast and festival; and through festival and fast they cannot choose but learn "the old, old story." It is quite undeniable that a single year, from Advent to Advent, in a Church Sunday school, will teach a child more concerning the facts and the meaning of redemption than the same child can learn in any other way. Therefore, Churchmen are inexcusable if they do not bend all their energies to the improvement and enlargement of our Sunday-school work. We have yet to hear of a person who, having been "sufficiently instructed in the Church Catechism," and having been "confirmed by the Bishop,"

has not died in the "confidence of a certain faith." Such doubtless, often fall away, or willfully depart into the "far country" of prodigality and sin; but being children of God by adoption and grace, and having been brought up in the nurture and admonition of the Lord, they do not fail to remember the Father's love, and to bethink them of the Father's house.

Not long ago, a New York Court naturalized a Chinaman on his own application. This week, a Boston Judge refused a similar application on the ground that a Mongolian was not entitled to citizenship because he was neither a free-born white nor an American of African descent. So far as we know, the question has not been determined by the Court of last resort. Certain it is, however, that the Chinaman is the "coming man," and that whether he be allowed or denied the privilege of citizenship, he is henceforth to be a more and more important factor in our civilization. It is safe to say that he will be a citizen and a voter when he sincerely "settles," and wants to be a citizen and to vote. That famous clause in the Declaration of Independence is going to be interpreted in favor of free and equal rights for the Mongolian as well as for the African, and Mr. Blaine can no more prevent the enfranchisement of the Chinaman, than could Preston Brooks prevent the enfranchisement of the negro. No more can Mr. Blaine prevent the Chinese from coming to our shores. The very arguments which he urges against his coming will irresistibly invite him. The "laborer who can live on rice" will always be able to compete successfully with the "laborer who must have meat and white bread!" and no prohibitory legislation will suffice to keep the cheaper rice-eater out of the country. The Chinaman is the coming man. That is certain. And now the question is: What are we going to do with him? Will he convert us, or shall we convert him? That depends upon just two things: 1. Which is right? 2. Which is most in earnest? If he is more earnest than we, then he will impose his religion and his civilization upon us, for a time at least. And if he is right and we are wrong, then he will impose his civilization and religion upon us for all time, as he ought to do. But if we are right and in earnest, then we ought to welcome him. Nay, we ought to fling open the Golden Gate and beg heathen Asia to enter in. This we believe to be the purpose of the Providence of history. The Chinamen, obdurate in their own land, are to be converted mainly on our own shores. It is the high destiny of this Western world, to be the arena in which the Armageddon is to be fought and won by the Gospel. It is surely a shame that we should be afraid to compete with a heathen religion and a lower civilization in our own land. Let the Chinese come. Nay, invite

them to come. If we cannot convert them, it is high time that they were converting us.

The Church at Work.

ILLINOIS.

There was a Christmas-tree at St. Luke's Hospital, Chicago, on Christmas Eve, at which every patient and employe of the hospital received a present. A bountiful dinner was sent in by kind friends on Christmas Day. There are at present, forty-eight patients in the hospital.

At Grace Church, Chicago, the Christmas decorations were very effective, large trees being placed at all suitable points in the church. The congregation was large.

At St. James' Church, the decoration was elaborate and beautiful. Heavy festoons of evergreen extended the entire length of the church: soft gray moss hung from the chandeliers; a graceful drapery, bearing the legend, "Gloria in Excelsis Deo," adorned the organ loft.

At St. Andrew's and Epiphany, the decorations were rich and handsome. The congregations were unusually large in all the churches.

During the week following Christmas, there were Christmas Sunday-school festivals nearly every evening at some one of the city churches.

The festivals of the Cathedral, Grace and St. James' occurred on Friday the 27th. The first took place at 7 in the evening, and was attended by an overflowing congregation. Four hundred and fifty children, with their class banners, fifty choristers aiding the children in their carols, the beautiful Christmas-tree, radiant under a brilliant calcium light, and a liberal distribution of presents made a memorable celebration.

The Sunday school of St. Mark's Episcopal Church was treated to a handsome Christmas-tree and beautiful service last evening. Two hundred and fifty happy faces indicated full appreciation of this provision for their pleasure. The church was beautifully and elaborately decorated, and the children and their friends filled it to its utmost capacity.

The Sunday school of Grace Church contains 700 children. Their service occurred in the afternoon at 4 o'clock. The Christmas-tree was encircled with gas-jets instead of the usual candles. The distribution of presents was conducted by the ladies of the parish.

St. James' Church Sunday school spent a happy evening singing their Christmas hymns and receiving the various presents which had covered the largest of Christmas-trees. The children, numbering 450, marched around the aisles, bearing their banners, responding to the roll-call and receiving each a present and a package of candy.

St. James' Mission school, numbering 350 children, held their festival on Monday evening the 30th, which was a brilliant success. The unexampled growth of this Mission is very encouraging.

A correspondent writes to THE LIVING CHURCH: "The Mission at Wheaton (Trinity) would like to add her name to those which have celebrated the nativity of our blessed Saviour. Christmas dawned upon us clear and bitter cold, but our hearts were quickened by the thought that 'unto

us this day is born a King;' and gladly we hastened to our service. The Universalist society has no preacher, consequently, we were able to rent a very comfortable little church for our own service. The church in its Christmas dress looked very pretty with stars, crosses and spreading branches of evergreen. Over the altar hung a wreath of holly and evergreen encircling a star in white flowers; upon the altar stood a cross of evergreen and scarlet geraniums; and above all, and adding greater beauty, the 'Glory to God in the Highest,' in letters of living green. Our Pastor, the Rev. Dr. Morrison, preached us an excellent sermon, and administered the Holy Communion, and we came away from the service feeling blessed in Church privileges, and doubly blessed in having a Church whose festivals and fasts are so inspiring and consoling.

"Our Bishop gladdened our hearts by being with us on the 24th of November, at which time he confirmed three young persons. We are few in numbers but strong in the faith, and, God helping us, we intend to build up a church to His glory."

SPRINGFIELD.

The Bishop of the Diocese visited Beardstown on December 26, and after the evening services and a sermon at St. Mary's, a class was presented for confirmation by the Rev. H. C. Whitley. This is the Bishop's second visit here since June last. On the following evening the usual Sunday-school festival was held, and a well-laden "tree" added to the other ornamentations of the church. The presents were numerous and useful, as well as pretty; conspicuous amongst these, was one presented "by the members of St. Mary's Church to the Rev. H. C. Whitley, in token of their gratitude and deep respect." This mission has been in operation and in charge of this clergyman three years.

WISCONSIN.

The churches of Milwaukee, one and all, have been celebrating Christmas and the advent of the new year in a thoroughly Christian manner. There has been a wealth of evergreens and flowers in church and home, of course, but there have been better things than these. The hungry have been bountifully fed and the naked have been warmly clothed by the kind exertions of good Christian people. In the active work of such things, the women, God bless them, have taken the lead; but the men have furnished the supplies, and the merchants have done all sorts of liberal things in reducing the price of articles bought, and in making free gifts for the poor. Mr. Chapman is always kind in such matters; and this year the ladies are warm in their expressions of thanks to Mr. Morgan, whose kindness has made many a soul glad, and many a body comfortable.

MINNESOTA.

The Bishop has confirmed at Sauk Centre, 2; at Alexandria, 12; at Little Falls, 11; at Stillwater, 8; at Winona, 11; at Kasson, 3; at Janesville, 10; at Elysian, 8; Norwegian Chapel, Faribault, 3; making since Council, 269.

Trinity Church, St. Charles, was consecrated December 17; St. John's Church, Janesville, was consecrated December 19; Calvary Church, Waseca, was consecrated December 18. Two of these churches are due to the faithful labors of a few devout

holy women and their beloved Pastor, Rev. G. W. DuBois, D. D. Some day we will tell a story of his work, which will sound like that of the early Church. No one can tell what these Western Dioceses owe to the devoted daughters of the Church. It often happens that they have kind and loving husbands, who go with them everywhere hand in hand and heart joined to heart save only to Jesus Christ. It was for such brave hearts, loyal and true, that St. Paul wrote, "How knowest thou, O woman, but that thou mayest save thy husband and save thy child." We have seen many a man of the world become the humble follower of Christ through the holy life of his wife.

The Rev. L. F. Cole, who was formerly a minister of the Adventists, was ordained to the priesthood in St. John's Church, Janesville, December 19. Several of the leaders and ablest men of that denomination of Christians have recently been received into the old historical and Catholic Church, which has always witnessed to the article of "the Faith"—"He shall come to be our Judge." Everywhere there are searchings of heart about the divisions which hinder the Lord's work. If it was my privilege, I could tell you of some blessed tokens, that God is healing estranged hearts. For the old faith, the old brotherhood, and the love of Jesus always new, let us labor and work till the end comes. MINNESOTA.

IOWA.

The Ember Days were pleasantly and profitably devoted to Convocational meetings at Cedar Rapids, at which the Bishop and twenty of the Iowa clergy were gathered. The exercises were varied and interesting. The admirable forethought and consideration of the Rector of Grace Church, the Rev. Samuel Ringgold, together with the unbounded hospitality of the Churchmen of this thriving city, made a clerical gathering which was memorable in its numbers and in its success. The services were opened on Wednesday, December 18, by the celebration of the Holy Communion, by the Bishop, who made an address suited to the occasion. The Bishop also preached a missionary sermon in the evening. On the mornings of Thursday and Friday, addresses were made by the Rev. Canon Kellogg, Dr. Kemp, and Messrs. Judd, Bird, Gregg and Trimble. On the evening of Thursday, addresses were made by the Rev. Canon Silvester, the Rev. Mr. Seymour and the Bishop, before the Woman's Auxiliary Missionary Society. The clerical meetings on Wednesday and Thursday afternoon, were full of interest. The Bishop's nomination of the Rev. Dr. Kemp as Dean of the Northern Convocation, and the Rev. Mr. Judd as Dean of the Eastern Convocation, were confirmed by the Board of Missions. There was never a more successful Convocation in Iowa.

The Bishop visited the congregation of the Good Shepherd, Burlington, on the Fourth Sunday in Advent, and preached morning and evening; celebrated the Holy Communion; catechized and addressed the Sunday school; confirmed five, and addressed the class.

WESTERN MICHIGAN.

The Ladies' Literary Club, of Grand Rapids, passed the following resolutions of respect to the memory of Mrs. C. G. Swensberg:

Resolved, That in the death of Mrs. C. G. Swensberg the "Ladies' Literary Club"

has been deprived of an honored and highly valued member, esteemed for her nobleness of character and rare intelligence, whose culture and ability rendered her an efficient co-worker, and whose originality of thought made her a leader in the mental progress of the Club.

Resolved, That the members of this society would testify their respect for her memory, their admiration of her virtues, and their belief in the earnest purpose of her life; that her genial courtesy and quiet dignity will be long remembered among us, and her untiring energy in promoting the interests of the Club be considered worthy of emulation.

Resolved, That we tender to Prof. Swensberg our heartfelt sympathy in this time of his bitter affliction, still aware that the wounded heart is not healed by sympathetic tears.

Resolved, That we request the Secretary to place these resolutions upon the records of the society.

MICHIGAN.

During the three and half years that the Rev. Richard Brass was Rector of Zion Church, Pontiac, he held 512 services; delivered 497 sermons and lectures; baptized 12 adults and 68 children; presented 56 persons for confirmation; performed 17 marriages and 34 burials.

MISSOURI.

The project of the removal of St. Luke's Hospital to Mr. Simmons' residence on Olive street, St. Louis, has been abandoned, on account of practical defects, which only appeared when the physicians went over the matter. A committee is busy at work looking up a location, with a view to purchase. We hear of several large gifts which will be made so soon as the building project is fairly under way. Mr. Henry Shaw sent to a lady who was organizing a bazaar for St. Luke's the generous gift of \$150.

The Mission in Marshall is helped by the railroad that now goes through it and Saline County. But the line runs two miles and a half south of the schoolhouse in which for years the Waverly congregation has worshiped, and which is in the midst of the greater part of the congregation. For years the project of building the church has been deferred until this road could be opened, and now it has been built at an inconvenient distance, and affords no solution of the problem. Two railroad stations, one three miles and the other two miles away, offer respectively a lot and \$100. But the congregation will do wisely to build the church among their own people.

TENNESSEE.

The Bishop of Tennessee visited the Church of the Epiphany, Knoxville, on the morning of the Second Sunday in Advent, preached, confirmed a class of thirteen candidates, and delivered an address. This congregation is putting up a handsome church-building; it is nearly completed and will be ready for occupation in the early spring. At night, the Bishop visited St. John's Church. This church has been greatly beautified and enlarged. One hundred sittings have been added; a costly altar window has been placed in the chancel as a memorial of one of the lambs of the fold. The Bishop preached, confirmed six candidates, and delivered an address.

On Wednesday, December 11, the Bishop visited St. Paul's, Athens, preached and administered the Holy Communion.

On Thursday, the 13th, the Bishop preached at night, at St. Luke's Memorial Church, Cleveland, after Evening Prayer by the Rector, the Rev. C. M. Gray.

On Friday morning, the Bishop preached after Litany. At night, he preached, confirmed two candidates, and delivered an address.

On the Third Sunday in Advent, the Bishop held a memorial service in St. Paul's Church, Chattanooga. In the morning, he preached and celebrated the Holy Eucharist. At night, he preached, confirmed a class of nine candidates, and delivered an address.

On Tuesday, the 17th of December, he preached in St. Barnabas, Tallahoma, confirmed two candidates, one a Methodist preacher, and delivered an address on "The Confidence of a Certain Faith."

On the Fourth Sunday in Advent, the Bishop preached in the Church of the Advent, Nashville. In the morning and at night, preached, confirmed fourteen candidates, and delivered an address in the Church of the Holy Trinity.

On Christmas Day the Bishop preached and celebrated the Holy Eucharist in St. Peter's Church, Columbia.

EASTON.

Bishop Lay, of the Diocese of Easton, in his recent Convention address, argued against the formation of provinces in the Church, and thought that relief for our overgrown General Convention would come in a recasting of our method of representation there, giving deputies to Dioceses in proportion to their strength.

NORTHERN NEW JERSEY.

On December 16, the Convocations of Newark and Jersey City adopted these resolutions:

WHEREAS, We the Clergy and Laity of the Convocations of Newark and Jersey City, assembled in joint meeting, in the city of Hoboken, N. J., December 10, 1878, hold in reverent and grateful memory, C. C. Parsons and L. S. Schuyler (formerly Priests of this Diocese) who counted not their lives dear unto themselves, but at the call of their Master, did their duty so nobly and heroically during the late visitation of yellow fever in the city of Memphis, and have left us an example of faithfulness unto death, which we pray that we may have grace to follow; therefore,

Resolved, that we communicate our warmest sympathy to the family and friends of the deceased.

Resolved, That a committee, consisting of our Deans, two clerical and one lay member of these Convocations be requested to solicit subscriptions for "The Charles Carroll Parsons Scholarship," to be founded at "The University of the South," in memory of that heroic Priest of God, who gave his life to the Master's work, in the plague stricken city of Memphis.

Resolved, That we request the authorities of the "University of the South" to add the name of the Rev. Louis S. Schuyler to the same foundation.

The committee request that contributions be sent to the Treasurer, John Stevens, Esq., Hoboken, N. J.

NEW YORK.

In 1871, a Mission was established in the island of Cuba, by the authority of the House of Bishops, and the Rev. Edward Kenny was appointed missionary. In the preceding year, the Bishop of Minnesota, on a visit to the island, had been struck with the singular religious destitution of the foreign residents, with none to care for their

souls, or even to bury the dead; and it was upon his representation that the Bishops took action, the venerable Bishop of Maryland being especially interested. The Mission has been carried on from that time. Services have been held in Havana, and have been extended to Matanzas; a hospital has been in charge of the Mission, and much efficient labor has been performed, and the only let to success has been the want of means. Nearly or quite all the foreign consuls have taken a deep interest in the Mission, and many of the native population have given it good words, and sometimes substantial help. At the late General Convention, the Bishops desired the Board of Missions to take charge of the support of the Cuban Mission, but the time seemed inopportune. It is now proposed to form a guild for its support; and, with the approval of the Presiding Bishop, a meeting was recently held in New York for the adoption of a constitution, as a preliminary step to the organization of the guild. The Cuban Mission is established on the same principle, we believe, as our Missions in Rome, Dresden and Paris—to minister to our own people and to the foreign population, and without any idea of violating the ancient canons by setting up "altar against altar, and Bishop against Bishop." It thus commends itself to all our people; and, with a prospect of returning prosperity, there should be no difficulty in raising the required means. The missionary should not be compelled to suspend his labors, in order to go from parish to parish to win the bread necessary to sustain his life. Past success warrants a vigorous prosecution of the work, and the proposed guild should have members in all our parishes. When all our Bishops unite in authorizing a Mission to Cuba, our laity need not withhold their alms, but it should be said of them, as of Israel of old, that "the people willingly offered themselves."

INDIANS.

Santee Agency—Episcopal Mission.—The Rev. W. W. Fowler writes, under date of December 2: "There were services at the Central Church on Thanksgiving Day. The Santee Sioux men and women, clad in neat, clean clothes, attended the services in a goodly number. The hymns of praise and thanksgiving that ascended to the Lord of heaven on this day seemed sweeter than ever. A number of the older Dakotas called at my house after the service was over to tell me about their love of God, and about the many things for which they had reason to be thankful. They thanked God for salvation and the Church above all other blessings. They assured me of their determination to stand by the Church.

"I trust the good people of the East will ever continue to help these poor people to a knowledge of the true God, and a worship which is acceptable to Him, until every soul 'has learned Messiah's name.'"

IDAHO.

In Idaho, there are 109 communicants, 6 Sunday-school teachers, and 100 scholars, 1 church-building, and Church property worth \$11,700.

THE American Board (Congregational) expended last year \$450,000 on 79 stations, with 371 missionaries and 248 churches. The total membership of these churches is 13,737, and the additions of last year were 1,323. Each convert cost, therefore, \$367.94.

THE CHURCH'S MISSION TO THE INDIANS.

TO THE LIVING CHURCH:

Work among them was commenced by this Church only a little over twenty years ago. It is almost the very first Indian work attempted by our Church. At that time there was itinerating at the distant frontier post of St. Paul, one of the holiest and best missionaries, as we believe, that ever any branch of Christ's Church, in any age, could boast of—James Lloyd Breck. We have read the life of Bishop Patterson and other missionaries of whose fame the world is now full; but we believe if Breck's life could be written as those who were about him saw it, in its holiness, its loftiness, in the burning zeal with which he served God and man for God's sake, in its humility, in its almost perfect loveliness, it would surpass any of theirs, and throw a fresh lustre over the branch of the Church, which produced such a man. Some Chippewa chiefs came to him at St. Paul, and asked him to establish a Mission in the Indian country. He looked upon this as a call from God, and went and buried himself in the pine forests with them for five years. His work there, as the Indians tell of it to this day, was wonderful. He not only labored to save their souls, but also to teach them all the arts of civilized life. He showed them, with his own hand, how to farm, how to hoe and plant, rising every morning at 4 o'clock, and going round all day long, teaching them everything that was good for this world and the next. He did all that man could do; but he had fallen on evil times. The devil and evil men were, for the time, too strong. He was driven off, and the Mission for the time came to an end. At this time, Bishop Whipple became Bishop of Minnesota, and he took up the abandoned Indian Mission, and, from that time to this, has clung to the work with a tenacity which nothing could daunt. What sweat of heart and brain that Indian mission has cost him; how he has toiled, suffered and, as it were, travailed in vain with it during all those long, weary years, no human being knows nor can know—none but God alone. He found the Chippewas the most miserable people on God's earth, destroyed by whisky, by vice, by want, by the influence of evil whites; and he has labored to rescue them with a strength that is more than human, and which must have been specially given him from above. The Indians say themselves that he has been their savior, and that had it not been for him, they would long ago have been in their graves. Through good report and through ill report he has stuck to them. As one of themselves said, "It was a long time before we could understand what the Bishop wanted of us; but he would never let us go through all our ingratitude and perverseness, until at last he got us to understand."

The steps by which he proceeded, were these: After Dr. Breck's mission was abandoned, he visited the Indians personally every summer or oftener, talking to them in their wigwams, and exhorting them to give up their vices which were destroying them and turn to God; and when he could not be with them, he wrote letters to them, which were read and the contents circulated among them. He took down many of their children to his own home at Faribault, to be educated in Christianity and returned to the

Indian country. He kept the light of the Gospel always burning among them by supporting a native clergyman, the Rev. J. J. Enmegahbowh, to preach the Gospel among them even in the state of their greatest degradation. Then by his efforts, he obtained for them the beautiful White Earth Reservation, to be a home for them and their children, and the beginning of a day of better things. Many of them were moved to this new home, and he raised up friends and sympathy for them in the East, by whom they were assisted in commencing the way of Christianity and civilization. Here many of them became Christians and were confirmed by the Bishop. The next step was that he educated some of their own young men for the ministry, and in the last two and a half years ordained eight native, full-blood Chippewas to that sacred office, four of them in one day. This is a larger number of native clergymen than any Bishop ever ordained in America. These native clergy have now been sent to other places, where bands of Chippewas are; churches have been built for them there by the Bishop, so the work bids fair to spread until all the poor wandering Chippewas are gathered into the fold of Christ.

The present condition of the work is this: There are one Indian Priest and seven Indian Deacons; four Indian churches already built and paid for; three parsonages; one free hospital for sick Indians; nearly two hundred Indian communicants in all, whose contributions last year for missionary purposes amounted to over \$150. It will thus be seen that this work has reached a higher stage than did ever yet any work among Indians within the United States, except it be the sister work now going on among the Sioux. It is yet an experiment, for something might yet occur to blight and blast it; but should it go on and prove successful, then Bishop Whipple will have accomplished the most difficult task which has often been attempted for nearly three hundred years past, in this land, ever since the first forming of this nation, and has never till this time succeeded. We believe that even if all external help were now withdrawn, the Indian clergy and laity, would, unaided, carry on the work successfully, such a hold has Christianity now obtained among them. Even should anything occur to stop it, now it has already borne blessed fruit in garnered Indian souls in paradise, that have been washed and made white in the blood of the Lamb. We have had among these people some very bright and blessed examples of lives, fragrant with the beauty of holiness, of those who were turned from darkness unto light, and afterward walked close with God, and were sincere, faithful, honest, industrious Christians until He called them home. No white Christians could exceed in the holiness of their lives, in their devotion to their Lord, in the constant realization of His presence, and in their faithful performance of every duty. Some of these Indian Christians we have known, and we have seen them die most blessed deaths after having thus lived.

It is a significant fact, too, as showing the reality of their religion, that they never cling so strongly to it as when they come to die, and almost without exception, never renounce it for their old Grand Medicine belief in view of death. The writer has known many, perhaps nearly a hundred, adult Christians die since he came among them, and never in any case but one, that he can recall, did the

dying man send for the Grand Medicine man and abandon the faith of God's Church. Death strips off all disguises; the man shows then what he really believes; this striking fact shows that God has indeed given them the gift of faith.

When they take sick, they send for the clergyman, ask him to pray for them, ask to receive the Holy Communion, send for their friends to come and sing Christian hymns over them for hours and even days at a time, and with their latest breath they express their trust in God, and their hope of salvation through His mercy, and exhort their friends to follow the same road.

It is true, that their walk in life is often one in which they make many a stumble and fall; that they are apt to relapse for a time into their old habits; but this in only what we would expect. But there is a reality, a deep sincerity at the bottom of it. And, any one who has lived among them, has reason to thank God for the living evidences of Christianity which he has seen among them, "written not in tables of stone," nor in books, but "in the fleshly tables of the head, known and read of all men." "Not written with ink," but "those irrefutable ones with the Spirit of the Living God." It is certainly the greatest privilege one can have to see the power of God's grace so exemplified, and the truth of His religion so demonstrated as it has been seen again and again here in the lives of those who have turned from darkness unto light, and from the power of Satan unto God.

This wonderful work which Bishop Whipple has done among the Chippewas, in spite of all the obstacles that the devil and his instruments could raise against him, and in the face of apparently insurmountable difficulties, is one that has a value beyond itself, in showing what may be done among other tribes and in other places, and how at last, all the remnant of the Indians that once covered the United States, may be brought in to glorify God through His crucified Son, and, so at last, this blot upon our statesmanship, this dishonor to our country, this disturbance to our peace, may be taken away, and they unite with us in giving glory to God, by the Son through the ever-blessed Spirit.

WHITE EARTH, MINN., Dec. 15, 1878.

THE INDIANS AND THE PRESS.

I fear the people at the East are weary with the whole Indian question, so incessantly are discouraging pictures of its condition held up to their gaze. It must be remembered that it is only the sensational side of the story, *i. e.*, the lawless or criminal, which purveyors for the public prints find it profitable to herald. An Indian scare is always thrilling; dissensions in Spotted Tail's camp merit a flaming heading in a sensational newspaper. But how many care to note that in the midst of all this dissension and disorder a clergyman, a sister, and two day-school teachers have been devotedly working; that school has been carried on morning, afternoon and evening with an average attendance of over sixty; that solace has been carried to the sick and disconsolate; that congregations of from one hundred to one hundred and fifty people have regularly assembled for the the worship Almighty God; that deep religious interest has attended many of these services, and improvement in life followed them; that twenty or thirty have been confirmed, and that the little flock, though

jeered by bad men of the tribe, and threatened with violence by the wilder ones, kept up daily prayers on the prairie amidst all the hindrances which inevitably attended their emigration across a wild country from their old to their new home? Slip after slip cut from secular newspapers has come into my hands in which the real or imaginary shortcomings of missionaries have been served up by anonymous writers with ill-disguised relish. I have yet to receive one which narrates that a Christian lady, dedicated to the service of the Saviour, has given up the comforts and purity of her own home to minister to the sick and wretched amid scenes of wickedness like that at Sodom; that she has endured a journey of eight days and seven nights, through a wilderness in which during the whole trip not a human habitation was met with; that she has followed the people whose salvation she seeks in their migration across the wilderness, and now shares their tent-life!

I may remark, in closing, that the mission work has, as a whole, progressed with a fair measure of success during the year past, and I see no cause for discouragement. I never felt more the importance of the work which the Church has undertaken for these despised people. Let it be remembered an unusual dearth of news the past summer, which the pestilence at the South has only recently relieved, has led the public press to give the slightest ripple of evil upon the surface of Indian affairs a strained importance. Half the difficulty of the Indian question lies in the fact that everything about it wears the aspect of the extraordinary and grandiloquent. One familiar with the real state of affairs wearies for a time when a squabble over a horse-race shall cease to be chronicled as "an insurrection," preparations for a feast heralded as the "eve of an Indian outbreak," and a set of horse thieves termed "a war-party." There is a deal of truth in the remark attributed to a Piute Indian: "When three or four bad white men stop and rob one stage, may be kill somebody, you send one Sheriff catch three, four bad men; same way when some bad white men steal some cattle, or some horses, you send one Sheriff; but when three, four bad Injun stop one stage, kill somebody, steal some horse or cow, you try catch three, four bad Injun? No; all white men say, 'Injun broke out, Injun on war-path,' and then come soldier for to kill everybody."

WILLIAM H. HARE,

Missionary Bishop of Niobrara.

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The Living Church.

CHICAGO, JANUARY 4, 1879.

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

THE LIVING CHURCH.

A WEEKLY NEWSPAPER, published at Chicago, in the interest of the Protestant Episcopal Church in the United States.

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MARTYRDOM, REAL AND IMAGINARY.

There is a beautiful propriety in the thought with which the Church has chosen to fill the days which immediately follow the Feast of Christ's Nativity. When, echoing the voices of the shepherds, she has said to her children, "Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us;" when, with them, she has found and looked upon "Mary and Joseph, and the Babe lying in a manger;" and when they have "returned, glorifying and praising God," then she calls them to consider the duty and dignity of bearing testimony to the "things that they have heard and seen." St. Stephen, bearing testimony amidst the stony rain, shows us how to be faithful in our witness for Christ, "even unto death." The saint of Patmos shows us how to confess Christ through the manifold vicissitudes of a long life. The Holy Innocents of Bethlehem show that if we become like little children, God will find the way without our planning it at all, to make us witnesses for Him. The lesson of the whole thrice blessed days is this: that, actively or passively, in life or unto death, as God shall choose, we are to "confess Christ," and be His witnesses. This is true martyrdom. The humblest witness for Christ, whether he live or die, is, in the original and truest sense, a martyr of Christ. Whether he go to death for Christ's sake, both in will and deed, as did St. Stephen; or, whether like St. John, he do the same in willingness, though not in fact; or, whether like the Holy Innocents, "he take no thought" of life or death, but, as the child of God, submits to what God wills; he is Christ's witness and His spiritual martyr.

It is true that in the early ages of Christianity the word *martyr* came to be applied, technically, and almost exclusively, to such as sealed their testimony with their blood; and that the crown of martyrdom, so won, was held to be the highest glory that a mor-

tal man could win. Doubtless, it was well in the days of persecution that a high ideal of courageous fortitude should be thus exalted. It inspired all with thoughts of death for Christ's sake, such as its agonizing tortures seem but a cheap price to be paid for the celestial triumph. Yet the exaltation of the merit of martyrdom by death was, beyond all doubt, carried too far. Physical courage and endurance are not necessarily spiritual gifts; and it often happened that the "crown of martyrdom" was won by sheer foolhardiness and self-will. "If they persecute you in one city," Christ had said, "flee ye into another;" but, instead of doing so, men rushed recklessly into danger, with the hope of winning for themselves a martyr's crown, when Christ's rule would have required their services elsewhere. The "soft answer" that conciliates, was often withheld from judges who had no delight in persecution. Indeed, the eagerness for martyrdom was often so insane as to call forth rebuke from the Bishops of the Church; and, like all insanity, it was exhibited in strange, irregular, fantastic fashions. Men could not understand that it is easier to die once for all, by fire or sword, than to "die daily" in the strife of life, so that to live may be a holier and harder martyrdom than death itself. They would not understand that to seek death may be the veriest cowardice, and that the crown of martyrdom may be lost in the flame when it might be gained in the family. It would be sorrowful to think that many of the early martyrs were misled in this way; but that some were so deluded, there is no doubt possible.

In our own days we are not called to the martyr's death, but we are all called to the martyr's life; and there are morbid natures to whom this is unsatisfactory. It has been said of John Bull, that he is never contented but when he is grumbling; and on both sides of the Atlantic there are excellent persons who seem never to be happy but when they are miserable. The cause may be dyspepsia, physical or moral, or it may be a low condition of the nervous system, or it may be a mild type of insanity; but whatever be its cause, the fact is, that, at sometime or other in the course of our lives, almost everybody takes a morbid pleasure in thinking how he is "making a martyr of himself." It is a form of mental disease to which women, and students of all sorts, but particularly clergymen are peculiarly liable. The symptoms of the feminine type of the disease have been more than sufficiently described and caricatured, but it is seldom that paragraphs and caricaturists remember the physical constitution which makes women subject to hysteria, and which ought to command the sympathy and respect of every man who honors his mother, or reveres his mother's memory. In hard-working students, the disease is frequently exhibited. A youth

at college, working in the small hours of the night, with a wet cloth round his aching head, is apt to be rather pleased than otherwise, at the sight of the reddened eyes and the worn face reflected in his mirror, and to take a sickly pleasure in thinking how much he is taking out of himself! But the young student is not likely to keep in that mood very long. Vacation comes, and then good looks—that is, healthy looks—are at a premium, and, with healthier life, healthier ideas come uppermost. In a short time "Richard is himself again," and all is well. The evil spirit departs, and very probably returns no more.

The clerical form of pseudo-martyrdom is more pernicious and more permanent. It is therefore worthy of closer study. Who are subject to it? First and foremost, the dyspeptic clergyman falls into it almost as a matter of course. Everything goes wrong with him, and he finds the cause of the wrong everywhere but where it is—in his own stomach. For him there is but one cure, and that is physical exercise; on horseback if he can afford a horse; or in a five-mile walk before his dinner, and another five-mile walk after supper; or, perhaps, in a judicious course of wood-splitting. But supposing no physical cause of the mental disease to exist, what sorts of clergymen are subject to it? Not the sensible, hard-working parson, who is content to find out what he can't do, what he can't be, and what he can't have, and who governs himself accordingly. Not the conscientious student, who has made the discovery that there are some things that he can't know, and who has learned, like Dr. Arnold, "to repose as calmly in the presence of insoluble mystery, as in the presence of indubitable truth." No. The victims of imaginary martyrdom are just the opposite of these. They are the impracticable men, who are content with nothing but what can't be done; the ambitious men who are willing to be nothing but what they can't be; the envious men who will be satisfied with nothing but what they can't have; the intellectually restless men, who can find repose only in rigid definitions of things that it is impossible for man to know. These are the men who think that all things are against them, and the worst cases belong to the first class and the last. A man mounts some hobby, which he thinks the Church ought to mount with him. In point of fact, the Church pronounces his hobby a sorry jade; and forthwith he consigns himself to martyrdom for his hobby! Or he comes to the conclusion that the Church has forgotten something that he fancies must be vital truth. The Church, on the contrary, thinks that he himself is perilously near to some exploded error; and then he, too, claims and clasps a crown of voluntary martyrdom! The sincerity of such men is the most obvious thing in their disease, but it is a disease for all that,

and, at bottom, it is simply the disease of exaggerated self-conceit, setting itself above the God-directed common sense and spiritual judgment of the Church of Christ. It is apt, but for the grace of God, to be a very permanent disease, and it is as pernicious as it is permanent. It clouds the man's whole spiritual atmosphere. It gives a certain jaundiced feebleness to all he does. From conscious, cultivated feebleness is generated an habitual pertinacious obstinacy, which has nothing in common with the firmness of conscious strength. That anything should go right with a man in this condition is impossible. Everything goes wrong with him; and he hugs the thought of martyrdom. He has a right to do so, for he is a martyr beyond all doubt, a martyr to his own infirmity, but not in any sense a martyr of Christ.

And it is not worth while to be a martyr to anything less than Christ. The most contemptible sort of martyrdom is that which bears witness to one's self. "If I bear witness of myself, my witness is not true." When a man has learned the lesson of martyrdom which the Church teaches on the three days next after Christmas Day, he has learned to think little of himself and his individualisms. His testimony is for Christ so utterly that lesser things appear as nothing. He works stoutly, for he rests in a certain faith. He works gladly, for he has a sure and blessed hope. He works patiently under difficulty, for he has learned the charity that both believeth all things and hopeth all things, and then endureth all things for the Master's sake.

All of us are apt to be hypped now and then. The cure is to rise out of morbid selfishness; to think of Christ and how to bear His testimony; and so to rise into the truest spirit of His blessed martyrs.

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.]

TECUMSEH AND THE SHAWNEE PROPHET. Including sketches of George Rogers Clark, Simon Kenton, William Henry Harrison, Cornstalk, Blackhoof, Bluejacket, The Shawnee Logan and others famous in Tecumseh's time. By EDWARD EGLESTON AND LILLIE EGLESTON LESLYE. 12mo, pp. 320. New York: Dodd, Mead & Co. Chicago: Jansen, McClurg & Co., Booksellers. (2).

There have been two views of Indian character, both, perhaps, equally erroneous: the romantic, which invested the wild men of the forest in general, with all the virtues of mediæval chivalry; and the brutal theory of savage and unscrupulous white men, that the poor Indian is hardly a man at all, but a wild beast to be hunted down and exterminated as speedily as possible. Doubtless the truth lies somewhere between these two extremes. The character of men like Logan and Tecumseh proves the elements of nobleness which do exist among the red men, and which Christianity might cultivate and raise to something nobler still. But yet it may be reasonably doubted whether the Indian

race in general ever exhibited or possessed those traits of generosity, hospitality and fidelity, which may be found, for example, among the Arab tribes. This, we say, may, be doubted; but there is another doubt, namely, whether the atrocious wickedness of white men in their dealings with the Indian has not driven the poor savage to his worst means of defense, and at the same time stifled all the nobler instincts of his nature. It may be true, as Gen. Sheridan is reported to have said, that "there are no good Indians now;" but if this be true, one may reasonably consider whether the fault lies with the Indians or with the whites.

The book before us is written in a veracious spirit, which will help the reader to think truthfully on what remains to us of the Indian question. To boys it will be as interesting, and much more profitable than dime novels of the sensational sort. And it is a fair contribution to a part of our history which is rapidly passing into oblivion.

VILLAGES AND VILLAGE LIFE. With Hints for Their Improvement. By NATHANIEL HILLIER EGLESTON. 12mo, pp. 330. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co., Booksellers. (2).

We have delayed noticing this book, because we have hoped (as yet, in vain), to find time and space in which to do it justice. As we read it, we seem to be surrounded with the odors of green fields, and groves, and flowers. We see the cottages adorned with vines and creepers, slimy ditches banished and replaced by brooks meandering through a landscape that is not defaced by the superfluous ugliness of the unnecessary worm-fence! Good roads, through well-drained lands, with bits of woodland here and there, passing by houses that a spiritual, intellectual being need not die in, seem to bring us to a village that will never be "deserted." How to make the village what it ought to be and can be—better than the country, better than the city—is the author's problem; but, in solving it, he shows, besides, how cities might be made more country-like, and how the country may gain many a grace and many a convenience that cities only are supposed to have. There is hardly any one who has a home in the city or country who might not learn from this delightful little book how to increase its beauties and its pleasures. Mr. Eggleston sees with the eye of an artist, thinks with the mind of a poet, forms his book-plan with the purpose of a true, constructive reformer, and writes with the grace and purity of a man of letters. As an author, we would put him very near to White of Selborne, with this difference, however, that while White could only tell the thousand things he saw, this author tells us how a thousand things, that are too seldom seen, may be created in a village home.

REBECCA; OR, A WOMAN'S SECRET. By MRS. CAROLINE FAIRFIELD CORBIN; 12mo, pp. 400. Chicago: Jansen, McClurg & Co. (2)

Mrs. Corbin believes in "woman's rights," but she believes in a thoroughly true and right idea of woman, in herself and others, to begin with. So, in this grave, good story, she shows true womanhood in action, and puts speculation on the rights of woman into the mouths of her characters. In every way, this is a wholesome book—wholesome for women, wholesome for men. We see in it how a commonplace but really good man, may come near to losing the love of a noble wife, and thereby expose her to temptation.

We see, also, how a commonplace, selfish woman, who despises the glories of motherhood, may make her death a real deliverance to a husband who adores her. Everywhere there is a purpose in this novel; and we like it the better for that—because the purpose is true to all that makes woman with her glory of motherhood worshipful. Yet art is not entirely sacrificed to realistic tendency in this book; and it has touches of excellent humor; as witness the following:

"'Never mind,' said Nancy, consolingly; 'they'll get their reward in the next world, if they don't in this. That is always such a comfort.'"

"'There ain't no certainty about that,' said Lucretia, tartly. 'Just before they die, they'll, like as not, repent and be forgiven; and that's what provokes me!'"

THE STEPPING-STONE TO HOMŒOPATHY AND HEALTH. Seventh American from the Seventh London Edition. By E. H. Ruddock, M. D. With alterations and additions adapting it to the climate, diseases and customs of Americans. By the American editor. 12mo, pp. 260. Chicago: Halsey Brothers, Publishers. (2).

THE LIVING CHURCH has no call to enter into the disputes of contending schools of medicine. When doctors of medicine differ, it is disposed to believe that, as in differences between doctors of divinity, there is apt to be reason and unreason on both sides. It seems to be conceded on all hands that the science of medicine has gained something valuable through the researches of homœopathic professors and practitioners; while, on the other hand, the fundamental principles of homœopathy, the doctrines of similars and of infinitesimals, are not only not received by the world, but are surrendered, more or less frankly, by well-known homœopaths. With these questions we have no concern. The book before us is by a man of undoubted eminence in his own school. Supposing homœopathy to be true, his directions are simple, clear and intelligible. Supposing it to be false, his instructions on the laws and conditions of health, are nevertheless excellent, and would be approved by practitioners of any school.

MADELEINE: A Story of French Love (crowned by the French Academy). Translated from the French of Jules Sandeau. By FRANCES CHARLOT. Square, 16mo, pp. 244. Chicago: Jansen, McClurg & Co. (2).

This is the fourth volume in the publishers' series of "Tales from Foreign Tongues." It is rightly called a tale of love, but it is of the love that saves, regenerates, and rehabilitates the lost. Though it is a tale of French love most emphatically, yet it has none of the objectionable analyses of morbid subjects which so commonly disfigure French fictions. Crowned by the Academy for the purity of its diction, the felicity of its English is almost equal to that of the original. In every way it is a wholesome book, and the beauty of form in which it is presented leaves nothing to be desired.

WHITTAKER'S CHURCHMAN'S ALMANAC.

This almanac presents its usually neat appearance, and is full of all kinds of Ecclesiastical and Astronomical intelligence. It also contains lists of the Bishops and Clergy, alphabetically arranged, with the address. It thus forms a complete hand-book of the Protestant Episcopal Church. The following is the general summary of statistics: Clergy—Bishops, 63; Priests and Deacons, 3,141; parishes, 3,002; baptisms, 46,330;

confirmations, 26,713; communicants, 314,367; marriages, 10,212; burials, 21,182; candidates for orders, 352; ordinations, Deacons, 113; ordinations, Priests, 101; Sunday-school teachers, 30,651; Sunday-school scholars, 292,275; contributions, \$6,477,806.28. These figures show a general increase of prosperity, but, so far as the reports cover the ground, the clergy list has fallen off seventy-five from last year.

OUR NEW YORK LETTER.

NEW YORK, December 28, 1878.

TO THE LIVING CHURCH:

Christmas has been observed in New York with more than usual zest. For days the stores were thronged with customers, and everybody was laden with bundles of good things, many of them costly gifts; and so Santa Claus was relieved of a portion of his labors. When the day of the Nativity came, it was ushered in clear and cold, and everything called the people to joyfully keep the feast. The churches put on their holiday attire, and were fragrant with cedar and with pine, and bright with holly. As a rule, the law of simplicity was observed; enough was done to honor the day, but little tribute was paid to extravagance. Except in the large and wealthy parishes—which never lack means to supply their own wants, wants often large enough to cut off the stream of their charities—cut flowers were conspicuous by their absence. Elaborate programmes of services appeared in the morning papers, honorable mention was made of the chief singers, and it was clear that whatever else Christmas is it was to be a great musical festival. If much was said in the programmes of the prayers and the sermon, it escaped our eye, and, in some cases, both were curtailed to give place to the joyous anthems. The Christmas chimes rang out the feast and rang in the quartet and choir. The congregations were large, and to appear in the sanctuary seemed to be in the minds of the people a becoming part of the Christmas festivities. But New York never forgets that Christmas brings peace on earth and good-will to men; and, if thousands of dollars are expended in the decoration of churches, so other thousands are freely poured out in those holy charities which are the meetest thanksgiving for the gift of God's only Son, Christ's legacy to the world; the poor we have always with us are tenderly cared for. The public institutions of the city, its alms-houses, prisons and refectories, the sick in the hospitals, the poor in the houses of refuge, the vagrants in the streets, the newsboys, the desolate widows and the orphans, are all, for one day, made better and happier, because Christ was born in Bethlehem. For a few hours, at least, they are not pinched with cold nor starved with hunger. Out of public or private stores of wealth abundant provision is made for them all; and, having food and raiment, they are for a time therewith content. We believe, at the proper time, in the distribution of tracts and of what, heaven save the mark, is called religious literature; but for real service to both the bodies and souls of the poor we opine that, on Christmas Day, a turkey with cranberry sauce, or a pair of chickens, are to be preferred to all the tracts that were ever printed. We think it must have been on some such occasion that the man replied

to the colporteur, who asked him if he should leave some tracts at his house, "Yes, as many as you please, but let them all be with the heels to the door." It is ill arguing with a starving man, and no pangs of remorse are likely to be excited until the pangs of hunger are appeased. Fasting communion may be all right to those who, at other times, have a sufficiency of food; but we can never gain the ear or the hearts of the poor until we have first taken off the edge of their appetite. There is a near connection between a hard heart and an empty stomach. The first object of the orator is to put his audience in a good humor with themselves; the next step is easy, to convince their reason and persuade their will. So must we deal with the poor. Hungry, their hearts are harder than the nether millstone; after what they call in the West a square meal, they are open to all kind influences. When they ask of us bread, we are not to give them stones or tracts. The New York way is better, and we doubt not the wealth of this great city enjoyed its own Christmas feast all the more for the knowledge that the poor shared their bounty. Their charity was twice blessed. When we speak of New York, of course we include its suburbs—one of them, Brooklyn, is a city larger than Chicago, and incomparably richer in its benevolent institutions. It is overshadowed by its mighty neighbor, and seldom receives any mention; but it is not in vain that it is "the city of churches." Christianity here puts on a bold front, and is content to be judged by its fruits. Not even the great scandal of our age, nor the antics of a Talmage have been able to bring it into disrepute, and it may well point to its public charities and say, What has God wrought? The Episcopal Church is no whit behind the chiefest; and to its rich and poor, to its aged and infirm clergy, to the forlorn widows and orphans, in its Church charity foundation, it offers sympathy and the comforts of a home. No one will undervalue the enterprise of the West, and of its great commercial mart, but if it will rate high as a city where Christian influences prevail, it must offer a better refuge for its poor than the County Alms-house or the Potter's Field. The Son of God, when He was rich, for our sakes became poor. He was a carpenter and the Son of a carpenter; His birthplace was a manger, and the return of His nativity may well recall to our minds that we all, rich and poor, are made of one blood, and are bound by common sympathies. When those sympathies are wanting, there comes distress, penury, riot and the *commune*; but, with good-will to men, there is happiness on earth and angelic songs in heaven.

"I QUERY whether many young men might not be rescued from worldliness, were they collected together in guilds or societies for mental and moral culture, under the direction of the Rector of their Parish, and with the prudent and sympathetic aid and encouragement of Christian laymen. Their energies might, through this means, be directed to various forms of charitable work, within and without the Church. The reality and nobility of other interests than purely selfish and material ones might be practically enforced upon them. This method is successfully followed in some churches."—*Selected.*

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.]

MICE AND MEN.

It is a common remark among "people,"—"Oh, it's easy enough to become an 'Episcopalian!'" The implication being that any Church which requires as a test of orthodoxy nothing more than the Apostles' Creed, and excommunicates for offenses nothing short of "open and notorious evil living," bears a very suspicious resemblance to that broad and easy way which the Bible informs us leads to destruction.

It is, indeed, a characteristic of our Church that she considers what was creed enough for the Apostles is creed enough for anybody; and that to sift men into the kingdom of heaven by running them through the fine sieves of theological opinion, is to do what neither the Apostles nor any other sensible Christians have now done.

Yes, the Church very gladly accepts the sneer that "It's easy enough to become an Episcopalian," and considers it one of the evidences of her catholicity; especially, when she remembers how, that, a long time ago, certain Rabbis were making it hard for men to enter the kingdom of God, and were not commended by our Lord for their efforts.

In like manner, again, the Church very gladly admits it as another of her characteristics, that after persons have been admitted to her membership, their individual consciences are left a good deal in the hands of God, instead of being placed in the keeping of examining committees, or looked after by class-meetings, or turned over to the care of a clerical police force.

Yes, she allows a great deal of liberty; she punishes only "*open and notorious* evil living." She does not believe in pietistic strait-jackets. She does not approve of spy systems. She will not erect busy-bodyism into a Church duty; and she cannot encourage tattling for the glory of God. Nor does she find anything in her charter from Christ which permits her to set up a social despotism, which shall rule out Christians from decent participation in "society;" or shall arbitrarily dictate what is decent participation and what is not.

Now, one would really suppose that all this Gospel liberty—all this treatment of men as men; all this width and freedom of access, would be an inducement for true men, honestly anxious to reach Christ, to enter the Church's door. It is. But why should it so often be an obstacle?

We shall not attempt to answer so large a question except by referring to that well-known fondness for squeezing through chinks which induces a mouse, of two holes, always to choose the smaller; and by asking—in all seriousness—whether there be not something of the same fondness inherent in human nature. Do not the old words of those worldly-wise servants of the Syrian, have some bearing upon this point? "My father, if the prophet had bid thee do some great (hard) thing, wouldst thou not have done it?" Yes; Naaman was this kind of mouse. He preferred to squeeze out of his leprosy and to squeeze into health; and

when he found that it was easy enough for anybody to wade into Jordan, he immediately put the prophet down as a quack. But Naaman learned better.

C. W. WARD.

WINONA, Minn.

Communications.

TO THE LIVING CHURCH:

THE LIVING CHURCH invites discussion upon the subject of "The Forgotten Rights of the Laity." The subject itself invites discussion, for in it are presented many points of great interest to all who love the Church for the glory of its Divine Master. There can be no question of the right of each and every one of the laity, man, woman and child, to work and pray for the salvation of souls, and, doubtless, all earnest, intelligent members are at times very desirous to engage in such work; but finding no organization of the laity to direct them, and having little or no assurance that their solitary efforts would meet the approval of their associates, or that the fruits of their labors would be watched over and nourished by the proper guardians, they allow their opportunities to pass unimproved. If we would utilize all our lay forces, let there be a thorough working organization, including as nearly as possible, all the members of the parish, under the direction or by authority of the Vestry. In work, let the Vestry set a worthy example by making and keeping a record of all the confirmed members of the parish, reviewing it frequently in session, noting members that are irregular or failing in their attendance upon divine worship, and showing them by personal attention that they are remembered and cared for by the laity as well as by the Rector. It may be said that this is the proper work of the Rector. Very true, and if he does it faithfully and well, thereby gaining the sympathy of the class of members referred to, is it not desirable, nay, often of the utmost importance, that their sympathy be also won by the laity? Who can say that the earliest habitual absence of a weak member from church is not his first downward step to ruin? How many might have been saved, if, in those downward steps, they had not been severely neglected! If a man would leave the "ninety and nine," and go after the one stray sheep "till he find it," how much more should those in authority watch over and gather in those that stray. But, one will ask, is not their straying from the fold their own fault? Beyond question it is; but it is a sign of weakness, and because they are weak they should be nourished and strengthened till they are able to withstand temptations to wander. Are they not those of whom it was said, "He shall gather them in his arms, and carry them in his bosom?"

Waiving, for a moment, the spiritual turn of the question, is it not the duty of the Vestry to use all proper means to maintain to the utmost extent the revenues of the Church? In a faithful discharge of that duty every source of income will be carefully guarded. As in a wise management of worldly business, no neglect of desirable patrons is allowable, so in a well-ordered parish, no church member will be allowed to stray away for want of needful attention. They will be sought out and kindly assured that their absence is noted with regret.

They will duly appreciate a generous interest in their welfare. People gladly congregate where they are met with kindly greetings and expressions of welcome—where they are made to feel that they are wanted. With many, the use or disuse of such courtesies will make a very great difference in their attendance at church or continuance in its communion, and consequently a material difference in the amount of pew rents, pledges and offerings; and possibly a difference more serious than an average parish can afford to lose.

It is often said, "there will be some disaffected persons in a parish." Admit it, but let it not be used as an excuse for neglecting them and others. Treat them affably, disarm their prejudices and secure their goodwill. Find good church work for them to do. Nothing will sooner dispel their discontent. How can such work be found unless the parish leaders are habitual workers, on the alert, and prepared to apportion work to those to whom it would be a blessing? Let all work that will; for better reasons than above, let them work. He Who is our great example said, "My Father worketh hitherto, and I work." So let all work to whom grace is given to follow him. Let them work that more grace may be given. The work is Christlike. It enlivens faith, fills with hope, promotes charity, quickens zeal, incites to prayer, provokes to good works, gives solace in affliction, smooths the pillow of the dying, adds jewels to the crown of life. It is the undoubted right of the laity, by authority of the Vestry, or otherwise, to strive for such results.

Again, it is a right of the laity to make and keep a list of all the families bringing children to baptism, to learn their place of residence, to put them in charge of duly-authorized committees who will from time to time report intercourse with them, and their needs and welfare. While the act of these families in bringing their children to baptism is a confession of their desire for the ministrations of the Church, it also throws upon her the responsibility of looking after their spiritual training and welfare. If they call but for baptismal, marriage and burial services, they thereby place themselves under the influence of Churchmen, who, if they are true to their calling, will not lose their opportunity of drawing them, if possible, into closer connection with the Church. They will manifest an interest in their welfare, and assure them of a general desire to see them and their children as often as possible in God's house. While the Pastor, as well as the laity, has a great responsibility in this relation, it need not be here considered farther than to remark with emphasis that he can no more assume and discharge the duties of laymen toward their weak brethren and strangers than he can eat, sleep and take needful exercise for them. It may not be easy to show which has more power to draw these classes to the house of worship, the sympathy of the Pastor or of the laity. Doubtless both are essential, and their rights in the matter are equal. The right of the Pastor as spiritual adviser may be paramount, but his hold is not permanent. He is subject to a change of parishes. A new Pastor cannot be expected to find all that belong to his charge except with the assistance of his lay forces; and unless they have a complete record and knowledge of all the parish brotherhood, how feeble and unworthy is that assistance.

It is the right of the laity of every degree to take an active working interest in winning for Christ and his Church souls yet outside. Let every child be taught to strive continually to bring other children to Sunday school, and in securing their constant attendance, to go for them repeatedly till attendance becomes a settled habit. Is it not possible so persistently to inculcate this duty that it shall become the habit of Church children generally—a life-long habit—to be cherished through youth and years of maturity to old age, always giving them a care for the eternal welfare of their neighbors? If all Church members would go as if by habit, and as taught by our Lord, "into the by-ways and hedges," and by social attractions and agreeable persuasives "compel them to come in," it would be but a just appreciation of the rights and privileges of the laity. Compel them to come in by the constraining power of sympathy—that power that unlocks the human heart; that power the orator seeks to wield by molding the minds and purposes of his audience to a conformity with his own. The politician courts the same power friendship thrives under it, love adores it. Devoted and sanctified to the Christian's use, a new name and dignity awaits it. Christian charity, agent of divine will, greatest of virtues, and the crowning Christian grace. Supreme of human power, to what nobler use can it be devoted than that of winning to perfect freedom the multitudes of souls around us, yet under bondage to sin. Potent as is this influence, every man, woman and child may wield it. As success in the use of it is limited only by the measure of our reliance upon divine guidance and assistance, let no one object that people will not listen, will not be persuaded, will not yield. The Giver of all good things offers His grace, saying, "It is sufficient." He will graft into many hearts the love of His name in answer to the fervent prayers of His people. But He works by means. Happy are they to whom grace is given to offer their prayers and services as means. The work, to be effective, must have thorough organization. Let all be done by authority, and for encouragement, let committees of workers among strangers be required to report progress from time to time. It cannot be expected that all members will go eagerly to work at once; far from it; but if long and effective training will raise a generation of workers, it will be the beginning of a mighty work that will go far toward solving the question, "How shall we reach the masses?" The discovery of some royal highway, through which great results might be obtained by brilliant movements, would naturally give much satisfaction to very earnest minds. The greatest success, however, doubtless lies in the employment of the simple means by which the greatest influence of all the laity can be brought to bear upon the minds and sympathies and homes of the millions for whose safety we may be counted responsible.

L. B.

Rev. Dr. Riggs, the missionary to the Dakotas, claims that there are 275,000 Indians in the United States, and they are increasing instead of dying out.

It is not the fact that a man has riches that keeps him from the kingdom of heaven, but the fact that riches *have* him.—Anon.

The Fireside.

THE STAR OF JACOB.

Over woods and meadows,
Hamlets—near and far,
Through the falling shadows
Shines the evening star!
First of all that cluster
In the twilight blue;
Trembling in its luster
Like a drop of dew.

Many glories mingle
In that azure air;
But to me still single
Shines that planet there;
For, in its pure whiteness,
'Tis a type of Him—
In Whose holy brightness
Sun and stars are dim.

So my mind it raises
To my Lord above,
Him Whom heaven praises,
Him Whose name I love!
Thou art first and fairest,
Jesus, to Thine own;
Worthily Thou wearest
Heaven's golden crown.

Thou art high and holy,
Angels worship Thee;
Thou art meek and lowly,
For Thou lovest me!
Thou with light enlivening,
Shining from afar,
Art at once my evening
And my morning star.

CHRISTMAS AT GRANGELY.

BY E. M. T.

"Christmas is over," said Allen Griswold, tossing his cap in the air, after dinner on Christmas Day, "and I don't think much of it. Mr. Beckwith, our Sunday-school Superintendent, told us boys all to come to church-dressing, and Dick Manson, Joe Stetson and I went. I sharpened my knife so that I might cut greens for Miss Alice, our teacher, and, when we got there, there wasn't anything to cut, only two barrels of arbor vitæ, so yellow that it was not fit to use. Now, at home in Portland, you know, we had loads of beautiful fir, which looked alive, almost, it was so green. They had a rood-screen, but how it looked! And I really heard Henry Hastings say it was beautiful. He doesn't know anything, his mother is only a washer-woman. The Christmas-tree, too, was so mean; nothing but candy and pop-corn."

"Didn't you have a knife, Allen?" said his mother, as Allen paused in his complaints to take breath.

"O, yes, a cheap affair, cost 30 cents, I suppose. I heard 'em say they would not give any presents this year which cost more."

"Why was that?" continued his mother.

"They couldn't afford it, I believe. Mr. Prince, the Rector, said they should not go in debt for it."

"And he is right," replied Mrs. Griswold.

"But, you see, mamma, that the other churches had nice presents, books and lots of things; and all the boys say they won't come to our Sunday school any more."

"If they come merely for a costly present, they had better leave," said his mother.

"And then, Miss Alice shows partiality; she gave Henry Hastings a lovely pair of skates, and the boys don't like it a bit."

"Who is Henry Hastings?" asked his mother, "You have mentioned his name before."

"O, his mother is a washer-woman, and they live in Hicks' lane. He carries the clothes for her, and the boys don't like to have him in the class; but Miss Alice seems to like him better than the all the rest of us put together."

"Depend upon it, she has a good reason for her conduct."

Mrs. Griswold sighed as her boy rushed off to get his skates and go on the pond for the first skating of the season. She knew it was worse than useless to argue the matter with him, and could only hope the time would come when he would see that Christmas gifts, and trees, and decorations were merely types and symbols of the Great Gift and the Great Light which shone upon us at this time.

Mr. Griswold was a man of means, who had left his early home in Maine and settled with his family, consisting of two little girls, beside those already mentioned, in the town of Grangely, a large farming center in the West.

Allen was for many years the only child, and, in consequence, very much petted and indulged; which rendered him a very selfish and disagreeable boy; yet, on account of his father's position, he was much sought for by his companions, and he was frequently their leader in wrong and mischief.

In Hicks' lane lived a widow with three children, Mrs. Hastings, the oldest just fifteen, and two little girls.

This lady was a clergyman's widow. She had been reared in refinement and delicacy, but had married against the wish of her step-father, who had refused to have anything to do with her. Now that she was left destitute, pride forbade her asking aid from her relatives, and, after trying in vain to support her family by some genteel fashion, she resorted to the drudgery of washing. Henry was taken out of school, much to his disappointment, for he had hoped to be allowed to be able to follow his father's profession; but he understood the necessities of the case, and submitted without a murmur. And day after day he went for the work, and carried it back without complaint.

"O, mamma," said he, as he came home from service Christmas Day, "how I wish you could have been at church, it was so beautiful, and the music was so nice. When Miss Alice sang 'Glory to God in the Highest,' it seemed as if the angels were really singing. And the tree last night was beautiful. Some of the boys didn't care about their presents, and I saw Allen Griswold throw his knife away. And, oh, my skates! Wasn't it kind of Miss Alice? I didn't think I'd have a chance to skate this year. I'll go twice as quick with the clothes, too."

Mrs. Hastings stroked her boy's hair, expressing herself glad in his happiness.

While they were yet talking, a knock at the door called Henry from his mother's side.

"How do you do, Henry," said Miss Alice Blake, as she stepped in and greeted Mrs. Hastings. "I hope this has been a happy Christmas?"

"Yes, indeed," answered Henry's mother, "happy, if not merry."

"I wish to borrow Henry a little while," said she, "to take a drive with me," and, turning to the happy boy, she added, "you had better take your skates, for the pond is alive with boys and girls, and I can leave you there after our drive."

Mrs. Hastings assented to the proposition, for she saw the eager look on Henry's face, and knew his disappointment would be great if she allowed her own happiness to stand in the way. But there was a feeling of bitter loneliness in her heart as he drove away in so merry a mood. Her thoughts would wander to the lonely mound in the church-yard, where her fondly-loved husband lay. But she did not allow herself long to indulge in bitter memories. She had learned that stern lesson:

"The daily round, the common task,
Should furnish all we ought to ask.
Room to deny ourselves; a road
To bring us daily nearer God."

Miss Blake was one of those rare Sunday-school teachers who feel they have some care and oversight of their pupils during the week. She knew all the circumstances of Henry's life, and often took special care that he should have some pleasure. And thus it was she provided him with the skates already introduced.

There was a gentleman present at the Christmas-tree festival, who was struck with Henry's voice, a rich, pure alto, and he at once made inquiries about him, and wished to secure him for his own choir in town.

Miss Alice had offered to give him an opportunity of hearing his voice, but stipulated that he should be concealed from view, in order that Henry might sing without any embarrassment. This he consented to do, and remained within the draperies of the bay window, until they were fairly started at the piano. As the rich tones of the boy filled the room, he could retain his place no longer, but came out into the room. Henry was so absorbed in the music he did not observe him in the least. And it was with surprise and confusion that, as the closing chords ceased, he perceived a stranger watching him curiously.

Miss Alice at once introduced him to Mr. Brantley, Precentor of Christ Church choir.

Mr. Brantley, without delay, stated his business—that of wishing him to become a member of his choir—his duties to begin on the following Sunday. He was to receive \$2 a day for each Sunday and holy day he sang, and free transportation to and from the city.

Henry was quite overcome by the proposal, but accepted with the provision that he must submit the subject to his mother for approval; but he felt no doubt of obtaining her consent, so the arrangement was virtually complete.

He declined troubling Miss Alice to carry him to the pond, but ran off with a light and happy heart, making many plans for relieving his mother's cares.

Arrived at the pond, where the youth of the town were assembled, he quickly buckled on his bright, new skates, and glided on toward a group of boys, conspicuous among whom was Allen Griswold.

As Henry approached, Allen called out, "Halloa! Washy, where's the clothes?"

Henry colored with anger, but bit his lip, to keep in the hasty word, and passed on, instead of joining the group, as he had intended.

A cloud seemed to have come over his bright sky, but he tried to drive it away by thinking of his mother's pleasure in the news he had for her, and he spent the time helping the timid and helpless little ones.

Skating was not as delightful as he had expected, however, and he had just sat down

to take off his skates, when shouts and screams met his ear from the pond.

Although the weather had been extremely cold for a week past, in all sheets of fresh water there are air-holes and weak places, these had been guarded by "danger signals," but many of the boys thought to show their courage by disregarding them, and going within the prescribed limits.

Many had done this and returned in safety. Allen Griswold, not to be outdone by the others, ventured still farther, waving his hat in triumph as he caught the stake driven in an air-hole, the crowd applauded loudly.

Suddenly, he feels the ice crack; he draws back; it is too late. The strain upon the ice has been too great. Every attempt he makes to free himself only breaks the ice still further, and he is struggling in the water. Oh, how cold it is! How his foolhardiness strikes him! He grasps the ice, but it crumbles in his hand; all his selfishness at home, his unkindness to his playmates, especially Henry, and his mean, contemptuous greeting of that very afternoon! He thinks of his loving, patient mother, and knows no more.

Of all the boys who had urged him to this daring deed, not one came to the rescue. They were paralyzed with fear. All they could do was to shout a boy is drowning.

Harry Hastings had turned at the first shout, and now is on the spot asking a few questions, giving a few directions, while he divests himself of all superfluous clothing. One party he sends for the doctor, another he charges to have a fence-rail ready as he rises, for the ice is too treacherous to rely upon. With this unspoken prayer, "O, Thou, who gavest Thy only begotten Son on this day, give me this life to be Thine own," he throws himself into the yawning chasm.

He, being a well-trained swimmer, knew all the holes where a body might lodge—as it had not risen at all, he felt sure it was caught in some crevice. He had calculated rightly, and before he had time to be chilled, he had found the body, seized it and carried it to the surface. The rail was ready, and thrust toward him as he emerged from the water. He seized it eagerly, and they were drawn upon the firm ice.

The doctor arrived just at this crisis; the boys had met him, fortunately, and brought him at once to the scene of action. He took—was it him or not? no one dared to think—into the sleigh, and wrapped carefully in the robes. He told Henry he had better walk, to keep himself warm, and the house was very near.

On their arrival at the doctor's, warm blankets were found ready for the drowned boy, and very soon the question of the pronoun was settled. He revived very soon under the vigorous treatment of Dr. Wilcox, although he was very weak, and compelled to keep perfectly still.

Henry had been sent to a warm room, and given an entire change of clothing, and some hot drink, and before long returned to ask permission to sit by Allen's bedside.

Allen was forbidden to talk, but the language of his eyes expressed as plainly as words, that he understood all that had happened.

Dr. Wilcox had sent word to Mrs. Griswold that an accident had happened to Allen, but that he was out of danger, and at his house; and she hurried to his bedside, feeling that her boy was now a fresh gift of God, and trusting that this narrow es-

cape from death might be a more eloquent exhortation than any words of her's, to live a nobler life.

She was surprised to see a strange boy in the room, but was immediately informed of the service he had rendered; and her gratitude was unbounded. Henry very modestly assured her he had only done his duty, that he had followed instinct rather than any set plan, that he should have done the same for any one. And now, Allen having fallen asleep, he arose to take his leave, fearing his mother might be alarmed at his long absence.

Mrs. Griswold insisted upon taking him home, and, surprised by his gentlemanly appearance, determined to acquaint herself with his history.

He unhesitatingly gave her an outline of their life in the past.

Mrs. Hastings was anxious, indeed, for rumors of an accident on the pond had reached her ears, and Henry's absence had become significant to her.

Mrs. Griswold gave her a glowing account of Henry's conduct; all the nobler from the jeers and insults he had received at Allen's hands; but, of these, of course neither of the ladies knew anything.

Allen recovered in due time, but was a changed boy. His sincerest friend is Henry Hastings, the washer-woman's boy no longer. Mr. Griswold determined, in partial payment for the service done his son, to educate the boys together; but, on visiting Mrs. Hastings, to ask her consent to the plan, he discovered her to be the wife of a step-brother of his own, of whom, he having left home early, had lost sight many years before. He insisted upon the right of maintaining her and her family with his own.

She consented to live under his roof, but not to eat the bread of idleness. So, beginning with the four little girls in the house, she soon gathered around her a pleasant school of young children.

Henry still retains his place in Mr. Brentley's choir. Miss Alice rejoices in the friendship of the boys; the improvement in Henry's circumstances and in Allen's character.

Long may he remember that Christmas gift—his new life.

A TRUE HOME PLEASURE.

It is strange that in a country whose language is stored full of the choicest works of the human mind, and whose population is, as a whole, so well educated, reading aloud as a source of amusement and means of enjoyment is so little resorted to. There are many families—even in book-loving New England there are scores of families, we dare say, where a book or a chapter of a book is never read to the family circle from one end of the year to another. The individual members of the family read, but all reading done in the family is silent reading. Only those who have visited in families where the gift of reading was cultivated as a source of family enjoyment, and the custom of reading aloud to the family practiced, can imagine what a help and blessing to the family life such a habit is. The art of reading well is easily acquired and cheaply taught, and the expressions of literature are abundant and varied. If sorrow has fallen on the family, the needed antidote can be found both in prose and poetry. If fun is called for, then fun can be had for the asking; for the language is full of humor so quaint and subtle that the bare recital of the author's words

brings the point out and "sets the table in a roar." History; tragedy, comedy, wit, pathos, sublimity, every spring at which the human mind loves to drink can be opened, and the sweet waters be given freely to every one. How cosy those home-readings may be made! Warmth, light, companionship, culture, happiness, are all included in them. How much you are missing, good people, if reading is not cultivated as one of the means of happiness and pleasure in your family circle; for in such an exercise there is quickening for the imagination, appeal to judgment, elevation of feeling, opportunity for criticism, which shall teach the children more of literature in three hours than they can learn at school in three weeks. Next to the impulse of love as a means of drawing families together, is the influence of intellectual companionship. Cultivate this, good friends, and see how satisfactory will be the result.

—Golden Rule.

MARRIED.—MISS CORA I. WHITAKER and MR. W. SCOTT EDWARDS, at St. James' Church, Lewistown, December 24, 1878, Rev. C. W. Leffingwell, D. D., officiating.

THE NEW VOLUME OF THE LIVING AGE.

The number of *Littell's Living Age*, for the week ending January 4 begins its one hundred and fortieth volume.

In this volume, George MacDonald's new and increasingly interesting story, "Sir Gibbie," will be continued from week to week until completed; a new serial, "The Bride's Pass," by Sarah Tytler, whose stories, "What She Came Through" and "Rev. Adam Cameron's Visit to London," attracted so much attention in *The Living Age*, will be begun in January; a serial story, "The Romance of Calcot House," by Katherine S. Macquoid author of "Patty," etc., is announced to appear early in the new year; articles are mentioned as forthcoming from the foremost thinkers, investigators and writers, including W. H. Mallock, author of "Positivism on an Island;" Dean Stanley, Rt. Hon. W. E. Gladstone, James Anthony Froude, Prof. Goldwin Smith, Richard A. Proctor, Prof. Huxley, Dr. W. B. Carpenter, Prof. Max Muller, Matthew Arnold and others, with sketches by R. D. Blackmore, author of "Lorna Doone," Wm. Black, Mrs. Oliphant, Anthony Trollope, etc. The publishers still present to new subscribers for 1879, the six numbers of 1878, containing the first parts of MacDonald's "Sir Gibbie." Littell & Gay, Boston, Publishers.

R. R. TIME TABLES.

CHICAGO, MILWAUKEE & ST. PAUL RAILWAY. Union Depot, corner Madison and Canal streets. Ticket Office, 63 South Clark street, opposite Sherman House, and at depot.

	Leave.	Arrive.
Milwaukee Express	* 7:55 a m	* 7:45 p m
Wisconsin & Minnesota, Green Bay and Menasha Through Day Express	* 10:10 a m	* 4:00 p m
Madison, Prairie du Chien and Iowa Express	* 5:00 p m	* 10:45 a m
Milwaukee Fast Line (daily).....	9:00 p m	4:00 p m
Wisconsin & Minnesota, Green Bay, Stevens Point, and Ashland through Night Express	† 9:00 p m	7:00 a m

All trains run via Milwaukee. Tickets for St. Paul and Minneapolis are good, either via Madison and Prairie du Chien, or via Watertown, La Crosse and Winona.

ILLINOIS CENTRAL RAILROAD.

Depot foot of Lake street, and foot of Twenty-Second street. Ticket office, 121 Randolph street, near Clark.

	Leave.	Arrive.
St. Louis Express	* 8:30 a m	* 6:20 p m
St. Louis Fast Line.....	‡ 9:10 p m	‡ 6:30 a m
Cairo & New Orleans Express.....	* 8:30 a m	* 6:20 p m
aCairo & Texas Express.....	‡ 9:10 p m	‡ 6:30 a m
Springfield Express.....	* 8:30 a m	* 6:20 p m
Springfield Night Express.....	‡ 9:10 p m	‡ 6:30 a m
Peoria, Burlington & Keokuk.....	* 8:30 a m	* 6:20 p m
bPeoria, Burlington & Keokuk.....	‡ 9:10 p m	‡ 6:30 a m
Dubuque & Sioux City Express	* 10:00 a m	* 3:20 p m
Dubuque & Sioux City Express.....	* 9:30 p m	* 6:35 a m
Gilman Passenger.....	* 5:25 p m	* 9:25 a m

a On Saturday night runs to Centralia only.
b On Saturday night runs to Peoria only.

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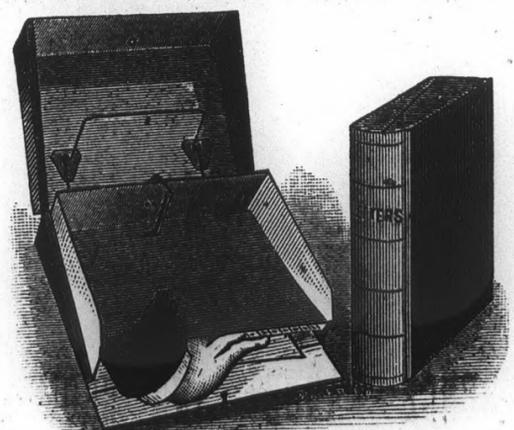
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