

The Living Church.

Vol. I.]

CHICAGO, FEBRUARY 22, 1879.

[No. 17.]

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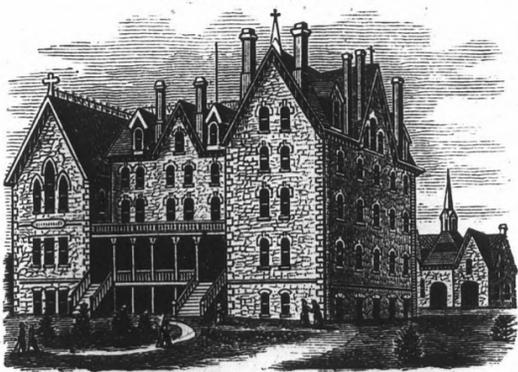
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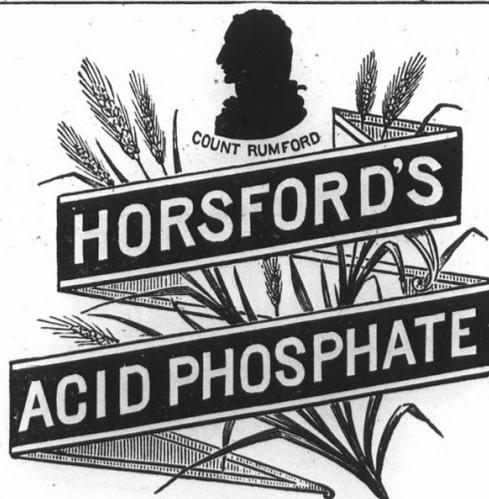
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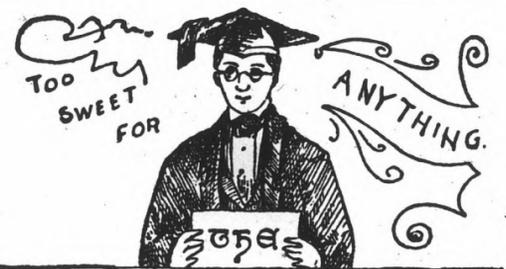
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The Living Church.

CHICAGO, FEBRUARY 22, 1879.

News and Notes.

ABROAD.

THE definitive treaty of peace between Russia and Turkey, the provisions of which have been already noted in these columns, was formally ratified at St. Petersburg on the 15th inst. The proclamation announcing the fact concluded with the expression of thanks to Almighty God for the victories that have attended the Russian arms, and the people of the Russian capital responded by acclamations and illuminations. The order has been given for the withdrawal of the Russian forces from Turkish territory, and the evacuation will be begun without delay. Already, however, a grave difficulty has arisen in regard to the garrisoning of South Bulgaria after the departure of the Russians. It is clearly understood that the people would resist an Ottoman garrison, the coming of which would not only inaugurate a reign of terror, but would be a violation of the treaty of Berlin. A proposal has been made that a force of Swedes should be organized to do this police duty under the supervision of the Powers; but both Russians and Turks remember the yellow-haired soldiers of Charles the Twelfth too well to willingly invite the Swedes to be their arbiters. As for the natives, it is felt that should they be permitted to organize their militia, they would immediately renounce all allegiance to the Porte and unite with North Bulgaria as an independent State. To this complexion it must come at last. But until England consents and the Porte yields, who shall keep order in this partly-liberated and wholly-disorganized province? It is suggested that a Swiss guard be raised with the consent of the authorities at Berne and dispatched to the district to keep the peace. Such work would be entirely congenial to the hardy mountaineers. It is one of the most curious facts in history that the freest people in Europe—the people who have most stoutly and successfully maintained their own liberties, should have been the readiest to sell their services to any tyrant who would take them into his pay. There has hardly been a despotism in Europe within the last five hundred years that has not been defended by Swiss mercenaries. From the time of the tyrant, Louis the Eleventh, till the Revolution, the palaces of the Kings of France were defended by a guard of Swiss. For a long time, the odious Neapolitan Court was guarded by Swiss mercenaries, and, until very recently, a Swiss guard has watched over and protected the Vatican. Tyrants

who could not trust their own people have long been accustomed to draw their bodyguards from the Swiss Republic; and it would be only consistent with their past history for mercenaries from the Switzerland to be sent to South Bulgaria to uphold yet another despotism a little longer.

—THE recent explorations in Central Africa have stimulated commercial and political enterprise to seek to control the vast resources of the "dark continent." England has taken the lead in discovery; and by occupying the Southern and Eastern portions as well as an important point on the West African Coast, she has a vast advantage over her European neighbors in the matter of securing and controlling the trade which is being established with the peoples who inhabit the interior. The Italians, however, have taken steps to plant a colony in Central Africa for the twofold purpose of inaugurating a colonial system like the English for the relief of their overcrowded home population, and of commanding the African trade. They have already dispatched an expedition to Shoa, about four hundred miles inland from the Red Sea; and a treaty has been made with Menèlek, King of Shoa, by which he promises to escort the party to a point much farther on where there are great commercial opportunities. Among the products of the country which will be ready for immediate export, are coffee, cotton, grapes, olives, gold dust and ivory. An Italian Roman Catholic Bishop has resided for thirty-five years in the country, and has great influence over the king of Shoa. One of the significant features of this colonization scheme is the fact that, while it has the sanction and hearty co-operation of the Government, it is promoted by an association of the most eminent ladies of Italy. Among them is the Marchesa Capranica del Grillo, well-known in this country as the celebrated actress Madame Ristori.

—FRENCH capitalists have long entertained a plan for constructing a railway between Jaffa and the interior of Palestine; but a lack of fuel sufficiently cheap and convenient has hitherto been the chief obstacle in the way of their enterprise. Now, however, it is announced that an abundant supply of combustible material is to be had in the country. The Dead Sea is constantly throwing up masses of asphalt. This was believed to indicate the existence of subterranean carboniferous matter. Experiments instituted to test this theory have discovered no coal but inexhaustible beds of lignite. This, mixed with asphaltum, and made up in the form of bricks has a heat-

ing capacity equal to that of the richest bituminous coal; and it can be produced, it is said, at a cost of only \$2.50 per ton. Should this be true, there is no doubt that a road from the sea to Jerusalem will be built at an early day; and then, from Jerusalem up the Jordan Valley toward Damascus and finally down the Valley of the Euphrates toward the farther East; and trade may once more flow along the same track as when the Midianite and Ishmaelite merchants passed by the wells of Dothan, in the time of Joseph, on their way down to Egypt. We, in this Western world, know well that the railway is the best pioneer of civilization. Villages and towns spring up like magic along the line, and the wilderness and solitary places are peopled and made glad. A similar result may be accomplished by the construction of railways, and the introduction of Western enterprise in the Holy Land. Not the least strange among the striking things in such a programme, would be the contribution made by the Dead Sea and the "Valley of Death" to such a quickening of the outworn old world into new life.

—A REMARKABLE instance of American enterprise is noted in Europe, and published in the English papers. American coals are beginning to be sold in Switzerland. They go by sailing ships from Philadelphia to Marseilles, whence they are carried by rail to Geneva, a distance of 217 miles, and delivered to the consumer at 40 shillings a ton, a price slightly under that at which French and German coals are sold in the same neighborhood. The quality of the American coals, moreover, is described as being very superior. The same account goes on to say: "Another instance of Transatlantic enterprise is the presence at Geneva of a locomotive brought expressly from America to test its capacity for producing steam from the anthracite coal found in the Valais, and which Swiss and French locomotives, as at present constructed, are quite unable to use. The experiment appears to have been an entire success. The furnace arrangements of the American locomotive are admirable. It can run with fuel which would bring the ordinary Continental locomotive to a stand-still; and the system, if adopted in this country, as it doubtless will be, cannot fail to effect an important saving in the working of railways."

—ON Friday, January 17, Prof. Tyndall delivered a lecture at the Royal Institution, London, on the "Electric Light," which was listened to by a large and deeply-interested audience. He pointed out that the electric light proper was no new discovery,

having been known for seventy years, Sir Humphrey Davy having produced a light from "carbon points" in 1808, which was in all respects as brilliant and remarkable as any produced now. It was early known that when resistance was interposed to retard the transmission of an electric current, intense heat and light would be produced; and the same methods of interposing such resistance that are now employed were employed in principle, at least, more than seventy years ago. The chief advance had been made in the methods of generating electricity; and to do this cheaply constitutes the chief difficulty to-day. He described the dynamo-electric machines of Siemens, Gramme and others, and pointed out the successive steps that had been taken in generating electricity abundantly and cheaply from the time when Faraday produced a spark in 1831 with the rude machine which the lecturer held in his hand, till now when steam-engines drive machines which make torrents of electricity. The lecturer went on to show that in all cases, there was simply a change of force from one form into another—from heat, for instance, or motion, into electricity; and that the product, so far from exceeding the producing cause must be less than such cause by the amount of force lost by friction, irradiation, or other waste in the process. The only practical difficulty, therefore, in the generation of electricity is in securing a force and a process sufficiently cheap to make the resulting electricity, together with the appliances and material employed in using it, less expensive than the illumination now in use. That this result would be accomplished, the Professor does not seem to doubt, though the working of it out is a matter of detail belonging to the mechanical engineer and not to the scientific *savant*. Science has long ago made a complete deliverance concerning the great principles which relate to the matter.

—It will be remembered by our readers that all of the Bishops present in the English House of Lords when the question of the Afghan war came up voted with the Government except the Bishop of Oxford. The Bishop of Manchester, who was absent because of sickness, wrote to the *Spectator* to say that if he could have been present he would have voted with the Bishop of Oxford against the measure. The Bishop of Gloucester and Bristol, on the other hand, wrote to the same paper vindicating his own vote and that of the majority of the Episcopal bench in favor of the war, saying that he believed resistance to Russia in Central Asia and the maintenance of British rule in India to be a distinctly Christian programme favorable to the spread of the Gospel. His Lordship's vote and the reasons by which he justified it, have been criticised both in England and in this country far more severely than was de-

served. However much any one may dissent from his conclusions, it is certainly absurd to say that his views, if conscientiously held, are not such as a Christian Bishop may lawfully entertain. So much that is utterly unfair has been said against his course that we gladly call attention to his last utterance in defense of his vote. In answer to a letter from the Liverpool Peace Society, he says: "The differences between us are, I fear, too fundamental to make argument profitable, or, perhaps, even possible. War I believe to be an element in the Divine government of this present world, and, under certain circumstances, to be just and justifiable. Such circumstances I conscientiously believe to be present in this particular case. Regarding England as having become the Trustee of India and of Indian interests, spiritual and material, I believe this war to be a trust war, necessitated by a due consideration for the best interests of that country as well as our own, and undertaken under motives of distinct ethical validity. To you, probably, all such opinions appear to be utterly untenable. Be it so. We must, I fear, agree to differ."

—SOMEBODY writing to the *Guardian*, from Geneva, anent the opening of a Reformed Catholic Church at Paris, by Pere Hyacinthe, has taken a very pessimistic view of the movement, predicting that it would end in certain and speedy failure. This prediction was based on the alleged failure of his mission at Geneva, and the utterly unsatisfactory character of the work which he did there. It was also alleged by the same correspondent, that M. Loyson's application for the supervision of the Anglican Episcopate, was tantamount to the severance of his connection with the Old Catholics with whom he has hitherto acted. In flat contradiction of all this, it is now announced that Bishop Herzog, Old Catholic Bishop of Switzerland, has written a letter to him, expressing great interest in the success of his mission to France. He offers to ordain for the mission such candidates as he may recommend, if called upon to do so, and entirely approves his course in applying to the Anglican Church for Episcopal supervision, as he (Bishop Herzog) is not allowed by the Swiss Government to perform episcopal duties outside of Switzerland. The Bishop says further: "The principles laid down in the articles of the Lambeth Synod, relating to the Old Catholic movement, I regard as perfectly Catholic. I shall always be ready, in my own Church, to administer Holy Communion to all persons who admit such principles as these, and personally I should have no objection to communicate in an Anglican Church. May God bless your work! I hope that you will have no more difficulty in establishing a regular service."

—THE appointment of Canon Lightfoot to the vacant See of Durham appears to give

great satisfaction to Churchmen of all kinds in England. He is a little more than fifty years of age, and is a native of Liverpool. After a brilliant course at Cambridge, where he took his Bachelor's degree in 1851, he was made a Fellow of Trinity College, and ordered Deacon a little later by the late Bishop of Manchester. In 1871, he was appointed by Mr. Gladstone to be a canon residentiary of St. Paul's, and, in 1875, he became Deputy Clerk of the Closet and Margaret Professor of Divinity at Cambridge. He has likewise filled the offices of Chaplain to the Prince Consort, Whitehall Preacher and Select Preacher before both Universities. He refused the Bishopric of Litchfield, when offered to him by the Earl of Derby. Among the results of his learned labors during a singularly studious life, are his "Commentaries on the Epistles," which have passed through several editions, and many valuable contributions to "Smith's Dictionary of the Bible," "The Speaker's Commentary," and "Christian Antiquities," on which last subject he is a great authority. His sermons are able and replete with matter—that which he preached at Croydon, before the Church Congress, having been considered by men of all schools of thought, a most remarkable discourse. The new Bishop is a moderate High Churchman, and an indefatigable worker. He is quite inured, by his constant and rapid journeys between London and Cambridge, to the traveling which every Bishop has to reckon on in these days.

AT HOME.

THE LIVING CHURCH has already spoken its mind on the subject of prohibiting Chinese immigration into this country. To say that such prohibition is necessary for industrial reasons is to confess that we cannot compete with the Chinese on our own soil and therefore to confess the economic inferiority of our civilization. To justify it on religious or moral grounds, as has been attempted, is to confess that Christianity cannot safely contend, even in a Christian land, with the religions and philosophies of heathen Asia. But whatever views any one may entertain in regard to these considerations, and however desirable it may be thought to be that the increasing immigration of Chinamen to our shores should be limited and controlled, we do not see how any right-thinking man can justify the action recently taken by Congress in passing what is known as the "Chinese Bill." The principle which underlies such action seems to us to be as false as it is pernicious and immoral. A solemn treaty was entered into between the United States and China at the instance of our Government, by which we secured certain greatly-coveted advantages. In return for these, the right to immigrate hither in unlimited numbers was granted to the Chinese; a right which, be it remem-

bered, every other people has without treaty-stipulation, and which the Chinese also were clearly entitled to under the unwritten law which keeps the ports of a free and commercial people open. This natural right, however, was guaranteed to them by solemn treaty, and it is a gross violation of all rules of public faith and public morals to summarily withdraw a right so guaranteed without some sort of notice to and negotiation with the other contracting power. To say that such an abrogation of a treaty is not a violation of our own Constitution and that therefore Congress is competent to enact such a measure is a miserable piece of pettifogging. In all matters of international obligation, our Government is morally answerable to the recognized law of nations, and that law requires that when any power desires to modify the provisions of an existing treaty, the executive of such power shall open negotiations with the other party to the contract, and first exhaust all peaceable means for securing the modification desired. A resolution was actually passed at the last session of Congress, authorizing the President to open negotiations with China in regard to this very matter. Such would be the customary course in case of differences with any warlike European power, and such a course has more than once been pursued with England. In this case, however, Congress has made haste to over-ride the duties of the President, and has most indecently enacted a law, the effect of which is to usurp the treaty-making power, and to violate the plighted faith of the nation. The reasons which have prompted such action were discreditable and humiliating to the last degree. A California mob, headed by the notorious Dennis Kearney, succeeded in carrying California at recent elections on the anti-Chinese issue. This demagogue and his followers have demanded that the Chinese shall be prohibited from coming to the country as the price of their support in the next Presidential election. From the "sand lots" of San Francisco, these bullies have dictated their terms, and our National Congress has yielded with indecent haste to them. Both the great parties have so yielded, through their leaders in Washington, and, indeed, have vied with each other in the alacrity with which they have complied with the orders of the California mob. Doubtless there are many good men all over the country who heartily favor the object of the measure adopted by Congress; but nobody doubts that it was supported by both parties in Congress in order to avoid losing the vote of the "Kearneyites" at the next election; and that it was hurried through because neither party had the courage to oppose it. It remains to be seen whether the President shall seem to be amenable to the same questionable consideration.

—In a characteristic letter to the New York *Evening Post*, the Bishop of Minnesota tells the "Story of the Cheyennes," and brings out with yet more terrible distinctness the ghastly features of the recent inhuman treatment and massacre of a remnant of them at Camp Robinson and in the hills of Nebraska. We wish we had the space to reprint the whole of the story. We must content ourselves with reproducing the Bishop's touching conclusion. After speaking of the New York *Herald's* account of the wild frenzy of the wife of the Chief Wild Hog, as she attempted to kill herself and her wounded husband, and recounting the claim which this same Indian woman and her family have upon the gratitude of the whites, the Bishop says: "I need not go on. I envy no man's head or heart who reads the last fifteen years of Cheyenne history and does not feel the deepest pity for this hunted, outlawed people. Dark as this Cheyenne tragedy is, it is only a type of our whole history of dealing with the red men. I said all; no, not all. I remember that in 1802, President Jefferson wrote to a friend that he had heard there was one man left of the Peorias, and Jefferson said if there is only one, justice demands that his rights to their territory shall be respected, and he shall be paid for them a just consideration. Other great and good men of 'the fathers' have pleaded that we should deal justly, and many have said in their hearts: 'I tremble for my country when I remember that God is just.' We have fallen on evil times—the rulers, the people, the press, the army, all describe our Indian system as a wicked system of blunders and crimes. Why need we go on in this blind, stupid path of sin where we must reap exactly that which we sow? Why cannot the press, the army, the people, strike hands together and send up such a plea for justice that the nation may no longer bear the sin and shame of this iniquity? The night that dying wail of agony went up to God from the Cheyenne mothers and babes, there also went up from all over this land prayers for this nation. It was a day set apart by many Christians to ask God's blessing upon the United States. May it not be feared that God may answer us as He did His people in the olden time: 'When ye make many prayers I will not hear them; your hands are full of blood?' 'Cease to do evil; learn to do well.'"

The Church at Work.

ILLINOIS.

The Standing Committee, at a regular meeting held on the 17th inst., gave the canonical consent to the election of Rt. Rev. J. H. D. Wingfield, D. D., to be Bishop of Louisiana.

They also recommended Dr. E. F. Cleveland, of Dundee, for admission to the sacred order of Deacons.

Dean Royce, of Beloit, Wis., at the unanimous request of his people, will decline the call which he received from Christ Church, Joliet.

In speaking of the consecration of St. Peter's Church, Sycamore, we omitted to state that the windows, including the large chancel window, in memory of Bishop Whitehouse, which is so elegant in design, were from the factory of Messrs. McCully & Miles, the well-known glass-stainers of Chicago.

The Rev. W. A. Knowlton, of Grand Rapids, Mich., has been called to the rectorship of St. Andrew's Church, in this city, and there is a good probability that he will accept. He is well spoken of and would be a valuable acquisition to the Church in Chicago.

Bishop McLaren has returned from the East and is arranging his appointments for the spring visitations in the churches in Chicago which generally fall in Lent.

SPRINGFIELD.

The Church people at Mattoon, few in number but earnest-minded, are determined to have the regular services of the Church, which, hitherto, they have had at irregular intervals only. The Reformed took advantage of the situation to send Rev. P. B. Morgan thither, but he met with indifferent success. At the instance of Bishop Seymour, Dean Dresser will hold service there, and as soon as possible it will be supplied with a clergyman. They believe in a real, not a spurious Episcopacy; of the latter sort they have already a sufficiency, every minister among the brethren without, being a bishop.

At Centralia, where the Church people have had no service since the death of Rev. Mr. Adderly, they have bought a church-building which will hold 400, and are now making arrangements to buy a lot on which to move it. A little help from abroad would be repaid a hundred-fold in the strength given to the Church at so strong a point in the Diocese. Bishop Seymour without doubt has the matter very near his heart.

At Effingham, a church formerly occupied by the "Methodist Church South," is for sale, and can be had at very small cost. Cannot the Church seize the opportunity?

WISCONSIN.

Madison Convocation.—The winter session of the Madison Convocation was held in Christ Church, Janesville, February 4-6. The Bishop was present and presided. The Rev. Fayette Royce, Dean of the Convocation, Rev. A. L. Royce, Rector of the parish, and Rev. Messrs. Clark, Henry Green, H. M. Green, Lemon, McLean, Morrison, Stearns, Sweetland and Wilkinson were the clergy present. The appointed sermons were delivered by the Rev. Messrs. Wilkinson, Morrison and H. M. Green, and an essay on "Sociability in Parishes" was read by the Rev. Mr. Stearns. The latter paper, as is the custom in this Convocation, was followed by a general discussion of the subject participated in by all the clergy and also by Col. Wm. Ruger, one of the most efficient of Wisconsin laymen. Reports were made by all the clergy of Missionary work done by them, and a public Missionary meeting was held on Wednesday evening, with addresses by Rev. Mr. Clark, Dean Royce and the Bishop in the order named.

Through the courtesy of Mrs. Little, Superintendent of the Asylum for the Blind,

an invitation was received and accepted to visit that institution and two hours most pleasantly passed in its school and work-rooms. The last and pleasantest feature of all was what might fitly be called a concert by the pupils. It was both instrumental and vocal—an orchestra of ten performers and a chorus of over fifty voices, all showing careful training on the part of their sightless instructor, Prof. Von Cleve, and excellent musical ability on the part of his scholars.

The visit to this admirable institution had to be cut short in order to return to the church, where the Rev. Mr. Lemon conducted a Sunday-school service and lesson, using a blackboard to illustrate his subject, which was announced as "Lions, Bears and Giants."

Thursday evening the service was at Trinity Church, where the Rector, Rev. Thomas W. McLean, presented a class of ten persons for confirmation, the first fruits of his labors in his new parish, and the Bishop read his lecture on the Lambeth Conference. Trinity Church has been supplied with new seats throughout and otherwise much improved in the interior, while a chapel and Sunday-school room, 22x30 ft., have been built during the summer.

The Convocation enjoyed not only the private hospitality of the members of Christ Church, but, likewise, a special reception given for the Bishop by his hostess, Mrs. McKinney. A large number of the parishioners of Trinity Church joined those of Christ Church, in paying their respects to their Bishop and in the enjoyment of the bounteous hospitality provided.

With a formal vote of thanks to the earnest Rector and his generous parishioners, the Convocation adjourned.

The Rev. John K. Karcher, who recently renounced our ministry and submitted to the Roman obedience, has returned to the Church.

We learn from the *Parish Record*, of Kenosha, a very excellent parish paper, that they will soon publish a series of articles on the history of St. Matthew's Church. It is a good precedent.

FOND DU LAC.

There was a conference of the clergy with the Bishop, held at his office, January 24. There were interesting discussions, relating to the spiritual condition of the Diocese. In the evening, a missionary meeting was held, and the Rev. Mr. Berry gave some account of the progress of the work at Poygen and Omro. The next day, the anniversary of the cathedral was held, and a sermon was preached by the Rev. Dr. De Koven. The cathedral is undergoing a thorough renovation.

MINNESOTA.

Two new churches have recently been finished at Red Lake—one a frame and the other a log church—and both together will cost about \$1,400. These make three Indian churches built in two years.

WESTERN MICHIGAN.

At the Convocation in Grand Rapids, held the last week in January, there were seven of the clergy present. Sermons were preached by Rev. Messrs. Beckwith and Mortimer. There were discussions on "Clerical Exchanges," "Church Music," "The Missionary Field," and "Making the Church Attractive to Strangers." The attendance on the services and the generous

hospitality of the people were especially noteworthy.

MICHIGAN.

One of the Reformed people in Detroit undertook to prepare a class for confirmation, and finally reported them as ready, when it was found that three of them had never been baptized. Perhaps out of fear of regeneration, as scripturally taught by the Church, they purpose to do away with baptism, as they have done away with Episcopacy.

St. John's Chronicle is a twelve-page parish paper of St. John's Church, Detroit, of which Dr. Worthington, now in Europe, is Rector. The February number contains a cut of St. Mary's Chapel, a Mission of the parish, whose Sunday school has reached 220.

MARYLAND.

The Church of the Ascension, at Washington, of which Bishop Pinckney is Rector, and Rev. Dr. Elliott Associate Rector, has raised \$140,000 toward the payment of the debt on the Church. Of this sum, Mr. Corcoran, a member of the parish, contributed one-half.

The Anniversary service of St. Paul's Church, Baltimore, was unusually spirited. There were present ten clergymen, and the choir of St. Luke's aided that of St. Paul's with music. The Rev. Mr. Osborne preached the sermon on "Missions." A Mission will be held in the parish during Lent.

The Mission of the Holy Evangelist, in one of the suburbs of Baltimore, is vigorously carried on chiefly by three laymen. On the fourth Sunday after Epiphany, Bishop Pinckney visited the Mission, and confirmed eighteen.

Seven years ago, Emmanuel Church Home was established by Rev. Dr. Randolph. His object is to furnish a home, at small cost, to respectable but poor women who do not like to become objects of charity; and, unlike the splendid home in New York, founded by A. T. Stewart, it is a success.

A quarterly Missionary meeting was held on the 6th inst., at St. Clement's Church, and a very able address was delivered by Rev. Dr. Leeds. The meeting was in charge of Rev. Dr. Van Antwerp, Rector of St. Thomas' Church.

NEW YORK.

We have received the Year-Book of Trinity Church, New York, for 1879, and gather from it the following particulars:

The corporation is made up of the Rector, two Wardens and nineteen Vestrymen. There are fifteen clergymen connected with the parish, the Rector, four senior and six junior assistants, three ministers in charge of Mission chapels, and one, who is Head Master of Trinity School. The parish comprises seven churches or chapels, viz., Trinity, St. Paul's, St. John's, Trinity Chapel, St. Chrysostom's, St. Augustine's and St. Cornelius'. Of these, three are free absolutely, and the others, except Trinity Chapel, substantially. The corporation has sold no pews within the memory of living men, and, as rapidly as possible, it is buying up those which were sold in a former generation. There have been three churches on the lot where old Trinity stands. The first one was begun in 1696, the present church was consecrated in 1846. St. Paul's was opened in 1766, and was declared free in 1874. St. John's was completed in 1807; Trinity Chapel, in

1856; St. Cornelius' became a chapel in 1868; St. Chrysostom's was opened in 1869, and St. Augustine's in 1877. These churches and chapels all make one parish under one Rector, the Rev. Dr. Dix, and are served by assistants and ministers in charge. They all have their separate guilds and charitable associations, and are managed very much as though they were separate parishes, but are responsible to the Rector. St. Luke's and All Saints', though not chapels proper, are wholly or in part, supported by Trinity, and seven other churches in the city receive yearly aid.

Annual allowances are also made to the City, Seamen's, Italian and Spanish Missions, to St. James', Hyde Park, and to Hobart College. There are parish schools connected with all the churches and chapels, and, besides the Head Master of Trinity School, which is nearly as old as the parish, they give employment to eighteen teachers. Besides the several parochial organizations, there are, belonging to the parish, an Infirmary, St. Michael's and Trinity Cemeteries, five beds in St. Luke's Hospital, five scholarships in Trinity College, Hartford, Conn., and eleven scholarships in Trinity School. There are in the parish 3,689 communicants, and there were last year, 919 baptisms, as follows: In Trinity Church, communicants 1,112, baptisms 183; St. Paul's, communicants 550, baptisms 81; St. John's, communicants 794, baptisms 188; Trinity Chapel, communicants 593, baptisms 34; St. Chrysostom's, communicants 365, baptisms 109; St. Augustine's, communicants 175, baptisms 318; St. Cornelius', communicants —, baptisms 6. The Year-Book makes a goodly pamphlet of some sixty-five pages, and is full of interesting facts and statistics. We suggest it would be much improved if the amount of the offertories in the several churches and chapels were given, and if there were a tabular statement of the statistics for the whole parish. The real estate of Trinity Church is valued at about \$7,000,000, and its entire income from its property last year was less than \$500,000.

The Church of the Holy Saviour, in New York, built some twelve years ago by friends of Rev. Dr. Hawks, is to be re-opened. It is to be a free church with daily service, weekly communion, and congregational singing. It is to be a church for worship, and there will be preaching only on the chief festivals and fasts.

NEW MEXICO.

We have received from our correspondent in New Mexico, the Rev. Mr. Forrester, late papers, both Spanish and English. They are largely taken up with the discussion of the public-school question. The Romanists, by a sort of *coup d'etat*, got a bill through the Territorial Legislature, which virtually gave them possession of the schools. The action of the Legislature was annulled by Congress, and the Territorial press is now thoroughly ventilating the question. With Protestantism on either side of her, Rome walks as straightforward as a drunken man between two policemen, and with velvet tread; but give her the power, and she will always show the sharp claws.

MISCELLANY.

We would again commend to our correspondents the great truth that time is short, and that articles for a weekly paper should not be long. What THE LIVING

CHURCH wants is, not uncut stones, rough from the quarry, but the diamond, cut and polished, the extracted essence, and not the savory herbs in mass. If our correspondents have but little time, the same is true of our readers, and easy writing makes hard reading. We commend to them the study of Euclid, or Butler's Analogy, where they will find no superfluous words. Works like these keep, for the authors boiled them down.

In answer to an inquiry from an esteemed correspondent, we would say that the distinction of Rector's and people's Warden is unknown in this Church, either by usage or courtesy. There is no difference in the two Wardens, except as specified by Canon. The Rector is a member of the parish, and has the same right of voting and nominating that any other member has, and no more, though he may, and in most parishes does, have more personal influence. We are not sure that it would be wise, if it could be done, to introduce the distinction of the English Church between the Rector's and people's Warden; we fear that it would foment divisions.

The most unmanageable malady among Church workers is the case of the man who can do nothing new because he was not consulted before. We know of nothing that will reach it but strychnine in heroic doses.

Some of the Ritualistic women of London are taking lodgings in a distant quarter of the city, and, under the guidance of the "fathers," are spending fifteen hours a day in prayer and meditation, and in attempts to keep a "still silence." That is a penance indeed, amounting to positive cruelty, and we wait anxiously to see if the authorities will not interfere.

There have been but four 'verts to Rome among the English clergy during the past year, and two of them were men of no note. The Pope, in his late Encyclical, would seem to imply that they were going over in flocks, as doves to their windows.

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.]

INDIAN YOUTHS IN CHRISTIAN FAMILIES.

TO THE LIVING CHURCH:

I have much at heart a plan which I would fain hope needs, in order to make it feasible, only the publicity which it will receive from being stated in your columns. We have in Niobrara a number of young Indians, mostly graduates of St. Paul's School, and Deacons, or postulants for the ministry, whom I wish to place, one by one, in respectable Christian families for several months or more, that they may be isolated completely for a time from the language of their race, and from its inert and helpless life, and live where they will hear nothing but the English tongue, see nothing but the white man's industry and enterprise, and have a chance to imbibe through every source, as they quickly will, the thoughts and feelings of civilization. The young men are old enough to know something of the seriousness of life, and the importance of self-improvement; and are in a condition of thirst for knowledge which would enable

them in a few months' time to drink in ideas and reach convictions which they would make perennially useful to their people. The mere suggestion to them that I might be able to arrange for them somewhat after the plan I am now trying to sketch, has excited hopes which it was delightful to see depicted on their faces, and which I should be sorry to disappoint. There are, I feel sure, fifty respectable Church families, in every one of our Dioceses, who would gladly take such a young man as I have in mind, did they know how tractable and modest Indian students are, and how acceptable their manners would be even in the parlor and at the table. I should wish them to be considered members of the families in which they were received, neither absolved from their duties nor denied their privileges. I should be able to pay a moderate sum for the board of my young friends, and I should be very glad to hear from any family who could give one of them a temporary home, and from any friend of the Indian who will help my project by their gifts.

WILLIAM H. HARE.

22 Bible House, New York.

February 8, 1879.

EUCCHARISTIC ADORATION.

TO THE LIVING CHURCH:

The *Standard*, in a recent number, has said that it wished that patents could be obtained for ideas as well as for mechanical appliances. We, certainly, never could be sufficiently thankful if some of our "Protestant" brethren would get out a patent for the idea that eucharistic adoration is idolatry, and then we might hope that we should be protected from having to read the same old arguments in the same old style, in many of the Church papers that we chance to pick up.

Dr. Fiske, in his recent articles on "Eucharistic Idolatry," has, certainly, advanced some rather novel views. We must confess that the following from the pen of a Catholic priest, rather surprises us. "The long 'historic scroll of saintly names,' which we have suffered to pass as an admitted fact, and for the sake of which so much has been asked, is not entitled, we think, to even such measure of influence as we have allowed it. On the contrary, it is possible that eucharistic adoration, in its English sense, was practiced by few, if any, of the 'fathers.' The meaning and value of words have so changed in the lapse of centuries, and the habits and customs of those days were so different from our own, that we know not to-day, precisely, what interpretation should be given in English to the emotional language of some of those 'saintly names.' When a Frenchman or an Oriental says, 'I adore you,' or even 'I worship you,' we cannot wisely accept as truth the English interpretation of such expressions. Therefore, that eucharistic adoration, as now understood and practiced among us, had really any footing among the 'early fathers' of the Church, is a question we think which may fairly be classed among what Mr. Hudson calls the 'dubia.' Should we, however, take it out of the 'dubia,' and admit it as a fact, it would still, as we have shown, avail our friends nothing, for the opinions of men, individually, are of no authority on questions of faith; and more especially of men who were, perhaps, tinctured more or less with pagan modes of thought, and habituated to the hearing of pagan phraseology."

We think that the first clause of the above quotation needs explaining, for we do not understand what Dr. Fiske means by allowing the "long historic scroll of saintly names" to pass as an "admitted fact;" neither can we quite apprehend his meaning when he says "for the sake of which so much has been asked." What has been asked for the sake of the "long historic scroll," etc., and who had asked it? But, admitting that there is a hidden signification here, which our feeble intellect is unable to grasp, we are equally at a loss to discover the "emotional language," "pagan modes of thought," and "pagan phraseology," in the writings of the primitive Fathers. We have had some little acquaintance with the ancient Greek, and we must confess that we cannot remember a single passage in which this inflated language occurs. Indeed, we doubt if any instance can be produced in which a classic Greek author uses the expressions "I adore," "I worship," or any similar ones in the extravagant sense of which Dr. Fiske speaks.

But let us see where Dr. Fiske's views would carry us. The New Testament was written in Greek, and not very good Greek, either, by the way. And if this exaggerated style prevailed at that time, it is very easy to see how the reverence and affection which the Apostolic writers felt toward the "man" Jesus Christ, would lead them to use language in speaking of him which since "the meaning and value of words have so changed in the lapse of centuries, and the habits and customs of those days were so different from our own, that we know not to-day precisely what interpretation should be given in English to the emotional language of some of those 'saintly names,'" has led to His deification and worship as a god. And, applying this argument to the Fathers, one can perceive how natural it would be to men "tinctured more or less with pagan modes of thought, and habituated to the hearing of pagan phraseology," to ingraft their polytheistic ideas into the monotheism of the Jews, and thus to evolve the idea of a trinity. We think it quite plain that if Dr. Fiske's rationalistic argument were accepted and carried to its logical conclusion, the very foundations of the Christian faith would be undermined.

In his second paper, Dr. Fiske says: "Eucharistic adoration is certainly idolatry if it be evident that every essential element of idolatry, as practiced by the rebellious Jews, or by the heathen, is embraced in such adoration. The essential elements of idolatry, wherever found, so far as we have been able to ascertain them, are 'the use of material forms as suggestive of the presence of a supernatural being, such use being associated with adoration of the supernatural being as thus represented by the material forms.'"

Now, this may be a very good definition of idolatry, and we have no doubt that it is; but, if we mistake not, the only definition of idolatry that is obligatory upon us, is that contained in the second commandment of the Decalogue, which somewhat differs from the one quoted by Dr. Fiske. "It seems most strange, that any one not blinded by prejudice, can so lamentably pervert or ignorantly distort facts as to make idolatry, which is laid down in terms sufficiently distinct, as the worshiping a graven image, the 'likeness of anything in heaven above, or in the earth beneath, or in the waters under the

earth, to be in the very slightest degree a prohibition, or to have the most remote connection with forbidding such worship as is properly paid to our blessed Lord's spiritual presence in the Sacrament of the Lord's Supper."

We will not attempt to answer Dr. Fiske's argument from the institution; that has been too thoroughly exploded in the past for us to touch on it here.

In the latter part of his second paper, Dr. Fiske says: "It would have been idolatry, under the old dispensation, to worship God as represented by the (paschal) lamb, or as animating, or dwelling in or under the form of the lamb, that was offered by His chosen people. Can we avoid the conclusion that it is equal idolatry to worship God as represented by, or as animating, or dwelling in or under the form of, the consecrated bread and wine?" We answer, yes, Dr. Fiske, we can for divers reasons, the first of which is that our Lord never promised His presence in the paschal lamb, which He has in the blessed Sacrament. Had He done so, it would not have been idolatry to have worshiped Him there.

We admit that it would be idolatry to worship or adore any image or material representation of the true God, but we deny that it is idolatry to worship the actual presence of our Lord in whatever form He may bestow it. While Moses rebuked the worship of the golden calf as idolatry, he adored the presence of our Lord in the burning bush. "The Jews were taught to worship God wheresoever He manifested Himself, under human or angelic form, in the burning bush, on Mount Sinai, as the 'Captain of the Lord's Host,' in the pillar of cloud coming down to the door of the Tabernacle and

talking with Moses, which when the people saw, 'they worshiped every man at the door of his tent;' in the cloud that filled the Lord's house at the dedication of the first temple; and, above all, in the shekinah, which either always manifest or at times revealing its glory, dwelt between the cherubim."

Now, this whole question of eucharistic adoration reduces itself to one point. Is there a presence of our Lord in sacramental union with the holy elements? For, if there be a presence of our Lord in the Holy Eucharist, in union with the consecrated elements, then must we logically come to the conclusions arrived at by the Bishop of Brechin:

"1. The sacred humanity of our Lord is inseparable from His divine personality, that is, from Himself, so that where It is present, He is present, the one Christ, both God and man.

"2. The one Christ, both God and man, wheresoever He is present, is adorable.

"3. He is present by virtue of the supernatural presence of the sacred humanity in the blessed Eucharist.

"4. Therefore, in the blessed Eucharist, He being present, is adorable."

Now, the only question left, is this: Does the Church teach the doctrine of our Lord's presence in the blessed Sacrament? If she does, then that teaching is to Churchmen a finality. We think that the following extract from one of her homilies will settle all doubt on that point:

"Thus much we may be sure to hold, that in the supper of the Lord there is no vain ceremony, no bare sign, *no untrue figure of a thing absent*; but the communion of the body and blood of the Lord in a marvelous

incorporation," with the consecrated elements, "which, by the operation of the Holy Ghost, is through faith received by the faithful, who," as she teaches in the catechism, "verily and indeed take and receive the body and blood of Christ in the Lord's Supper."

That portion of Dr. Fiske's paper which relates to the making a god of the bread (which is taken from a late pamphlet, entitled "A Defense of the heathen against the charge of idol worship, in which it is shown that pagan people are no worse than Ritualists"), needs no reply, since all acts of adoration are addressed, not to the bread, but to the presence of our blessed Lord, both God and man, in sacramental union with the sacred species. We must, however, express our regret that Dr. Fiske has used expressions, in this portion of his article, which, to us, seem very nearly approaching to blasphemy.

We will now take our leave of Dr. Fiske, and, as we hope to meet him again in the columns of THE LIVING CHURCH, at no very distant day, we will not say farewell, but *au revoir*.

And now let us hope that all true Catholics will offer their fervent prayers to God to hasten the day when every member of holy Church will accept "not that mere intellectual presence which Protestantism upholds, but that real and actual presence which our Lord promised to His Church, and gave when He said 'This is My Body,'" and that all may bow down in the most heartfelt adoration before that Altar, from which we receive our Lord's gifts, even Himself.

R. N. AVERY,
Rector of St. Jude's Church,
Tiskilwa, Ill.

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The Living Church.

CHICAGO, FEBRUARY 22, 1879.

SAMUEL S. HARRIS, D. D., }
JOHN FULTON, D. D., } - - Editors.
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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A GOOD LENT.

At this season, our faithful clergy are everywhere studying how to secure a good Lent for themselves and their people. A good Lent never fails to bring a good year. A heartless Lent betokens a lifeless congregation. There is, therefore, good need that the holy season should be used to stimulate our spiritual energies and sow the seed of future fruitfulness.

The question is very often asked, "What services shall we have this Lent?" And, simple as the question seems, it is often answered with the least conceivable regard to principles of common sense. During the great forty days, it is our object to gather together (1) as many souls as we can, (2) as often as we can, and (3) to do them as much good as we can. Now, if in a thinly-settled country district, a daily congregation can be assembled which shall average five persons, and if, in the same district, Wednesday and Friday congregations of thirty or forty persons might be induced to meet, it is clear that at the end of Lent, the daily service, *so far as numbers are concerned*, would be a dead loss as compared with the less frequent services. Or, again, if a rector of a city Church can have a congregation, say of two hundred and fifty persons, in Lent attending a daily half-hour service, when an hour-long service would not have fifty attendants, and a service of three-quarters of an hour would not have a hundred, is it not clear that, *in that parish*, the shorter service is the better? Or, to put another point, if it is true that long sermons will break up any daily congregation, and equally true that nothing warms the congregation into fervor like short practical addresses five or ten minutes long, the moral seems to be that, while the service should never be lengthened by the addition of a sermon, it may be advantageously shortened to make room for a brief address.

Hence, as to the number of services to be held in any given parish, we would say, let

them be as many (neither more nor less) as will secure the largest attainable number of attendants in that parish in the course of the whole forty days taken together. Into the question of the lawfulness of adapting our services to the necessities of our people, we need not enter here. In many Dioceses, such reasonable adaptations are openly sanctioned by the ecclesiastical authority; and, in many more, they are tacitly encouraged. In some parishes, the Litany alone is used daily during Lent; in others, an order like the following has been found useful for a daily afternoon service:

1. The Confession (invited by the Priest saying: "Let us humbly confess our sins unto Almighty God").
2. The Absolution.
3. The Lord's Prayer.
4. Versicles and the *Gloria Patri*.
5. One Psalm and the *Gloria Patri*.
6. One Lesson and a Canticle.
7. The Creed, "The Lord be with you," etc.
8. Versicles, Collect for the Day, Collect for Peace, and others selected.
9. 2 Cor., xiii, 14.
10. Hymn.
11. Address (never more than ten minutes long).
12. Hymn (if there is time).
13. Benediction.

On Wednesdays and Fridays, the Lesser Litany may be used instead of the selected Collects, and, on those days, the service might be closed with the special prayers of the Ash-Wednesday service. The whole office, including the address, is kept easily within thirty minutes; and, without at all entering into the question of the lawfulness of the adoption of such an order, we think that when no such doubt exists, or where the ecclesiastical authority favors a conscientious use of liberty, the office sketched above will bear a careful study. It is short, it has flexibility and variety; and yet it is perfectly conformed to the norm of our Anglican worship.

After all careful diligence in the appointment and arrangement of services, it must be confessed that the interest and the spiritual influence of the exercises of any Lenten season will always depend mainly upon the subjects of meditation chosen by the minister, and the amount of personal satisfaction with which he approaches them day by day. Much depends, of course, on the selected theme. For daily ten-minute addresses, nothing could be more appropriate or inviting, to priest and people, than forty consecutive meditations on our Lord's Passion, such as might be easily arranged with the help of Williams' "Devotional Commentary." We have known the congregation of a half-dead parish to grow larger and larger every day in Lent while the minister discoursed of that theme; and the Easter of that year

was like a spiritual resurrection of that parish. In like manner we have known a man of learning and ability to hold his congregation every day in Lent, with a series of brief conferences on the life of the Apostle Paul. Nevertheless, the truth is that if the minister himself is thoroughly interested, the subject chosen is of secondary importance. Any bucket may be used to draw water from a well that is brim full. We have seen a man take the Thirty-nine Articles (!) for the daily subject of his Lent addresses; and, by stripping off scholastic phraseology, and going to the spiritual heart of each of them, find each day's meditation more fruitful than the last. The secret of success lay not so much in the merits of the subject as in the preacher's own absorption in the novel application of the old scholasticisms to the realities of actual spiritual life. Passing daily from one to another, with the daily-renewed question, "Can these dry bones live?" the intellectual interest was always stimulated at the outset, and the spiritual life was quickened at the close. It is possible that the same course might be essayed by others elsewhere, with the same result; but we would hardly counsel a tyro in the pulpit to attempt it; and we have known a man, who was not exactly a tyro, to make but poor success at it. The truth is, that no man will ever make any real spiritual success in any course of Lenten lectures, unless his own personal interest in the subject is deeply engaged. The remark is true of all preaching; but particularly true of preaching in a season which the Church has expressly set apart "for extraordinary acts and exercises of devotion." Therefore, to our younger brethren, who are now anxiously casting about for subjects of Lenten discourse, we would say this: Let nothing induce you to take up any topic unless you feel that, from inclination or from a sense of duty, you can throw yourselves into it with heart and soul. Much material may be got by reading and research, but nothing will vivify your hearers like evident interest and apparent spontaneity. Unless your subject warms you, you will not warm your congregation; and, unless you give yourselves, heart and brain, to the daily work of preparation, no subject nor series of subjects, will keep you warmed up from Ash Wednesday to Easter. Whatever subject you take, be sure you depend upon your own study and reflection more than upon any adventitious aids. Let them be aids, indeed, not substitutes for personal work. If you take the Passion as your subject, let Isaac Taylor be referred to, if you will—there is none better; but don't preach Taylor. If you take St. Paul, don't memorize the stately periods of Conybeare and Howson. If you take the Articles, don't attempt the method of Browne; Burnet's you will hardly try. From whatever source you draw, see that the matter has be-

come your own, utterly and entirely, before you attempt to preach it.

And after all, it would be well for our clergy, old and young, to reflect that their best text-book is the Bible, and their best commentator is the lexicon. We often hear the complaint that the mass of our clergy have but few books. We are not sure that this is always a misfortune. More men are dissipated by too many books than are made sterile by too few. Given a Bible, Cruden's Concordance, and "The Englishman's Greek Concordance of the New Testament," any deacon who has been canonically ordained ought to be able, on every one of the great forty days, to bring out of these treasures things new and old. For example, if any one should at this time lay to heart the injunction of St. Paul (Phil., iv, 8), to *think* of "Whatsoever things are honest, just, pure, lovely, of good report, virtuous, praiseworthy," and should resolve to lead his people to think of them during the coming Lent, he would find in the Epistles of St. Paul himself an abundance of lists of such subjects of meditation. For example, in one single passage, (Romans, xii, 8-21), he would find the following fourteen things to be aimed at in the Christian life:

8. Simplicity in giving.
Diligence in ruling.
Cheerfulness in charity.
9. Love without dissimulation, cleaving to what is good in its object, and yet abhorring the evil.
10. Brotherly love.
Courtesy, "in honor preferring one another."
11. Fervidness of spirit in God's service.
12. Joyfulness in hope.
Patience in trouble.
Continuance in prayer.
13. Almsgiving to saints.
Conscientious hospitality.
- 14, 20. Blessing persecutors.
15. Sympathy with joy and sorrow.

This is one of a score or more of lists of graces (and of contrary vices, too); which might be found, with the aid of a Concordance, in the Epistles of St. Paul. Suppose a list of forty to be selected, and the Greek Concordance, and any available lexicon to be used in hunting down the meanings and uses of the several words, we venture to think that the student would be full of spiritual thought more than enough to fill the people. This is only one illustration out of many that might be given; but it will do as well as any to drive home our main thoughts which are these: that a good Lent for a parish must be begun in the heart and brain of the pastor; and that, where there is "an honest and good heart," the means to store the brain are not so scarce as they are thought to be. The store from which men's hearts are filled is always open, and of its treasures "every one that asketh receiveth."

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.]

CHAPTERS OF EARLY ENGLISH CHURCH HISTORY. By WILLIAM BRIGHT, D. D., Régius Professor of Ecclesiastical History, and Canon of Christ Church, Oxford. 8vo, pp. 460. London: Macmillan & Co., Publishers to the University of Oxford.

Some time ago THE LIVING CHURCH gave a brief commendatory notice of Professor Bright's most interesting Chapters of Early English Church History. We are glad now to have space for more particular remarks upon its contents.

The prevalent notions of the conversion of our Anglo-Saxon forefathers are strangely erroneous. Romish writers would have us believe that the ancient British (Celtic) Church was of the least possible consideration, even among the Celtic peoples who had been driven southward and eastward into Cornwall and Wales, and northward beyond the Tweed, by the victorious tribes of Saxons and Angles. We are told that the Celtic Church had no thought of preaching the Gospel among the conquerors; and we are assured that the Missions by which our forefathers were converted, were wholly conducted by the agencies of the Roman See of Canterbury under Augustine and his successors. Ardent Protestant writers, on the other hand, have represented the British Church as holding undoubted jurisdiction over the whole island of Britain, so that the sending of Augustine into their territory was an act of unlawful usurpation; the subsequent supremacy of the See of Canterbury over the British Bishops and their Churches, is alleged to have been the result of an unauthorized and wrongful ecclesiastical subjugation. As is usual in such cases, the truth lies at considerable distance between the two extreme representations. In the first place, it is perfectly true that, at the time of the landing of St. Augustine, the Celtic Bishops had obtained no foothold among the Teutonic tribes; but this fact supplies no evidence of fault on the part of the Celts. The wars between the Celts and Saxons were for more than a hundred years, wars of extermination in the literal sense of the word. The invaders never felt secure until the Celts were utterly driven out of the land. That, in the midst of such a conflict, they should accept the religion of their enemies was not to be expected; and, in the midst of such calamities it was all that could be hoped for if the Celtic peoples clung to their own faith. But, be that as it may, there is no evidence that there were any Christian settlements or even Missions among the Teutonic tribes of the Octarchy. The little kingdoms of Kent, Sussex, Wessex, Essex, Bernicia, Deira, East Anglia and Mercia, were heathen kingdoms. It is probable that not a single Christian Minister, or Christian congregation was to be found in any one of them. Their territory was as clearly missionary ground as Central Africa is to-day. In sending a missionary Bishop to Kent, Gregory was no more guilty of schism or usurpation than we should be if we should send a missionary Bishop to Lake Lohembe; and there was truth as well as poetry in the language which spoke of "Gregory, our father," "who sent us baptism;" for such, says Dr. Bright, "were the terms of grateful affection

in which the early English Christians spoke of that greatest and most lovable of Roman Bishops, whose pontificate extended from 590 to 604." It is truly remarkable to observe the providential epoch of the Mission of St. Augustine. On the very Sunday after the baptism of Ethelbert, the noblest missionary career ever accomplished in Britain came to its end in the distant monastery of Icolmkill. "While Augustine was building up the first Church of Englishmen, Columba was, in his own words, 'entering on the way of his fathers,' and leaving to his disciples the glory of an apostolic example, and the impulse which was *destined to take up the work of the Augustinian mission itself*, in the Northern English realm, and to succeed when that Mission had seemed to fail, or, at any rate, where its energy had been arrested." This is most strictly true, as we shall presently see; but it is probable that the Augustinian Church brought to the Celtic something that was necessary to the continued existence of the latter.

It seems to be beyond question that the mission of St. Columba to Scotland, "originated in a deadly quarrel between two Irish clans about the possession of a psalter." "A council of the Irish clergy had met and driven him forth as an excommunicated outcast." "St. Brendan * * * rose up and embraced him. The whole Council burst into exclamations of horror." "You would do as I have done," said Brendan; "and you would never have excommunicated him, if you saw what I see * * * a pillar of fire before him, and the angels of heaven beside him. I dare not disdain a man predestined by God to be the guide of an entire people to eternal life." (Stanley's Church of Scotland, pp. 34, 35). The Church which the excommunicated saint founded in Scotland was of the type which then existed in Ireland and in the Celtic churches everywhere. It included the three orders of Bishops, Presbyters, and Deacons, with their several appropriate functions; but all of them were equally under the direction and jurisdiction of the Abbot of the principal monastery, though he was only a Presbyter. The Bishops had no See, no Diocese, no jurisdiction. They had their own functions in the Church, such as ordination and consecration, and at the altar they were superior to the Presbyters; but, equally with the Presbyters, they were under the direction of the Abbot. "The Abbot, not the Bishop, was regarded as the ordinary ecclesiastical ruler, and the superiors of the various monasteries by which the country was evangelized looked to the chief Abbot as the head of their whole Church." (Stanley's Church of Scotland). Such, in fact, were the condition and constitution of all Celtic churches everywhere. The idle tale of an Archbishop of Caerleon-on-Usk as primate of the Bishops of Wales is utterly without foundation. The Celtic Bishops had no Sees, and no metropolitans except their Abbot. The confusions of order and authority, and the ultimate destruction that must arise from such a singular system are obvious enough. The future utility of the Augustinian hierarchy in reforming the Celtic churches, was evident from the first.

And from the first, it might have been effectual. The Celtic Bishops seem, from the first, to have felt it to be likely that a better system than their own existed beyond seas, and to have been ready to submit to St. Augustine with a good grace, not,

perhaps, as a matter of duty or of divine obligation, but as a matter of Christian expediency and charity. The differences between them and the new-comers were slight indeed: they did not observe Easter on the same day; their baptismal ceremonies differed in some trifling particulars; and the tonsure of their clergy (!) was not "coronal" but "decurtate." A little common sense on the part of Augustine might have won the Celts to the Roman obedience; but he lacked precisely that element of common sense in superiors which enables them to win the service of inferiors by divesting it of servility. The Celtic Bishops with a clansman's loyalty, would have welcomed Augustine as a chief among them, and would have submitted to his judgment in the trifling matters of difference. But the Archbishop lacked tact; and clumsily contrived to wound the sensibilities and disgust the prejudices of the Celts. Their submission was not obtained, and the high-titled Roman missionaries, for lack of their humble Celtic brethren, failed most miserably in evangelizing the Saxon heathen outside of Kent. The Roman "Archbishopric continued to be little else than a high dignity shut up within a narrow area; it had no practical effect on the general life and work of the Church; it was like a great force lying dormant until the epoch that was to wake it into energy." That epoch did not come until the mass of Saxon heathendom had been converted by the consecrated efforts of Celtic Christianity.

That is the grand fact of the conversion of our forefathers. It was *not* the work of Augustine and his successors. It was not the work of Rome. It was not the fruit of an elaborate organization. It was the work of the despised and subjugated Celts. It was Aidan, and Finan, and Colman, and Cedd, and Diuma, and Celloch, and others like them, who were the true evangelists of our Anglo-Saxon forefathers. When their work was done, and Saxon heathendom had been converted to Saxon Christianity, then the Augustinian prelates "entered into their labors," not uselessly nor prematurely, but much to the advantage of all concerned; organizing, settling, and strengthening the looser work which other men had done. "The grand old man," Theodore of Tarsus, was the first true Archbishop of Canterbury, not a faultless man by any means; full, rather, of prelatial self-assertion; and yet the "strong man armed" for a work that must be done, and a battle that must be fought, and by which all earlier conquests were to be secured in one true, and common, and permanent "*Angle-kin Christianity!*"

Here, again, our space fails us; but, without repeating the phrases of our former notice, we would counsel all our readers— theological and non-theological, who care to know the strangely checkered story of the conversion of our Anglo-Saxon fathers, to read the deeply-interesting "Chapters" of Dr. Bright. In Chicago, the work is to be had from Messrs. Mitchell & Hatheway.

OUR PHILADELPHIA LETTER.

TO THE LIVING CHURCH:

PHILADELPHIA, February 9, 1879.

The volume, "Inscriptions in St. Peter's Church-yard," which you announced as about to appear, has been issued from the press. It is a handsome crown octavo, of 589 pages,

admirably printed. It contains a map, with a plan of the old church and its beautiful yard, and so arranged that nearly each separate grave can be identified by any one interested in so doing.

Mr. Hildeburn, in his preface, has awarded full, nay, overmerited, credit to his associate, but very modestly withholds all mention of the severe toil and pecuniary outlay in his own connection with the work. On the part of both, it has been "a labor of love," and they will find their reward in the value already attached to a portion of the history of old Philadelphia families whose fame is national, to say nothing of what is known of them beyond seas.

For such as are more immediately interested, having the near of kin buried there, and how many such there are will be appreciated when it is remembered that the names of over five thousand are found recorded in stone, or in the parish books; for those who are thus interested, the work must have a very peculiar value. It is as nearly free from error as any human work can be, no care or expense having been spared. What the labor has been can only be known to such as have ever attempted the like. And, it should be known by all, who value the Record, how much they are indebted to the energy and the scholarly precision of Mr. Hildeburn.

We are having "a Mission" at St. Clement's, and "special services" at St. Philip's, with the usual deviations from the Church's normal standard of worship, and instruction in holy things.

It is not a little curious that, ever since the foundation of the Church in this land, she has had to wage a warfare with what is known as "Revivalism;" first, under Whitefield, who well-nigh sapped the life of some important parishes, and from his day onward through a succession of "journeymen preachers," until in New England (which has been thoroughly burnt over), and among its sects, scarce anything is more dreaded than what is known as an old-fashioned revival.

But now, certain in the Church, "in the corrupt following" of modern Rome, seem to revel in all sorts of singular practices, specially of the inflammatory type, combining the main features of a Methodist camp-meeting, private confessions, be it noted, taking the place of the confession of "the class-room."

It is a virtual surrender of the high, dignified, and wisely conservative position which has given the Church such a hold upon the affections of the sober-minded, the reverential in heart. It is a willful pandering to a low appetite for excitement, and is the great enemy of sound Christian teaching, and of the religious culture of the affections. Even processions, cross-bearing, stole-kissing, and genuflections, which seem to be omitted in the Mission services only, even these, will not avail to save the system from the damaging results of exciting appeals and other concomitants of the "Camp Pen." The Rev. Knox Little, upon whom the labor mainly falls, has a wonderful gift of language, and an impassioned, very un-English delivery. His language and matter are marked by great simplicity. He is described in the papers, and by warm admirers, as "the greatest preacher in England." We can only say that to such as can recall Dr. Hawks in his palmy days, the contrast in favor of the Doctor would be very striking.

Mr. Little seems to avoid certain attitudes, and certain intonations of his school, which are so charming to some, but distasteful to others. The contrast was refreshing.

I need hardly say that the entire programme of the evening (*i. e.*, Mission sermon and festival) was unchurchly. The strongest advocates of the "new departure" feel this, and rather take pride in it. Did it ever occur to a hard-working, faithful Rector how the holding of such a Mission is a disparagement of his own fitness? It is virtually saying, certain elements are needed which I cannot furnish, and, hence, I must import "the Missioner."

There is a growing feeling here that the contemplated relief to the aged clergy might be extended in a way more consonant to their feelings, and to their sacred calling, than the one embraced in the circular forwarded to you. The establishment of a Home looks too much like labeling a class. The fact that we have Sailors', Soldiers', and other Homes, is the very reason why there should not be a "Clergy Home." Those intrusted with the matter will do well to look into the constitution and working of the "Merchants' Fund," in this city. It accomplishes more than is dreamed of, but in such a delicate way that the name of a solitary beneficiary is known only to the few members of a very select committee. Whole families are aided, single persons are provided with comfortable boarding. But they are not gathered into an institution, and labeled "Pauper Merchants." How best to carry out a noble purpose, will need, as it will have, the careful consideration of the Trustees.

NEMO.

Communications.

HAIL, MARY, FULL OF GRACE.
TO THE LIVING CHURCH:

This salutation to the mother of our Lord, Mary, every member of the Church of Rome is required to repeat every morning.

How her *human* ears can, in the world of spirits, incessantly hear the millions of her devotees, is not our present difficulty. They ought to be able to explain. Our line of inquiry is now in another direction.

"Full of grace." What is the meaning of these words? Does the expression teach that Mary is *so full* of grace as to be its author and giver? or, does the phrase simply mean that she is *filled with* grace, imparted to her by the Author of every spiritual gift?

These are important questions. If Mary can give grace, she may be asked for it. If Mary cannot give grace, prayers to her for grace should forever cease.

These questions should especially interest every member of the Roman *Communión*, since he has, in the Latin Vulgate, his own standard, by which he can test and decide these grave inquiries.

In the Vulgate, there are *only* two places where the expression, "Full of grace," occurs. Their *solitariness* has this twofold effect.

(a) The places limit our inquiries to a very small space.

(b) The places hold *the full and absolute decision* of the questions we are pressing. One place is St. Luke i, 28. Here the Latin phrase is *plena gratia*, and is applied to Mary the Virgin. The Greek of the

phrase is *graced*, which the English version translates "highly favored;" the Rheims, "full of grace." The other place is St. John i, 14, where our Lord is said in the Vulgate to be *plenus gratiæ*; in the English and Rheims versions, "full of grace."

By observing closely these two Latin phrases, the reader will notice that the *endings* of the last words differ.

Unlike the English language, the Latin marks differences of meaning in words by means of their *terminations*. The law defining the distinction of Latin cases is so firmly established and so universally recognized, that we are authorized to assert and maintain that in St. Luke i, 28, *gratia*, the ablative, denotes nothing more than *instrumentality*, while in St. John i, 14, *gratiæ*, the genitive, indicates *possession*. We quote the law: "The difference between the genitive and ablative of quality—the genitive is used to express *inherent* qualities; the ablative, *accidental* qualities."*

According to the Vulgate, which every member of the Church of Rome is bound to receive as authority, this is the decision: *The fullness of grace* in our Lord is original, inherent, inexhaustible, omnipotent. On the contrary.

Mary is only *filled by* grace, which is not hers naturally, is external to herself, is conferred by God and, consequently, is not, unless omnipresent and almighty, transferable by her to others. This is the plain and undeniable teaching of the Vulgate.

Plena gratia is *receptive*, not *imparting*. Mary is *human*. She cannot *impart* grace.

This truth establishes other truths. Mary is not to be worshiped—Mary is not to be addressed in prayer. *Mariolatry* has neither warrant, nor inculcation, nor countenance in the Latin Vulgate, the Bible of the Church of Rome. Will her clergy and educated people recognize and practice these demonstrated truths? *Will they follow their own Bible?*

To the steps in "The New Departure," the study of the Latin and Greek of St. Luke i, 28, might be profitably added. The study would prove a *retrograde* movement.

The merciful Lord hasten the recovery of His Church Universal from the misguidance of unlearned teachers! JEROME.

TO THE LIVING CHURCH:

A correspondent in your last number—in a tone somewhat more authoritative than the facts in the case would seem to justify—has undertaken to set aside the tradition that the rubric concerning the place where the Antecomunion service is to be read, was *not* introduced by Bishop White with special reference to the peculiar arrangements of St. Peter's Church, Philadelphia.

As bearing upon the point, take the following:

Bishop De Lancey, in a note to his Centennial sermon (Appendix xiv, p. 77), says that "the Antecomunion service was usually read from the desk, except by the Rev. Dr. Abercrombie, who always proceeded to the chancel at the eastern end of the Church for the purpose."

Again, there are persons now living, who well remember that the practice adopted by Bishop White was the invariable practice of the Middle States, and especially of New York. In Connecticut, on the other hand,

the custom was to say the service at the altar. So marked was the difference, that when a clergyman was seen to leave the desk and repair to the altar to say the Antecomunion, he was marked, as of course, as a clergyman from Connecticut. The custom of the Middle States supports and accounts for the tradition.

As to the comparative infrequency of Bishop White's services at St. Peter's, your correspondent forgets that St. James' Church was not built and taken into union until 1810, and that from 1772 to 1810, Bishop White officiated, alternately, at Christ Church and St. Peter's. In all those years, sufficient opportunity was given to indicate Bishop White's preference for remaining in the desk, in which he was sustained by the altered rubric. NEMO.

The Fireside.

CHARITY.

[Epistle for Quinquagesima Sunday.]

Though I can speak with tongues of men,
And angel's language use; alas!
If charity I have not, then
My voice becomes as sounding brass.

Though I prophetic gifts employ,
And mysteries can comprehend;
And though all knowledge I enjoy,
Such as kind Heaven alone can lend;

And though I have all faith, and prove
Its power before the gaze of all,
By causing mountains to remove
At my command whene'er I call;

Still, if I have not charity,
Nor kindness show to all around,
I am as nothing, though in me
All other virtues may abound.

Though to the poor, by others spurned,
My goods most freely I bestow,
And give my body to be burned,
And suffer every human woe;

If charity is not possessed,
These virtues are of no avail;
I am not profited or blessed
Unless the power of love prevail!

RICHARD F. SEABURY.

PEORIA, Ill., February, 1879.

THE FLAGG BOYS.

"Jack, give me that knife; it's mine," shouted Eddie Flagg, crossly, as he and his little brother knelt on the kitchen floor, playing with their engine.

What sort of an engine do you think it was, little boys and girls who are reading this story, or whose mothers or aunties are for you? One from a toyshop, bright with new paint, and shining steel, and polished iron? By no means. The father of Jack and Eddie had no money to buy toys with. It was quite as much as he could do to find bread and milk for their hungry little mouths.

The boys watched the trains go back and forth forty times a day, and were familiar with the different parts of the machinery, and really felt that they owned the trains themselves, because "papa was a brakeman" on a "through freight."

A little before Christmas, Mrs. Gillette, a lady who lived near by, and whose little boys played with Jack and Eddy a great deal, took them all into the city to see the wonders displayed to the admiring gaze of the passing throng.

The Flagg boys were especially fascinated by a miniature engine and train of cars,

"just like a real one," they said in describing it after they came home.

Of course, they knew, too well, the state of the family purse to hope ever to be the owners of such a beautiful toy; but in all their play they spent their energies in making up trains. The sitting-room chairs were in requisition for them, and mustn't be touched on any account, for "the boiler 'll burst, mamma, if you do," shouted Jack, as his mother attempted to put the room in order. The bedroom, also, would be in disorder from the same cause. "Don't touch the bed, please, mamma, that's the sleeper, and the people mustn't be waked up," they would cry out when Mrs. Flagg entered the room.

One day Mr. Mapleson, the school-teacher, gave Eddie a two-bladed knife, as a reward for good conduct, and a happier boy never was seen than he, when he came bounding into his mother's room to show it to her. Jack was not old enough to go to school, and looked up to Eddie, his senior by two years, with great respect, copied every word and act of his as nearly as possible, and looked forward to the day on which he should be allowed to present himself in the ranks of Silversides' Primary Department, with great importance.

"Now I can make an engine all my own," cried Eddie; "Jack, go and get me a block of wood."

So, obedient Jack brought the block from the wood-pile, fumbling about in the snow until he found one suited to the purpose.

"That's just the thing," cried Eddie, as the boy brought it in. "Now for it."

So, the work began, continued and ended, for it was not a long job; and it had really quite the appearance of an engine. Mamma had given the boys some ends of tapers, which they used for a headlight, with a bright tin cover for a reflector, a wooden bell swung back and forth at the will of the engineer, and the boys imagined its tintinnulations, and the shrill whistle, and pushed it around on imaginary rails, shouting the names of the stations, giving the necessary signals, and enjoying themselves exceedingly.

Eddie, tired with his efforts, looked up suddenly, and seeing Jack with his precious knife, called out in the cross tone already mentioned, to give it back to him.

Mamma, who was in the room, said: "Gently, boys." But Jack, surprised by the suddenness of the demand, was startled and threw it from him, not noticing in what direction it went, and Eddie, following his order by an attempt to snatch his property, pulled Jack over and fell on top of him.

Such a howl as burst from both boys! Mamma rushed to the scene, but they had scrambled to their feet, and were talking fast, each accusing the other of being the cause of the disturbance.

"Now, Jack, give me my knife!" cried Eddie.

"I don't know anything about it;" returned Jack.

"Can't he find it, mamma?" angrily asked Eddie.

"Don't you know anything about it, Jack?" asked his mother.

"No, ma'am, I don't;" replied he.

"Well," said mamma, thinking it desirable to change the current of their thoughts, "go now and get the coal and kindlings. It is nearly sunset, and they must be brought in before dark. Don't be cross any more,

* Zumpt. Latin Grammar, p. 237. Note.

at any rate. I don't want my boys to be great, rough, fighting boys. I wish them to be gentle and kind."

"Oh, mamma! if you don't fight they'll call you a muff;" cried Eddie, from his superior stand-point—public-school opinion.

"Where's my wood-bringer?" called Jack from the depths of the wood-closet. "Oh, here 'tis," bringing to light a contrivance for holding wood, which brought the weight of the load upon the shoulders. Like many a labor-saving invention, very good in theory but bad in practice. In this case, the wood was spilled several times in the short journey from the wood-pile to the box in the kitchen.

While the boys were doing the night-work, mamma swept the floor and made the kitchen tidy, and while thus engaged, found the precious knife.

The boys forgot their quarrel and worked briskly and cheerily. Then, daylight not quite gone, they set about finishing a giant snow man "on guard" before the door, snow-balling one another as they worked, regardless of passers-by.

A rich sleigh, drawn by bay horses, came round the corner quickly. The near horse, frightened by the sudden appearance of the ghostly sentinel, shied, overturned the sleigh, and both animals ran off like Tom O'Shanter.

The occupants, a gentleman and a child, so muffled in robes as not to be distinguishable, were left on an icy spot near the door.

Jack and Eddie ran to the place. "Are you hurt, sir?" cried they. "Come right into the house."

Mrs. Flagg was at the door to inquire into the cause of the commotion, and added her entreaties to those of the boys, that he should come in.

"Thank you, ma'am," said he, rising from the ice. I am not hurt, just a little stiff; but my boy, I fear, is seriously hurt, he does not speak, and he is never very strong."

"O mamma!" cried Jack, following them in, "this gentleman got tipped over, and won't you give him some pepper tea, and—"

"Never mind now, Jack," said his mother; "run just as fast as you can, both of you, for the doctor."

"Can you trust them?" asked the gentleman.

Mrs. Flagg smiled proudly. "Yes, they are my dependence. Their father is 'on the road' most of the time, and they take care of their mother." Mrs. Flagg motioned to him to follow her into her bedroom, and place the child on the bed. She removed his wraps, and saw that one leg hung helpless. Her heart was full of pity for the father, for she saw the cause of his anxiety was a cripple.

She devoted all her energies to restoring him to consciousness, and was rewarded by seeing his eye-lids quiver, open and shut, and a feeble voice utter "papa."

The gentleman gave a cry of pleasure. "He knows me; he will be spared me again," and sat down to watch and wait.

In a few minutes, the steady tramp, tramp, tramp, of the boys was heard, accompanied by the heavier tread of a man's footstep, and Mrs. Flagg opened the door to meet them.

The doctor, a stout, florid man, entered, greeted Mrs. Flagg, and without waiting for an introduction, stepped up to the gentleman and shook hands with him, saying, "This is unexpected, Mr. Maitland."

"Mr. Maitland!" thought the woman. "He's the richest man in the county, and they say he's so proud nobody dares come near him, and I have been talking to him just as if he was anybody else."

Before she had time to feel the awe of the situation, the gentleman turned from the bedside to ask for some necessaries for the child, which she speedily procured and left the room.

The boys were waiting in the kitchen, impatient to learn how the little fellow was. "Do you think he'll get well?" asked Jack.

"I'll give him my knife and my engine, too," added Eddie.

The mother smiled sadly as she thought how these gifts, precious in her boys' eyes, would be despised by the son and heir of the rich Mr. Maitland, and the thought would present itself to her mind of the unevenness of the distribution of gifts in this world. How was it her children had so little and the other so much of this world's goods? Then the sight of that little weakling came to her recollection, hovering now between life and death, and she checked with horror the unspoken wish to change lots with Mr. Maitland, and she besought God to hear her prayer that the child might live, and be a blessing to his father, and soften his heart; for she knew enough of this man from hearsay to be aware that he was a stern, cold man, whom everybody feared. One after another of his family had been taken away until this poor deformed boy was all he had left. Houses and lands he possessed, but no one human heart save this.

The last words of the Gospel for the preceding Sunday came into her mind—"Take that thine is and go thy way; is it not lawful for me to do what I will with mine own?" "Am I complaining of my lot?" and, kissing her own stout, rugged boys, she gave them their supper and bade them go to bed, thankful for their strength and affection, which were worth more than gold and precious stones.

Returning to the room where the child was, the doctor assured her that he was improving, but ought not to be moved for several days. She readily consented to his remaining there, and told Mr. Maitland she would undertake the care of the child, if he wished to return to his own home and relieve the anxiety of his household.

Mr. Maitland sighed as he thought of the loneliness of his condition. Nobody cared for him except the poor child by his side. But he accepted the kind offer and left the house with the doctor, promising to return early in the morning.

He did feel some anxiety about his horses, and determined to look after them. He walked directly home, and found the servants in a state of alarm. The horses had come home with a shattered sleigh, and the household had scattered in various directions to search for the missing occupants. One after another had returned with no tidings. The sight of him unhurt relieved their fears, but all showed their love for the little one when told of the critical condition in which he lay. Their evident regard for his child touched the heart of the stern man, and he, who had viewed them merely as paid automatons to do his will, began to look after them as human beings, with rights as well as he.

He passed into his study, where a bright fire burned in the grate, and sat before it without lighting the gas, watching the coals,

and in them seeing many pictures of the past; and in all, himself refusing to accept God's reminders that he was not his own. Success in business, for which he had labored, was his; riches, prosperity were his. But wife, children, all were gone, but this puny boy, who had been rescued from the verge of the grave, possibly to be taken from him now.

The Septuagesima prayer came to his mind: "O Lord, we beseech Thee favorably to hear the prayers of Thy people; that we who are justly punished for our offenses may be mercifully delivered by Thy goodness, for the glory of Thy name. Glorify Thy name, I beseech Thee, by delivering me, who have offended grievously, and should justly be punished. Thou alone canst relieve. Make me one of Thy people."

So he spent the night in self-examination and prayer. All his life he had been an outward Christian. He went to church every Sunday morning, paid liberally for the support of the services, and was a great stickler for the proper observance of all the festivals and fasts.

Until now he had never grasped the real meaning of these sacred tides, when he began to realize them through suffering.

Next morning, having eaten a hasty breakfast, he returned to the cottage where he had left his child.

Eddy and Jack were at the gate, watching for him, and assured him that Lionel, for that was the little boy's name, was much better and had been asking for "papa."

"'Aint you sorry he has a lame leg?" asked Jack. "Oh, didn't you look funny going out of the sleigh, last night?" continued he.

Mr. Maitland made no reply, but hastened into the house.

"Oh, papa, I am so glad you're come!" cried the child. "This lady is very kind, but I want my own papa."

Mrs. Flagg resigned her seat to Mr. Maitland, and reported the child as having had a comfortable night, and she felt sure he had sustained no serious injury.

The doctor came in immediately and confirmed her opinion, but re-iterated his direction that he should not be moved for a week, at least.

Mrs. Flagg acquiesced in this arrangement. The little boy was dressed and placed upon the lounge, and Jack and Eddie were allowed to come in and talk to him. They brought their home-made engine, and Eddie offered Lionel his knife, but he declined it, saying "he did not know how to use it;" but he was much interested in the crude engine, and played the lounge was a Pullman car, and he a passenger.

"When I grow up, I'm going to be an engineer," said Eddie. "Papa is only a brakeman; and mamma cries and cries these cold nights, for fear he'll freeze and fall off the train; and she is always so glad when he comes home safe."

"What's your father?" asked Jack.

"I don't know," replied Lionel; "he goes away and comes home, and has lots of money and horses and servants; but I haven't any boys to play with. I think it is jolly to have you boys, and I'm going to ask papa to take you home with me."

Jack's eyes sparkled with delight as he cried out, "Then I can drive real horses, can't I?"

"But," said Eddie, "what would we do without mamma, or she without us?"

"I forgot about that," said Jack, his enthusiasm fading out. "No, we can't leave her *anyhow*."

Lionel could hardly understand their preferring their mother, with the little, uncomfortable house, to the inducements he held out, but said nothing. He determined to ask his father about it all.

Mr. Maitland was delighted to see his boy grow stronger, and more interested than he had ever been, in playing with these healthy boys, and plainly told Mrs. Flagg he wished the acquaintance to continue; that the boys should always be welcomed at his house, and he hoped she would permit them to come. He also had inquired of the doctor concerning the ability and worth of Mr. Flagg, and finding him deserving, he procured for him the position of conductor of a local train, so he could be at home every day.

The time came for Lionel to be taken home. He felt keenly the separation from the first friends of his own age he had ever had; but, with the hope of a speedy and oft-repeated meeting, and also being possessed of a secret, which was to be declared after he left, he tried to bear it bravely.

After the sleigh, which was to carry him home, had taken Lionel from their companionship, the boys felt sad and dispirited, and too listless to occupy themselves in their accustomed way.

A heavy knock at the door attracted their attention. Both boys ran to the door. An expressman was standing there, with an immense box, directed in large, black letters to Edward and John Flagg.

"That's us!" cried Eddie, regardless of grammar; "bring it in."

"The door isn't big enough," answered the man.

Mrs. Flagg had come to the door, and she told the man to open the box, and they would bring the contents into the house.

The necessary tools were quickly brought, and the box opened.

"A train of cars, I do believe," cried Jack.

"The very engine we need," called Eddie.

Their excitement was intense; but the things were brought in, at length, and set up.

Mrs. Flagg remarked that they would have to build on a room; but she was so pleased in her sons' happiness that she was willing to suffer some inconvenience.

"Who could have sent it?" said Jack.

"It must have been Lionel," replied Eddie. "Let's go right up to thank him."

But Mrs. Flagg dissuaded them, for fear of wearying the boy after the fatigue of going home.

"We'll go to-morrow," said they both.

As time went on, Mr. Maitland showed the reality of his good resolutions, by interesting himself in every person who came within his influence. The friendship begun in sickness and sorrow, continued in health and happiness; for although Lionel will never recover from his lameness, there is every prospect that he will grow up to be a useful man.

E. M. T.

THE LUNGS.

Interesting Statistics by Dr. Robert Hunter.

The following facts cannot fail to interest and instruct all who appreciate the great value of statistics in estimating the chances of life.

Devoting myself exclusively to the treatment of throat and lung diseases, it has been my uniform practice to preserve an accurate record of

the origin, symptoms, progress and complications of each case committed to my care. From these data I have compiled, and now take pleasure in laying before the public, some facts which, it is believed, will be found both interesting and valuable to the general public, and especially so to the afflicted. They cover the entire field of my practice in this city during the past five years, and embrace all cases treated by me, with the exception of Diphtheria, Quinsy, and recent Colds.

The great prevalence of throat and lung diseases, and the fearful sacrifice of life which they occasion, render whatever relates to them important to all. By avoiding causes, we escape effects. When people come to understand that neglected Colds, Catarrh, Throat Affections and Bronchitis are the real causes which lead to Consumption, and that by getting rid of them before the lungs are affected, they save themselves from the danger and suffering of Consumption, many valuable lives will be rescued from an untimely grave.

Again, these statistics teach the importance of certain leading symptoms of Lung-Disease, such as "spitting of blood and hemorrhage," "pain in the chest," "night-sweats," etc., and that they are the usual attendants upon Consumption, and as such ought never to be lightly regarded.

CHRONIC CATARRH.

This disease is too well known to require any extended description. Its seat is the mucous lining of the nose, passages to the ears and throat, and frontal sinuses. In its mildest form it is a progressive chronic inflammation. When it results from a corruption of the blood, or occurs in scrofulous subjects, it involves the cartilages and bones of the nose, and is a most offensive and loathsome disease.

Cases treated, 2,107. Of these

619 were traceable to Colds.

205 came from Scrofula.

310 resulted from Consumption.

166 followed Throat-Disease.

4 came from Scarlet Fever, and

803 from corruption of the blood and a bad state of the general health.

When a disease of one organ has existed for a considerable time, it causes derangement in other parts of the body. These mask the original disease, and add to the difficulty of curing it. They are the "complications" of the case, and must be taken into account in determining the treatment to be pursued.

COMPLICATIONS OF CATARRH.

Of the 2,107 cases, 1,372 affected the throat also; in 241 the lungs were diseased; the hearing was more or less injured in 410; and ulceration in the cartilages and bones of the nose in 96.

SORE THROAT.

Under this head I include all forms of Throat-Disease of a Chronic character, but exclude Diphtheria, Quinsy and simple inflammation, because no records are kept of acute and transient cases.

Cases treated, 2,073.

ORIGIN.

1,372 were Catarrhal.

489 were produced by Colds.

201 were Scrofulous.

14 followed Diphtheria.

7 resulted from Scarlet Fever.

COMPLICATIONS.

In 143 cases the Tonsils were enlarged; the Uvula was elongated in 239; in 205 cases the Lungs were affected; ulceration of the Epiglottis, with difficulty of swallowing liquids, occurred in 38 cases; and more or less injury to the voice by the extension of the disease to the lungs, in 112.

CHRONIC BRONCHITIS.

Cases treated, 951.

ORIGIN.

411 cases were caused by Neglected Colds.

148 came from Catarrh.

133 from Sore Throat.

269 from inhaling Dust, Smoke, etc.

COMPLICATIONS.

In 264 cases there was more or less Asthma; 301 were complicated by tubercles; ulceration of the mucous membrane was present in 106; dilatation of the tubes in 12; and false membrane in 17.

ASTHMA.

Cases treated, 352.

ORIGIN.

134 cases were caused by repeated Colds.

123 by inhaling Dust and Smoke.

17 followed Pneumonia.

69 came from sudden Congestion of the Lungs.

6 from Gastric Irritation.

4 from Tape-Worm.

COMPLICATIONS.

57 had Emphysema, or extravasation of air in the lungs; 32 more or less dilatation of the bronchial tubes; in 119 the liver was torpid and bowels habitually costive; 6 had confirmed Dyspepsia; 18 Heart Disease; and 120 were uncomplicated.

CONSUMPTION.

Cases treated, 2,468.

ORIGIN.

648 came on gradually from Neglected Colds. 173 began with Hemorrhage, or Spitting of Blood.

241 followed Catarrh.

205 followed Throat-Disease.

43 followed Diphtheria and Scarlet Fever.

114 followed Malarial Fever.

108 followed Scrofula.

176 began with a dry, hacking cough.

317 began with acute Congestion of the Lungs.

301 began with Chronic Bronchitis.

129 followed Pneumonia.

21 followed Chronic Pleurisy.

COMPLICATIONS.

In 1,116 cases, or about 45 per cent, the disease had occurred in other members of the family, while in 1,352, or about 55 per cent, there was no trace of hereditary taint or predisposition; 176 cases were complicated with Liver Disease; 21 with Diabetes; 12 with Bright's Disease of the Kidneys; 59 with Organic Disease of the Heart; 527 with Chronic Dyspepsia; 416 with Chronic Diarrhoea; 96 with Ulceration of the Bowels; and 38 with Ulceration of the Larynx.

The significance of certain symptoms is seen in the frequency of their occurrence

Spitting of blood, or hemorrhage, occurred in 1,379 of the cases; night-sweats in 1,576; loss of weight in 2,210; pain in the chest or sides in 1,839; and shortness of breath on exertion in 1,427.

It will be readily understood from the foregoing how extensive is the range and how complicated the various diseases to which the organs of respiration are subject. The reader can hardly fail to realize the vast importance of proper, thorough and curative treatment if we would stay the ravages of these diseases and save the lives of those otherwise doomed.

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Chicago, Jan. 10, 1879.

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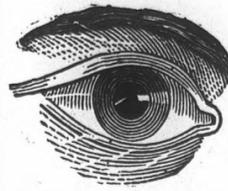
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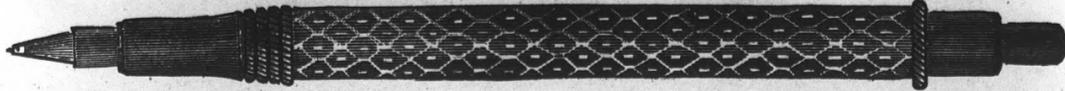
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