

# The Living Church.

Vol. I.]

CHICAGO, FEBRUARY 15, 1879.

[No. 16.]

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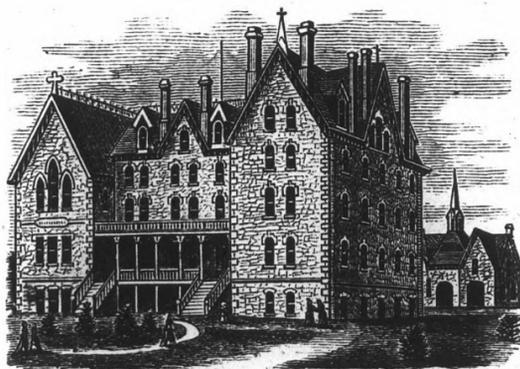
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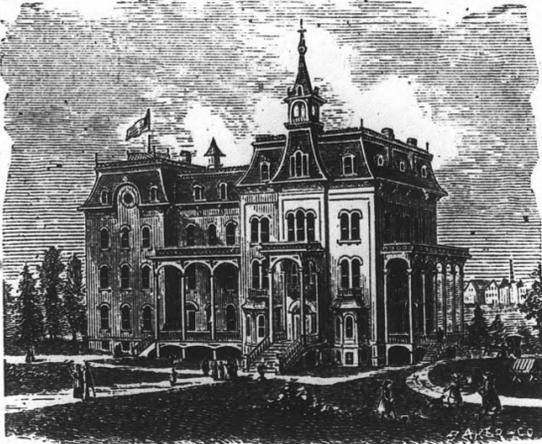
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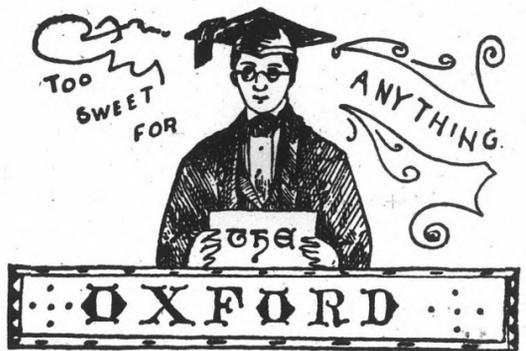
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# The Living Church.

CHICAGO, FEBRUARY 15, 1879.

## News and Notes.

### ABROAD.

THE definitive treaty of peace between Russia and Turkey was signed at Constantinople on the 8th instant. It declares that cordial relations are re-established between the two powers, and provides that the articles of the San Stefano Treaty, which were not modified by the Berlin Congress, shall remain in force. The time and mode of payment of the war indemnity, and of the expense of the maintenance of Turkish prisoners, which Russia insists upon, are left for future settlement. All prosecutions for aiding the other side during the war are abandoned, and persons implicated in the Roumelian disturbances are pardoned. —As Roumania, Servia, and Montenegro, are independent, Russia leaves them free to make their own terms with the Porte relative to their claims for war indemnity. Simultaneously with the signing of the treaty, Turkey has surrendered Podgoritza to the Montenegrins together with all that part of Albania awarded to them; and the Montenegrins have evacuated all Turkish territory. For the moment, therefore, there is peace between the Porte and the Black Mountain for the first time since the Turks established themselves in Europe. The evacuation of Turkish territory by the Russian forces will be begun at once, since by the terms of the Berlin convention, it must be completed within forty days after the ratification of the definitive treaty of peace. So ends the latest struggle between the Turk and the Muscovite; and, notwithstanding the undeniable advantages which the Czar has gained, the final treaty must be considered as an acknowledgment of the defeat of Russian diplomacy. For a long time, it seemed almost certain that Russia would, at all hazards, maintain her footing south of the Balkans, and make Adrianople the base of her next advance against Constantinople. But various causes, some of which have arisen only recently, have combined to bring about a different result. It cannot be denied that England's firmness and ready courage, exhibited both at Berlin and in Central Asia, together with the diplomatic skill and resource of Lord Beaconsfield, have done much to force Russia to accept the unwelcome conditions agreed upon at Berlin. The impoverishment of the Czar's exchequer, too, and the wide-spread disorders which have prevailed throughout his dominions, have compelled him to modify his demands. One singular advantage has

been left in his hands, almost against his will. Roumelia will be in the same condition that Bosnia and Servia occupied before the war. There will be ample opportunity for Russia to pursue her traditional policy of intrigue and internal agitation in that province. Roumelian malcontents will be inspired by Russian agents. The oppressed Christians of European Turkey will still look to the Czar as the champion of Christendom; and perpetual disturbances will furnish ample pretexts for the next war. In view of this, it would have been better for Turkey to have made Eastern Roumelia an autonomous principality at once. In that event the new state would soon have become quite as jealous of Russian influence, and quite as ready to oppose Russian ambition as Roumania and Servia now are. Turkey could better afford to establish an independent prince at Adrianople, than to have a vassal there whom Russian intrigue will be always seeking to corrupt or disable.

—THE latest news from Germany is that the Federal Council has adopted the parliamentary discipline bill of Prince Bismarck with some unimportant modifications. This measure, the details of which have already been given in these columns, is so subversive of the representative character of the Imperial Parliament, that it becomes a matter of interest to inquire what reasons induced the liberty-loving Germans to adopt it. The theory of the supporters of the bill is that it is only reasonable and right to exercise the same supervision and censorship over parliamentary utterances as are already exercised over publications and speeches made elsewhere. If a man makes a seditious or dangerous speech in the streets, or publishes a seditious or dangerous paper or pamphlet, he may be punished under existing laws; and since even greater evil may be done by dangerous utterances in the Reichstag, which are published in the proceedings, it is claimed to be only right that the same power for punishment or repression should be available in the Reichstag also. To this, however, it is obvious to reply, that if the German Imperial Legislature is to have any real representative character and is to discharge any real legislative function, then absolute freedom of debate must be guaranteed, and the members of the Reichstag must have a much larger liberty of speech than the private citizen. If Socialism, for instance, exists in sufficient strength among German constituencies to send representatives to Berlin, then it ought to have a voice in the deliberations of the Imperial Parliament. Such a national assembly is intended to represent not one opinion, but all opinions, of the national mind,

and to determine by free deliberation which is wisest and best. Any bill, therefore, which limits proper freedom of debate must destroy the representative character of the Reichstag. No man will be able to "liberate his soul" in debate while he is conscious that a censor on the opposite benches may call him to account at discretion for language which it suits such censor to consider dangerous. Under the bill, any member who disagrees with a speaker, may assume the office of such censor to the extent, at least, of interrupting him and moving a reference or a reprimand; and whenever such motion shall suit the purpose of the "Punishment Committee," the desired penalty will be very sure to be administered. It is easy to see that, under such a system, all freedom of speech, especially among the eminent, will be extinguished. That the German Liberals, who, when all their subdivisions are aggregated, have a clear majority in the Reichstag, should consent to this bill, seems almost inexplicable. The most plausible excuse for it is that they have been alarmed by the prevalence of Socialism, and that they are controlled by the single idea that Prince Bismarck must be sustained as the only man strong enough to protect the civil and social order against such a danger. An American or English statesman, however, would see that such dangers cannot be wisely dealt with in that way. If Socialism is strong enough to send representatives to the National Legislature, let it tell its story there. If it has a real grievance, let its grievance be corrected. If it has no merit, its opponents can easily defeat it in fair debate and open session. The moment it begins to be treated so, it ceases to be a mysterious power in the State, and becomes a mere party movement, which must stand on its own merits, and lacking merit must speedily die. It is not strange, perhaps, that Prince Bismarck should fail to see this, for he is rather the strong and uncompromising minister of a despotism which he hopes to make absolute, than a popular statesman. But it is strange that the Liberals should so readily acquiesce in this unwise attempt to deal with a danger which, if emancipated, would soon vanish into nothingness, but which, by being unduly repressed, may soon gather force enough to work out its revolutionary consequences.

—THE relations existing between Germany and Denmark are said to be critical. The marriage of the Duke of Cumberland, who is the heir of the confiscated crown and revenues of Hanover, with a Danish royal princess, has wounded the sensibilities of Prince Bismarck; and the same sensibilities have been further exacerbated by the refusal

of the aforesaid Duke and heir apparent, to either relinquish his claim to, or accept a composition for, the Hanoverian throne. Therefore, the German Chancellor has notified the Austrian Government that the provisions of the Treaty of Prague which relate to North Schleswig, must be at once annulled; and now the famous Schleswig-Holstein question is about to be agitated again. As this was the controversy which caused the final rupture between Prussia and Austria, and led to the Franco-Prussian war, furnishing the occasion for the realization of Prussian ambition in the consolidation of the German Empire and the establishment of the imperial dynasty of Hohenzollern, it may be of interest to our readers to briefly recapitulate its history. The two Duchies of Holstein and Schleswig were indissolubly joined together by an ancient law. The former, had always been a part of Germany; and, of both principalities, the large majority of the inhabitants are Germans in race and language. Under Frederick VII of Denmark, however, who was also their hereditary sovereign, these two Duchies were incorporated with Denmark by the Constitution of 1855. The Federal Diet of the then existing Germanic Confederation, which included both Austria and Prussia with the other German States, protested against this provision of the Danish Constitution and decreed federal execution against Denmark. It was not, however, till the death of Frederick VII, and the accession of Christian IX to the Danish throne, that the transfer of the two Duchies to Denmark became an accomplished fact; and at once the German peoples of the confederation demanded that the transferred territory should be returned. Prince Frederick, of Augustenburg, claimed the two Duchies as their hereditary Prince; but the movement for their recovery was inaugurated by command of the Federal Diet in 1863. Prince Bismarck had just been made Prime Minister of the Prussian King, and he seized this opportunity to place Prussia at the head of Germany. Forming an alliance with Austria, the united army of the two powers crossed the Danewerk early in 1864, and, in a short time, had the Danish King and people entirely at their mercy. By the treaty of Vienna, in October of that year, Denmark ceded Schleswig and Holstein to the allies, absolutely. Thereupon, Austria insisted that the two Duchies should be assigned to Prince Frederick of Augustenburg, who claimed them; but Prussia insisted that the title of the Danish King was legally stronger than his, and, inasmuch as the claims of both had lapsed to the allies by the fortune of war, it was competent for the victors to make what disposition of them they chose. The terms which Prussia proposed, therefore, to Prince Frederick were so difficult that he rejected them, relying upon the support of Austria. There-

upon, Prussia took possession, claiming that such a step was necessary to protect her Northwestern frontier; and the dispute which thus arose led to the Austro-Prussian war. The result was the complete humiliation of Austria, the formal exclusion of the latter from among the German powers, and the formation of the North German Confederation in 1866, with Prussia as its acknowledged head. Meantime, Napoleon became alarmed at the destruction of the equilibrium between North and South Germany, and relying upon internal dissensions across the Rhine, he precipitated the conflict which led to his own utter ruin on the one side, and the consolidation and establishment of the German Empire on the other. By the treaty of Prague, which closed the Austro-Prussian war, it was stipulated that the people of North Schleswig should have a right to elect to whom they would adhere. This permission has just been annulled by the action of the German Chancellor; and thus the question is once more suggested: To whom does Schleswig rightfully belong?

—ADVICES from the interior of Russia continue to report the rapid spread of the plague. It is believed, moreover, that the advance-guard of the grim enemy, in the shape of spotted typhus has already reached European Turkey and appeared on the borders of the Mediterranean. Hitherto, the descriptions of the terrible disorder have been exceedingly vague, leaving some doubt as to its real character. A distinguished Russian physician, however, has just published an account of its symptoms, which tallies exactly with the traditional accounts of the visitations of the Asiatic plague in former times. He says: "A swelling about the size of an egg appears under the armpit. A general feeling of sickness, accompanied by violent headache, is a concurrent symptom. This stage of the malady, from the beginning of the swelling to its complete development, lasts for some hours, sometimes two or three, not more. Immediately afterward, violent internal pains, with vomiting, come on, and, in a little time, black patches appear upon the breast, forearms, and the upper part of the back. In one or two hours after these final symptoms, the sick man dies. As a rule, the disease carries off its victim in about ten hours, but there are cases in which death supervenes within less than four hours after the appearance of the first signs of the attack. It is beyond all doubt the true Asiatic plague, or black death. The evil destroys with devouring speed. Hardly any of the persons attacked survive. The cases of recovery are so few and so ill-attested that they cannot be taken into account. The mortality is nearly 95 per cent. The rare facts which are to be gathered are harrowing and fearful. The town of Vietilanka contained nearly 1,700 inhabitants. Four hundred corpses

alone remain. The rest of the inhabitants have fled on all sides, propagating the pestilence. The priest, with all his family, three doctors and six hospital attendants are among the dead. \* \* \* At Prishchibe, out of 820 inhabitants, 520 have ceased to exist within a fortnight."

—THE predictions of possible disaster to the British expedition against the Zulus, in South Africa, which have already been noted in these columns, have had their fulfillment in a very serious reverse at Insandusuna. A British column, consisting of the Twenty-fourth Regiment, a battery of artillery and 600 native auxiliaries, were utterly annihilated at that point, by 20,000 Zulus, who captured a valuable convoy of more than 100 wagons, 1,000 oxen, an immense amount of ammunition and most of the provisions accumulated for the subsistence of the entire British expeditionary forces. Among the English officers killed, were a Colonel, Captain and four Lieutenants of engineers, two Captains of the royal artillery, and two Majors, four Captains and twelve Lieutenants of the Twenty-fourth Regiment. Lord Chelmsford, who was absent with a reconnoitering force at the time of the attack, has been compelled to retreat across the border. Seven subsequent attacks of the Zulus have been repulsed, and the country is beginning to recover from the panic which the defeat of the British occasioned. Natal is reported, too, to be in great danger, and grave apprehensions are entertained of a revolt in other parts of British Africa. Sir Bartle Frere, the Governor, has sent urgent appeals, both to England and the Mauritius, for re-enforcements. The mail steamer was sent to England from Cape Town the day before its regular time, asking that six regiments of infantry and a brigade of cavalry be dispatched immediately.

—THE cannibals are not all converted yet. Their latest culinary enterprise, however, has been directed, not against missionaries, but against soldiers; the victims being communistic exiles in the French penal colony of New Caledonia. The natives of that island, it seems, are in active rebellion against the authorities, and, for some time past, have been eating such Frenchmen as they could get their hands on. A party of eleven men were recently sent to convey provisions and ammunition to the forces operating against the natives, but, by some misadventure, they all fell into the hands of the inhuman savages, and eleven human heads, on poles, and six native baskets, filled with freshly-cooked human flesh, were discovered soon after, as the only evidence of their fate. Such horrors remind us to what utter degradation and brutality man may sink when left to the unrestrained impulses of his own nature; and they appeal to us to make larger sacrifices in behalf of foreign missions. These savages of the Pacific are physically, a noble race. Unlike the na-

tivez of Australia, and the Hottentots of Africa, they are capable of a high degree of civilization. Bishop Selwyn testified of their kindred Maoris, of New Zealand, that of all the heathen in the world, they are most capable of ready improvement and progress under the influence of the Gospel. It is announced that the exiled communists in New Caledonia, are to be pardoned at once, and permitted to return to France. It is to be hoped that the penal colony may be speedily supplanted by a missionary station.

A CURIOUS story comes from musical circles in Germany, recounting the remarkable discovery of a large number of manuscript compositions by Bach, hitherto believed to have been irretrievably lost. These were recently found, it is said, in an old country mansion, by Robert Franz, the editor of Bach's works, and all Germany is excited over the recovery of the missing treasures. The account of Franz's minute and painstaking search for the lost works of the great master, is exceedingly interesting, and sounds more like a tale than reality. Believing that an exhaustive search through all the districts and places at one time or another inhabited or visited by Bach, would be productive of some profoundly interesting discovery, the story runs that, "he went from town to village and from village to country-house, examining the garrets and cellars, and turning over vast accumulations of inconceivable rubbish, but in vain, until he came to Schloss Witzun. There, walking through the park toward the house, he noticed that the stakes to which young fruit and ornamental trees had been tied were padded with paper instead of leather or rags, generally used in Germany to prevent young trees from chafing against the pole by which they are supported and kept straight. He went close to one of these saplings, animated, as he himself admits, more by idle curiosity than by any definite hope connected with the immediate purpose of his mission. What was his joy, what his horror, upon recognizing Bach's well-known and beautiful notation upon the paper padding! He eagerly inquired of the gardener, who was accompanying him through the grounds, whence he had obtained these manuscripts. The man replied, phlegmatically, 'Up on the loft under the roof, there are several trunks full of old music, which was of no use to anybody, so I took it to wrap round the trees, as the paper was thick and strong, and did just as well for my purpose as leather or linen rags. I have been using it for a long while and am very well satisfied with it. There is a good lot of it still left.' Franz rushed up to the loft and found there one trunk as yet unopened, which, when he raised the lid, he perceived to be crammed full of manuscript music. This treasure proved to consist of no fewer than one hundred and fifty violin-sonatas by the great contrapuntist."

#### AT HOME.

—PRESIDENT ELIOT, of Harvard College, has issued his usual "Annual Report," containing details of information in regard to the practical working of that institution, which will be of interest to all educators throughout the land. Among other features of unusual interest, there is a special discussion of the subject of scholarships, of which Harvard has more than one hundred in actual operation. The present annual payments on these scholarships amount to \$25,000, and as most of them have been in existence a number of years, it is a matter of great interest to know what real advantage appears to have been conferred by them, both upon the College and upon the beneficiaries. President Eliot has taken the trouble to address a series of searching questions to all the beneficiaries who are known to be alive, with a view to ascertaining their opinions upon this mooted point. Answers have been obtained from 217 of the persons addressed, and the substance of all the answers is tabulated. The result, on the whole, approves the value of the system. With hardly an exception, these scholarships must be won and kept by good scholarship; and may, therefore, be held, he thinks, without any depressing sense of pecuniary obligation. We submit, however, that if competition for such privileges were generally engaged in by all, both rich and poor, and could be more generally regarded as a contest for rank and honor, rather than for exemption from charges, the advantages of the scholarship system would be as universally recognized in this country as they are in England and on the continent of Europe. At Oxford and Cambridge, it not unfrequently happens that the scholarship prizes are carried off by the sons of the wealthy gentry and nobility; and, because this is so, the poor man who wins such a franchise enjoys it as an honor gained in a fair field, and is in no sense embarrassed or depressed by it. Many of our best Church colleges, such as Hobart, De Veaux, Trinity, Racine, etc., have scholarships quite as liberal and quite as wisely limited as those of Harvard; and, we trust, that the number of pious benefactors, who choose to so perpetuate their good-will to men, is constantly increasing. We, therefore, suggest that if the best results of such endowments are to be secured, the idea that a scholarship is intended to be merely a help for the poor should be at once abandoned. Let such prizes be abundantly provided for the encouragement of learning; and let competition for them be open to all. If, then, the poor man wins a scholarship, it will be because of merit, and will be honorable as a reward, and a badge of merit. Such assistance can do no harm, but will always be of unmixed advantage.

—THE LIVING CHURCH, while eschewing politics, both civil and ecclesiastical, de-

sires to be considered an advocate of public morals. It, therefore, calls attention to some curiosities of Congressional legislation. The Clerk of the House of Representatives recently presented his account with the Contingent Fund of the House. Some of its items ought to make the people as well as their Representatives hang their heads with shame. One of these is a bill for \$957.80, for the expenses of a Committee of the House in attending the funeral of a Senator in a neighboring State; and, among the particulars of the bill, is the sum of \$419.10 set down as paid to a man who keeps a liquor-saloon and wine-room. The supply, we should think, was large enough to celebrate a royal Irish wake. We do not think it is understood that the nation, in addition to their salaries, is to pay the liquor-bills of its Representatives. Some of the other items charged to the Contingent Fund, are "razors and razor straps," "opera-glasses," some costing ten, some twelve, and some fourteen dollars, "packs of cards," "albums," "sets of cutlery," "family Bibles," "nail-brushes," "hymn books," etc., etc. This remarkable statement of account goes far to prove that in one respect, at least, our National Capitol is not unlike the Temple at Jerusalem, when it was cleared of its corruption by a "whip of small cords," only the perpetration of these paltry thefts does not rise to the dignity of stealing. It falls under the head of the other offense which is mentioned when children are taught in the Catechism to keep their "hands from picking and stealing." Perhaps, therefore, it would be as well to turn these small offenders over to an honest judge and an impartial jury.

—IN another place, we note the finding of some long-lost musical compositions of John Sebastian Bach, in Germany. An art treasure of great value has also been recently discovered in our own country, being no less than a picture by Turner. With the exception of the "Slave Ship," in the Boston Museum of Fine Arts, there is no important example of this great master in the United States; and should this painting be identified as a genuine Turner, it will be a real addition to our art possessions. It is a painting of Conway Castle—one of Turner's pet subjects—and is said to be in excellent preservation. Painted about 1810, for Mr. Goodall, a banker at Abingdon, in Berkshire, the picture subsequently came into the possession of Mr. Butterton, of Staffordshire, and was inherited by his son, an artist, who brought it to Philadelphia twenty-five years ago. The present owner, Mr. Moran, saw it there when a boy, and recently found it in New Jersey and purchased it. It is described as larger than the "Slave Ship," being 3 ft. 8 in. by 4 ft. 8 in. It is valued by Mr. Moran at from \$25,000 to \$30,000.

## The Church at Work.

### ILLINOIS.

At Woodhull there is a house of worship, once occupied by the Lutherans, which is for sale, and can be bought on most reasonable terms. The lot is 150 feet square. The church is in good repair, and owing to peculiar circumstances both house and lot can now be purchased for less than \$600. Have we no liberal layman who would like to make the Church a present of this opportunity to establish her services in Woodhull?

### SPRINGFIELD.

Rev. Walter H. Moore has become Rector of St. John's Church, Decatur, having resigned the temporary charge of Trinity Church, Aurora, in the Diocese of Illinois. Mr. Moore was sometime at Napa City, in California, and will be a valuable accession to Bishop Seymour's list of clergy.

### WISCONSIN.

Bishop Welles, after visiting Delavan, Elkhorn, Geneva, and other places went next to Madison and Beloit, where services were held on the 29th ult. The next day, accompanied by Dean Royce, of Beloit, he visited Sharon Mission. Immediately upon his arrival the little flock, fifteen adults and twenty children, met the Bishop at the Lutheran Church, where the Holy Communion was administered, and the children were catechised by the Bishop. At 7 o'clock P. M., the congregation re-assembled, and after evening prayer by Dean Royce, the Bishop preached upon Conversion. There was a good attendance at this service, and among the hearers were the Lutheran Pastor, and many of his flock. On Friday morning, the Bishop visited the public schools, the Principal and one of the assistants being communicants of the Church. Calls were also made upon the sick and others of the Mission, and so the time was filled until the hour of departure. The Bishop announced his intention to visit the Mission again in May, when there will be a class for confirmation. The readers of THE LIVING CHURCH will remember that this is the Mission which is trying to build a chapel by the sale of flower-seeds. A catalogue of several hundred varieties has been issued, and is sent to all who make application for it. It is hoped during the coming season to raise a sum sufficient to warrant the beginning of the chapel.

On the 31st of January, Dr. DeKoven met with a painful accident in Milwaukee, by a fall upon the ice. It was in the early morning, and it was a half-hour before any one chanced to pass by. Upon being taken to the Clergy House, it was found his ankle was broken. He will be probably confined to the house for some weeks.

### MINNESOTA.

Rev. E. S. Thomas, Rector of St. Paul's Church, St. Paul, has been invited by all denominations there to instruct all the Sunday-school teachers, 300 in number, they agreeing to use the Episcopal Liturgy as a preliminary exercise.

Shattuck School, Faribault, is in full operation under the direction of Rev. James Dobbin, A. M., Rector. It is a thorough, well-established, well-disciplined boarding-school for boys and young men, and located in one of the centers of health in the Northwest. Bishop Whipple is President of the school.

We have received the following circular from Bishop Whipple, and we trust it may meet with a hearty and liberal response. The Divinity School is Catholic in its sympathies and open to all shades and schools of opinion in the Church, and ought to commend itself to all. The Bishop's simple statement should arouse very general sympathy, and reach not only the hearts, but the pockets of our people.

THOMASVILLE, GA.,

February 5, 1879.

I came South for my health. It is hard to be absent when the Diocese so needs me. The increased immigration, the growth of our missionary work, the times which are made worse by the past years of locust and the failure of our wheat crop, make it a year of trial.

The Church work was never so hopeful. Everywhere, Christian people recognize the missionary character and Catholic spirit of the Church. The harvest never seemed so certain. The best work of my life, is the care of Seabury Divinity School. It has no superior for culture, scholarship, piety, or devotion to Christ and His Church. It belongs to no party. Its Professors work with one heart in carrying out our plans. Its students are men of promise, and many of them come from Dioceses too poor to aid their candidates. Our educational societies have more than they can do to aid students in Eastern schools and are unable to give us any assistance.

We need help very much, and shall be deeply grateful for such assistance. Offerings may be sent to myself, or Rev. George L. Chase, Warden, Faribault, Minn. With much love,

Your friend and brother,

H. B. WHIPPLE.

### NEBRASKA.

An associated mission is supported in New York by St. George's Church, and is known as "St. George's Bread of Life Mission." Its Sunday school has given to Bishop Clarkson \$1,114 to build a church in his jurisdiction. It will probably be built at Bismarck, where an equal sum will be raised, and will be known as the Chapel of the Bread of Life.

### OHIO.

St. Paul's Church, Cleveland, is sorrowing for the death of Mrs. Ruleson, the wife of the Rector. She had been some time an invalid, but had won the general love of the parish. The day after her death, Bishop Bedell prefaced a sermon with some touching remarks, and closed them by saying that from the remembrances of her gracious life he could easily pass to the subject of his sermon, "The Kingdom of God's Grace in the Soul."

Calvary Chapel, Toledo, was opened for services on the 19th of January. It is a mission of Trinity Church, of which Rev. Dr. Coleman is Rector. Once, when its walls and roof were finished, it was prostrated by a tornado. Rebuilt, it was destroyed by fire. We trust it has seen the last of its calamities. The windows, from the factory of George A. Misch, of Chicago, are very highly spoken of.

A new church, of wood has been opened at Bellefontaine, where Rev. Mr. Bosley is Rector.

### SOUTHERN OHIO.

The Church Association of Cincinnati has become the Missionary Association of the Protestant Episcopal Church of Cincinnati and Vicinity. It has two chapels under its charge and is doing missionary work in the Sunday schools.

A Baptist clergyman of some note, Rev. Charles Hayden, has applied to be received as a candidate for Holy Orders.

Bishop Jaggard, January 26, confirmed twenty-five at the Church of the Good

Shepherd, Columbus. He preached an eloquent sermon on the "Healing of the Lepers."

### TENNESSEE.

The Convocation of Nashville met at Tullahoma, in St. Barnabas Church, and was in session four days. There were Holy Communion and two sermons daily. The preachers were the Bishop, Drs. Wilmer, Shoupe and Dubose, and the Rev. Messrs. James, Harrison and Jaeger, and the subjects related to phases of ministerial life, sin, repentance, conversion and sanctification.

### LOUISIANA.

At the opening of the Convention of this Diocese, on the 29th ult., after service and Holy Communion, Rev. J. F. Girault was elected President, and Rev. John Percival, D. D., Secretary.

In the evening, the Rev. Dr. Dalzell delivered a memorial sermon of the late Bishop Wilmer, and the convention proceeded to the business that had called them together. Bishops Elliott and Wingfield, Rev. J. F. Girault and the Rev. Dr. Shipman, of New York, were put in nomination. On the seventh ballot, Bishop Wingfield was elected by a majority of eleven, and the election was confirmed unanimously by the laity. The testimonials of the Bishop-elect were signed and the Convention adjourned.

### SOUTH CAROLINA.

It is proposed to hold a Church Congress for South Carolina and the neighboring Dioceses; a move in the right direction.

### VIRGINIA.

Old St. Martin's Parish can no longer be classed among the decaying parishes of the Mother of the States. It is renewing its youth; the rectory, glebe and two churches have been improved, and missions have been organized. At one of them, a beautiful little church has been built, paid for and consecrated, and within three-fourths of a year, thirty-four persons have been confirmed. Rev. Mr. Rolles is in charge.

Bishop Whittle, on the 12th of January, made a special visitation of Grace Church, Petersburg, and preached and confirmed twenty-one. At night, he visited St. Stephen's (colored) and confirmed sixteen. The latter parish is very much in need of a bell. Contributions may be sent to the Rector, Rev. G. B. Cooke.

The death of the Rev. Edmund Withers, of Nelson County, is announced, in the sixty-first year of his age, a faithful minister of the Church of Christ.

### MARYLAND.

A memorial tablet has been erected to Bishop Henshaw in St. Peter's Church, Baltimore, where, previous to his becoming Bishop of Rhode Island, he was twenty-six years Rector. At the end of twenty years' labor, he made a summary of its results, and found recorded 1,000 baptisms, 500 confirmations, 900 admitted to Holy Communion, and 10,000 had been in attendance upon the Sunday school. He began, during his rectorship a mission, which has since become the flourishing Church of the Ascension.

### PENNSYLVANIA.

Christ Church, Ridley Park, if the weather is favorable, will be ready for the roof in two months. It is to be of stone. The

congregation now worship in the railroad station.

St. Philip's Church, Philadelphia, has been holding a series of special services. There were sermons by Rev. Drs. Newton and Currie, and "after meetings," at which addresses were made upon "Eternal Life," "The Love of God," "The Confession of Sins," "Every Whit Clean," "The Everlasting Arms," "Rest." The Rev. Mr. Morsell is Rector.

At a special Service of Song, at the Church of the Messiah, the sermon was by Rev. Dr. Davies, of St. Peter's, and the singing was by the choir of St. Luke's.

#### CENTRAL PENNSYLVANIA.

The Convocation of Williamsport met in Christ Church, in that city, on the 21st and 22d of January. During its sessions, a memorial was signed to the Bishop and Convention, asking that the Convocation may be erected into a new Diocese, and a committee of three was appointed to procure further signatures. The affirmative answer to this memorial is only a question of time, and facts and statistics show that it is not too soon to agitate the question. The services and discussions of the Convocation were of unusual interest, and the series of meetings closed with a reception given to the members of the Convocation by the ladies of Christ Church, at the rectory. Dr. Hopkins, the Rector, made everybody at home, and promises were made of another early raid upon the ladies' larder.

Mr. Edward Leavitt, late a Presbyterian minister, and a missionary to India, was admitted to the diaconate on the 25th of January, by Bishop Howe. The sermon was preached by Rev. Dr. Leavitt, President of Lehigh University, and brother of the candidate.

#### NEW JERSEY.

Mr. Thomas McClintock, late a Methodist minister, has applied to be received as a candidate for holy orders.

#### NORTHERN NEW JERSEY.

The chancel of St. Paul's Church, Paterson, Rev. Dr. Starkey, Rector, has been greatly renovated and improved. Many of the articles of furniture were memorials. The lectern and font-cover, in brass, are especially noteworthy. Much of the work was done by the Messrs. Lamb, of New York.

The Rev. Mr. Pelletreau has been cordially received at the free Church of the Holy Communion, Paterson, and a long career of prosperity under his ministrations is looked for.

#### NEW YORK.

The new Grace Church, Harlem, has been formally opened by Bishop Potter. It is a neat Gothic church, and will seat 700 people. It has a basement which is to be used for Sunday-school purposes. The elevated railroad has brought Harlem, as it were, into the city, and it will become a favorite place for residences.

A chapel costing about \$35,000, has been built and presented to Grace Church, New York, by Miss Catharine Wolfe. It will seat 150, and in architecture is in keeping with the Mother Church.

The Niobrara League celebrated its anniversary on the 19th of January at the Church of the Transfiguration, Dr. Houghton, Rector, who is also Chaplain of the League.

There are now thirty-eight parishes connected with the League, and last year the contributions were nearly \$7,000. Addresses were made by the Rev. Mr. Courtney and the Bishop of Niobrara. Mrs. J. J. Astor is President of the League.

The Rev. Knox Little, of England, is on a visit to this country with the purpose of holding Missions in some of our parishes. He recently preached in Trinity Church, and could be distinctly heard in every part of it. He is a very pleasing speaker.

#### WESTERN NEW YORK.

The Bishop, at his visitation at Hornellsville, confirmed seventeen. The Church, under the care of Rev. Lloyd Windsor, is manifesting many signs of life.

On the 19th of January, the Southern Convocation of the Diocese was organized at Corning. Stirring addresses were made in the evening, upon Missions, by the Bishop and some of the clergy, and there was a pleasant social gathering at the rectory. There was a class of ten confirmed.

#### LONG ISLAND.

The second meeting of the Sunday-School Convocation of the Diocese, was held in Emmanuel Church, Brooklyn, January 20. After a short service of song and prayer, the Rev. Mr. Burrows read an essay upon "The Sunday School in its Relation to the Family." The subject had been thoroughly considered, and the essay was able and interesting. Bishop Littlejohn, who presided, spoke in high terms of it, and lamented the decay of the family altar as a sore evil under the sun.

An effort is making to pay off the debt of St. John's, Brooklyn, and the Rector, Rev. Mr. Pycott, has inaugurated a series of lectures for that purpose. Among the lectures we note the Rev. Dr. Schenck, and the Rev. Dr. Storrs—the eloquent Pastor of the Church of the Pilgrims. Dr. Storrs was a classmate in college with Bishop Huntington.

Rev. Dr. Diller, of St. Luke's, Brooklyn, in the thirty-six years of his rectorship, has seen the number of his communicants increased from 12 to more than 400. Rev. J. W. Sparks has become his assistant.

#### MASSACHUSETTS.

The death of Mr. William G. Brooks, of Boston, father of Rev. Dr. Phillips Brooks, is announced. He was a merchant, but withal a man of culture, and a member of the Massachusetts Historical Society.

Richard Henry Dana died last week in Boston, at the age of 93. He was an author and poet of some considerable note. Richard H. Dana, Jr., a lawyer of distinction and an author, was his son.

The Executive Committee of the Episcopal City Mission in Boston, have placed upon their records a glowing and well-deserved tribute to the late Dr. E. M. P. Wells.

We regret to hear of the death, by croup, of Paul, the only son of the Rev. D'Estaing Jennings, of Fiskdale. He will have the sympathy of many friends.

#### NEW HAMPSHIRE.

The late George M. Marsh, of Portsmouth, left from \$50,000 to \$100,000 to the Bishop and other Trustees, for the purpose of building a Church in that city, to be known as Christ Church.

#### MAINE.

There are in this Diocese five candidates for holy orders, and in this respect it compares well with its sisters. It is a hard field, but it is being well worked by Bishop Neely, and his faithful band of clergy. Its Diocesan paper, *The North-East*, is still engaged in giving an account of the Christmas festivities. It is astonishing to know what a hold that great festival has taken of all New England.

#### OREGON.

We printed in our Christmas number a little story entitled, "The Chimes of St. James." It comes back to us in the *Oregon Churchman*, but without any mention of THE LIVING CHURCH, whence it was taken. News items are in some sort common property; it is not always easy to credit them to their original source; but editorials, essays, communications and tales come under another law. The press, if it cannot be generous to its contemporaries, should at least be just.

The Diocesan Journal, in its summary, reports 22 clergymen besides the Bishop, 264 baptisms, and 97 confirmations. The contributions, including salaries, are \$20,329.20. The Church in Oregon is getting beyond creeping.

#### NIORRARA.

Bishop Hare is desirous of erecting a Church at the Yankton Agency, as a memorial of the late William Welsh, who was much interested in Missions to the Indians, and had three times visited the jurisdiction of Bishop Hare. He was known to the Indians as Wapha-Hota, or the man with the gray hat. A portion of the money for the erection of the church has been contributed, and we have no doubt the remainder will be forthcoming.

#### NEVADA.

Generous friends in Chicago have given to the Church in Springfield a fine bell, and there is great rejoicing over it.

#### MISCELLANY.

There have been, recently, in India, large accessions to the Church from the native population, the numbers reaching as high as 33,000. One can hardly help being reminded of the prophecy that a nation shall be born in a day.

The Bishop of Fredericton, at a meeting of the Canadian Bishops, has been elected Metropolitan of the Canadian Church. We like our own way of succession by canonical age better. In these days of Returning Boards, the less we have to do with elections the better.

In answer to the question, "What becomes of all the pins?" it is said they fall to the earth and become *terra-pins*. We are glad to know that the vexed problem is satisfactorily solved.

An exchange asks if it was any more remarkable for Balaam's ass to talk like a man, than it is for so many men to talk like asses? We are not sufficiently conversant with the language to be able to answer the inquiry.

Bishop Simpson says in a Yale lecture, that preachers of note began at the bottom of the ladder and climbed up. The young man who begins at the top of the ladder, invariably climbs down.

A Churchman in England has given \$175,000 for Missions in India.

## 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.]

### RELIGION AND SOCIOLOGY.

(Continued.)

In the former part of this article we spoke of the three methods by which the average modern Messiah attempts to reform and save mankind.

The first may be called the *Theological* method. It begins with definition and ends with exhortation. Its votaries occupy themselves on Sundays with dissecting the nature of sin; then, just how, and why, and in what form man needs salvation; and then exhibit a "plan of salvation," most conclusively derived by means of a concordance of indisputable texts. There are scholarly distinctions drawn between original and actual, venial and mortal sin. There are accurate definitions given of the *pneuma* and the *psuche* and the *soma*. Then, there is advanced a particular theory of the Atonement or a certain view of the Sacraments, and the particular sinner goes home with the conviction that if he is to be saved at all, it must be by a Body of Divinity. To be sure, he may not find any very tangible help in a Body of Divinity; to be sure, it may be only a kind of *de jure* salvation that he is offered after all. But he must be content with knowing that the *de facto* salvation must follow as at least a *logical* necessity and a part of the "plan" whether he be better or worse.

A second method of the average religious Messiah may be styled the *Emotional* method. This differs from the former in so far as its advocate will be found to smile at all "intellectual processes," to abjure "literary people," to prefer "Gospel tents" above churches, platforms above pulpits, camp-meetings above parochial systems, and to address the heart—or nerve-centers, as the case may be—with the voice of one crying in the wilderness at a very high key. The main aim of those who adopt the emotional method would seem to be to depict depravity, *i. e.*, to distress humanity with graphic descriptions of its shocking diseases; and then, after getting people into a state of thorough self-contempt, to ask them, substantially, how they like it; to make some earnest appeals to "stand up for Jesus" or to "follow the Lamb," and then to move on to the next city, somewhat after the fashion of those whirlwinds which suck up houses, and scatter fences and leave the farmer with the clearest possible conception of his wretchedness, but, for all that, nothing like as well off as he was before.

Still a third representative method—and one which, so far as it goes, is certainly superior to the foregoing—may be called the *Moral* method. It deals strictly with ethics, with duty, with the "ought." Its advocates start out and conclude by saying to men substantially this: "Brethren, it is your destiny to do right; you were created to do it. Now do right because it is right to do right. Human nature is, normally, good; it is, potentially, noble; it is, ideally, righteous. Every individual, therefore, ought to be good, noble and righteous. Very well. Now go your way and be good!" To be

sure, that same particular hearer again may find that his particular humanity does not exactly correspond to that sum total which is spelled with a capital H; that however much abstract righteousness he may have, he himself is chiefly conscious of what, to use the vernacular, might be called a great deal of concrete "cussedness," and that he therefore demands something more than moral dogmatism, more than the "thou shalt" or the "thou shalt not," before he shall be lifted from the mire. But the average practitioner of the moral method, says he cannot help that and must be content to lay down for conduct a rational basis and leave the truth to do its own work.

Now, wherein are all these methods defective? Surely, not so much in what they do, but in what they leave undone. As far as they go, they should be hailed with a cordial and generous welcome by all good lovers of the race. But do they not all stop short with erecting an *ideal* of righteousness, or with stimulating a desire for goodness, while they leave the actual man weighted with the *impedimenta* of actual life—the *impedimenta* of his physical and social condition, which, for the most part, they either ignore, or, at best, fail to deal with directly and scientifically? And it is just here, not as the antagonist, but as the ally of religion, that social science comes in to complete the methods. How, we may see at a glance. Sociology is the science of human society. Its business is the study of man, yet, be it observed, the study of man not as he ought to be, but as he is; not as he may exist elsewhere, but as he does exist here. Again, it treats of man not in sections, but as a whole; not of any particular sphere of his nature, but of his nature in its unity. And it regards him not as a member of "societies," but as a member of society. Moreover, it regards the individual as essentially—and, to a great extent, beyond his free choice—the result of the social atmosphere in which he lives, and of what he has inherited from previous atmospheric effects upon his progenitors; and its aim is to relieve him from spiritual and moral suffering not by simply antagonizing evil with a moral code, but by endeavoring, so far as possible, to remove those external *impedimenta* which, to a great extent, render the moral code, inoperative. As such, sociology must always be welcomed as a fellow-craftsman by every system of religion which has for its object the improvement of the conduct and condition, as well as the development of the sentiments and hopes of mankind.

We have not the space in which to work out the value of sociology to religion in detail. We must be content to suggest the principle. Neither have we room to point out the value of religion to sociology, or to warn our sociological friends how bald and futile must be every attempt to regulate society from the outside inward, without a corresponding effort to develop it from the inside outward. It is not to them that we are at present addressing ourselves. We are chiefly endeavoring to catch the accents of a voice which is speaking in thunder tones to the Church. It is the voice of our age, and it says to the theologian: "No body of divinity, however lofty, can conquer evil alongside of a social code which leaves the political, commercial and domestic lives of men depraved; and no theology is vital which does not study the laws of human

life in the schools of human science." \* \* \* It says to the emotionalist: "No appeals to the religious sense can be for permanent good if the diseased bodies, squalid homes and degrading daily associations of the convert-masses be not brought under the direct control of wise laws, embodying the sober study of Christian economists, and administered in the practical spirit of the Good Samaritan." \* \* \* It says to the moralist: "We must be content to regard man as a complex being, and recognize that to be cured at all, most of the diseases must be treated by what is known as "local treatment." It will avail us little to stop with eloquent appeals to the moral sense. That very moral sense is itself a result as well as a cause. There are thousands who would gladly obey the edict were they not bound down by some counter-edict. There are thousands who would gladly leave the ditch. About such we must not only pull—we must dig. Nor will it do for us to rest with presenting the elevating picture of even a divine humanity. Vice grows upward from the physique to the will, as well as downward from the will to the physique. Violations of the Decalogue are sometimes as independent of will-control as is small-pox or the yellow-fever. We must recognize this. In the order of reform, the asylum is often the porchway of the church, and Æsculapius may well be canonized as a Christian saint, and one, too, whose shrine for many a pilgrim stands first upon the roadway which leads toward the Holy City.

It is a good sign if we shall be permitted to take this advice without being suspected of sacrificing the Church's claim to a spiritual mission. If she realizes her spiritual mission, we might say she must take this advice as the best means of fulfilling it. Then, at last, shall we behold the inspiring vision of the priest and Levite pausing in this sacred and historic walk, to cross the road, to kneel beside the Samaritan, and to help that worthy—however secular—saint in his business of bandages.

CHARLES W. WARD.

WINONA, Minn.

### NECESSITY OF EDUCATION.

A sound and liberal education is the surest pathway to success in all pursuits. Statistics show that the educated man will, on the average, be as far advanced in his career at 35 as the uneducated man at 45 or even 50. His education is as good as ten years' start of his competitors. While not one out of every ten well educated men makes a comparative failure, not one out of every ten of uneducated men achieve success. The chances of the educated are, therefore, *ten to one better* than those of the uneducated. This is true in every branch of business; in agriculture and mechanic arts, as well as in law, medicine or trade.—*John M. Gregory, LL. D., Prest. Ill. Ind. Univ.*

A RICH Bishop in Australia is about to give the bulk of his fortune to his diocese. Dr. Tynell, of the Diocese of Newcastle, is a bachelor of seventy, and has announced his purpose to bequeath \$1,600,000 for charitable uses. He will devote \$150,000 to the bishopric; \$50,000 to increase the incomes of archdeacons and canons; \$500,000 for clerical stipends; \$50,000 for superannuated clergymen; \$25,000 for sick clergymen; \$125,000 for an additional supply of clergy, and \$200,000 for education.

# The Living Church.

CHICAGO, FEBRUARY 15, 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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## LITURGICAL REVISION.

There lies before us a sermon on "The Permanent and the Variable Characteristics of the Prayer-Book," preached a couple of months ago before the "Bishop White Prayer-Book Society," in Philadelphia, and now published by request. To say that the preacher was the Rev. Dr. William R. Huntington, of Worcester, Mass., is in effect, to say that the sermon is one in which the pen of a graceful scholar has fitly framed a scholar's notes, reflections and suggestions on the selected topic of discourse; and that this particular sermon represents in the clear language of a scholar, a very general, but generally very vague, sentiment on the subject of our formularies. No objection need be made to the material of the Prayer-Book in order to justify a conviction that, in some respects, its form is not so felicitously adapted as it might be to existing circumstances. Our New World, new as it is, is some three hundred years older than the world in which the English Prayer-Book was compiled. It would be strange if something in the way of re-arrangement, at least, were not at length desirable. But, though there is a prevalent and sincere belief that some revision is desirable and even necessary, no one has hitherto presented any clearly enunciated statement of the objects to be contemplated in such a revision. Dr. Huntington states the subject as it stands at this date. He utters the conviction of the expediency of some revision. He emphasizes the necessity of a reverent and conservative spirit in any revision which is not to be the equivalent of destruction. That he enters into few details and ventures only the most obvious suggestions is, perhaps, to the advantage of his cause.

Every one must sympathize with the reverent spirit in which Dr. Huntington approaches his theme, and no one can fail to agree with his eloquently-expressed conviction that the value of our English Book of Common Prayer, is largely due to the fact that it is no original work of the Anglican

Reformers, but a "condensed, simplified, and purified combination of formularies" which exhibited the continuity of devout thought from the earliest age of the Catholic Church down to the sixteenth century. No one will question his admirable statement that "if we would have a liturgy that shall speak to our whole nature, and not to a mere fraction of it, it must be a liturgy full of voices sounding out of the past. There must be reminders and suggestions in it of all the great epochs of the Church's story. Yes, echoes even from those very ages which we call dark, perhaps as much because we are in the dark about them, as on account of any special blackness attaching to the times themselves." "A Prayer-Book may survive the wreck of many systems of theology;" and we cannot but admire the spirit which would not blot out even "the Latin headings to the Psalms of the Psalter;" for headings like *De Profundis*, and *Miserere*, and *Quare fremuerunt*, and *Exurgat Deus*, at one time "meant to men now dead and gone, as much as 'Rock of Ages,' or 'Sun of my Soul,' or 'Lead, kindly Light,' can mean to" ourselves in these days. "So much for the past of the Prayer-Book." It is

A link among the days, to knit  
The generations, each to each.

Dr. Huntington has "touched it in no image-breaking mood."

Nor do we stop there in our agreement with the preacher. We rejoice with him in the belief that the influence of the Prayer-Book, as it is, is wide-spread beyond the limits of our own Communion. We believe it to be true that "it is in use as a private manual with thousands who own no open allegiance to the Protestant Episcopal Church. We cannot but take pleasure in the observance of the Christian year that is growing up among our fellow-Christians of other names. We would gladly see the usefulness of the Prayer-Book enlarged, and we have always been thoroughly in accord with the Memorial Report of 1853. When changes, whether in the substance or in the mode of using a liturgy, are manifestly necessary, we hold it to be clearly desirable that they should be set forth by competent authority. "The rubric of common sense" will never be quite sufficient for the guidance of individuals, until common sense shall be more common than it has been hitherto. There is a danger to be apprehended from unlicensed individualism cutting here, clipping there, and marring everywhere. A conservatism so conservative as to prefer such a disintegration; grain by grain, to a necessary process of timely adjustment, is as destructive in its effects as the most radical revolution. That the time is approaching for some revision of our formularies, even for our own use, we feel as confident as Dr. Huntington himself. But, we are far from feeling sure (and, in this sermon, there is

certainly nothing to suggest) that even Dr. Huntington has appreciated the magnitude of the work that lies before us, if we would lead the devotions of "our whole nation, and not a fraction of it."

Of any revision commission that might be raised by our General Convention, Dr. Huntington would be a member as an obvious matter of course. What, then, would be his proposals as set forth by way of illustration in this sermon? They would be:

1. To provide "an appropriate third service for use on Sundays in city Churches."

2. To these, we will assume that the Doctor would certainly add shorter alternative services for week-days and special occasions.

3. He would restore to some part of our worship such canticles as *Magnificat*, and *Nunc Dimittis*.

4. He would remove needless repetitions of Opening Sentences, Exhortation, Confession, Absolution, Prayer for Rulers, etc., in one service after another. "In a perfect Liturgy," he says, "no form of words, except the Creed, the Doxology and the Lord's Prayer, would at any time re-appear, but as in arabesque work every square inch of space differs from every other square, so each clause and sentence of the manual of worship would have a distinctive beauty of its own, to be looked for precisely there and nowhere else."

5. He would enrich our Office books with prayers which he believes may be found in the devotional literature of Anglicanism, "fully equal in compass of thought and depth of feeling to any of those that are already in public use."

To no one of these proposed enrichments or improvements of our Offices, ought there to be any serious objection. But supposing that all these things could be done, and done in the best way, and then set forth by authority, might there not be some sacrifice of liberty involved in the very attempt to provide for every possible occasion. Is it not a fact, that we have suffered much from our liturgical preciseness? Has not this, as much as any other one thing, tended to keep our Protestant brethren aloof from us? Is it, on the whole, necessary or desirable in these days, that we should never worship together without complete arrangements for a sort of liturgical dress parade? What is the whole bald system of extemporary worship but an extreme re-action against extreme liturgical rigidity?

If it be said that a generous provision of alternative and occasional offices would promote the flexibility of our public worship, we very gladly admit the saying, provided that such offices were always in genuine accord with the characteristics of the people who were required to use them. Otherwise, however authorized, they would never be generally used, and would soon come to be not used at all. And here history comes to our aid with a question which we should like Dr. Huntington to consider. Is there any permanent liturgical form of worship

known to history in temple, synagogue, or Christian church, which was not a thing of the most gradual growth? And, judging from the history of all liturgies in all lands, is it not to be expected that if our liturgical offices are to fit the new composite type of nature and nationality which is rapidly developing in America, they, too, must be allowed to grow, not with less liberty, but with greater liberty and in greater variety than any former liturgies? It certainly seems evident that with our mixed people, Saxon and Slav, Latin and Scandinavian, dwelling far asunder and in widely different zones of climate and production, any truly Catholic Church will need a flexibility in framing fit devotions for her people such as has not before been needed in any single country of the world. For our settled parishes and congregations, what Dr. Huntington proposes would be sufficient, perhaps, for the present; and, as a beginning in the way of adaptation to our Missionary work, and our occasional exigencies, it would be altogether admirable. But, unless we are to be forever a mere Protestant Episcopal sect in this country, and not the Catholic Church of the whole nation that we aspire to be, Dr. Huntington's modest proposals will be only a beginning. We have heard many good and true things said of the blessings of uniformity; but, if we are to do Christ's work in this land, there are many things equally good and true to be said in favor of a wisely ordered and discreetly regulated variety. We can afford to disregard the one as little as the other.

We should have been pleased if Dr. Huntington had set forth the distinction between the essentially permanent and the legitimately variable in all Christian liturgies. So far as we know, there are but two things which are essentially permanent and invariable. The one is the formula of baptism given by Christ Himself, and the other is the Canon of the Lord's Supper, also given by Christ to the Apostle Paul, and by him set forth to the Corinthians. Everything else has been infinitely varied from age to age. It does not follow that what has heretofore been varied ought still to be considered variable in particular churches. The first part of Dr. Huntington's sermon sufficiently disposes of such an idea so far as our Book is concerned. And yet it is sometimes desirable to suggest a return, in thought at least, to our own first principles.

In conclusion, we make one suggestion. No liturgy, sacramental or other, was ever the original work of a Council of the Church. It is doubtful whether any "Commission," chosen by ballot or otherwise, will ever frame any such work in any desirable way. It always has been, and we believe it always will be, the work of individuals. Now, let Dr. Huntington and half a dozen other men of like mind, though possibly of very dif-

ferent "views," set to work together and prepare as much of a revision as they feel "inwardly called by the Holy Ghost" to submit to the Church. Let it be printed, and distributed for devout consideration by the representatives of the Church, and then, for the first time, the Church will have something practical before it. But let it be distinctly understood that, as Dr. Huntington says, the revision contemplated must be "undertaken not for the purpose of giving victory to one theological party rather than to another, or of changing in any degree the doctrinal teaching of the Church, but solely and wholly with a view to enriching, amplifying, and making more available the liturgical treasures of the book." Let the good work be so begun, and one good thing will lead, under God's guidance, to whatever else is necessary or convenient for us.

### 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.]

CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE. A History, Critical and Biographical, of British and American Authors; With Specimens of Their Writings. Originally Edited by ROBERT CHAMBERS, LL. D. Third edition, Revised by ROBERT CARRUTHERS, LL. D. In eight volumes. Vol. 1, square 16mo, pp. 406. New York: American Book Exchange, 55 Beekman street.

The history of letters records no cyclopedia of the national literature of any people which can be reasonably compared with the work which Robert Chambers first presented to the world. It was not merely a chronological arrangement of selections from "British Authors." It was nothing less than a most suggestive history of the English language. What Richardson's Dictionary had done, in 1839, for the words of our mother tongue, Chambers' Cyclopedia, in 1843, did, almost as successfully, for the language as a whole; so that any student who had these two books in his possession, might become a master of English, though he had no other library. In the Cyclopedia, the critical exhibition of the gradual change of the uncouth Anglo-Saxon, through its Anglo-Norman phase, into the Elizabethan form, and thence into our modern English, could hardly have been better done. The accounts given of these authors were as excellent as they were brief, and the characteristic selections from their writings were extremely felicitous. Yet the second edition, published in 1858, was a vast improvement on the first; and the third edition, published two years ago under the editorial care of Dr. Carruthers, of Inverness, was a greater improvement on the second than the second had been on the first. To all these editions there was nevertheless a material objection in the unwieldy size of the volumes. The day of folios has long gone by; the day of quartos is passing rapidly; it is doubtful whether the octavo can long survive. The book of the day is the duodecimo; and even that is quickly yielding to the "handy volume" pattern of the square 16mo. In this latter form, the American publishers have very wisely chosen to produce their

copy of the third edition of the Cyclopedia; and, as this first volume lies before us, handy as a Tauchnitz, with its clear type, on clear paper, it seems to realize the schoolmen's idea of the perfect connection of substance and form. The first volume would be a valuable work alone, if there were to be no other. It is complete in itself, and covers the whole range of English literature from the earliest times to the reign of Queen Elizabeth. Very wisely, as it seems to us, the publishers will send this single volume in paper, cloth, or half Morocco for 20, 35 or 50 cents respectively, reasonably expecting, of course, that the seven remaining volumes of the whole work will be forthwith ordered at the absurdly low additional price of \$2.05, \$2.90 or \$4.25. We should be glad to think that every reader of THE LIVING CHURCH would purchase and read this elegant edition of Chambers' Cyclopedia.

From the same publishers, there comes to us the first number of a new monthly periodical, entitled "THE LIBRARY MAGAZINE OF SELECT FOREIGN LITERATURE." New York: American Book Exchange, 55 Beekman street.

Here we have 116 pages, solid square 16mo, in small but clear type, and the subscription price for a whole year is \$1! The work of the editor is well done. The articles are admirably selected and judiciously arranged. The thing is a miracle of cheapness and enterprise. We wish it success.

CARMEN. A Spanish story, translated from the French of PROSPER MERIMEE, of the French Academy. Square 16mo, pp. 150. Philadelphia: T. B. Peterson & Brothers. Chicago: Jansen, McClurg & Co., Booksellers.

Wandering in Spain, the story-teller represents himself as meeting with an interesting brigand, Don Jose Lizzabarrenza, with whom he has a harmless adventure. Shortly afterward, he meets Carmen, a gypsy girl with whom he has another and less pleasing adventure which ends in the loss of his repeater. Still later, he finds Don Jose in prison under sentence of death for the murder of Carmen, and hears from him the story of his life, and how he had been ruined, body and soul, by the wiles and witcheries of the conscienceless gitana. This is the story of the book. It is needless to say that a tale by Prosper Merimee is well and simply told.

### OUR PHILADELPHIA LETTER.

TO THE LIVING CHURCH.

In a former letter, I gave you the number of the churches and chapels of our communion in Philadelphia.

Great as is the number, it dwindles beside that of the men called and commissioned by the Church to be "Messengers, Watchmen and Stewards of the Lord." For if of the former we have ninety, of the latter we have, at least, one hundred and sixty. Grumbling, as I did, about Congregationalism in our churches, it would seem a natural sequence to grumble a little now about isolation among the clergy.

I could find you, without much trouble, good men, and true, who—not querulously and noisily, but sadly and decidedly—would tell you that their work sometimes seems a little harder, and their hearts sometimes a little heavier than they ought to be, by reason of a lack of practical brotherhood, and the apparent absence of *esprit de corps*. It is a singular fact, that with the general per-

ception of such defect, there has been, as yet, so little approach to effectual remedy. And, when one remembers the unpretending faithfulness and untiring devotion of the great body of the clergy, he is tempted, in the effort to account for that fact, to fall back upon climatic reasons, or the venerable Penn, who, so long ago, propelled this city on the march of progress, with such solemnity and angularity.

Perhaps, after all, the evil is incidental to any city of such vastness as this; and, it may be, we, "to the manner born," would feel a little impatient, were strangers to say of us what we are wont to say of ourselves. Certain it is, the clergy of this city come together, or may come together, if they will, socially, as well as formally. On my table, at this moment, lies a notice, stating that the "monthly re-union" of the clergy will be held this very evening; at which, a practical subject of discussion will be opened by the Secretary. And, after the discussion, I am quite sure—although the notice does not say so—there will be a pleasant and hospitable time.

The subject of clerical association recalls certain entries in the diary of Whitefield, which I happened on, the other day. Saturday, November 10, 1739, in Philadelphia, he "read prayers and preached in the Church; then dined with the minister of the parish; about 3, went to the prison, and returned home with the Swedish minister."

It is a pleasing instance of parochial vitality, that Whitefield, were he here to-day, might go to the same "Parish" Church in the morning, and to Gloria Dei, or the "Old Swedes" in the afternoon. Looking at the exterior of these venerable buildings, he would find them much as they were so long ago, while inside, he would find the service of the Church, and the preaching of Christ's Gospel, observed by faithful pastors and devout people. Indeed, the ancient Church of Wicaco, successor in A. D. 1700, of the Swedish blockhouse, will sometimes scarcely hold all the good people who come to worship at its shrine.

A pleasing retrospective incident in Germantown, lately, was the celebration in St. Luke's Church of the sixtieth anniversary of the ordination of the Rector Emeritus, the Rev. John Rodney. Mr. Rodney, now over eighty years of age, assisted the Bishop and the brethren who occupied the chancel. This parish of St. Luke's was admitted into union with the Convention in 1818; but, unlike its so-much older sisters, above-mentioned, it has re clothed itself with a new and imposing house.

The Rev. S. H. Boyer has resigned the Rectorship of St. Paul's Church, and the Rev. William Berrien Hooper has been called to the parish of "Our Merciful Saviour."  
VIATOR.

#### OUR BOSTON LETTER.

TO THE LIVING CHURCH:

Boston would not have herself utterly forgotten in your bright columns. I am glad to have seen at least a word from here in a recent number; even in the indirect way of the Rev. Julius Ward's letter, concerning Mr. Abbott's ordination. Mr. Ward is doing a good work for us in his Sunday afternoon lectures, which are carried on, with the sanction of the Bishop, in Union Hall, on such current topics as are of general interest.

Your extract from his letter says, perhaps, enough about Mr. Abbott; but I would like

to add a word in behalf of two other valuable acquisitions to our ministry, who have also come to us from the Congregationalists, The Rev. Frederic Palmer, formerly a well known minister in that denomination, having been recently admitted to the diaconate, is now serving as assistant at Emmanuel Church, of which the Rev. Leighton Parks is Rector.

Not a stone's throw distant from Emmanuel is another earnest worker, new in the Episcopal Church, the Rev. Leverett Bradley, who likewise holds a place as assistant minister in the large and progressive parish of Trinity.

Our chief cause for rejoicing is not that we have taken men from another Christian body, but that our Church is showing herself capable of satisfying the desire for a broad and yet thoroughly Christian fellowship and sympathy with the "blessed company of all faithful people."

There has been little to break the quiet tenor of our winter. Quiet, indeed, it has seemed after the General Convention of last year, and the Congress of the year before. We have had one great loss in the death of Dr. Welles, so many years the faithful missionary at St. Stephen's. An influential committee have in charge the establishment of some memorial of his life and work.

A movement is now in progress, in which some prominent Churchmen are interested, for uniting all the city charitable societies in a union for general protection and help. Scarcely enough has been done, as yet, to admit of writing more fully, but I am glad, with Bishop Dudley, to see members of our communion interested in so good a work. These, and many little signs, though they be no larger than a "man's hand," are surely the presages of that day which shall find the Church filled with a broad, rich life, simply, the deeper knowledge of ours, the "only true God, and Jesus Christ, whom He hath sent."  
SPES.

#### OUR SANTA FE LETTER.

SANTA FE, N. M.,  
Jan. 29, 1879.

TO THE LIVING CHURCH:

The recent action of Congress, annulling the act incorporating the "Jesuit Fathers" in New Mexico, affords a suitable opportunity for calling attention to the actively-aggressive policy of that Order, as illustrated by the act itself, and by the means adopted to secure its passage by the Legislature.

At the Legislative session of 1875-76, one of the aforesaid "Fathers" made his appearance at Santa Fe, asking for the passage of an act incorporating the Jesuits, giving them power to hold an unlimited quantity of property, and making it forever free from taxation. That Legislature was not elected with a view to any issues affecting the Roman Church or its clergy, and it had a number of liberal members. When the bill came before the House, however, the "Father" was present, and occupied a seat beside the Speaker when the vote was taken. The result was the passage of the bill. The Council refused to pass it on the ground that it was contrary to the organic act, so it failed for that time.

This Legislature passed some laws that were very obnoxious to the Roman clergy, and a non-sectarian public-school bill was defeated only by a small majority in the House, after having passed the Council. This effectually aroused the clergy, and the

Legislature of 1877-78 was elected with a special view to the issues thus raised. It was asserted that the clergy formed a secret organization among the voters, and that even the pulpit was used to influence votes. At any rate, this Legislature was composed of very different material from its predecessor. It seemed to be, with the exception of some half-dozen members, entirely under clerical control for a time. The same "Father" again made his appearance, and with the same object. His bill was introduced in due time, and was passed by both House and Council, although the members were cautioned that it was contrary to the laws of the United States. When it came before the Governor—S. B. Actell—he promptly vetoed it, making a part of his message the opinion of the Attorney General, declaring the bill to be in violation of United States law. Referring to this, the Governor said: "This opinion I fully indorse, and if you pass this bill over Gen. Breeden's opinion and my veto, you will do so with your eyes open, in violation of your oaths of office and of the laws of the United States." He also charges, in the message, that this "Father," "being fully informed that what he asks is contrary to the laws of the United States, urges you to violate your oaths and pass the bill." Notwithstanding all this, the bill was passed over the veto almost immediately, only four members in the House and two in the Council voting in the negative. This gross violation of official obligations, and bold defiance of United States law, naturally caused a good deal of feeling and talk. The Legislators themselves seemed soon to have come partially to a sense of the folly and wrong of their action, for their after conduct was not so much influenced by the clergy. They actually came very near passing the school bill that had been defeated two years before.

The act of incorporation was immediately brought before Congress by Senator Dorsey, and was annulled by the Senate without delay. The House has now concurred in that action. Of course, this annulment was not necessary, because the act was void from the beginning. It was thus formally annulled as an emphatic way of rebuking the audacity of the Jesuits and the servility of the Legislators who passed it.

There is now a lively contest going on between the Jesuit organ—the *Revista Catolica*—and the territorial press generally, on the school question. The Secretary of the Territory, the Hon. W. G. Ritch, who has strongly interested himself in that question, and has also recently written a long letter on "Jesuitism in New Mexico," has been the principal object of attack for some time. The great question is, "What will the next Legislature do?" The members are already elected—though the meeting does not occur till next December—and each party is doing its best to prepare them for action. What the result will be, *quien sabe!*  
VEREMOS.

#### Communications.

NEW TESTAMENT BAPTISM PARTIAL WASHING.

TO THE LIVING CHURCH:

There is a SHORT METHOD by which we can prove that *New Testament baptism is partial washing.*

In the New Testament, the word "baptize"

is only in these places: Matthew, iii, 6, 11, 13, 14, 16; xx, 22, 23; xxviii, 19.

Mark, i, 4, 5, 8, 9; vi, 14; vii, 4; x, 38, 39; xvi, 16.

Luke, iii, 7, 12, 16, 21; vii, 29, 30, 38; xi, 38; xii, 50.

John, i, 25, 26, 28, 31, 33; iii, 22, 23, 26; iv, 1, 2; x, 40.

Acts, i, 5; ii, 38, 41; viii, 12, 13, 16, 38; ix, 18; x, 47, 48; xi, 16; xvi, 15, 33; xviii, 8; xix, 3, 4, 5; xxii, 16.

Romans, vi, 3.

1 Corinthians, i, 13, 14, 15, 16, 17; x, 2; xii, 13; xv, 29.

Galatians, iii, 27.

In none of these texts, save Luke, ii, 38, is the meaning of *baptize* determined. In this place, the meaning is ascertained and fixed by a parallel passage.

In Luke, xi, 38, *baptized* (so the Greek-English version "washed"), can mean no more than washed *in a part of the body*.

This fact is proved by the *parallelism* of Luke, vii, 36, 44, and Luke xi, 37, 38.

"One of the Pharisees desired the Lord that He would eat with him. And He went into the Pharisee's house and sat down to meat."—Luke, vii, 36,

"Jesus said unto Simon, I entered into thy house, thou gavest Me no *water for My feet*."—Verse 44.

"A certain Pharisee besought the Lord to dine with him; and He went in, and sat down to meat. And when the Pharisee saw it, he marveled that He had not first *washed* (Greek *baptized*) before dinner."—Luke, xi, 37, 38.

The *parallelism* of these two narratives is both most certain and manifold, and because manifold, is, as proof, *accumulative* and *conclusive*.

(a) In each narrative, the host is a *Pharisee*. As a *Pharisee*, he is a *Jew*, with *Jewish* customs. The customs of the one would be the customs of the other.

(b) In each *Pharisee's* house, the occasion is the same, namely, a dinner.

(c) At each dinner, *washing before dinner*, is the usage.

(d) In Luke, vii, 44, the washing is the *washing of the feet*.

(e) In Luke, xi, 38, the washing is either—

(aa) The washing of *the feet*, as in Luke, vii, 44, or

(bb) The washing of *the hands*, as in Mark, vii, 3.

No other kinds of washing *before dinner* are mentioned in the New Testament.

(f) Whether, then, the washing, in Luke, xi, 38, is the washing of *the feet*, or the washing of *the hands*, or the washing of *feet and hands*, the washing is *not the washing of the whole body*. The washing of Luke, xi, 38, is *partial washing*.

(g) But the *partial washing*, of Luke, xi, 38, is a *baptism*. "*Baptized*" (so the Greek), "*before dinner*."

Thus, it is *proved by the New Testament itself*, that *New Testament baptism is partial washing*.

This proof can be overcome only *in one way*. By proving that the Jews habitually washed their entire bodies *before dinner*. But this proof from the New Testament is impossible. There is not a passage in the New Testament which can prove that "*to baptize*" is *to wash the whole body*.

The inspection of the full list of the passages, where the word "*baptize*" is found, will show this to be the fact. LESLIE.

CAPE GIRARDEAU, Mo., }  
January 29, 1879. }

TO THE LIVING CHURCH:

The Rev. William Adams, D. D., of Nashotah, in a communication to your paper, January 18, says: "It is well to give credit to those who have done work among the Indians, \* \* \* for they have done it well, as the whole world sees." Very good; then the Rev. Norman Nash, the first Missionary sent to Green Bay, should receive credit for the good work he did there. The Rev. Dr. Adams will find in the September number of the *Episcopal Register* for the year 1827, on pages 137 and 138, a "Letter to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," by the Rev. Norman Nash, late Missionary to Green Bay." On page 137 of the *Register*, the editor gives a short account of "The formation in 1820 of a General Missionary Society of the Episcopal Church, for the purpose of Missions, \* \* \* whether amongst the destitute emigrants or natives of our Western regions." \* \* \* Page 138: "Our only outpost on the wide frontier of our boundless country, the only slight scion from our fruitful vine, planted amongst the heathen, was established at Green Bay."

THE REV. MR. NASH'S LETTER.

"In the spring of 1825 I visited the Northwestern Territory to view the country, and if it should be thought expedient, to make a permanent missionary establishment for the benefit of the natives of our land. I arrived at Green Bay on the 26th of July, and continued there until the 6th of June, 1826.

"During my residence, there, the Executive Committee, by descending in their instructions to certain particulars, which it was understood previous to and at the same time when I became your Missionary, would be left entirely to my discretion, occasioned an extra and almost fruitless expense of more than \$500.

"Having satisfied my mind as to the expediency of locating the mission within the Green Bay settlement, I wrote to inquire whether my proposed plan would meet the approbation of the committee.

"But no intelligence or answer was received to my inquiries. Believing it to be inexpedient, under these circumstances, to persist in a work which must, if the plan of greatest promise be adopted, involve a greater expense than was at first contemplated by the society, without first laying the plan fully before them and making such other arrangements as seemed necessary, to which could not be well accomplished by correspondence, especially, as a year had now elapsed without my receiving any direct intelligence from the society or answer to my letters, I resolved upon a journey to Philadelphia, where I arrived on the 30th of June, 1826. A report was soon after presented to the Executive Committee, and my proceedings approved. An intense interest seemed to exist, and an unexpected flame of zeal burst forth in favor of the Green Bay Mission. A definite plan was next required of the Missionary for his future operations. The plan presented was wholly approved

and fully adopted, and the expense estimated at \$5,000. Nor was this expense regarded too great to be incurred when the resulting good was taken into the account.

"To manifest the greater degree of earnestness, the Rev. Mr. Montgomery and myself were sent as a deputation to Washington to secure the co-operation and assistance of Government. The Executive Department of Government approved our plan and promised aid."

In the autumn of 1826, the Executive Committee urged the Rev. Mr. Nash to return to Green Bay; but on the 17th of May, 1827, passed the following resolution:

*Resolved*, That all proceedings in relation to the Green Bay Mission be suspended until the next meeting of the Board, \* \* \* from the great deficiency of means.

About this time, the Rev. C. F. Jones, then on his way to St. Anthony's Falls, stopped at Green Bay, and disposed of the waste and fragments of the deserted Mission. The next attempt was in 1829, the time referred to by Dr. Adams, when the Executive Committee of the D. and F. Missionary Society sent the Rev. Richard F. Cadle as their Missionary to Green Bay. After his arrival, the Rev. Mr. Cadle, together with the Wardens and Vestry, issued an appeal to the Church at large. It can be found in the *Episcopal Watchman* for January 2, 1830, page 335.

APPEAL.

"In behalf of Christ Church, Munnomonee, Mich. The Vestry of Christ Church at Munnomonee, Green Bay, Territory of Michigan, respectfully solicit the attention of Protestant Episcopalians especially to the following statement of their wants and expression of their wishes. This Church was re-organized in September, 1829, by the election of the usual temporal officers and the adoption of a constitution recognizing the authority of the Constitution and Canons of the Protestant Episcopal Church in the United States of America. \* \* An individual of this Board has given, as a site for a Protestant Episcopal Church, a lot in Munnomonee of 220x138 feet, about three miles from the mouth, and at a short distance from the banks of the Fox River, and, in addition, half an acre of ground for a cemetery. The number of Protestant families in the settlement, independently of the garrison at Fort Howard, is about fifteen or eighteen. \* \* We are surrounded by an extensive savage population. O, give increased efficacy to the means employed for gladdening the wilderness and the solitary place, and for shedding the light of divine truth into the gross darkness which covers the people. To God our Saviour we commend this cause, the object of much solicitude, and, under Him, to the benevolence of those who are called by His worthy name.

"A. G. ELLIS,

"Secretary of the Vestry.

"RICHARD F. CADLE,

"Missionary.

"JAMES DUANE DOTY,

"JOHN LAWE,

"JOHN P. ARNDT,

"A. J. IRWIN,

"S. W. BEALL,

"A. G. ELLIS,

"DANIEL WHITNEY,

"GREEN BAY, October 2, 1829."

} Vestrymen.

} Wardens.

## The Fireside.

### PREACHING THE KINGDOM.

BY RICHARD CHEVENIX TRENCH.

I say to thee, do thou repeat  
To the first man thou mayest meet  
In lane, highway or open street,

That he and we and all men move  
Under a canopy of love,  
As broad as the blue sky above;

That weary deserts we may tread,  
A dreary labyrinth may thread,  
Through dark ways underground be led;

Yet, if we will our Guide obey,  
The dreariest path, the darkest way  
Shall issue out in heavenly day;

And we, on divers shores now cast,  
Shall meet, our perilous voyage past,  
All in our Father's home at last.

And ere thou leave him, say thou this  
Yet one word more: they only miss  
The winning of that final bliss,

Who will not count it true that Love,  
Blessing, not cursing, rules above;  
And that in it we live and move.

And one thing further: make him know  
That to believe these things are so,  
This firm faith never to forego,

Despite of all which seems at strife  
With blessing, and with curses rife,  
That this is blessing, this is life.

### THE SWANS OF CHESIL BANK.

A LEGEND OF ABBOTSBURY.

Agès and ages ago, perhaps in the reign of Hardicanute, there came to the island of Portland, from far beyond the seas, a wonderful worker in stone.

The man spoke a strange language; it was not believed that any one in the whole kingdom, unless it was the good Abbot of Abbotbury, would understand it. He dressed in garments of a strange fabric and a strange fashion; and he brought nothing with him but a child of two or three years, and a beautiful young cygnet.

He was a very silent, thoughtful man, never showing the least inclination to learn the language of the people among whom he had come to reside, or to adopt their manners. Even to his child, of whom he seemed passionately fond, he was never communicative, though she was always at his side when he was busy with his work, as well as in his brief periods of idleness.

But to the young swan, he would talk for hours together, sometimes pausing in his work, and laying aside his tools, to hold her in his arms and caress her, while she would arch her beautiful neck, and turn her bright, unwinking eyes on his, as if she comprehended perfectly all that was said to her. If she did understand him, it was more than the little Barbara could do, for the language in which he addressed the swan, if it was a language, was wholly unlike that he had taught his child; and the girl would shrink away from her father's side while he fondled the bird, though never with a grieved look, or a trace of jealousy on the sweet, ingenuous face.

One fair morning—the swan was then a large, strong bird—a flock of swans, somewhat unlike herself in appearance, flying toward the north, hovered over the water where she was sportively sailing, and uttered their loud whoopings; and the solitary bird,

sending back a note of defiance, expanding her broad wings and depressing her neck, rose into the air, mounting higher and higher, and stretching away to the east, was soon lost to view. That very day her master, as if anticipating her flight, had called her to his side and put a mark on her feet; but she came back no more, and the little Barbara, though she sadly missed her pet, seemed not to expect her immediate reappearance.

But, at the return of the season, another beautiful young cygnet came with it, so young, that one could not have believed its wings had borne it from any great distance.

And so it happened, year after year, a beautiful young bird would be seen at a safe distance from Portland race, sailing strait for the small inlet, on the rocky margin of which Steinhauer (so the islanders called him for lack of knowing his true name), had built his humble dwelling, where she would remain to be caressed and taught, it was believed, the strange language in which he talked to the swans, receive his mark on her feet, and then sail away toward the east into the cloudless ether.

In the mean time, Barbara's sweet infancy had passed, and fair childhood was verging into beautiful womanhood, but the girl had still no companion besides her father; and he, with her, as with every one else, was as reserved and silent as he had been when he first appeared at the island.

To no one but the swans, it seemed, could he tell all that was in his heart. Even the thoughts which he wrought out on his tablets were not all read by Barbara. There was much which she could not understand during the progress of his work, and there came a time when she was not allowed to look on the completed task, or to stand by her father's side, when it was receiving its finishing touches.

When he first appeared at the island, it has already been said, the strange man had nothing but his daughter and the young swan; but when years had past, the avails of his wonderful works were seen in a noble ship that sailed to the East, in houses and lands, rich stuffs and precious stones, though no one brought back the story of their sales from the far-distant lands to which they were sent.

The older he grew, the more silent and thoughtful he became; his life seemed an unbroken dream, the motion of his fingers simply automatic. But at length he awoke to the fact that the being who looked to him alone for support, was beginning to need other sustenance than he was giving her. And one day, without consulting the swan, for the time at which the young cygnet appeared had not arrived, Steinhauer went sorrowfully forth from his dwelling, alone; and more sorrowfully still, though he tried to assume a satisfied air, returned with the proud, handsome woman who had long been seeking an opportunity for showing kindness to the companionless Barbara.

Now, she was Barbara's stepmother, and the three tall, fair damsels, who soon followed their parent to the dwelling of Steinhauer, were Barbara's stepsisters.

The old man, he was old now, but aged by deep thought more than by years, might have told the swan that he had done well by his child. He had given her a wise counselor, and three loving, gentle companions, so he fully believed. He knew nothing of womankind but what he had learned from his sweet-tempered, loving and beautiful

daughter, and the young, early-lost wife she so much resembled. And he devoted himself more entirely than ever before to his work.

The only leisure he allowed himself, was passed in caressing the swan, which came later in the year than its predecessors had done, but was at length desecrated as near to Portland race as its love of smooth waters allowed, sailing straight for the little inlet.

Finally, he became so dim-sighted by having his eyes fixed constantly on his work, and so absorbed in studying the figures he had chiseled on the stone, that he observed no longer the countenance or the mien of his daughter. He did not see that the light of her eyes had gone out, that the smile had faded from her face, the warm tint from her cheek and lip; that her step was slow and feeble, and her willowy form was drooping; that the haunted, frightened look never passed away from her features; that she had become the veriest thrall in her father's house.

He did not perceive the change in her; but he knew that something was going wrong, for the swan, after a time, no longer heeded his call. She sailed up and down, outside the inlet, in solitary state; sometimes, when the tide was low, waddling over Chesil Bank toward the mainland; sometimes showing an inclination to consort with the wild birds which occasionally called to her.

And Steinhauer suddenly fell ill, perhaps, in consequence of overwork; perhaps, because the swan was forming such singular habits. Whatever the cause, he was near to death. He knew it himself, and so did his wife and her three daughters. And they gathered around him. The woman was so overwhelmed with grief that she could only wring her hands, and moan and pray that she might die with him and be buried in the same grave.

One of her daughters supported his head on her bosom, another embraced his feet, and the third was entreating Heaven to take her life and spare his; while Barbara stood at a distance, silently, one might have thought unmovedly, contemplating the scene.

And Steinhauer gave to one of his stepdaughters all his houses and lands, to another, the ship which sailed to the East, and to the third, the rich stuffs and precious gems; and then his head was suffered to rest on the earth, and no sound disturbed his ear.

It was not until he was alone with his child, that he seemed aware of her presence. Indeed, it appeared as if he had forgotten her existence when he was dividing his wealth among her stepsisters. But he stretched out his hand to her then, the poor, trembling hand, which would never again touch the sculptor's tools, and a smile, such a one as she had never seen before on the sad, wan face, came to the strangely-brightening, illumined features.

And he spoke the old language they both loved so well, though his words were very few and almost inarticulate. She might not, indeed, have been able to understand him but for the feeble gesticulations by which he endeavored to enforce his commands.

What he had given to the others was nothing, he said. Everything had been reserved for her.

She was to draw aside a curtain and look upon a work, the finishing touch of which had ended his earthly labors. No eye, but

his, had ever gazed on those three tablets, which the uplifting of the curtain revealed; and the third, his latest work, even he had never fully seen. It had been begun in the twilight of day; it was ended in the twilight of his visual organs.

Barbara learned that of all his life's work, only these three tablets were remembered by him, then; of all the stones on which he had labored, only these had fully acknowledged his power. The first had been wrought upon in his proud, impetuous, confident youth; on the second deeply-cut stone, was seen the earnest, stern purpose of manhood; the triumph of art in the third, the finished work, had been achieved only by slow and patient toil.

Barbara was to take one of these tablets, which ever she chose, and hasten to some spot where she would never be found by her enemies, for such her dying father now knew her stepmother and sisters to be.

She looked on the first, that on which, to the untrained eye, his wonderful skill seemed most fully shown.

"Can'st thou read the mysteries?" the dim eyes asked.

But Barbara could not answer. Her frozen lips were unable to utter a word. A coldness and darkness wrapped themselves about her shrinking form. She strove to lift the tablet from the earth, but it was as firmly fixed as though it was still unquarried. She could only turn to her father and dumbly wait his command.

The second stone was not wholly unlike the first. But another figure was there; on the fully covered surface, a central figure, was deeply marked, the cross; and Barbara, striving to turn her eyes from the dark surroundings and fix her gaze only on that, felt tears dropping slowly on her cheeks. They were very bitter tears, but the weeping strengthened rather than exhausted her, and she lifted the stone from the earth.

"It is a very heavy burden, my father!" she cried; "and the way before me is dark, and my strength will often fail. But I will try to bear it cheerfully, hoping I shall chance to find the right way, believing I shall not utterly faint in my long journey. Bid me good speed, my father, and I will depart."

But as she was turning away, tottering beneath her load, her eye fell on the third stone, and the burden dropped from her already aching arms. She gazed for a moment, forgetful of everything about her but this second figure of the cross and the Form extended upon it, while her face was lighted up with such a smile as it had never worn before; and then pressing her lips to the brow of her father, whose spirit departed as that last caress was given, caught up the tablet and sped away, the weight that she bore seeming to give fleetness to her feet and strength to her arms. Away! but whither!

The hesitation was but momentary. On the threshold where she paused, was the beautiful white swan, and stooping to caress her pet, as she feared for the last time, she attempted to utter the language which her father had used in addressing the bird, and tell it of her perplexity. And strangely enough, it was easy to speak the language.

And the swan seemed to understand her words, for she instantly spread her wings and turned her head toward Chesil Bank, and, on reaching the water, sailed away toward Abbotsbury, arching her neck proudly and sending out loud notes of defiance to

the strange birds which came down from Portland bill, flapping their broad wings and uttering their discordant screechings.

Barbara followed, though she had never set foot on Chesil Bank before, nor the mainland to which it leads. She knew that her course lay over it, that she should find safety at Abbotsbury.

The Bank was still washed by the receding tide, but her feet did not sink deeply into the sand, nor were they very painfully wounded by the stones. Indeed, she scarcely perceived that she was not walking dry-shod and over a smooth path.

When the heavy roll of a coming wave reached her ear, a higher rock rose before her, or a deeper pool was to be crossed, or thoughts of her recent bitter bereavement returned to her with crushing force, she held the tablet more closely in her arms; and almost afraid to turn her eyes to the wonderful Face portrayed on the stone, touched her lips reverently to an arm of the cross, and the momentary fear passed away, and deep peace filled her heart.

Near the close of the day, a venerable man, leaning on his staff, was walking in deep meditation over Chesil Beach, when, on lifting his eyes from the ground as the sound of a sweet, plaintive, but courageous voice met his ear, he saw a young girl kneeling upon the sand.

Her garments wet with salt spray, were clinging to her slender form, and her feet were bare and bleeding; but her eyes were fixed on the sunlit Abbey-towers, and they were words of deep thanksgiving which came from her lips.

A sculptured stone stood near her, and a beautiful swan, unlike any which had ever before been seen at the place, was at her side. And while he gazed at her rapt countenance which revealed features very dissimilar to those of the island maidens, and listened to a language which only rare old manuscripts had taught him, another swan, another and another, each of a different species from that of the wild birds which often urged their flight over Chesil Bank, walked up the pebbly beach and crowded about her, as if seeking her caresses.

Every bird had a strange device upon its feet. The same hand had marked them all. And Barbara, at first almost as much surprised at the sight as was the Abbot, saw that her father's birds had all come back to her, as he had once assured her they would do in her hour of greatest need.

They never left the neighborhood again, and Barbara gave both them and the wonderful stone—her father's latest and best work, to the Abbey, when the young Lord of the castle made her his bride, stipulating, however, that the tablet should be lowered into the vault with her when she was buried. Her wish was fulfilled; but many years, full of happiness for her and her noble husband, were first to pass away.

Sometime after her marriage, diligent search was made for the two tablets left in the studio of Steinhauer; but they were never found. Barbara believed they had crumbled to dust.

It was certain that everything else which had appertained to her father, beside that he had bestowed on her, was unblest of Heaven.

The ship which sailed away to the East never returned; the costly stuffs were found fretted like a worn garment; the rare gems had become lusterless; the dwellings were

destroyed by the tempests, and the once rich lands were daily washed by the salt sea.

But the wonderful stone, though buried deep beneath the ruins of the Abbey, is, doubtless, still intact, and sometime will be lifted again into the light of day. And the swans, though they have forgotten the language that Steinhauer taught them, and another mark than his is now on their feet, still rear their young near Chesil Bank and seek no warmer waters.

S. C.

SOUTH GROVE, Ill.

#### A CARD TO THE PUBLIC.

We ask a careful reading and a thoughtful consideration of what follows. It is now over twelve years since a new cure for chronic diseases was discovered, known as "COMPOUND OXYGEN." The results which have followed its use up to this time have been so remarkable that it is beginning to attract the widest attention. Many intelligent physicians in various parts of the country have, after a careful investigation of its scientific and pathological claims, used it in cases where all other known remedies had failed, and with a success alike surprising to themselves and their patients. In Consumption, Catarrh, Asthma, Bronchitis, Headache, Dyspepsia and the wide range of Neuralgic disorders from which so many suffer lifelong tortures, it has rarely failed to give relief, and in many cases to make permanent cures. It is not a drug, but a new combination of the two elements which make up our common air, giving oxygen in excess. It is taken by inhalation, and cures by natural and orderly processes—first, *by eliminating the excess of carbon which has accumulated in the system*; and secondly, *by a revitalization of all the great nervous centers*. In order to give the public an opportunity to learn all about this new treatment, we have prepared a carefully-written Treatise, in which is presented a history of the discovery of "Compound Oxygen," a statement of its Scientific Basis and Mode of Action, and large details of the results which have followed its administration. This is sent free by mail to any one who may desire to receive it. Address Drs. STARKEY & PALEN, 1112 Girard street, Philadelphia, Penn.

We have been writing now for some weeks with the stylographic pen. We bought it with our own money, and paid full price, being allowed no discount either as a poor preacher or as a writer for THE LIVING CHURCH. We think, under the golden rule, we ought to call the attention of all writers to it. It is almost as near perfection as a pen can well be. We have used fountain pens of every make—some of them are excellent—but in the stylographic the *ultima Thule* has been reached. It writes freely, it does not ink the fingers, it needs refilling but once in two or three days; carried in the pocket, it can be used both as pen and pencil. It is always ready, and we bless the day we made it our own. We do not know that it will make a "poor preacher" a good preacher, but it will be a great comfort to all the worshipful company of paper-stainers or writers. Read the advertisement and go and get one.

The American Fire Insurance Company, of Philadelphia, has few peers in point of age—probably none in business success—among kindred institutions in America. The affairs of the company have been under one

direction during the past thirty-five years, and seventy years of business vicissitudes have failed to disturb her financial foundations. A record of this kind is an exceptionally excellent commendation to the patronage of the insuring public. The Chicago agency is with Cunningham & Co.

**BRAIN AND NERVE FOOD.**

Vitalized Phosphates, composed of the nerve-giving principles of the ox-brain and wheat-germ. Dr. Taylor says: "One of the first effects produced by them is a general increase of nervous energy, with a feeling of ease and comfort from pain and an increased ability for physical and mental labor."

F. CROSBY, 666 Sixth avenue, New York. For sale by druggists.

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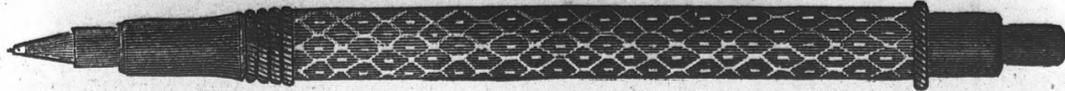
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