

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOLUME I.

CHICAGO, THURSDAY, OCTOBER 23, 1879

NUMBER 51.

Current Events.

Some Foreign Notes.

The British in India—Zululand—Bismarck—French Communism—Alsace and Lorraine—Russian Criminals.

[Written for the LIVING CHURCH.]

Order reigns at Cabul; and now, What to do with it? that is the question. It is a real white elephant; and, for the Opposition, a new occasion for attacking the Ministry, and especially the Premier. The war upon Lord Beaconsfield is growing more and more animated. Lord Derby, it is said, is soon to pass over to the liberal ranks, and the liberal speakers tell over with great gusto the bead-roll of the Minister's mistakes. Beaconsfield made a speech lately to the farmers at Aylesbury, and it was a most ingenious speech. He dilated on the agricultural crisis, the rent question, the superiority of Canada to the United States, and not a word on the burning questions of the time. He hopes, doubtless, before Parliament meets, to be able to have a glittering list of successes, like the taking of Cabul, and the capture of Cetewayo. With the glamour of these, an artist as skillful as he is, can certainly blind the eyes of his adversaries.

Sir Garnet Wolseley, having got Cetewayo out of the way, came, of course, face to face with the necessity of substituting for the government of that brave old savage, some other form of government which should, at the same time, remove the element of danger to the adjacent European colonies, and conduce to the happiness and prosperity of the people themselves. At the risk of being again taunted with living in a Fool's Paradise, should any untoward event interfere with the successful carrying out of Sir Garnet's arrangements, we must confess that those arrangements appear to us to be skillfully conceived; and to carry with them no little promise of attaining their desired end. The country is to be partitioned into twelve territories, each under the rule of a sovereign Zulu chief; and two English residents are to represent the supreme power—one for the district north of the White Umvolosi, the other for the district south of that river. These residents, on whose judicious exercise of the somewhat wide scope of duty assigned to them, much of the success of the present scheme will depend, are not to be clothed with any executive or magisterial powers. These are, in Sir Garnet's own language—well suited to native comprehension—to be the "eyes and ears" of the government; they are to assist the resident chief with advice when called upon, and to exercise a veto in his declaration of war against his neighbors. The nomination of a successor will also be dependent on their approval; and, like the consular Courts in the East, they are to deal with all matters of dispute in which either of the parties is a British subject.

Prince Bismarck's trip to Vienna made a sensation. It could not be otherwise. When one saw the splendor of his reception, one could not help endorsing Bismarck's own words; "Nature and men have short memories;" for Austria appears to have forgotten that a few years ago this man was her bitterest foe. He did not make this trip out of pure pleasure. He wanted to show that Russia no longer suited his purpose, and he was going to change over to Austria. It does not cost the great Chancellor much trouble to nullify his alliances, his combinations, his friends. Yesterday he was "hail fellow well-met" with the liberals; now he is hand in glove with the Catholics. Much however as he may change his allies, he never changes his politics, and that, for him, is expressed in one phrase—the Glöry of Prussia. After all, just as he is, he has his worshippers; and the caricatures of him in the comic papers infuriate him almost to madness.

Nearer and nearer is the French ship of state approaching the rock of Communism. Even the officers of the government seem to be pushing it on. They have been making speeches in the country lately, after the English and American fashion, and trying to connect the present republic with that of 1792. What connection is there, and what connection ought one to wish to find between those terrible days and this one of such different origin? It is true, indeed, that the French Revolution created a new world, that its deeds and its principles are everywhere permeating society; but certainly it is dangerous business to be evoking the ghosts of its terrible anniversaries, its senseless follies, its interminable changes. This is not the kind of history the French need to have brought to mind at the present moment; and Ministers and Senators who try it on, may find themselves, before they know it, "hoist with their own petard."

In spite of all the German newspapers, it is of Alsace and Lorraine, not of Elsas and Lothringen, that we still speak, when we have to refer to the re-conquered provinces of the German Empire. These provinces have lately been visited by the aged monarch who has reannexed them to the Fatherland; and the first visit of the Emperor William to this portion of his dominions, since the great campaign, is naturally full of interest. France may be pardoned for the feeling which refused to allow the officers of the French Republic to be officially present at the recent manoeuvres. It would have been too painful a recognition of the changed aspect of things in the two provinces won by the aggression of Louis XIV., and lost by the aggression of Emperor William. Curiously discordant accounts are given of the reception of the latter in Alsace and Lorraine, according as we listen to French or German reporters. According to the one, the enthusiastic greeting which the other claims to have been universally and spontaneously accorded to the Emperor, was the work of an organized *claque* imported for the occasion from the other side of the Rhine. In Alsace, there was undoubtedly a great deal of cordiality. But in Lorraine, which had become thoroughly French in heart, a similar cordiality could not be expected, though the exodus from Metz after the war, and the replacing of the exiles by a German immigration, prevented the manifestation of that bitter feeling which all those born in that famous fortified city must feel. The Germans can never do much with Lorraine; it is as French as Paris.

It is not, therefore, surprising, that schemes for a readjustment of territory should begin to revive; though no practical effect can be given to them during the life of the aged Emperor, who views any separation of Lorraine from Alsace as an act of treason to the Fatherland.

The Russian newspapers state that 84 persons, mostly young people, condemned to hard labor in Siberia, or else to banishment there for political offences, have just been sent from Moscow by railway to Nishni Novgorod, that being the first portion of their lengthy journey. From the prison they were conveyed in closed vehicles to the terminus. There they were transferred to the railway carriages for criminals—that is, third-class carriages with iron bars to the windows—in general use upon Russian railways, attached to two trains, and furnished in this instance with a guard three times the usual strength. Those sentenced to hard labor naturally had on the prison dress, but those simply exiled were in private clothes. The above newspapers do not mention the names of any of these prisoners, but it is thought that among them possibly figure the 23 who were tried at Odessa last month. They were sent from Odessa to Moscow in two companies, respectively numbering 6 and 17. The former—probably considered the more deeply incriminated lot of the two—

were taken there soon after being condemned; the latter last Monday week. The distance they had to walk from the barracks in which they were confined during the trial and the few days which had elapsed between its conclusion and their departure from Odessa, was at least two miles; and all of them, including the two young ladies, Mariya Kootitonskaya and Feliksiya Lavandooskaya, and the young Jewish girl, Victoria Gookovskaya, were laden with heavy fetters, which reached from the wrists to a leather waistbelt, and thence down to the ankles. These were, however, removed when they got to the train, by order of General Todleben, who went to see them off.

It must be remembered, however, that a fearful amount of gush has been written about Siberia. To be sent there is about as hard as it would be for bad New Yorkers to be sent up into the northern parts of Maine, or criminal Chicagoans to be shipped off to Oregon. The "hard labor" part, even, is not half as black as it is painted; and those who are simply "exiled," can find good society and good living everywhere.

Our New York Letter.

The Cuban Guild—Founder's Day at Lehigh—Dr. Washburn—Missions to Seamen.

NEW YORK, Oct. 18, 1879.

On Tuesday evening, Oct. 7, the Cuban Guild held their annual meeting at the school room in Trinity Chapel. This is a society founded for the purpose of sustaining a Mission in Cuba; which, though not one of the Missions of our Board, is still under the auspices of the Church, and has the countenance and approval of the House of Bishops. Its object is to minister to the spiritual wants of our own people in the island, and to do what it can for the negro population. It has been in existence for several years, and has been visited by some of our Bishops and leading divines. Bishop Whipple has taken a deep interest in it, as has also the Presiding Bishop and the Bishop of Maryland. It works among the Chinese, and among the sailors in the harbor. It has established a hospital, and has a cemetery, and now, almost for the first time in the history of the island, non-Romanists are secured a Christian burial. The Missionary, Rev. Robert Kenney, has the endorsement of the representatives of several of the "Protestant" countries of Europe; and the Mission has received substantial aid from abroad. Its support must depend almost entirely upon the Church in our own country, and such have been its success and methods that it is worthy of generous contributions. Its design, as we understand it, is not to establish a new Church upon the island, nor to set up altar against altar, but to minister only or chiefly to those who have no one to give them the bread of life; to the neglected non-Romanists—negro and Chinese—who are found in large numbers in Cuba. The Guild elected its officers and discussed the affairs of the Mission; and we judge that it is growing in interest. Some of the most prominent clergymen in the city were present, and took part in the proceedings.

The Clergymen's Mutual Insurance League has a small general fund of about \$3,000, which it is hoped largely to increase by donations and collections. The present number of members is 497. During the financial pressure, the League lost largely in membership by withdrawal and lapses; a loss which it now hopes to make good by the addition of many new and the return of former members. Its investment is safer to the clergy than Savings Banks or Life Insurance Companies, as experience has proved. In no case has it failed promptly to pay its benefits, and the cost of administration has been hardly appreciable. We regard it as every way worthy of confidence, and trust that many years of prosperity and usefulness await it.

Some months since, we noted the death of Hon. Asa Packer, the founder and liberal benefactor of Lehigh University, in the Diocese of Central Pennsylvania. The 9th of October was celebrated as Founder's Day; but owing to the recent death of Mr. Packer, the ceremonies partook largely of a memorial character. The exercises were conducted in Chapel Hall, by Bishop Howe, President Leavitt, and the Rev. Mr. Tolman; the Bishop delivering a Memorial Address. In connection with the services, a portrait of Judge Packer was unveiled. There were many visitors present from New York, Philadelphia, and other places, and a most enjoyable day was passed.

In June last Dr. Washburn of Calvary Church, delivered an address upon "The Aim and Influence of Modern Biblical Criticism," before the Theological Seminary at Alexandria. It was, in substance, reprinted in the July number of the *Princeton Review*, and is now published by the Society of Alumni. It is, like all of Dr. Washburn's publications, scholarly and full of thought. We would not, in these days, like to endorse any body's treatise on Biblical criticism, but we quite agree with Dr. Washburn, that the Word of God has nothing ultimately to fear from any critics, nor from "the oppositions of science falsely so called." For a time, scientists—as Darwin and Huxley—may, like the cuttlefish, darken the waters around them; but time will purify them, and truth will be made the more clear, and shine with a brighter lustre than before. Infidelity may do a world of harm; many an unstable soul may be wrecked by suggested doubt and pretended learning, or by appeals to philosophy, but the Word of God abideth forever. It is in vain the heathen rage, and infidels—like Ingersoll and Paine—blaspheme; it is only another case of the viper gnawing the file. Dr. Washburn has the credit of belonging to the Broad Church School, and it can but be interesting to all, to learn what an able man of that school has to say upon a subject which engrosses so much attention both within and without the Church. His *brochure* may be found at Whittaker's, and for a dime your readers may possess a most suggestive Essay.

The 35th Annual Report of the Church Missionary Society for Seamen is on hand. They occupy three stations along the docks, at one of which there is a floating church, and at one the services are held upon the wharves. At the last named services the attendance has reached 6,361 during the year; and at the evening service at the Mission Rooms, the attendance has been 2,396 during nine months. The Reading Room has been visited by 5,587 men. The zealous Missionary, the Rev. Isaac Maguire, reports 222 services. At the Floating Church and Mission House, there have been 190 services, with an average attendance of 330. The Rev. Mr. Walker reports 235 communicants. The receipts of the Society for the year were \$10,695.57. Much good has been done by the distribution of libraries and other reading, among the ships and canal-boats which crowd the wharves; and we are glad to know that those who do business upon the great waters are cared for by the Church.

Dr. White, of Memphis, is still with us; and last Sunday morning preached an admirable sermon at the Church of the Holy Trinity, of which Dr. Stephen H. Tyng, Jr., is rector. Dr. White will not return to Memphis, until the subsidence of the fever, it not being thought prudent at his advanced age. He is more than four score, but has no idea of retiring from active work. There are more men in the Church of the same mind. We recently saw, in a chancel, taking part in the Services, two men above eighty; and the youngest of the four was over sixty. They all acted upon the idea that it was better to wear out than to rust out.

Mrs. Eames, widow of the late Rev. Dr. Eames of New Hampshire, is fitting up a

room in Holderness School for Boys, in memory of her husband. Among other things, it will contain a library of 325 volumes, and a collection of minerals and curiosities gathered by Dr. and Mrs. Eames in foreign lands. We think if a similar attempt to furnish a room or two at St. Mary's School, in Illinois, could be reported; and especially, if there were an endowment provided at the same time, for its occupant, it would be creditable to some of your laymen. An endowment seldom hurts a school in a parish or a diocese, and it blesses those who provide it. Much has been done in that direction in the East, and it is time the West were taking some steps to do likewise.

Among the distinguished laymen at Whittaker's this week, we met Gov. Baldwin, of Michigan, and he seemed very enthusiastic over the new Bishop, who is now in the Lake Superior Country. The Governor has been a laborer in the Church these many years. We remember him, as a Sunday School teacher, long before he had attained his majority; and later, he was a pioneer worker in Detroit. It is a pleasure always to meet with wealthy laymen like himself, who have a proper sense of the uses of wealth, and who are not afraid to let a portion of it find its way to the altar. While he has built a fine church in Detroit at his own cost, he has not forgotten the church, where, in former days, he was a Sunday School teacher. It owes much to his munificence; and to its rector who held the parish for nearly fifty years, he was always a benefactor and friend.

In New Hampshire all the religious bodies are much exercised over the law that authorizes the taxation of Church property, when the value is more than \$10,000, and a number of the ministers have preached against it. That is a question we have got to meet in all our States. Sometimes the property is of great value, and is used for mixed purposes, like the Methodist Church block in your city. We incline to think that the State is right, and that property, as such, should share the burdens. It all receives protection. The remedy is in teaching the people the great law of Christian title. It is the poverty of the Church that is plead in bar of the tax, as well as the fact that the property is devoted to religious uses, and is so a public benefit. If the people would lay by them in store on the first day of the week according as God has blessed them, there would no longer be any need of pleading poverty. As it is, the Churches are poor, and the clergy are dependent upon the forms of corporations for means of travel, and might plead in justification of putting the communion alms to their own private use, that they were the poor of the parish.

The actual basis of the new arrangement between Germany and the Vatican is published, with a strong appearance of genuineness. 1. The enforcement of the disciplinary laws is to be abandoned, and the Vatican will accept the *status quo* until the revision of the May laws. 2. The Catholic Bishops and clergy will be allowed to return to Germany on applying for permission and engaging to conform to the provisions of the purely civil law which are not opposed to canon law. 3. The Bishops will be allowed to exercise their spiritual functions, provided they undertake not to disturb the peace of the State. Such an arrangement is, no doubt, the price paid to the Ultramontanes for their support of the new tariff, but it is also a fruit of the common sense of Leo XIII., who has abandoned the all-or-nothing policy.

The latest news is that the Pope has written an autograph letter to the Emperor of Germany, summing up the results of the late negotiations, and suggesting the Emperor's direct intervention in the way of clemency as the only way to re-establish harmony. It is reported that Bismarck knew and approved this step beforehand.

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October 23, 1879.

Entered at the Chicago Postoffice as second-class mail matter.

Subscription, \$2.00 a Year. To the Clergy, 1.50

ADVERTISING RATES.

Per Agate Line each Insertion, 15c. Reading Notice, per Line (count), 20c.

Remittances must be made in P. O. Orders or Drafts on Chicago, payable to the undersigned.

C. W. LEFFINGWELL,

76 ASHLAND BLOCK, CHICAGO.

"The Poor Indian."

With all his real estate, he is still very poor; with all the ways and means of civilization before his eyes, for centuries, he is still savage. For two hundred and fifty years, this poor creature has gone on from bad to worse, right under our eyes. Whose fault is it?

Our somewhat visionary forefathers found here sundry tribes of heathen, living very much as the animals live. They were not very numerous, considering the territory, for the only real earnest business they ever engaged in was scalping, and that does not tend to increase the population.

The first thing our excellent ancestors proceeded to do, was to teach these unwashed heathen that they (the Indians) were the exclusive owners of the soil; that they were "nations;" must be "treated;" held everything by "divine right," etc., and the Indians were very glad to hear that such was the case! The only thing we ever heard that they did in return for this royal recognition, was to teach the white man to smoke tobacco. It may be said, in their praise, that they did not teach him to "chew!"

William Penn has received a great deal of praise for being so good to the Indians. He did perhaps more than any other man to convince them that they were lords of the soil, and that they must not tolerate any attempt at civilization on this continent that did not begin with, "By your leave!"

The result of this "policy," continued with increasing imbecility on our part, and with unreasonable and brutal exactions on both sides, is a race of paupers and criminals, growing more degraded and dangerous from year to year. The mistake that all our Indian troubles have come from, and that the Indians themselves have suffered by, was this mistake made in the beginning, which has continued and ended in disaster.

It was a harm to the Indians; for it encouraged them in a continuance of their savagery, and made it their interest to obstruct civilization. It set them off from the influences and control of law; it shut them out from all the benefits of education and industry.

While we have taught them that they owned the whole country, we have gone on taking it. While we have "treated" them as independent nations, we have assumed to move their tribes, to punish them, to feed them, to starve them, and to act like a race of lunatics, generally. Finally, we have given them the best firearms we could make, and plenty of whiskey and powder; and now there is another Indian war, of course.

The "divine right" policy has not been an advantage to the Indian. It has not worked well in practice. If he had been treated like any other pauper or criminal, he would have been a decent man to-day; earning his bread by the sweat of his brow, instead of dancing around campfires and waving scalps.

But what of the "divine right" as a principle?

There is no "right" about it. It is all wrong. No man, or tribe of men, or race of men, ever owned an acre of God's world, or ever had the right to its exclusive use. What men do own, while they live, is the value they have added to the land, and not the land itself. Man owns or controls the products of his own industry, but not what God has made. Earth, air and water, belong exclusively to no man.

What have the Indians done to give them a "title" to North America? As individuals, as tribes, as a race, they have done nothing at all. Does roaming around give a man ownership? Why should it not give the beasts of the forest ownership?

When men form communities, till the soil, or improve it by other industries, they become attached to the soil, and lords of it, so far as to control its use. Wherever

Indians or other people have done this, any effort to drive them out has been considered robbery. But to insist upon the absence or good behavior of a lot of half-clad, shrieking savages, is not only not wrong, but it is the positive duty of the other class of the community who wear clothes and behave themselves.

We ought to be very considerate in our treatment of these poor heathen, for we have taught them some of the villainies they are now executing. But the sooner we get rid of our aboriginal nonsense, and treat the Indians as citizens and subjects, just as we treat other men, the better it will be for them and for us.

If they cannot be properly controlled where they are, in the wilderness, bring them in where we can give them more attention. Give Bishop Whipple the men and the money, and he would reform say one-half of them; the other half might be set to cracking stones in some such place as Joliet.

It is time that about ten thousand of these howling red-skins were taken from their traditional pastime of war-whooping, and put to work at some honest trade, like hooping barrels.

Bishop Whittingham.

DIED, OCTOBER 17, 1879, AT ORANGE, NEW JERSEY.

William Rollinson Whittingham, the fourth Bishop of Maryland, was born in New York City, December 2, 1805; graduated at the General Seminary in 1825; ordained to the Diaconate in Trinity Church, N. Y., March 11, 1827, by Bishop Hobart; ordained to the Priesthood in St. Mark's Church, Orange, New Jersey, Dec. 17, 1829, by Bishop Croes. His first Rectorship was St. Mark's Church.

In 1831 he became Rector of St. Luke's, New York, and in 1835 Professor of Ecclesiastical History in the General Seminary, which position he held until he was made Bishop. He was consecrated Bishop of Maryland in St. Paul's Church, Baltimore, Sept. 17, 1840, Bishop Griswold being Consecrator.

He was a Doctor of Divinity, and a Doctor of Laws; he deserved his honors and adorned his degrees. He was one of our great men, great in mind, great in soul, great in every way. His name will be venerated, his memory will be honored forever. Bishop Whittingham has been a tower of strength to the Church in America. He has stood bravely and inflexibly for her, lending the power of his great intellect and the weight of his noble character in her defence. He was a Churchman, decided and consistent, a Catholic Bishop who never faltered or failed in his duty to Christ and the Church. The Lord give to him the crown of rejoicing.

Besides his labors in the Episcopate, Bishop Whittingham wrote much for various periodicals and books. He edited, at different times, The Family Visitor, Children's Magazine, and the Churchman; Also a Parish Library of 13 vols.; an edition of Palmer's Church History; Essays on Biblical Literature; An Introduction to the Old Testament.

The *Standard of the Cross*, referring to some feature of this paper, says: "For those who desire that kind of Church literature, the *LIVING CHURCH* undoubtedly furnishes the kind of Church literature that they desire." Indeed, we should think so! And the number who desire it are not so few as our very critical neighbor might imagine. All editors live in glass houses, and can hardly afford to throw stones. If this paper had nothing of importance to offer its readers, it might show the kind of literature that its critic furnishes. Perhaps the above quotation will suffice. We should hardly dare to print anything so irreverent as a contribution that appeared in the same paper with the above, on "This is my Body." Next to an item on the "Spirit of Jesus," we have a mongrel German joke about a "liberty shtaple!" And this was "editorial!"

We have seen a good deal in the secular papers about the remarkable pulpit performances of Dr. Talmage, of Brooklyn. Like the worshippers of Baal in the days of Elijah, he leaps up and down, and makes a wonderful exhibition of his agility. The *Capital*, a secular paper in Washington, calls his pirouettes, round dances.

Diocese of Pittsburgh.

A meeting of the Convocation of Brownsville took place on Thursday and Friday, Oct. 9th and 10th. In addition to the Bishop and the Dean, the following clergy were present: The Rev. Mr. Vincent, of Calvary, East Liberty; the Rev. Mr. Stonex, of Trinity, Connellsville; the Rev. Mr. Peabody, of the "Good Shepherd," Hazelwood; the Rev. Mr. Day, of Christ Church, Brownsville; the Rev. Mr. Hayden, of St. John's Church, West Brownsville. At the Thursday morning service the Rev. Mr. Vincent preached, and in the evening of the same day, the Bishop preached and confirmed nine persons. On the afternoon of Thursday, the business of the Convocation was transacted, and questions of interest discussed. At the Friday morning service, the sermon was preached by the Rev. Mr. Peabody, and the Holy Communion administered by the Bishop and the Dean. On Friday afternoon, the Convocation adjourned to Dunbar, where some of its members assisted in the laying of the corner-stone of "St. John's church in the wilderness," near the Furnace, at Dunbar, in this county. Through the courtesy of the Superintendent of the B. & O. R. R., "round trip" tickets at reduced rates were secured, and quite a number of the members of St. Peter's congregation availed themselves of the opportunity of attending this service. The party consisting of the Bishop, the Dean, the Rev. Mr. Stonex, Rector in charge of the Dunbar mission, the Rev. Mr. Day, of Christ Church, Brownsville; and—as before said—quite a number of St. Peter's congregation started on the afternoon of the day appointed for the service, for Dunbar. Near the depot they were met by the Vice President of the furnace company, with an engine and gondola attached, in which the party was pleasantly and comfortably conveyed past the Furnace, to the residence of the Vice President, where the Bishop and clergy robed themselves for the duties before them. After their preparation, they marched in procession to the site selected for the Chapel and proceeded to lay the corner-stone according to the usual form. The Bishop delivered an address, and at the close of the ceremonies short addresses were also made by the Dean, and by the Rev. Mr. Stonex, of Trinity Church, Connellsville, all of which were well received and highly appreciated. On the top of the corner stone there was a Cross and the "I. H. S.," indelibly indicating for all time to come, the cause that was to be advocated in the building it is to uphold. The site of the chapel is a beautiful one, being located on the north side of the creek. It overlooks the great Furnace of Western Pennsylvania, and is looked down upon by the surrounding hills, now so beautifully dressed in their autumnal attire; and at its feet Dunbar Creek ripples from out the grand and romantic mountain gorge, eastward. Amongst those who assembled to witness the ceremonies were a number of the members of Trinity church, Connellsville, who thoughtfully came to encourage their rector in laying the foundation stone for this noble work. The choirs of Trinity, Connellsville, St. Peter's, Uniontown, and "St. John's in the Wilderness," Dunbar, united in furnishing the music for the occasion, and it was highly creditable. The Churchmen and others in the East, who, at the instance of a party to whose energy and enthusiasm the financial success of the whole work might truthfully be attributed, subscribed so liberally towards the erection of this chapel, have been the partial means of causing to be erected a church building whose usefulness and power for doing good can scarcely be measured. The men at the Furnace, who gave of the sweat of their brows towards this work, also deserve honorable mention, and great credit for their very liberal subscriptions. As to the Vice President and his excellent lady, judging from their former history in this kind of work, they seem to think that an Episcopal Chapel at a Furnace is a *sine qua non*, and have worked and subscribed accordingly. At the close of the ceremonies of the laying of the corner stone, the Bishop, and clergy, and some of the parties from Uniontown and Connellsville, returned to the residence of the Vice President, where they partook of some excellent refreshments, and from exceedingly hospitable hands. After which, the party was reconducted on the gondola to the depot, and returned home highly pleased with their trip, and with the pleasant places into which they had fallen.

BRIEF MENTION.

The Board of Missions, Diocese of Illinois, meets to-day (Thursday) at the Tremont House, Chicago.—The Rev. Geo. W. Morrill has been transferred from Illinois to Kansas.—The Rev. John Blyman has begun missionary work at Rochelle and Oregon.—The Rev. W. H. Platt, D. D., of San Francisco, spent Sunday, the 12th, in Trinity Church, Chicago.—Grace Church, Washington, D. C., has been robbed of fifty yards of carpet, which the thief actually sold to one of the trustees who had selected and purchased it for the church.—Will the *Standard of the Cross* kindly explain how the Rev. Frank Aglonby, spoken of in its issue of the 16th inst., can by any possibility be a native of two countries, separated by the broad Atlantic? We can conceive of a person having been born exactly on the boundary line of two adjoining countries; but, according to our contemporary, the gentleman is "a native of Jefferson Co., West Virginia, but has been, for the past ten years, a native of England!"—We have had the pleasure, during the past week, of seeing in our office the Rev. Dr. Easter, of the Diocese of Springfield, and the Rev. A. W. Mann, Missionary to Deaf Mutes.—We are happy to learn that the Rev. J. B. Draper, of Petersburg, Diocese of Springfield, is convalescent, and expects to leave home shortly, for a time, in order to the thorough reestablishment of his health.—We are informed that the Rev. Dr. Holland, Rector of St. George's Church, St. Louis, has received and accepted an invitation from the Vestry of Trinity Church, Chicago, to assume the Rectorship left vacant by the resignation of Dr. Sullivan. We cordially welcome our brother to his new position.—Bishop Tozer, late of Zanzibar, has been appointed to the Bishopric of Jamaica, vacant by the resignation of Bishop Courteney.—Bishop Gillespie, in *Our Dioceses*, gives some good advice about the calling of a Rector. The Bishops are waking up, all along the line, to the abuses of our present parochial system.—The Nashville Convention meets at St. Paul's Church, Franklin, Tenn., on the 23d, and continues in session four days.—The Rev. Dr. Harris has held service in St. Mary's Church, Memphis, every morning at seven o'clock, during the epidemic.—We ought to be grateful to the *Church News*, (Baltimore), for remembering us in its prayers, when there are so many more worthy objects to pray for. We ventured a criticism on the Episcopal vestments; that was a sin, and our contemporary "does not cease to make humble petitions, etc.," that we may return to a better mind!—Some of our railway companies seem to have decided the question, "Is life worth living?" in the negative, judging from the frequency of collisions during the past few weeks.—The Bishop of Ohio recommends that the clergy of the Diocese preach upon Episcopacy, on the third Sunday in October, and take an offering for the endowment of the Episcopate; a good plan, and one that we commend for imitation.—In compliance with a request of the Churchmen of the Bermuda Islands, the Bishop of Newfoundland has consented to take them under his charge, and will probably make a visitation in the course of the coming winter; four years having elapsed since they have enjoyed the privilege of an Episcopal visit.—Bishop Brown, in the last *Calendar*, has an article showing that he is with Bishop Huntington in his view of the dangers of our present parochial system. It seems to be bringing forth fruits of distress and degradation to the clergy, in many quarters, and the voices of our Bishops are raised in warning none too soon.—The *Appeal* says: "We have swept aside that main sheet of popery, Apostolic Succession." Of course, having left the Apostolic Church, the "Reformed" would not claim the Apostolic succession.—A correspondent of the *Standard of the Cross* describes the visit of Bishop Harris to the Upper Peninsula with enthusiasm. Speaking of his sermons, he says: "Words are inadequate to describe. He speaks (not reads), and held his hearers fascinated, alike by his elegant diction, his fervent piety, his deep thought, and his power of grasping the difficulties of the peculiar phase of skepticism of the day."—The Diocese of Maryland dispensed \$2,000 last year to her disabled clergymen. It will be a day of pride and rejoicing to

the Church when she provides for her own in every diocese.—We inquired, in a recent number, about the expediency of publishing Sunday School Helps, on the Uniform Lessons Series. We have received some responses, but not enough to decide the question. Do our Sunday School teachers wish them continued?—This paper is No. 51. Another number will complete our first volume. Good friends, kind readers, it is hard work, and it costs much money. But we like it, and hope that you like it; if so, please renew promptly.

All Around the World.

The Pennsylvania Supreme Court has decided that Allegheny County is liable for the riot census of 1877.—The business of the cotton mills at the South has increased 26 per cent. in the last year; while those at the North have only advanced 2 per cent. The whole consumption last year was the largest ever known in the history of the country.—A new oil region has been discovered in Trumbull county, Ohio; one well near West Mecca, flows 5 barrels daily, of the finest lubricating oil.—Professor Christlieb of Bonn University, known in this country by his work on "Modern Doubt and Christian Belief" has, been invited to deliver the course of Yale lectures on "Preaching," this winter.—The aggregate production of gold and silver for the United States for 1878 is estimated by the mint authorities at \$90,000,000.—A Mr. Hazard of Vacluse, Rhode Island, recently gave a lawn party to the spirits of his dead relatives, and says that his late wife and daughter were among the guests; there is no folly too great for religious fanatics.—The Prince De Bourbon, son of the Count D'Aquila, (uncle of the ex-King Francis II of Naples) comes to this country to claim the hand of Miss Ayer (daughter of the great pill manufacturer), who has a fortune of \$5,000,000.—Mrs. Emma D. E. N. Southworth, the authoress of a large amount of exceedingly "light literature," is now at work on her *sixtieth* novel. She has been occupied in novel writing since she was fifteen years old.—M. De Candolle, an eminent French statistician, estimates that a century hence, English will be the speech of 860,000,000 persons; German 124,000,000; and French 69,000,000.—Greece and Turkey fail to come to an amicable understanding; warlike preparations are making on both sides.—An old Scotch lady, who had no relish for modern church music, was expressing her dislike for the singing of an anthem in her own church one day, when a neighbor said, "Why, that is a very old anthem; David sang that anthem to Saul." To this the old lady replied: "Weel, weel, I noo for the first time understand why Saul threw his javelin at David, when the lad sang for him."—Accounts from Hammerfest, Norway, say that the Dutch Arctic Expedition has returned, after penetrating as far as Francis Joseph Land.—Recent dispatches from London affirm that the anti-rent agitation going on in Ireland is only one among the general symptoms of unrest there.—Massachusetts sends 74 per cent. of her school population to school. New York sends 55 per cent. New Jersey 24; Connecticut and Rhode Island 55; Oregon 60; and Louisiana 20.—Eton College, England, has established a factory, a building of three floors, in which various mechanical contrivances are to be erected, so that boys may be taught the practical use of tools.—The statistics of the "Protestant Church" in Berlin for 1878 reveal some curious facts. Only 69 per cent. of the Protestant children born in the year, were baptized; only 35 per cent. of the marriages of Protestant couples were solemnized by a minister, and only about four thousand out of nine thousand Protestants who died, were buried with religious services.—Miss A. W. May, of Boston, has just been nominated and confirmed as a member of the State Board of Education.—A practical course in architecture, under the direction of a special teacher, has just been arranged in the Yale School of Fine Arts.—An important result has been arrived at which will have, doubtless, great bearing on African explorations. The Indian elephants purchased for the Belgian expedition to Central Africa are a complete success. They have passed through regions infested by the fatal tsetse fly, and have been covered and well bitten by these flies with no bad re-

