

The Living Church.

Vol. I.]

CHICAGO, NOVEMBER 30, 1878.

[No. 5.]

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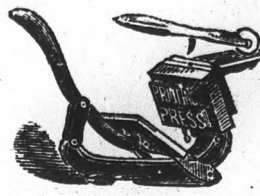
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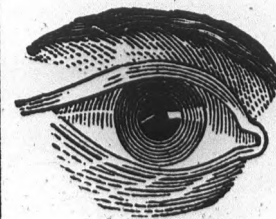
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News and Notes.

ABROAD.

THE time fixed by the British ultimatum having expired without a response from the Ameer of Afghanistan, an order authorizing the opening of the campaign was telegraphed from London to the Viceroy of India on the 20th inst. Accordingly, a little after midnight on the morning of the 21st, the Anglo-Indian forces crossed the frontier, "a picturesque host, composed of English and native horsemen, foot troops, elephants and camels." Everything seems to have been in readiness, and the energy with which the attack has been delivered augurs well for the success of the campaign. The expeditionary force was divided into three columns, each of which has already achieved substantial success. In the absence of detailed reports, it would be premature to estimate the value of these advantages, but it is probable that even now the coveted Khyber Pass is in the possession of the English, and that an important step has been made toward securing the desired "scientific frontier." The obstructions that remain to be overcome by the invaders, however, are enormous. It is estimated that the Ameer has an effective and well-appointed force of more than sixty thousand men in the field, and over two hundred guns. The difficulty of the country, aggravated by the severity of the climate, is acknowledged to be very great; and even if the policy of non-intervention, so obtrusively proclaimed from St. Petersburg just now, is adhered to by Russia, the Afghan ruler has already accumulated sufficient resources, both of material and the skill to employ it, to enable him to maintain a long and desperate resistance. It is said that the war is now left in the hands of the Viceroy of India. It cannot be forgotten that he has been from the first quite forward in advocating extreme measures. His diplomatic experience has been ample, but he has more reputation as a brilliant and imaginative writer than as a statesman. Surrounded as he is by soldiers whose instincts and hopes of promotion combine with singular energy to make them hate peace and love war, it is to be regretted, perhaps, that the Home Government does not retain the direction of all the military operations in Asia. Meantime, the opposition in England to the Afghan war is organized, and persistent, insisting with still more vehemence that the real object is to threaten Russia, if not to invade her territory. The discontent with Lord Beaconsfield's tortuous policy is becoming more intense. It is quite signifi-

cant that at a Cabinet Council, held on Saturday, the Premier's very decided opposition to a special session of Parliament was over-ruled. This is the first successful resistance that has been interposed to his will since the retirement of Lord Derby from his Government, and the opposition are greatly elated. One or two reverses in the Afghan war would greatly impair his prestige and actually jeopardize his hold on power.

AFFAIRS in Turkey indicate with increasing distinctness that Russia is quite determined to have her will, in spite of the limitations of the Treaty of Berlin. It is now announced semi-officially that 120,000 additional Russian troops will be sent into Bulgaria before the end of the year. Roumania is notified that the way must be kept open for the passing to and fro of Russian forces; and the army of occupation in Turkey proper maintains its old position. At the same time, Russia's traditional policy of internal agitation is persevered in with great activity. The Bulgarians are wholly under Russian influence, and they are clamoring against the separation of Eastern Roumelia from Bulgaria. They are also encouraging insurrectionary movements in Macedonia, and in every conceivable way rendering the pacification of European Turkey impossible. As things are, the only two powers which are free to offer any sort of opposition to Russian policy are England and Austria, and whether they are able to do so effectually is open to grave question. For the rest, Germany and France neutralize each other, and Italy, besides having its own independent aims in regard to the Eastern question, is just now engrossed by the claims of "*Italia Irredenta*" Altogether, the Eastern question is quite as problematical as it was before the Berlin Congress, and even more critical.

THE traditional obstructive has at last appeared in England and lifted up his voice against Diocesan Conferences. To the surprise and regret of almost everybody, he has come forward in the person of Dean Goulburn. At a meeting of the clergy and laity at Norwich, the Dean took the ground that Diocesan Conferences ought not to be encouraged, because they interfere with the prerogative of the Bishops. The speech in which he urged this view has not reached us. It is difficult to guess how or to what degree a Conference, which has no legislative powers, and which can only assist in the forming of intelligent opinion, can interfere with episcopal prerogative, unless it be claimed that such opinion is likely to obstruct the episcopal administration; and it is easy to see, that if any particular episco-

pal administration is not compatible with the freest discussion and the formation of the most candid and intelligent public opinion, it may expect to have its prerogative interfered with, to that extent at least, in these last days, wherever men claim the right to think for themselves. The Bishops of the American Church understand this perfectly, and do not need to be told that there is no prerogative which can avail to shield their administrations from candid criticism. They also know that the true way to make such criticism filial and loyal is to take counsel with the "elders and brethren," and so to learn their needs and the aptest method of ministering to the same. In justice to the English Bishops, it must be added that they have very generally recognized the advantages of our system, and, without an exception, have heartily encouraged Diocesan Conferences. It is also proper to say, that Dean Goulburn's opposition received only a very meager support, the resolution which he offered having been defeated by an overwhelming majority.

ON the 17th inst., a General Mission to last eight days, was begun at York, England, under the auspices of the Archbishop, assisted by all the city and suburban clergy. The Archbishop, it seems, assumed the active control and direction of the Mission, and issued a stirring pastoral, calling upon all the faithful to attend the services, to urge others to attend, and to arrange for the attendance of their domestics and other employes. What success attended the plan, we have not yet had time to hear; but it is safe to say, that such a movement could not be otherwise than successful, not only in converting the wayward, but in deepening the spiritual life of those already within the Church's fold. There is a suggestion in this which our own Bishops will, doubtless, be ready to adopt. If an English Archbishop, with all his political and civil duties in addition to the affairs of his immense Diocese, can find time to inaugurate and direct a general Mission in his See city, our Bishops can do the same. Such a plan will do more to unite parishes and people, and to break down "congregationalism" than all other plans combined; and Missions, instead of being what they often are with us, eccentric and spasmodic attempts at special propagandism, or, at best, the fitful efforts of a few individuals, would become what they ought to be, a recognized and authorized agency for carrying on the Church's work. Is it not time for Bishops to take the lead in all Church movements, instead of merely tolerating or sanctioning what their clergy or laity do? A general Mission would be a

"revival," no doubt, and certainly we need the awakening of a revival. If our Bishops will put themselves at the head of such revival movements, we need fear no evil results.

AT Sheffield during the late Church Congress, a meeting was presided over by the Bishop of Litchfield to promote the formation in every parish of what were called "Young Men's Friendly Societies." It seems that there are in existence already "Young Women's Friendly Societies," which are doing a good work in attracting the lower to the upper classes, and in interesting the rich personally in the poor. The general plan adopted at Sheffield was to encourage the institution of a Friendly Society in every parish, to consist of "associates," and "members." The "associates" were always to be communicants of the Church; the "members" to be any persons—strangers, workmen, or others, whom the "associates" could induce to attend, and in whom they would take a personal interest. The plan is worthy of consideration among us. It suggests a large field for the exercise of personal lay influence for the extension of the Church's work among the masses. All that needs to be done is to utilize the zeal of our laymen, and enable them conveniently to extend a friendly hand to the utterly neglected thousands who are perishing for the lack of just such personal recognition and brotherly-kindness; and the question, how to reach the masses will be solved. Who will be the first to inaugurate a Young Men's Friendly Society in the American Church?

THE report that the Pope had telegraphed directly to King Humbert his congratulations on his escape from assassination turns out to be untrue. The facts are that his Holiness instructed the Archbishop of Naples to express his indignation at the execrable attempt on his Majesty's life, and, with a narrowness truly ecclesiastical, to preach a little sermon to the King on the wickedness of his antipapal policy. Ultramontanism in Germany co-operated with the Socialists to defeat anti-socialist legislation. In Italy it is in sympathy with every movement—Socialist and other—that is directed against the stability of the Government. In both countries and everywhere it is ready to subordinate every civil obligation to the supreme demands of papal sovereignty. It would be quite in order for King Humbert to direct his Minister of Justice to reply to the papal preachment, and to point out the disloyalty and iniquity of the papal influence and policy. Meantime, the King returns to Rome and receives an ovation which must give small comfort to the Vatican.

THE Franco-Prussian war has worked out some curious results. Germany was completely successful. France was completely humiliated. Germany carried off all the spoils of war. France was condemned to pay an indemnity more than large enough to

defray the entire expense of Germany. Yet the war has ruined Germany financially, while France is more prosperous than ever. The conquest of France has compelled Germany to maintain an enormous army and navy and to subordinate everything, commercial and industrial, to the maintenance of a military supremacy which is necessary to keep France from flying at its throat. France, on the contrary, takes its own time. As its resources grow, its army grows and increases in efficiency. It grows richer as well as stronger, as the day of its vengeance draws nigh. Moreover, the result of the war was to establish German and to abolish French Imperialism. A strong government was made stronger at Berlin. The Commune destroyed all government at Paris. Now, however, Germany is seamed with Socialism and Internationalism, while even the Parisian workmen and *sans culottes* are Communists no longer, but the staunch supporters of law and order. It is very significant that a Socialist organ at Paris the other day declared that it was compelled to derive its support from Germany, the German Socialists sending money to sustain it, while its French constituency were passing rapidly over to the support of civil and social order. Germany suffers and France rejoices. Victory is like to ruin the one; defeat bids fair to exalt the other.

AT HOME.

THE LIVING CHURCH desires to remind the country of the debt of gratitude that is due to the memory of the late Lieut. Benner, who heroically sacrificed his life while administering Northern charity to Southern destitution and affliction during the late epidemic. It is said that the family of the gallant soldier is in destitute circumstances, and liable to come to actual suffering unless some generous movement for their relief be set on foot. Doubtless, the South will esteem it a peculiar privilege to take the lead in this good work as soon as its scattered people can return to their affairs. But in such a testimonial to the courage and unselfishness of the good soldier the whole country will claim a share. A correspondent writes to THE LIVING CHURCH in these words: "No person appreciates the article in your last number entitled 'The Charles Carroll Parsons Memorial,' more than I, and when the time comes, I will respond to the noble object. Cannot you say something in the columns of your paper in aid of the 'Benner Fund?' There never was a braver man. All know how he died. He leaves a wife and two children absolutely without income. Will not the Christian spirit of the South rise in the Benner cause, and raise a fund that would ensure a support to his family? Let reviving Memphis and Vicksburg take the lead. The nation will follow."

COL. INGERSOLL has been lecturing at Cincinnati on "Some Mistakes of Moses." The spirit of eager propagandism which ani-

mates this gifted but dangerous man is a moral and metaphysical phenomenon quite unprecedented, and is deserving the study of the thoughtful. That it is morbid and assisted by morbid condition in his mind and heart, cannot be doubted. It is time, however, for the moral sense of the country to begin to protest against the enormity of such malignant madness. The eagerness with which he pursues his chosen mission of attacking the faith which all men hold to be sacred, is doubtless an evidence of a thoroughly diseased nature; but none the less does he deal incalculable evil wherever he goes. Let public opinion begin to express itself roundly on this subject through the secular press. The pulpit is more than able to expose his shallow sophisms within the sphere of its influence; but there is need that warning be extended to the masses where, unhappily, the influence of the pulpit does not reach. The Cincinnati *Enquirer* has set a good example in this matter. In a thoughtful article entitled "Some Mistakes of Ingersoll," it points out the malignant folly of his teaching, as seen from a purely secular standpoint. Speaking of his forthcoming lecture in Cincinnati it says: "The chief errand of Mr. Ingersoll seems to be to batter down the belief in God and the Christian religion. Is that an errand of mercy to men? Even if he could entirely succeed in this mission, he would be robbing hundreds of millions of Christian people of a great solace, of a hope that carries them through the ills of this life quite to the moment of leaving it; for we never heard that any one, after leading a Christian life, renounced the Christian religion on a death-bed." And it concludes as follows: "In mentioning Mr. Ingersoll as a teacher, which he is, and, we think, a dangerous one, in proportion to his talents, we can justly judge him by comparison. We will not place him alongside the pulpit, but how does he stand in comparison even with the theater, the most antagonized of modern influences in the arts and in the education of men? Which is the more harmful? It never happens in the story told on the vilest stage—if any story be told—that the villain is not punished and that virtue is not crowned. The theater was an early preacher of emancipation, and is quick to take up any reform. It always praises virtue and damns vice. And when we reach the performance that is not worthy the name of the drama, it may fairly be asked which is better, to lead some men away from God, or to teach all men that there is no God to be led away from?"

THE frightful mine explosion at Sullivan, Ind., a few days ago, whereby a number of people lost their lives, reminds one of similar horrors in England, and suggests that as coal-mining advances to a greater depth beneath the surface, such may become as frequent with us as they are across the ocean.

There is no sort of doubt that such disasters are preventable. Care and sufficient expenditure would always render their occurrence impossible. It is certain, however, that the care cannot be expected of the average miner, and it is equally certain that the expenditure will not be willingly made by the average capitalist. The question then is, ought not the public authorities to require that all mines shall be properly worked and adequately ventilated? Long ago it was seen that the Government ought to supervise the use of steam as a means of locomotion, because of the danger to human life of its careless management. The Government maintains a department for the inspection of boilers and hulls. Ought there not also to be a department of mine inspection?

A VERY notable conference of eminent medical men has recently been held in Richmond, Va., to consider the origin and causes of yellow fever, and the best means of preventing the recurrence of such frightful epidemics as have recently desolated the finest portions of the South. The question is a national one, and the whole country feels the deepest interest in its thorough discussion. The substantial unanimity which characterized the proceedings lends all the more weight to the conclusions reached. It was decided, after thorough debate and much statistical and other information, that "the yellow fever of 1878, was a specific disease not indigenous to or originating spontaneously in the United States, and that quarantine established with such rigor and precision as to produce absolute non-intercourse will prevent it." It was furthermore urged that "it is the duty of the General Government to aid in the establishment of practical and proper quarantine by all means in its power," and also to invite foreign nations to co-operate in making such quarantine thorough and effective. THE LIVING CHURCH is glad to note that the Conference also urges what we have already insisted on as most desirable—the establishment of a national department of public health, to have charge of such matters.

THE Roman Catholics have won a well-deserved reputation for remarkable adroitness and wonderful success in the various arts of raising money for ecclesiastical purposes. It is quite undeniable that all their methods and machinery, temporal and spiritual, are productive of the largest financial results. The duties of this life, and the hopes and fears that pertain to the next, all pay a generous tax into the treasury; and it is well known by all who understand the matter that the very charities which they so devoutly foster are themselves the source of large revenues, which are only partly expended in the maintenance of such charities. They have also taken the lead everywhere in working Church fairs, with their many money-getting contrivances for spoil-

ing the Egyptians. There is a fair going on in the Roman Catholic Cathedral in New York City, however, which ought to shock the moral sense of the entire country. The magnificent edifice is filled with all kinds of articles for sale and to be raffled, and many of the ordinary contrivances for gambling are there actively worked for the purpose of making money. It is hardly possible to describe in adequate terms the scandalous demoralization which such practices in the name of religion are exerting upon the young who are tempted to repair to this "house of prayer." The following description of a single scene within its walls is taken from the *New York Evening Post* of November 20:

"A young priest, near what looked like a small round gambling-table at the Catholic Fair yesterday, was surrounded by some bright boys, whose average age was about eight years. Some young girls swelled their number. 'Number four,' called out the priest, as the arrow, which had been turning on its pivot to the center of the table, stopped over a section of the surface marked 'four.' There were twelve sections in all, and on each one of them lay a cent contributed by a boy or girl. The reporter of the *Evening Post* counted eighteen boys who were standing around the table shouting, snapping their eyes, watching the revolving arrow and yelling when it stopped. 'Number four,' cried out the priest. 'I declare that is a lucky number. Why, it's been "four" two or three times.' He picked up six cents, one after the other, from the table, and handed them to the boy who had deposited a cent on number four. The remaining six cents, which lay on the other six sections of the surface of the table, he put into his pocket.

"'Now who's next?' he asked with earnestness. 'Who will have number four this time?' A little fellow with handsome deep black eyes and rich dark hair stretched out his hand and placed a cent on number four. Others followed him, the priest meanwhile exhorting them to do so. A pretty maid offered a cent, which he put on number twelve. 'Yours is number twelve, little girl—remember, number twelve. Now I want one for number three,' he said; 'give me a cent for number three.'

"'Lend me a cent,' demanded a brown-haired, hot-cheeked boy of a companion who had just won six cents. 'Lend me a cent, will you?' He was excited and bankrupt.

"'Here,' said the successful player, and handed him one of the six that he held in his fist.

"'What's my number?' screamed a boy.

"'Number two, and don't forget it,' replied the priest. 'If it stops at that number, remember, you get six cents.'

"'I am number five,' shouted another boy.

"'The sections were nearly full at last. Almost every section had a cent on it, and the time approached for revolving the arrow. One boy, unable to restrain himself, tried to start it.

"'Hold on!' yelled the priest. 'Fill up. I'll do the twisting. One cent more. Remember, if you have luck you win six cents. One cent more,' and he looked searchingly over the surging, tossing sea of little faces.

"Another boy borrowed a cent, which was quickly put in place. The priest 'twisted' the arrow. It spun around rapidly, then slowly, then very slowly and then stopped—over number six. It wasn't 'four' this time, and the face of the boy who had tried 'four' on the priest's recommendation fell. But his seventeen comrades became possessed by their excitement. They crowded around the priest, tipped the table half over, almost knocked down a bust of the late Pope, and climbed upon each other's backs.

"'Hold on, you rascals,' screamed the priest, who was picking up from the table his own share of the money; 'hold on, there; let me get my six; that's all I care for.' When he had got his six he began to call for fresh investments, and the previous scenes were repeated."

What shocks one still more, if possible, is that the same account relates a conversation with the Rev. Dr. McGlynn, the eminent and well-known Pastor of St. Stephen's Church in New York, in which that dignitary quite justifies the above and other like gambling, declaring that it is not a sin and is not wrong or immoral.

The Church at Work.

ILLINOIS.

The following is an extract from Bishop Clarkson's address on "The Lambeth Conference," delivered in St. James' Church, Chicago, on the Twenty-first Sunday after Trinity, 1878:

"Immediately after the adjournment of the Lambeth Conference, on the 31st of July, the Bishop of Manchester invited to Farnham Castle, his princely home, above one hundred and fifty Bishops, clergy and laity, who were particularly interested in the affairs of the Old Catholics of Europe.

"There we met Bishop Herzog, the Old Catholic Bishop of Switzerland, and Father Hyacinthe, the eloquent preacher of Paris, and heard from their own lips detailed and graphic statements of the condition, progress and promise of this important religious movement.

"We were both gratified and surprised to learn from Bishop Herzog, that, in his own jurisdiction alone, there were 85 priests and 90,000 members of the Old Catholic party, and that this movement from Rome to the truth was rapidly increasing.

"Father Hyacinthe also made an able and impressive speech. It was chiefly a plea to the Bishops present to confer the Episcopate upon the Reformed Romanists of France.

and thus establish a Church in that country around which the floating elements of Protestantism might gather and consolidate. He assured us that there were a large number of priests and a much greater one of laymen in France anxiously waiting for such a complete and historic ecclesiastical system; and that, if it were once perfected and set up, many now perplexed and bewildered souls would find rest and refuge in its shelter.

"Among the English Bishops there seemed to be a disposition to wait, and to use every effort to promote reform within the existing national churches of Europe under the dominion of the Papacy rather than to establish true Catholic organizations like those now found in Switzerland and Germany.

"But the American Bishops, notably the Bishops of Delaware and Western New York, forcibly urged that Rome was past reforming; and, that the truth could only prevail by the creation of reformed churches all through Europe, wherever there was material sufficient to justify the sending of a Bishop, or the organization of a Communion.

"No one who heard the brilliant speech of Bishop Coxe on that day will ever forget it. We heard no speech in England during the sessions of the Conference, from any Bishop, that was to be compared with it. It is rarely that such an audience as that one of Farnham Castle on that day is ever collected together in a single room; and it is rarely that any speech ever makes such an impression as that one upon any audience. Bishop Coxe is always eloquent and brilliant when he chooses to be, but Bishop Coxe in such a presence, and on such a theme as this, "Rome Is Past Reform," was more even than himself. We heard an English gentleman say, "I have listened to the best debates in the English Parliament during the present generation, but I never heard any thing to equal that." Of course, it made me proud to hear a brother Bishop that I loved so much, so highly praised. Father Hyacinthe turned to his wife, who was seated by his side, several times during the delivery of this speech, and said to her, "That is magnificent;" "that is wonderful." Lord Plunket, who occupied a chair very near to us, and who had himself made a very interesting address on the subject in the early part of the day, expressed his admiration of the speech in the highest terms.

"All parties, especially those who were in a position to know the exact religious condition of Europe, were unanimous in the assertion that the disaffection in the Roman Church, arising from the recent decree of the personal infallibility of the Pope, was very extended, and was constantly increasing. And the opinion is largely prevalent among the most intelligent observers of Continental religion, that a revolution and a disintegration are threatening the Papacy as remarkable as those of the sixteenth century.

"The Lambeth Conference, among its advisory measures recommended that a commission be constituted consisting of the Archbishop of England and Ireland, the Primate of Scotland, the Bishop of London, the Presiding Bishop of the American Church, and the American Bishop in charge of the American churches in Europe, who should always stand ready to confer and advise with such bodies as the Old Catholics of Europe who desire to free themselves from the dominion of Rome, and were anxious not to cut themselves off from connection with historic and Apostolic

Christianity. We cannot but hope that the existence of such a wise and learned commission will be of some practical comfort and benefit to the hundreds and thousands throughout Europe, who are now studying the problem as to how they may remain Catholics without continuing to be Romanists."

The Rev. George S. Todd having resigned the chaplaincy of St. Luke's Free Hospital, that position is now held by the Rev. W. E. Phillips, formerly of the Diocese of Arkansas.

The Sunday school attached to Grace Church, Chicago, has now on its rolls over seven hundred scholars. Recently, on a very rainy Sunday, almost six hundred and fifty children answered to their names. On the re-organization of the Sunday school after the summer vacation, four of the poorer scholars waited upon four teachers who had not returned to their classes, and said in substance to each: "We are all back and have no one to teach us. Please come next Sunday." In each case the request of the children was successful. It is frequently said, "All they care for is a Christmas present;" but in this instance they, by their own effort, induced four teachers to resume their neglected duty.

A very enjoyable Harvest-Home Festival was recently held in Grace Church, Hinsdale. The service, which was a novel one in that village, attracted a large congregation. The few Church people at Hinsdale are full of earnest activity, now having a resident clergyman, the Rev. D. F. Smith.

The last entertainment gotten up by the members of St. Stephen's Guild was patronized by a larger number of people than have been present on any previous occasion.

The choir of Grace Church, Hinsdale, by means of a concert, at which a great deal of musical ability was exhibited, added a considerable sum to the fund for the new organ.

Few parishes are more united or exhibit more healthy growth than St. Paul's, Kankakee. It is now eleven years since its Rector, the Rev. D. C. Phillips, began work in this parish. In those eleven years it has nearly quadrupled its membership. He has a high ideal before him of what might be done, and laments that this ideal is not reached. He has the support of not a few of the influential people of the place, and seldom is there seen a stronger mutual attachment between the Pastor and his people.—*Kankakee Times*.

SPRINGFIELD.

The Rev. William C. Hopkins, during his three-months residence in Champaign, has organized three missions. At Sodus, fourteen miles south of Champaign, he has baptized eight persons and started lay readings under Mr. J. G. Wright. In this town he officiates once a month. The mission at Urbana, two miles east of Champaign, has just bought a new organ. Here, on the evening of every Lord's Day, the same clergyman officiates. Condit, nine miles north, is a farming community, where an organization of the Church people has also just been effected. At Condit, it is expected that a church-building will be commenced in the spring.

WISCONSIN.

The adjourned Annual Council of Wisconsin met on Tuesday, the 19th, and was opened with a very imposing service, at which

the Bishop delivered his Annual Address. After organization, a question of the admission of Trinity Mission, Milwaukee, to union with the Convention led to a very interesting debate, in which the question of parochial rights and privileges was very ably discussed. After discussion, the subject was referred to the Committee on Privileges, by whom it was expected that difficulties would be arranged.

At the night session the usual reports of Boards and Committees were presented, all of which took the usual course. Dr. De Koven then announced the death of the Rev. Homer Wheeler, for many years a Professor at Racine. Rev. Fayette Royce afterward spoke of the labors of the late Rev. Thomas Ruger. It was thereupon moved that a memorial page, devoted to each of these deceased clergymen, be added to the pages of the printed Diocesan Journal.

Second Day.—The contested case of Trinity Mission which St. John's Parish, Milwaukee, maintained to have been uncanonically established within its parochial boundaries, was happily adjusted; all canonical requirements being complied with. The report of the Board of Missions was referred back to the Board with the request that certain portions of it be stricken out. In view of the condition of the Mission funds, the Board were further instructed not to employ a salaried Secretary. A minutely detailed Canon of Assessments, proposed at the last Council, was laid on the table. A long and intricate Canon of the organization of a Cathedral Chapter was read by the Bishop, who objected to its consideration by the Council; announcing his purpose to put it into immediate operation of his own sole motion, and at some future time to report upon it to the Council. Considerable feeling against this mode of procedure was expressed. A motion to refer the whole subject to a committee to consist of the Bishop together with three clergymen and three laymen appointed by the Bishop, was urged; but, at the repeated and earnest request of the Bishop, it was finally rejected by a vote of 35 to 32. So the Cathedral question in Wisconsin remains unsettled.

It is needless to say that it is a cause of much solicitude to many members of the Church in the Diocese. We shall give the proposed Canon in a future number, and, perhaps, comment upon some of its details.

The election for Standing Committee resulted in the choice of the Rev. Drs. Spaulding, Ashley, Kemper and Mr. Wilkinson. The lay members chosen were Messrs. Helfenstine, Winfield Smith, J. H. Reigart and Daniel Jones. The Board of Missions, which were soon after elected for 1878-79, is composed of the Rev. Dr. De Koven, Rev. Fayette Royce, Rev. Dr. Wright, Rev. S. K. Miller, and Messrs. Edward Ferguson, S. R. Kemper, C. P. Jones, Charles Webster and F. Bloodgood. A new adjustment of the boundary line between the Diocese of Wisconsin and that of Fond du Lac, was made. The Convention then adjourned.

On Thursday, the 21st of November, Bishop Welles was tendered a welcome at Nashotah by the Faculty, students, and other friends and admirers. After the formal service an informal reception was given to the Bishop.

MINNESOTA.

The Bishop of Minnesota has made a visitation of the southern tier of counties. He finds much to cheer the hearts of all

who love Christ and His Church. The confirmations were, Caledonia, 2; Brownsville, 3; Rushford, 5; Chatfield, 7; Austin, 11; Blooming Prairie, 1; Owatonna, 8; Stockton, 9; St. Charles, 2; making 190 since Convention. Bishop Elliot well said, "You cannot measure work for Christ by tables of statistics." It is rather seen in the fire kindled in hearts by nearness to Christ; in the patient work of faithful souls; in the drawing of strangers to the church, because they take knowledge of her children that they have been with Jesus. It is such a blessed, such a simple, thing to work for Christ, one wonders why all hearts and hands are not busy. We often long to do great things for God, when the greatest of all things is waiting for willing hands at our door. There is much to cheer the hearts of Churchmen in Minnesota. The clergy seem more and more to realize that the only healing medicine for sin-sick souls is the Gospel of Jesus Christ, the sinner's Saviour; that the only power by which these dry bones can live is the quickening power of God, the Holy Ghost. The Bishop found at Rushford, Chatfield, Brownsville and other places, that Christian women had gathered large Sunday schools, and many of those confirmed this year were trained in such schools. Blessed are such women, who know how to work and wait, and who will find a harvest of their seed-sowing in heaven. In some places, as at Fairmont, the little church is kept open every Lord's Day by some faithful laymen, and the scattered flock fed by words of wisdom from the sermons of those "who, being dead, yet speak."

The work in this Diocese was never so beset by difficulties. The failure of our crops and the prairie fires have brought much sorrow. The lesson, bitter as it is, will be worth all it has cost us, if we learn to "seek first the kingdom of God." It has been blessed to many souls, and never have we seen so many asking about the things which concern salvation. At some places, the churches were crowded by scores who stood through service and sermon, listening with such eagerness to the old, old story, one might have felt that they believed the Bishop was God's messenger, bringing them pardon. Why is it that we cannot, one and all, give up these petty strifes about names and things, and only preach, as Apostles preached, of life through the Saviour? Did Apostles perplex the lost souls to whom they preached, about theories of sacramental grace, or arguments about the government of God? Was it not rather the story of the Saviour, the gospel of a Person, the leading of sin-sick souls to grasp His hand—and then all else, church, ministry, sacraments, glowed with the love which had healed them? No branch of Christ's church ever had such a mission in such a field, as the Church in this West. We may not silence gainsayers by the facts of a historical and Catholic Church—they may even deny the Christ of history; but the living Christ, who dwells in the living Church, none can gainsay, and none can deny.

Bishop Whipple has requested the clergy and laity of the Diocese of Minnesota to keep the 30th of November as a day of intercession for Missions. His pastoral on that subject issued some two months ago, ends with the words, "All things foretell the coming of the kingdom of God. It

will be only a little while before our work and trials will be over. Blessed are those who are found working, waiting and watching. The alms on this day will be devoted to our Diocesan Missions."

IOWA.

Bishop Perry held a special ordination in the Cathedral at Davenport, on the 23d Sunday after Trinity, at which he ordained to the Priesthood the Rev. C. Compton Burnett, a graduate of New College, St. John's Wood, London, and for a number of years an "Independent" or Congregationalist Minister, in England and America. The Rev. Mr. Burnett's diaconate has been spent in Fairfield, Iowa. He has been called to a parish in the Diocese of Southern Ohio.

Since the Bishop's return from England he has received the applications of a Methodist and a Congregationalist minister for orders in the Church.

The Bishop of Iowa would be glad to correspond with some clergymen of the Church who, added to zeal for the work of the ministry, are possessed of sufficient means—at the West, even a little income will go a long way—either to support themselves while making ventures of faith in promising openings for the Church, or to eke out the small stipends which the poverty of a number of his parishes compels them to offer. The field is white for the harvest. Only men and means, or *men with means*, are wanted.

The old parish of Burlington, Iowa, is rallying bravely under the wise administration of the Rev. F. M. Gregg, late of Springfield, Ill. A way out of financial embarrassments has been found by the abandonment of the old church property and beginning anew in a hall, favorably located. Over the hall, which has been pleasantly furnished for services, are rooms for meetings of guilds and choir. A singing school has been organized, the first in Burlington, and is in a flourishing condition. The scattered elements of the old parish are rapidly coming together, and, it is hoped that ere long it will more than reach its former status of prosperity and influence in the Diocese of Iowa.

The Rev. J. E. Ryan, but a few months ago moved to Red Oak. He has already secured two good lots, stirred his people to commence the erection of a handsome frame church, to cost about \$1,300, and discovered as many as twenty communicants in a place where not half that number were before known.

NEBRASKA.

Bishop Clarkson confirmed, recently, eight persons in the Church of the Incarnation, Decatur, Nebraska.

The Bishop officiated in St. Luke's Church, Plattsmouth, Neb., on Sunday, Nov. 17.

The Standing Committee of the Diocese of Nebraska have recommended to the Bishop as a candidate for holy orders the Rev. Joshua V. Haines, who has been for many years a distinguished preacher in the Christian body, called the "Second Advent Christians."

The Diocesan schools of Nebraska have opened this year with an increased number of scholars; Brownell Hall numbers above eighty, and Nebraska College above fifty-five.

The three congregations of Omaha—St. Mark's, St. Barnabas' and Trinity—will unite in a Thanksgiving service at the Cathedral, on Thanksgiving Day, and the Bishop will preach the sermon.

There are six large Sunday schools in connection with the Church at Omaha, three of them being Mission schools of the Cathedral.

CALIFORNIA.

Last week, we gave an abstract of a sermon preached by Bishop Kip on the twenty-fifth anniversary of his consecration. On the following day (October 28), St. Simon and St. Jude's Day, at the Church of the Advent, San Francisco, after the service, the clergy, in their surplices, and as many of the congregation as the place could accommodate, re-assembled in the Sunday-school room to witness the presentation of a crozier to the Bishop by the clergy. After the singing of the 466th hymn of the Hymnal, the Rev. Dr. Akerly and the Rev. Dr. McElroy, in behalf of the clergy, presented the emblem of the episcopal office to their Chief Shepherd.

The crozier is a tall, massive oaken staff, having the crook at the top richly carved in suitable devices.

In the evening, the Bishop's residence was thronged by those who were eager to present their respects and congratulations to himself and Mrs. Kip, when again was made evident the heartiness with which the Church people of California had entered upon the celebration of this quarter-centennial anniversary.—From "The Pacific Churchman."

WESTERN MICHIGAN.

The Seventh Semi-Annual Missionary Meeting of this Diocese was held in St. Andrew's Church, Big Rapids, November 12, 13 and 14. On Tuesday evening, papers were read, prepared by candidates of the Diocese, describing life in the theological seminaries at Faribault, Nashotah, Philadelphia and New York.

On Wednesday morning, after service with the celebration of the Holy Communion, the Rev. L. S. Stevens preached a sermon on "True Christian Charity." In the afternoon, two papers were read and discussed: 1, "Missionary Work Among the Indians," by a lady of Grand Rapids; 2, "The Episcopate in its Practical Relations to the Church."

In the evening, Mr. S. C. Hinsdale of Grand Rapids, read a paper on the "Study of the Scriptures in Private." This was followed by an essay by the Rev. E. W. Flower on "Itineracy in Western Michigan."

On Thursday, a valuable paper upon "Ladies Libraries and Associations for Mutual Improvement" was brought before the meeting. Many good suggestions concerning parish reading clubs and parlor lectures were thrown out in the discussion. This subject being disposed of, a report of the joint committee of the two Dioceses, in reference to "Legislation of Michigan as Related to the Church" was considered, and in the main approved.

The afternoon session of the third day was devoted to a consideration of "The Improvement of our Sunday Schools." A service for children followed.

The evening gathering first listened to Mr. I. V. Hines, a candidate for orders in the Diocese of Nebraska, who gave an

account of "Tent Work in that State." The last paper read was one by the Rev. Mr. Knowlton, on "Work Within the Parish Bounds." The Bishop closed the Conference with heart-stirring words.—*From Our Dioceses.*

INDIANA.

On Tuesday, November 5, Bishop Talbot visited the mission in Columbia City, holding service in the Lutheran Church, where he preached to a large congregation. On the following day, 6th of November, he visited St. Andrew's Parish, Warsaw. Six persons were presented for confirmation.

INDIANA.

The journal of the Forty-first Convention publishes the following summary: Parishes, 38; clergy, 33; baptisms, adults, 155; infants, 330; confirmations, 261; communicants, 3,537; Sunday school teachers, 379; Sunday school scholars, 3,417; public services, 3,649; number of times in which in 26 parishes the Holy Communion was administered, 403; marriages, 80; burials, 148; offerings, \$51,421.54; number of lay readers, 16; ordinations, 3.

MISSOURI.

On Monday evening, 11th inst., in the Opera-House Hall, in Carthage, by invitation, the Bishop gave an address on his impressions of travel in England and on the continent. No fee of admission was charged, but offerings were received at the door in going out for the Sunday School Library of the parish. The house was filled with 500 persons, who listened with great interest to the Bishop's lecture, which was of nearly an hour and a half's length.

The Rev. T. F. C. James, M. D., has resigned the charge of Christ Church, Springfield, and they are now having lay reading.

On the evening of the 14th of November, at a meeting of the friends of St. George's Church, held at the residence of the Rector, the sum of \$56,700 was finally raised for the purpose of lifting the debt of St. George's Church. This being the sum total of the indebtedness of St. George's, the parish is thereby entirely freed from debt. Let other congregations similarly situated go and do likewise.

The committee appointed at the Sunday-school meeting held in St. Louis during Convention week on the matter of organizing a Sunday-School Association have been at work, and have had a consultation with the Bishop; and it is understood that he has put out a call for a general meeting on the subject on some Sunday evening in the latter part of next month, at which he hopes to be present. A better system in this part of the Church's work is certainly very much needed. If such a meeting is called, it is to be hoped that a great many will feel it to their interest to be present.

Mr. Frank Henry, son of Judge Henry of the Supreme Court of the State, has been admitted a candidate for orders, and is acting as lay reader on the Rev. Mr. Talbot's staff at Macon City. The Rev. Mr. Corbyn, also of Macon, is giving services at Moberly. Mr. John J. V. Evans has been admitted a candidate for orders, and is now at Nashotah.

The need and possibility of buying a building for St. Luke's Hospital, St. Louis, in order to save what is now being spent for rent, is being actively discussed in that city. The bequest of Mrs. Sullivan of

\$3,000 will shortly be available toward the building fund; and the Trustees of the Building Fund have nearly \$2,000 more in hand and in sight for the same object. The Rector of Grace Church, Kirkwood, has been authorized to pledge his parish for the sum of at least \$1,500 for this object, providing no debt is incurred in building. In the mean time, at the last meeting, E. C. Simmons, Esq., one of the Trustees, offered to lease his late residence on Olive street, near Nineteenth, to the Hospital, for one, two or three years, for the nominal sum of one dollar a year, and to pay the taxes, only asking that it be kept in repair. It now rents for \$60 a month; and this is equal to a subscription of that amount. A further offer is made to sell the property to the Hospital at one-half of the valuation put upon it by any real estate experts. The location is central, and the building is large, and has all the modern improvements.—*Church News.*

KENTUCKY.

Rev. George Rogers, lately a licentiate of the Methodist body in Kentucky, has applied for orders.

On the 4th of this month, Mrs. Harriet L. Smith, wife of the Presiding Bishop, entered into eternal life. She was buried at Frankfort, Ky., on the 11th, the Rev. Henry T. Sharp officiating.

Appointments of Bishop Dudley: November 27, Mayfield; November 28, Fulton; November 29, Clinton; December 1, Columbus; December 4, Jordan Station; December 5, Jordan Station; December 8, Hickman; December 15, Lexington.

St. Peter's Church, Portland, held its annual Harvest Home on the 31st of October. The good things with which the chancel was decorated were sent to the Orphanage of the Good Shepherd.

MISSISSIPPI.

On the 3d of November, divine service was held in St. Mary's Church, Lexington, for the first time. Ten years ago, the services of the Church were begun in an upper room, and were continued on alternate Sundays until three years ago, when the building in which they were held was burned. They were then held in different places, and for the last two years at the house of the missionary. The entire cost of the new chapel recently constructed was about \$2,000. Besides this sum, a church-building, ten miles distant, which was being torn to pieces by thieves (owing to the scattering of its congregation during and since the war), was carefully taken down, and its lumber used in the new building. This new church has wisely been placed on a large lot, containing some two acres. The Trunk Chapel branch of the Woman's Auxiliary Society has provided the congregation with a good supply of prayer-books and hymnals.

LOUISIANA.

From *The Texas Churchman* we copy the following tribute of respect to a faithful servant of Christ: At a meeting of the Vestry of St. Paul's Church, Waco, Tex., held on the Monday after the Twentieth Sunday after Trinity (November 4), 1878, the following preamble and resolutions were unanimously adopted:

WHEREAS, Our Heavenly Father has called from his labors in the Church Militant while ministering to his fever-stricken flock at Point Celeste, Plaquemine Parish, La., the Rev. Otis Hackett, for six years Rector of this Church, and

has taken him to the rest and peace of paradise; therefore, be it

Resolved, That, while we rejoice that by his faithfulness, even unto death, another name is added to the noble army of martyrs who have "fought the good fight of faith, we cannot but sorrow that we shall "see his face no more" here on earth.

That we desire to bear testimony to his untiring labors while over us in the Lord, and to place on record that we are indebted to him under God for much of the present strength and prosperity of our parish.

That we also owe to his faithful and loving instruction, aided by the grace of God, our personal growth in the religious life and the love of Christ's Bride, the Church.

That we will emulate his pure and unselfish life and labors of love.

That it is the sense of this Vestry that the placing of a memorial window in the chancel of the new church would be a fitting evidence of our high appreciation of the virtues of the deceased, and action to this end is heartily commended to the consideration of the entire membership of the Parish.

That we offer our heartfelt sympathy to the bereaved family, and enjoin them in the Lord "not to be sorry as men without hope."

Resolved, That a copy of these resolutions be spread upon the minutes of the Vestry and be sent to the family of our late Pastor, and also furnished for publication to the city papers, *The Texas Churchman* and *The Churchman*.

W. D. SARTWELLE, Rector.

ATTEST: E. S. HANRICK, Secretary.

TEXAS.

The Rev. V. O'Gee has returned to his former charge of St. Andrew's Parish, Bryan.

Mission Work in Austin.—The size of Austin is now such, and the distance from one point to another in many instances so considerable, that the Rector, the Rev. T. B. Lee, has for some time past been anxious to establish a Mission in the northern part of the city, where there is a numerous population to whom, on account of the distance, access to the parish church has been a matter of difficulty and expense. Added to this the congregation worshipping at St. David's has become so large as will render it necessary seriously to contemplate the enlargement of that building. Under these circumstances it was peculiarly gratifying to the Rector and to the Vestry of the parish to find themselves in a position to provide for Church services in the northern part of the town. The Chapel of the Crucifixion originally belonged to the Northern Methodists, but is admirably adapted for Church purposes. It was recently purchased by Mr. and Mrs. Vineyard, of this city, who, with much generosity, have placed it at the disposal of the Rector for the services of the Church. The Chapel of the Crucifixion is 50 feet long by 40 feet, and consists of nave and chancel, with high-pitched roof, open timbered. It is built of white brick. It will accommodate about 200 worshippers.

Christ Church, Houston.—The Rector preached his fourth annual sermon on the Twenty-first Sunday after Trinity, and gave the following statistics: Contributions \$7,310.86; for the four years of his Rectorship, the entries to the Parish Register were 173 baptisms; confirmations, 90; marriages, 52; funerals, 73; sermons, 703; celebrations, 183; services, 1,523; parochial visits, 2,381; offerings, \$40,146.51. In the fifth ward there has been service held every Sunday evening by the Sunday-School Superintendent, Capt. Green, which would make the total number of services 1,731.—*The Texas Churchman*

SOUTH CAROLINA.

St. Mark's parish recently consecrated its new church. The members of this parish are almost exclusively colored people. At the consecration, beside the Bishop, there were present the Rev. Drs. Porter and C. C. Pinckney, and the Rev. Messrs. Judd, Capers, Prentess, Babbitt, McCulloch, Johnson, Jackson and La Roche.

The building is of wood and cost about \$12,000. It will seat almost 600 persons. The chancel furniture was the gift of different friends. The altar was from the Bishop, and the ornaments upon it from the Rev. Dr. Dix, of New York. The credence table was sent them by Rev. Dr. Houghton, of the same city. The altar linen was the gift of the Sunday school of the parish. A tablet to the memory of the late Rector, the Rev. Joseph B. Seabrook, was the offering of the congregation. Lieut. Rowan presented the alms-basin in memoriam. Mr. McKinlay put in the chancel window, and the chancel carpet was paid for by Mr. Charles T. Lowndes and others.

The parishioners of Grace Church, at Anderson, have just completed a rectory on a lot adjoining the church. Its cost was about \$1,300, five-sixths of which were contributed in Anderson.

VIRGINIA.

Saturday, the 9th inst., was the fiftieth anniversary of the consecration of Christ P. E. Church, Norfolk. In commemoration thereof, and to celebrate also the twenty-fifth anniversary of Prof. P. H. Masi's leadership of the choir, the congregation united with the Rector, the Rev. O. S. Barten, in holding two festival services on Sunday last, one in the morning and one at night. The morning service, as announced by the Rector, was intended as a joyous thanksgiving to God for His goodness in preserving the Church the long period since its foundation, and bringing it to its present flourishing condition, while the evening service was held more especially for reading an historical paper prepared by the Rector from the records, and giving an account of the growth of the several churches since the foundation, in 1632, of the Elizabeth River parish, including the building of the old parish church (the present St. Paul's) in 1739, and the burning of the original Christ Church, the formation of the present St. Paul's congregation, in 1832, and the rebuilding of Christ Church on the site which it now occupies, in 1828, the whole forming a complete chain of interesting links in the existence of the Protestant Episcopal Church in Norfolk, which were extremely interesting to all who had the pleasure of listening to the address.

In the course of this address, the Rev. O. S. Barten made mention of several valuable gifts presented to the Church many years ago, and which are now in its possession. After the service, the quaint relics of by-gone days were exhibited to a number of persons who remained at the church to see them. They consist of two chalices, a large and a small paten, one large flagon, all solid silver and very handsome. On one of the chalices is the following inscription: "The gift of Capt. Samuel Boush, March 1700." On the other chalice and also on the small paten, are inscribed the words, "The gift of Mr. Robert Tucker to the Parish Church of Norfolk, April 3rd, 1722." The large paten has the inscription, "The gift of Captain

Whitewell in memory of Mrs. Whitewell, who was interred in the church of Norfolk, March 8th, 1749." The flagon, the most recent of the presents, has the following words: "The gift of Mr. Charles Perkins to the Church of Norfolk, in memory of Elizabeth, his wife, who was interred therein in 1762." These gifts to the church, one of which is over one hundred and seventy-eight years old, and the others are more than one hundred years old, were the admiration of all who beheld them, and are prized beyond measure by the members of the Episcopal Churches of Norfolk.

MARYLAND.

The Semi-Annual Convocation of Washington, Dean Lewin presiding, was held on Wednesday and Thursday of this week, at Georgetown, D. C. The session began with Morning Prayer in Christ Church, Rev. A. R. Stuart, Rector.

The sermon was preached by the Rev. I. L. Townsend, S. T. D., which was followed by the Holy Communion.

At the conclusion of the services, the usual business meeting was held.

On Wednesday evening, at Grace Church, Rev. R. M. Baker, Rector, a special missionary service was held, and addresses made upon the subject of the evening. And on Thursday evening, November 14, there was Evening Prayer, followed by addresses, in St. John's Church, Rev. J. Jay Joyce, Rector.

We congratulate the Convocation of Washington on the complete restoration to health of their laborious and efficient Dean.

PENNSYLVANIA.

By special invitation of the Historical Society of Pennsylvania, the Rev. Dr. Hills, of St. Mary's Church, Burlington, delivered before a crowded and distinguished audience at the Society's Hall, in Philadelphia, on the evening of the 11th instant, an exceedingly interesting discourse upon the pioneer Bishop of America, John Talbot. After the learned orator's disquisition, he exhibited to the assemblage a fine brass representation of the miter, with John Talbot's monogram below it, that had been enlarged from an impression of his Episcopal Seal, which Dr. Hills discovered in 1875. The weight of this memorial is forty-two pounds, and it will be placed in old St. Mary's, which has been handsomely remodeled, and is now used for the Sunday and parish schools of the Church. At the close of his able address, Dr. Hills was tendered a unanimous vote of thanks, which has since been engrossed in a handsome letter to him from the Historical Society.

PITTSBURGH.

From the "Journal of the Thirteenth Annual Convention" (1878), just published, we obtain the following items of news from that Diocese. The general summary is as follows: Communicants, 5,325; baptisms, 843; confirmations, 481; married, 115; buried, 274; Sunday-school teachers, 569; Sunday-school scholars, 5,165; Clergy—1 Bishop, 44 Priests, 1 Deacon, in all, 46; offerings, \$119,741.57.

NEW JERSEY.

The New Jersey Branch of the Women's Auxiliary to the Board of Missions, of the Church, held their semi-annual reunion, in St. Andrew's Church, Mt. Holly, on Thursday the 24th. After morning prayer and the celebration of the Holy Communion, the Rt. Rev. Bishop of the Diocese, made

an address filled with missionary zeal and spirit. The Rev. Mr. Thackara, from Florida, followed, presenting the cause of the freedmen in an earnest manner. After partaking of the genial hospitalities of Mr. Willis, a business meeting of the Missionary organization convened in the Sunday-school room. The roll called showed a large number of parishes represented, forming a glorious band of working women. An election of officers for the ensuing year then followed, though most of the former officers were retained. Mrs. Tiffany was unanimously elected President, and Mrs. Samuel Clark, of Elizabeth, Vice President of Domestic Missions, on account of the removal from the Diocese of Mr. Cleveland. Mrs. Merritt, of Mt. Holly, was chosen Vice President of Indian Missions. Miss Nelson, from China, gave a most charming account of the Mission work there, and paid a touching tribute of affection to Miss Fay, now deceased. Rev. Dr. Crummell, of Washington, spoke with rare eloquence in behalf of the freedmen. Mr. Fairbault closed with a stirring appeal for the Indian Missions, and the meeting adjourned to meet in Elizabeth, New Jersey, in the spring.

NORTHERN NEW JERSEY.

Rt. Rev. Bishop Odenheimer. — The numerous friends of this distinguished prelate, in your city, will be gratified to learn that, though his faithful medical attendant, Dr. F. Gauntt, offers no hope of his patient's permanent recovery, yet he reports that the Bishop's entire freedom from care, and the good nursing and devoted attention he is now enjoying, at the hospitable mansion of his daughter, Mrs. H. Grubb, Riverside (his former loved home), has very favorably improved his general physical condition. Occasionally the honored Bishop enjoys a carriage-drive of a few miles.

CONNECTICUT.

The Rev. H. N. Powers, of Christ Church, Bridgeport, has received and declined a call from St. John's Church, York, Penn.

NEW YORK.

Calvary Church, at the corner of Fourth avenue and Twenty-first street, sheltered only a small number of people from the persistent rain, on the occasion of the forty-eighth anniversary of the New York Protestant Episcopal City Mission Society. The Right Rev. Bishop H. H. Neely, of Maine, the Rev. Dr. Woodruff and the Rev. F. Courtney, of St. Thomas Church, were present. Bishop Neely presided. The Rev. Dr. Woodruff read the report of the Executive Committee for the year just concluded. It opened with the statement that the works had been conducted on a plan somewhat different from that which had before been adopted. For several years past there has been a deficit at each anniversary, but it had now been concluded that hereafter the affairs of the society must be managed on strict business principles. A budget would be prepared for the expenditures of each department, and beyond certain limits they would no longer trust alone to the goodness of their cause to fulfill obligations contracted without apparent means to sanction them. It had been determined to make a strong effort to establish a "guaranty club," the members of which should pledge themselves to assume a portion of each year's deficit *pro rata*.

The Rev. Eugene A. Hoffman, D. D., who was elected, at the last meeting of the Trustees of the General Seminary, the Dean of that institution, has signified his acceptance of that office. He will enter on its duties on the 15th of June, 1879.

MASSACHUSETTS.

Diocese of Massachusetts.—The Standing Committee of the Diocese of Massachusetts have adopted the rule that all applications for recommendation to be received as candidates for holy orders, or for deacon's or priest's orders, shall lie over for one month from the date of the regular monthly meeting when they are received; and that notice of all applications be published in one of the Church papers.

The regular monthly meetings are held on the first Tuesday of every month, except August.

All communications for the Standing Committee should be addressed to the Rev. Dr. Burroughs, Secretary, 8 Mt. Vernon street, Boston.

In accordance with the above rule, notice is hereby given that on the 5th of November, Frederic Palmer, late a Congregational minister, applied to be recommended for deacon's orders, and James E. Wilkinson, of Lawrence, applied to be recommended to be received as a candidate for holy orders.

HENRY BURROUGHS,

Secretary of Standing Committee.

The growth of the new parish of St. James, at New Bedford, is most remarkable and encouraging. The first service held by the Rector, the Rev. C. H. Proctor, was on the 10th of last March, in an old shed near the mills. A dry goods box was fitted up for an altar, and another box served as a

pulpit. From the first the mill operatives and others have taken hold with great enthusiasm. A large number of persons have been baptized, a class is now ready for confirmation and the congregation is steadily increasing. There will be ready for use at Christmas a new stone building, which is said to be one of the most beautiful churches in New England. They have secured over five thousand dollars in four months, and many gifts beside have been offered.

MAINE.

The November meeting of the Board of Missions was held in St. Mark's Chapel, Waterville, on Tuesday and Wednesday, November 5 and 6. The opening service was held on Tuesday evening, at 7:30 o'clock, the Bishop and other clergymen being present. The sermon was delivered by the Bishop, from the text, "Increase our faith." The musical portions of the service were very well rendered, and the chapel was tastefully decorated with flowers and evergreens.

On Wednesday morning, after the celebration of the Holy Communion by the Bishop, assisted by the Rev. Messrs. Lefingwell and Small, the Board held its business session in a neighboring house, with nine clerical and three lay members present. Encouraging reports were given by several of the Missionaries and Rectors. The Rev. Mr. Washburn, of Lewiston, reported thirty persons confirmed the week previous in his parish.

On Wednesday evening, after a special service, practical and stirring addresses were made by the Rev. Messrs. Washburn and Nichols, followed by one of the Bishop's most happy speeches. A reception was then given to the visiting members of the Board.

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The Living Church.

CHICAGO, NOVEMBER 30, 1878.

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

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DESTRUCTIVE ORGANIZATION.

The progress of this country has been immensely accelerated by the fertility of invention which has marked it from the first. There is hardly anything that man can use which some patent machine is not provided to produce, and hardly anything that man can do which some patent machine does not offer to do more easily. All this is very satisfactory and very useful in material things, though even in them we find some serious drawbacks which it is not intended to discuss just now.

It is characteristic of the age in which we live, that patent machinery of one sort and another is provided for purposes which are not of a material kind. The country newspapers have come to rejoice in patent out-sides manufactured by enterprising printers with perfect impartiality to meet the demands of all political parties. The English pulpit learned sometime ago to edify the faithful with copyrighted sermons lithographed by the wholesale, and guaranteed to be "orthodox, eloquent, and twenty minutes long. Price, half a crown, each." Cheap enough, one would say; and sometimes when one listens to sermons which are neither orthodox nor eloquent, but which are much more than twenty minutes long, one feels a certain regret that American preachers have not (generally) invested a few half-crowns in this patent contrivance for easy preaching. Our larger way of doing things in this country makes us prefer to manufacture our preachers rather than their sermons, and for this purpose some few of our theological seminaries are the most efficient of machines. Given a young man who has exhibited no capacity for anything in particular, who has the barest of common-school educations, and who has not a particle of the energy which enables hundreds of poor young men to make their way to the front rank of other professions: given such a specimen to work on, and after three years of very easy and gratuitous grinding, our seminary machine, assisted by some kindly Bishop, turns him out surpliced and stoled, ready to educate submissive congregations in the charity that "suffereth long." The grace of holy orders, thank God, goes a long way; but it may be doubted whether much of it ever gets into some of the products of our theological mills. Reference, of course, is not here made to any but machine institutions. Of other

seminaries, with their virtues and defects, their dangers and advantages, there may be something hereafter to say; but some there certainly are, that would do well to remember that no machinery can make a minister that will be worth his salt unless there be a man in the first instance to make him out of. *Ex nihilo nihil* is as true of preachers and preachments as of anything else.

In the Church we are afflicted with an itch for machinery which is constantly breaking out in a frantic effort at what is called ORGANIZATION. This disease is commonly exhibited precisely in the persons who have least practical knowledge of the elements to be organized. Some stripling, who has never yet found grace in the eyes of an average vestry, leaps to the conclusion that the Church must be organized; how, he does not know at all; but still it must be organized, at least, by abolishing "the hideous vestry system." Or, again, some learned man, who never had a parish in his life, and who knows practically nothing of the conditions of success and failure in parochial administration, hears of hard cases—and there are some *very* hard cases—and forthwith he, too, clamors for organization. What sort of organization he wants one never learns; but the first step toward it is to get rid of parishes somehow or other. That is to say, we are to have *dis*-organization to start with, whether our chaos can be subsequently organized or not. In like manner, too, it has become habitual with some, in whom faith in Apostolical authority is strong, and common sense not quite so strong, perhaps, to carp at the Convention system of the Church, as if it were a monstrous anomaly that "elders and brethren" should have voice and vote with the successors of the Apostles in the affairs of the Church. They, too, would organize—that is to say, they would *dis*-organize our present system at any rate, on the chance of organizing something else afterward.

In the senseless outcry against vestries, parishes, conventions and the like, there is really nothing of the constructive character suggested in the word "organization." It is simply symptomatic of the uneasy discontent of men whom Caius Julius Cæsar aptly describes as being *studiosi rerum novarum*, restlessly eager for novelty. To this *cacothetes mutandi*, or intolerable itch for change, we owe not a few of the evils doctrinal, ritual and administrative, which disturb the peace of the Church and which impair its usefulness. True progress is always and essentially conservative. It has none of the root-and-branch radicalism of the Puritan Long Parliament. It destroys nothing that it can improve. That our vestry system is defective and sometimes oppressive is beyond question, though we seriously doubt whether its possibilities of good have been realized as they might be. Why, for example, might not our rectors make their vestries councils

of the Church in matters spiritual as well as temporal? If, instead of being occupied solely with the dollar-and-cent part of the work, the vestry were taken fully into the confidence of the pastor and systematically invited to consider and discuss with him the spiritual matters of the parish, the good works that it is doing or ought to do, and the methods by which they can be best done, the vestries might become more useful to the Church and more helpful to the clergy. Improvements in their constitution may be thought of to correct whatever is amiss; but to talk of abolishing our vestry system is absurd. If it were done, it would go far towards abolishing the Protestant Episcopal Church. What we need is to make more out of our vestries than we do, not to organize them out of existence.

Just so of our parochial system. There is no doubt that it has a tendency to run into a narrow congregationalism. What then? Surely the one thing to be done is to correct that evil tendency, not to disorganize our system on account of it. Let the parishes of our cities be united in the common work of city missions, hospitals, schools, orphanages and the like; let rural deaneries become, in one form or another, active associated missions; and, in either case, the sense of unity in work will drive out much of our congregational narrowness. How much better to train our parishes to what is right than to irritate our laity by abusing the parochial system which has now stood here and in the Mother Church for more than a thousand years!

Just so, too, with our convention system. No doubt there are many things that Bishops of learning, wisdom and experience could direct quite as well and possibly better without conventions than with them. No doubt there is often much foolish talk about the simplest things. But then, the talk eliminates the folly; and a Bishop who has wise plans seldom fails to have them carried out by his convention, with this great advantage to his work, that after full and free discussion men see the wisdom of the plans proposed, and not unfrequently devise means that would never otherwise be thought of for their successful execution. Here, as in the former cases, what we want to do is to get more, rather than less, work done. Why would it not be well for Dioceses to adopt the policy of the General Convention, and turn our Diocesan Conventions into Diocesan Boards of Missions? If a definite portion of every session were to be given to the consideration of the true work of the Church, which is its missionary work, not only would increased interest be aroused, but the present temptation to a large amount of technical and semi-theological wrangling would be taken away.

By all means let us organize. By all means let us have machinery. But

let us organize constructively, not destructively. Let us consider whether the machinery we have cannot be made to do more than it does. If not, then, in the name of common sense, let us have more machinery. But we need not begin by destroying, or even by abusing, what we have.

SCIENTIFIC BRUTALITY.

A correspondent of the *Chicago Times*, writing from London, England, has recently called public attention to the horrors of vivisection, as practiced in the name of science in European schools. One Professor in Florence, he says, vivisects, that is tortures to death, two wretched dogs daily. Some flimsy pretense is made that chloroform is used; but this pretense the *Times* correspondent evidently does not believe. In the English schools, no such pretense appears to be made; nor, in many cases, could it be made. In this case, for example, the use of chloroform is out of the question:

A neighbor of mine, a boy student, says the writer, showed me a sketch the other day he got at the medical college, of a frog which was experimented upon to prove the effects of exhaustion on the nervous system. The exhaustion was brought about by exposing the two largest nerves, nailing the feet of the frog to a board and depriving it of food. The various stages of exhaustion were tested by an occasional discharge of the electric current on one of the exposed nerves. In this state the frog lives as long as it can, sometimes for days, while the experimenter is gaining experience and knowledge of nervous exhaustion.

Even when anæsthetics could be used, it seems that the scientific torturers refuse to use them. What shall be said of such a case as this, which we confess has cost us hours of sleep since we read it?

During a morning lesson, lately, a little dog was sent in. It had evidently been a pet. (How is it that the creatures act at once as if they were in hell, and that something dreadful awaits them?) The poor creature went on its hind legs from one point to another asking for protection. Its eyes were full of human expression and full of despair. My young friend said his heart was touched, and he begged it off. "I'll have none of your sentimental humbug," said the Professor, in a rage. He seized the animal, fastened it in the trough and tortured it more excruciatingly than he needed to have done for the purposes of the lesson. It was kept fastened down for the remainder of the day and through the night, to torture it still further the following morning. Then it was freed from its fastenings for a few days, moaning in a corner with its mangled body. It was kept a whole week in suffering, when it was again cut and slashed by the professor of science, and at length it was killed.

Altogether, apart from its barbarity, who can doubt the demoralizing influence of such a spectacle upon young men full of curiosity, full of conceit, full of the spirit of imitation, and regarding their professors as the true models of scientific greatness? To continue our quotations:

Vivisection, says an eminent physiologist in London, is demoralizing in its tendency, and leads to carelessness and callousness to suffering. The passive impression produced by the sight of suffering growing, as in the law of nature, weaker, while the habit and the pleasure in experimenting grows stronger by repetition. It has special liabilities to abuse, and acts upon the "sleeping devil that is in the heart of every man;" "the unworked-out beast which exists

in man," sad comment as this is on human nature. Prof. Houghton says: "I would shrink with horror from accustoming large classes of young men to the sight of animals under vivisection. I believe that many of them would become cruel and hardened, and would go away and repeat those experiments recklessly and clumsily. Science would gain nothing, and the world would have let loose upon it a set of young devils."

But they are not permitted, it seems, to go away and be recklessly cruel or not, as they themselves prefer. They are compelled to do it!

This young medical student, who is not yet demoralized and hardened by vivisection, tells me they are obliged to vivisect, for the examiner asks them questions on experiments. He is a little discontented with the profession he has chosen. But he will get over this. He would be hooted and mobbed and expelled, he says, if he told what he witnessed in the class.

By and by, the voice of nature is hushed, and the sense of pity is paralyzed in the very men whose lives are to be consecrated to the relief of suffering.

The hardening effect of habit is shown by a Dr. Walker, I believe, formerly a military surgeon and now a practising physician of London. It was when he was a beginner in vivisection. He says: "I used to dine very often with a lecturer on physiology, and one night I found that I could not enjoy my cigar or my dinner. I could not get rid of the imploring look of the dogs (in the laboratory) which hoped for some food every time they saw a human being, the patient suffering of the fowls, and the desperate efforts made by some rabbits to allay the pangs of hunger. It appeared to me that my friend was indifferent. I told him the reason I could neither smoke nor enjoy my dinner, and he shrugged his shoulders and smiled. The professional vivisectors appear to ignore everything. They see no kind of abuse, and very often no pain." That is not "business"; that is sentimentalism.

The next step is easily made. Having been compelled first to witness indescribable cruelty and then to practise it himself, the student by and by becomes reconciled to it and enthusiastic in it. It becomes a horrible delight to him.

One man publishes an experiment which has a flavor of wild excitement about it, and straightway the students set to work to repeat it, and repeat it, and repeat it, to their own sense of sight and satisfaction, or hope of discovery; an extremely dangerous process to the moral-sense, say those of mature judgment and experience. Most of you may remember the testimony of a physician in Edinburgh (I have forgotten his name), who was lecturing to a class of students on facts well ascertained, and was illustrating by models in colored wax, when a whole class soon trooped out of his lecture-room to see the assistant kill a creature that he had intended should be dispatched out of sight before dissection. "I remained alone in my chair," he said, "a sadder and wiser man."

It has been assumed by many scientists that vivisection is indispensable in physiological research. This may be possible to some extent, though even that would not suffice to justify the daily wholesale torture of poor brutes in the repetition by skillful professors and blundering students of experiments that have been made thousands of times before, and all the results of which are amply secured already. But all scientific men are not advocates of vivisection.

It is a notable fact that the mature opinions of the most experienced physiologists are opposed to the practice of vivisection. It is stated of Haller, one of the greatest physiologists of the

last century, that as he grew older, and saw the fallacy of the work, the slight results accruing from such methods of getting at life, and when "many things were growing clearer to him," he fell into a permanent anguish of conscience, reproaching himself most bitterly for his vivisections. "Ah, he was old," say the "boys," who are bounding with animal life and eager curiosity, and are puffed with wisdom, and are organically opposed to the substitution of vivisection for higher and better and more difficult modes of inquiry into the nature and treatment of disease. Haller was not seventy when he died; by no means in his "dotage." There are hosts of eminent physiologists of the present day who admit that the idea of any great truth being developed by such means is the very insanity of science—the very bathos of intellectual aberration. The "sentimentalists," as the non-professionals who are fighting this cause are called, say, if human health and longevity are to be purchased only at the price of the torture of animals, and of the establishment of a school of cruelty, which will poison the whole moral atmosphere wherein we dwell, it is better to relinquish health and length of years, and to believe that men will do better to suffer and die, as they would have done had no healing art or medical profession ever existed in the world.

Physiologists of the highest reputation deny that vivisection has been the source of any useful discovery, with this reservation only, that when anything useful has resulted from it, it was something which was easily deducible from clearer sources, and which, besides being superior in their scientific character, has been entirely unobjectionable. They also say, that many of the assertions of the vivisectionists with regard to the sources of particular discoveries are demonstrably incorrect. As the great English moralist, Dr. Johnson, said, "And if the knowledge of physiology has been somewhat increased, he surely buys knowledge dear who learns the use of the lacteals at the expense of his own humanity. It is time that universal resentment should arise against these horrid operations which tend to harden the heart and make the physician more dreadful than the gout or the stone."

We cannot believe that anything like the atrocities exposed by the *Times* correspondent is practiced in America; but, "what man has done man may do" again, and our legislators should see to it that our medical schools are not turned into schools of atrocious cruelty. If vivisection must be practised for the sake of science, let it be done privately, by a skillful hand, with every humane means used that can be used to prevent pain to the victim. Let there be no public exhibitions of scientific brutality in the theaters of our schools. Let no bungling tyro be encouraged by precept or example to practise it. Let it be seen to that the men to whom our own lives, and other lives dearer than our own, are to be hereafter committed, are not demoralized and brutalized in their preparatory studies. Let this subject be ventilated by the press, secular and religious; let it be agitated in society; let it be investigated by our legislators; or the noblest of all secular professions may be degraded to a love of unnecessary and atrocious cruelty.

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.]

SCRIBNER'S MONTHLY, for December, is well up to the mark. The articles which we have found most interesting are "Bird Ar-

chitecture," by T. M. Brewer; "The Great Deadwood Mystery," Bret Harte; "The National Bank Circulation," W. G. Sumner; "My Look at the Queen," by our old friend Treadwell Walden; "Caribou Hunting," C. C. Ward; "Undergraduate Life at Oxford," Ansley Wilcox; and "The Cliff-Dwellers," Emma C. Hardacre. The editor's own department is always good.

ST. NICHOLAS, the delight of all boys and girls, comes to us for December, and makes one wonder how the juvenile world ever contrived to exist before the days of St. Nicholas. In this number, there are three pictures which are more than excellent "I Wish I Was a Man," p. 78; "I Wish I Was a Woman," p. 79; and "The Two Cheshire Cats," p. 100. The cats are drawn to the life. The articles are all good; but just before bedtime we fancy that the "Italian Fairy Tales," will be particularly popular among the bairns.

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.

"ORGANIZATION."

[Note by the Editors of the Living Church: It is a singular coincidence that after our own article on "Destructive Organization," which appears elsewhere, had been prepared for the press, the following more elaborate article, containing the same views in another form, was received from its reverend and esteemed author. The subject is important, and we think it well to present Mr. Miller's article in full, together with our own.]

TO THE LIVING CHURCH:

When any word comes to be much used in a secondary sense, it is well to refer, sometimes, to its primary import. For the literal, original signification of a term will be found to be ever flowing around and coloring the thought expressed in its remotest derivations—its most arbitrary applications. What, then, is "organization?" When is anything organized—when unorganized? In material nature, there seem to be two essentially different kinds of bodies. Of the one kind are inanimate things—stones, metals, earths and the like. These are called by naturalists, "unorganized" or "inorganic" substances. Of the other class are animate creatures, as plants and animals, such as *live* and *grow*. These are termed "organic" or "organized." The very reason and purpose of their organization seems to be *life*, and that kind of increase which we call *growth*. Kant's definition, which seems to be generally satisfactory to physiologists, is this: "An organized product of nature is that in which all the parts are mutually *ends and means*."

Says another, "The physiologist finds that each intelligible part of the system has a definite office; each organ an appropriate function; that no portion of it exists in vain; and that each part not only answers an end, but is so formed as to lead to the conclusion that it was constructed for that end; and that end which is again to become a means is the reason why it is where and what it is." [Harris: "Man Primeval."]

Giving to animal and vegetable existences such organization was, of course, a part of creation. God was the organizer.

But, leaving, for the present, such the primary force and import of the term, what do we mean when we regard ourselves as organizers? And what should we mean in employing the term in its secondary, modified signification? Webster, referring to Pickering, gives that signification as follows: "Organization—the act of forming or arranging the parts of a compound or complex body in a suitable manner for use or service; the act of distributing into suitable divisions and appointing the proper officers, as in an army or government."

All disposing of matters civil, social, political and religious—reforming abuses, making permanent provision for meeting emergencies by new instrumentalities or methods—and the like—we now commonly designate as "organizing."

Now, it must be seen at once that organizing in this secondary sense of the term, is a very different thing from organizing in its literal, primary acceptance. We can organize but very imperfectly, and only in subserviency to the higher arrangements of the One Great Disposer of all things. Especially must this be the case as respects all our efforts at organizing within the Church of Christ. Within that sacred and divinely-ordered "body" we are rather to submit ourselves to an organizing power, than to set in movement and keep up an organizing agency of our own. Our business therein is not so much to organize as to be organized. In fact, the Church has shown itself to be the great organizing power of the world, molding and shaping all polities of earthly and human origination into accordance with its own spirit and purpose. We believe its mission on earth to be the exertion of such appropriating, assimilative power, until the kingdoms of the world shall become the kingdoms of the Lord Christ. God, by the Church, shows us how to repair the damage and disorder of a sin-ruined humanity, and to bring back all things to "the Pattern shown in the Mount." "There is but One Power that can safely direct it [the Church], but One that can really organize the world so perfectly as to make it the habitation, not only of man's, but of God's, glory, and that is the faith of the Son of God, speaking through the Church, 'which is His body.'" [Bishop Littlejohn.]

But it is feared that we are in danger of forgetting this, of thinking that we have no "pattern" to mark by or conform to, but must contrive and make our own "pattern." Hence the present proneness to overlook good and tried agencies and instrumentalities which the Church already has for effecting her appointed ends, and to multiply new means and methods of Church work. Philosophical students of history tell us that mixed races and peoples excel in the organizing faculty. This is doubtless true, as there is a reason for it, on which we need not now dwell. At any rate, we of these United States—a people of various and diverse origins, certainly manifest the organizing activity in a remarkable degree. In fact, we believe there is danger of our giving way—we repeat—to an excessive and hurtful degree to this form of activity. On such excess in matters civil and secular—of hasty and crude legislation, of the undue multiplication of societies, associations, leagues, fraternities, companies, orders, corporations, and endless combinations for almost every conceivable temporal purpose—

we make here but simple mention. But as to the workings of this organizing propensity in the Church, we deem a few words of caution not ill-timed.

We might distrust our own judgment as to the need of such caution, but we cannot that of some of the soundest and wisest of our Bishops and clergy. And what say they on the matter? We find Bishop Littlejohn, in his admirable address to the students of the General Theological Seminary, delivered November, 1876, saying of some among us: "One would think, to hear them talk, all things were flying off in a tangent, and that the fields of immensity would soon be strown with the wrecks and fragments of a disintegrated world. And yet there has never been a time which exhibited on all sides and in all ways such a genius for organization. It is genius; but, alas! how often it goes astray!"

Bishop Clarkson, in his "Open Letter" to Dr. Twing, says: "It has appeared to me for several years past that the sentiment of our most thoughtful men and women has gradually been gathering round the idea of *more unity* and *less machinery* in our missionary and charitable work." "I think we are all thoroughly convinced of the unfrugality of our present *multiform* system of Christian beneficence."

Does not this laying of so great stress on organization, bear too close a resemblance to those schemes of infidel reform which ignore all human corruption and the need of Divine grace to correct it, and fancy that the world is to be turned into something like a paradise, simply by a re-organization of society? Organization is the favorite idol of unbelief; and what its votaries mean by organization, we know to be, in fact, but destructiveness—but the utter subversion of institutions of Divine establishment. Still less is the need for organization in the Church. Although society, and the State, even, is of Divine institution, as well as the Church, the latter stands in closer connection with spiritual benefits and results than the former. God alone gives men spiritual good, and He alone knows the fitting mode of conveying to us such good. It follows from this that our chief business in the Church is not that of organizing—of multiplying means and instrumentalities for doing the Church's work. We are the rather to bend our energies to the use of the instrumentalities for good which the Divine Author of the Church has Himself appointed for perpetual use therein. With advocates of "Development," like Newman, Christianity is but an "idea," flung bare and naked into the world, and men's business is to themselves give form and an ever-changing realization to that idea. But history is fatal to such notion. It nowhere shows us men organizing the Church, but, as we have said, shows us the Church organizing them, drawing them within the sphere of its own absorption and assimilation. It has *imparted* law, and order, and discipline, not *received* them. And thus has it "turned the horde into the nation, rudeness into culture, savagery into refinement and social weal. The Church has not lost such, its beneficial changing power. It has it still, and has it independently of any modern transforming. If the work of saving souls (and that is the Church's real work), either as respects our own spiritual edification or the conversion of others, seems to be languishing, is it not wiser to set ourselves to the more diligent

and faithful use of the means of grace which we already have, which our fathers have trusted in and have profited by—yea, which many saintly souls, holy men and women of the past, have found sufficient for their religious needs—than to busy ourselves in the restless devising of “new measures”? Such devising is the fruitful source of “novelties which disturb our peace.” The plainer, more simple-minded of our people—and such will ever be the majority of the Church’s members—are often sorely distracted, if not scandalized, by this ceaseless innovation. It seems to them to indicate change and instability, where we have taught them to look for permanence and stability among “the chances and changes of this mortal life.”

It is, proverbially, “the poor workman that quarrels with his tools.” And it is the conceited one, “wiser than his teachers” (in his own estimation), who, having seen good work and true done through tried and approved instrumentalities, casts them away before he has made personal proof of their effectiveness, and takes in their place some new and pretentious substitutes. That cannot be a successful “working Church” whose deacons, even, many of them, seem to think it incumbent on them to signalize their entrance upon the lowest grade of the ministry by the parading of each his hobby, which, perforce, must over-ride all past precedent or experience—the exhibition of his panacea or favorite scheme, which is to cure and mend all our ills. A parish may be ever so complete and effective, according to the Church’s tried rule and sober methods, but the first thing the young reformer (?) must do, when its care is committed to him, is, he thinks, to “organize” it. How often, as the result, innovation and experiment destroy the fruit of careful and faithful and persevering pastoral work, may be at this day seen in not a few of our parishes.

A “Working Church” must be a “Living Church.” What lives must grow; and growth, we are told, necessitates “organization.” Should it not be more correct to say that growth itself is unconscious organization? “In this world, it is the nature of all life to take on bodily form. Life is not the resultant of organization; but organization proceeds from life.” [C. P. Jennings.] Outward forms of organization—the fairest seeming schemes and plans of Church work—charitable, missionary or parochial—can, of themselves, add nothing to the life of the Church. The multiplication of machinery does not increase the amount of work alone unless there be a corresponding increase of motive power. Like all other real organization—that is, *creative* organization—that of the Church of Christ, will take care of itself.

“Ten days after the Ascension, the new life from the Glorified Christ came down to the disciples gathered in that upper room, and took by the power of the Holy Ghost, visible form in that company of disciples, thus constituting the Church, which is the body of Christ, ‘the fullness of him who filleth all in all.’” [Ib.]

Holy Scripture teaches us that the “body” the Church then became, is in some real way like the human body in its growth, intercommunion of members, and action. And the “organization” of the human body comes naturally and inevitably, not as the result of anxious care and restless painstaking on the part of the growing human creature. As a man, he grows

from infancy up—not into the form and functions of a horse or a dog—but into those of a man. It is never necessary for the boy to say, “Now that my limbs are becoming large and strong, and all my bodily functions vigorous and operative, I must see to it that I get myself properly organized and fitted for my work in life?” Such care would be absurd. But we see in the Church something approaching to it, on the part of those who do not seem capable of entering upon the Church’s work unless it be through some hitherto unheard of apparatus of special modes, instrumentalities and appliances. And the consequent devising and putting into operation of those new methods, leads, we cannot but believe, to a lamentable waste of activity.

We would not be misunderstood. Against the *re-organization* of any part of the Church, in whatever respect, it may have differed, and fallen away from the Apostolic pattern, we urge no objection. We fully recognize the existence in the Church of an elastic adaptiveness by which it legitimately accommodates itself to all the circumstances of time and place, and, to some extent, to the characteristics of those to whom it must minister. It has not outgrown the apostolic privilege of becoming “all things to all men,” for their salvation. Our “steadfastness,” should not be “stuck-fastness,” if we may borrow such somewhat felicitous distinction. Palsied be the tongue that would utter, or the hand that would write, one word against bishop, pastor or layman, for wisely and lovingly availing himself of such adaptability! But does he who avails himself of that elasticity, “organize” at all? We think not. We like not the word as thus applied. It seems to us to smack too much of the notion that we make our own church and our own world, instead of living and working in those God has made.

Toward “Organisms,” if we may borrow a termination from the old Epiphonian nomenclature—toward the eager, fussy, restless accumulation of mere instrumentalities, formulas, technicalities, shibboleths, together with the kindred trivialities of ceremonial prettiness and pettiness, we feel slight favor. We are not scared by being taunted with belonging to “the religion of Don’t.” If there is no “do not” in the Creed, the Ten Commandments are full of it. In a world of error the positive of faith must often pass into the negative of practice. Means are not ends. Instrumentalities are not results.

S. K. MILLER.

WATERTOWN, Wis., November, 1878.

THE PROPHETIC CONFERENCE.

TO THE LIVING CHURCH:

You will allow me, as one of the clergymen of the Protestant Episcopal Church to whom you allude in your issue of November 9th, to answer for myself.

I cannot speak for others, as I am personally acquainted with one only of those of our Church who signed the call, and know but two or three of them by sight; nor am I aware that there was any previous concert of action among them.

For myself, I signed the call when I heard of it, and attended the Conference, because I believe the Article of the Catholic Faith—“From thence He shall come to judge the quick and the dead,” is stated in the Script-

ures to be pre-millennial, and was so understood by the primitive Church.

I desire to disclaim, for my part, any intention to “enlighten ‘irregular brethren’ of the various denominations;” or, “to direct their attention to the Church’s better and fuller teaching;” and, certainly, I disclaim any thought, even, of “proselyting and making good Episcopalians of them.”

On the contrary, my purpose was distinctly and wholly “to enunciate the doctrines of the millennium,” not “as that word has been always understood,” but as it was understood by the primitive Church, by the Continental and English reformers, and by many others since, including those who attended this Conference, viz., that the return of the Man Christ Jesus to the earth, either personally or by His Angel, is to be pre not post millennial.

A year ago I should have said with you, that “the Church has never taught it; that it is inconsistent with her formularies, and that it is plainly negatived by the very language of the Catholic Creeds.” I should have so said, simply because I had been taught it without having any formulated judgment of my own gathered from verification of the Scriptures and the Fathers; but (from a combination of circumstances) I was led, recently, to examine for myself Scripture testimony, and, much to my surprise found the doctrine of Christ’s reign on the earth *after* His second advent the uniform teaching of both Testaments.

Fearing lest I had made some mistake, and being anxious to ascertain how the subject was understood by the primitive Church, I consulted the authorities, and was still greater surprised to find that it was “the orthodox faith of the first three centuries,” and so stated to be by all unprejudiced historians; while the other teaching, that the world is to be converted to Christ *before* His return is a fable which grew out of the mystical delusions of Platonic philosophy imported into the Church by the famous Origen and his school.

Subsequently, I heard of the Conference at Mildway in England, and still later of the proposed meeting in New York on the distinct issue, as I understand it, of the pre-millennial advent, and the Lord’s personal reign on the earth after that event. I gladly gave my name to and attended the Conference, and should have borne my independent testimony had I been asked.

I do not agree with all that was said on that occasion in regard to the details and in regard to the duties of the ministry in the expectation of His presence; but I do not hesitate to say, with all distinctness and emphasis, that our Church has been unfaithful to us, her ministry, in not teaching us the truth of Scripture as it was understood in the Apostles’ days, and more particularly in not living up to her standard of duty in the preparation for His presence—the daily sacrifice of prayer.

I certainly hope that the coming Advent weeks “will be solemn ones” for the ministry of our branch of the Catholic Church, but I fear, from various circumstances, that the most of them will be ignorantly teaching lies in the name of the Lord, as I have been doing for many years past, or else that they will be children of that wicked servant who said “My Lord delayeth His coming,” while a misguided, erring people will be absorbed in preparation for the outward observance of His first coming in humility, all unmindful

and almost unconscious of the real duties of heart, mind and body which should engage their attention in the midst of this sin-burdened world, and in the expectation of the sudden appearing of its Judge.

I cannot close this letter without extending a cordial welcome to the LIVING CHURCH, and I express the hope, without any qualifications of fear, that it will be an exponent of what its name implies.

Our branch of the Church Catholic confesses in her Articles her own fallibility, but asserts the infallibility of the Word of God; disclaims all sectarianism, knows only Christ and the World, and requires of all baptized persons in accepting one to renounce the other, and teaches that all baptized believers are members of Christ, and entitled to all the privileges of spiritual nourishment which Christ's servants have to offer. There is some imputation, latterly, that it is impossible for a Minister of the Protestant Episcopal Church to govern himself according to the Bible and Book of Common Prayer and his own ordination vows, on account of hindrances which have grown up through the parochial system and other causes.

And further, there is some imputation that Church periodicals, as well as parishes and Dioceses, are under the dominion of the money power and public opinion, and that they act as a sort of *index expurgatorium* to the free expression of opinion, or even the assertion of distinct and primitive truths. I trust this imputation may not cover THE LIVING CHURCH.

Let us give everybody a hearing. The truth must and will prevail, even though it be brought by the Father Himself from the cold tomb in spite of the sealed stone, or be heralded by angels from the sky to the dismay of an astonished and unprepared world.

THOS. A. HASKINS,
Trinity Rectory,

Newtown, Conn., Nov. 19, 1878.

TO THE LIVING CHURCH:

In one of your recent issues I find, among other good things, a communication upon "Coming Late to Church." In illustration of the difference, in this respect, between past and present times, I send you an anecdote which you may publish, if you please. In A. D. 1664, Rev. William Witherell became minister of the Second Church in Scituate, and held this position until his death at eighty-four years of age in 1680. The anecdote is in Deane's History of Scituate as follows:

"An anecdote is handed down by tradition, which may serve to illustrate the manner of conducting his ministry, and, in short, the prevailing manners of the times. Mr. Bryant entered the church after the service had commenced, and Mr. Witherell, at the close of his prayer, thus addressed him: 'Neighbor Bryant, it is to your reproach that you have disturbed the worship by entering late, living as you do within a mile of this place, and especially so, since here is goody Barstow, who has milked seven cows, made a cheese, and walked five miles to the house of God in good season.'

"It is to be presumed that 'neighbor Bryant' did better afterward, as he married the Minister's daughter, and was a Deacon in A. D. 1669."

Yours, very truly,

GEORGE LUNT.

Scituate, Nov. 16, 1878.

The Fireside.

BY AND BY.

What will it matter, by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it, by and by?

What will it matter, by and by,
Whether unhelped I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by and by?

What will it matter, by and by,
Whether with laughing joy I went
Down through the years with a glad content,
Never believing, nay, not I,
Tears would be sweeter, by and by?

What will it matter, by and by,
Whether with cheek to cheek I've lain
Close by the pallid angel, Pain,
Soothing myself through sob and sigh?
All will be otherwise, by and by.

What will it matter? Naught, if I
Only am sure that the way I've trod,
Gloomy or gladdened, leads to God—
Questioning not of the wherefore and why,
If I but reach Him, by and by.

Oh, it will matter, by and by,
Nothing but this, that joy or pain
Lifted me skyward, helping to gain,
Whether through rack or smile or sigh,
Heaven, home, all in all, by and by.

RENA.

DALLAS Co., Ala., November, 1878.

THE CAPTURE OF TUNIS.

Romans, xiii, 11.

The ancient kingdom of Tunis, lying between Algeria on the west and Tripoli on the east, is rarely traversed by Europeans—even in these days when, almost every nook and corner of the earth has its explorers. Yet, it is strange that such should be the case, for few countries are more interesting. It contains a great number of ancient towns, scattered over the whole face of the land, occupied now by the lion, the wolf, and the serpent, but bearing evidence of having been the possessors of power and importance, in times when the great European States were little better than hordes of barbarians. The climate in general is pure and wholesome. The summer heats are tempered along the coasts by sea-breezes, and in many places landscapes are to be met with of surpassing loveliness.

The principal city, called also Tunis, has a singularly picturesque situation. It is built in the center of a wide plain, bordered by an amphitheater of lofty mountains. The town does not stand directly on the sea-coast, but on a lagoon some twenty miles in circumference, connected with the Mediterranean by a narrow inlet. Like other Moorish cities, its streets are narrow, ill-arranged and overlaid with filth, to an extent which we would hardly credit. Yet so salubrious is the air, aided by the scents from the groves of myrtle and other aromatic shrubs growing in the immediate neighborhood, that contagious diseases are said to be of rare occurrence.

In the middle of the sixteenth century, the town presented probably but little difference in appearance from that which it now exhibits. It was surrounded by fortifications, but not of any great strength. Towering high above the other buildings were one or two mosques of great size, and a still larger castle, which served the double pur-

pose of a barrack for the Bey's soldiers and a place of confinement for the Christian captives.

The condition of these last was miserable in the extreme. They had been seized upon the high seas, without the smallest respect to international law; or, perhaps, carried off from their peaceful homes by bands of pirates, who made descents upon undefended parts of the European coasts. They were straightway sold in the public markets of Algiers or Tunis, and, unless ransomed by their friends, were forced to undergo a life-long servitude. It is amazing that powerful States, such as those of Spain, Germany and France, could have endured, generation after generation, such lawless outrages on their subjects, when a very small exertion of their military power would have been sufficient to put them down.

At the date referred to, Charles V, the most powerful sovereign in Europe, did at length rouse himself to inflict punishment on this nest of pirates; but even then, not so much apparently from any sense of indignation at the cruelties to which his fellow-Christians had been subjected, as to compel the Corsair Hayraddin Barbarossa to surrender the throne, which he had usurped from its lawful possessor, Muley Hassan. Rumors soon reached Tunis of the powerful armament he was collecting, which his military renown rendered more formidable. Preparations for resistance were at once commenced. The Christian slaves were employed in fortifying the Goletta, as the narrow strait uniting the lagoon with the sea was called. A strong wall was built commanding the passage, with embrasures in which cannon were mounted. Behind this rose a square fortress of massive stone. When completed the works seemed impregnable to attack; and they were well garrisoned by a force of seven thousand men, under the leadership of Sinan, an experienced soldier, a renegade from the Christian faith, and bitter in his hatred to his former creed, as renegades ever are.

It was an exciting time when the news of Charles' debarkation was received. The inhabitants of Tunis hurried to every spot which could command a view of the harbor; to witness the assault on Goletta, which, it was expected, would immediately take place. Among the spectators was a tall man, one of the Christian captives, who had been sent to cut fagots in the neighboring woods, and had paused on his way back to the town, to contemplate the scene.

This was Paolo de Simoni, a Knight of St. John, who had fallen into the hands of the Moors some years previously, and for whom they had refused to receive ransom. His dress of crimson serge, and the silver collar round his neck, could not hide the nobility which nature had stamped on his form and features. His skin was burnt almost to blackness by exposure to the sun of Africa. But the fire in his eye was unquenched, and it kindled more brightly as he looked on the array of Christian chivalry, of which he had been once so renowned a member. It was indeed a striking spectacle which he beheld.

The Spanish galleys, eight in number, had approached within a short distance of the newly constructed fort, and were now pouring in their broadsides in quick succession, while the guns of the garrison replied with equal promptitude. On the land side, storming parties were moving up from the camp,

carrying long ladders, which they planted against the lofty battlements, heedless of the incessant storm of balls, mingled with darts and arrows, which assailed them. The attempt seemed to a looker-on rash and desperate. Again and again the Christians mounted their ladders, and were as often repelled, amid the exulting shouts of the besieged. At length there appeared on the scene a fresh band of assailants, carrying a pennon which had not yet been displayed, and headed by a company of knights in bright armour, whom the looker-on seemed at once to recognize. The load of wood fell from his shoulders he clasped his hands in eager excitement.

"It is the banner of St. John, of my own gallant brethren in arms," he exclaimed. "Heaven strengthen them to win the day."

"Amen," exclaimed a voice at his side.

The first speaker started, and turned hastily round, and a look of surprise, mingled with disgust, came over his face, as his eye rested on his companion.

This was a man of his own age, wearing a Turkish dress, but plainly of European extraction.

"Thou here, renegade," he exclaimed, "and presuming to look upon the banner thou hast deserted! Does not the sight of it—"

"Nay, noble Simoni," said the man addressed, "let me entreat you to be merciful. If thou knewest how many times I have been on the point of plunging headlong into yonder sea, and ending alike my shame and sorrow, but that I hoped one day to atone for my guilt—thou wouldst surely have compassion!"

"I do not understand thee, Ibrahim," said Simoni, coldly. "Thou wert, once, like myself, an associate of St. John, taken prisoner, also like myself, by these pirates. But thou hast bartered thy faith and thy honor for sordid gain. Yea, in order to escape the coarse fare and daily toil of the captive, thou hast been willing to deny the very Lord that bought thee."

"I did so, noble Simoni, in a moment of weakness, of which I have since deeply repented. For many a month past I have sought an opportunity of delivering myself and thee, and others of our former brotherhood from suffering and bondage; and but for that hope I had long ere this renounced the profession which my heart had never accepted, and called for the bowstring or the impaling-stake. Wilt thou not now suffer me to assist in thy deliverance?"

"My deliverance will be won by the swords of my gallant countrymen," returned Simoni, glancing once more toward the harbor. "See, the assault succeeds! Ha! well done, gallant knights! They have made good their footing! man after man springs upon the parapet! They drive the infidels back! they hew them down, or fling them from the battlements! The Moors give way on every side. And see, our flag waves from the highest tower! Our deliverance is already won."

"Nay, not so," said his companion. "The lives of the Christians are in greater peril than ever. Hear me, I pray you. The only hope of safety, not only for you, but for the whole of the Christian prisoners, depends on me. It was but last night," he resumed, observing that Simoni was listening, though with an air of doubt, to his words, "it was but yester-evening, that I overheard a conference between Hayraddin

and his chief officers. Notwithstanding the great strength of the works at Goletta, he had begun to fear that they would not ultimately resist the attack of the Spanish chivalry. But if Goletta should fall, there would be small hope that the city, the fortifications of which were in many places scarcely capable of defense, could sustain a siege. 'True,' he had observed, 'the Sultan may come to our help; but in any case there will be the utmost danger from the Christian prisoners, of whom there are fully 10,000 in Tunis. Most of these are fierce and desperate men, and all hold us in the most deadly hatred. It would be certain destruction to us to leave them alive. My counsel is that you, my gallant corsairs, hold in readiness the most trusty of your soldiers; and, as soon as Goletta is threatened, fall instantly, and without any previous warning, on the infidel dogs, and slay them to a man. Pent up as they are in yonder castle and unarmed, they can neither escape nor resist.'

"Inhuman monster!" exclaimed Simoni in horror; "what answer did his captains return?"

"They hesitated," was the answer; "possibly some may have been unwilling to take part in a deed of such fearful atrocity. But the most part were unwilling to sacrifice property so valuable, as the Christian captives are. They therefore suggested that it would be better to wait and see what would be the issue of the attack on the harbor. If the Emperor Charles should fail in capturing it, he would, in all likelihood, at once return to Spain. If the event should be otherwise, there would be still time to execute Hayraddin's purpose."

"Ha, said they so?" exclaimed Paolo; "then instant measures must be taken. Thou wilt lend us all the aid thou canst, Ibrahim, or rather Andrea, for we will forget forever that thou hast borne any other name—thou wilt stand by us?"

"To the death, noble Simoni, and I can render thee effectual aid. I have long been prepared for this day. I have a store of files ready, which will remove the prisoners' fetters—"

"Let us hasten, then, to the castle," interposed Simoni.

Meanwhile the Christian slaves were assembled in one corner of the great court-yard, engaged in eager converse, and repeating the rumors which they had gathered from one quarter or another during their return from labor. The fortress in which they were confined was a fabric of great strength, built round a quadrangle, and exhibiting the usual features of Moorish architectures. On the outside, the walls were almost solid, with only a few slits here and there to admit light, or serve the purposes of defense. Inside, on the ground story, were colonnades with horseshoe arches, resting on solid pillars, with windows of something of the same shape above them. The interior court was too large to allow of its being covered over, after the ordinary fashion, with canvas awnings; nor would such a luxury have been provided for the benefit of the slaves. But some mulberry-trees which grew there afforded a grateful shade, and in the center a fountain threw up its cool and refreshing column. On the stone seats, arranged round this, a number of Janizaries were in general to be seen, smoking their long pipes, and contemplating the crowd of prisoners with the contempt characteristic of their nation.

But on the present occasion not a soldier was present, when the Maltese knight, followed by Ibrahim, passed hurriedly through the gate; which the latter immediately locked behind him.

"Ha! Rondi, Mendez, well met," began Simoni, "well met, Antonio di Verdi. I bring you great tidings. Our brethren in arms have prevailed in the attack on the fort at Goletta."

"Prevailed, sayest thou?" repeated Mendez. "Rumor affirms that the Christian host has been repulsed."

"Heed not thou such rumors," said Simoni. "I, myself, saw the Spanish soldiers attain the battlements, and the banner of Charles waving from the highest tower."

"Thanks be to heaven!" exclaimed Rondi. "The hour of our deliverance then is at hand. We shall bid adieu to this hated land, this dreary toil, these merciless taskmasters."

"And see again the faces of our wives and children, of our friends and kinsfolk," cried Antonio.

"And tread the soil of our native land, and hear the sweet call of Holy Church to worship," said an older man, "and kneel within holy walls again. Praise to heaven for this mercy!"

"Yea," repeated Simoni; "all praise to heaven! Only they who have suffered as we have know how sweet are home and country, and the faces of the loved ones. But hearken, my friends: I am here to warn you that, though there is indeed a hope of rescue now, there is also danger lest we miss it altogether—yea, I warn you that our peril is greater at this moment than it has ever been. Our deliverer is indeed at hand, but we are surrounded by enemies, whose hatred toward us is in nowise abated, but on the contrary increased tenfold, by the victory that has been gained."

"How mean you, noble Simoni?" asked Mendez. "If the strong bastions of Goletta could not resist Charles' warriors, how should the half-ruinous walls that alone environ Tunis, offer any obstacle to his victorious march?"

"They will not," returned Simoni. "His troops will doubtless enter the city; but they may find us already sacrificed to the fear and hate of the Moslem."

"What would you have us do?" asked Rondi.

"I would have you rouse yourselves to take your part in the battle which must soon ensue."

"Take our part!" exclaimed an old man; "how can we take any part, but that of keeping out of sight as much as possible, and being careful not to provoke our tyrants? Consider that we are shut in within these walls, with an armed guard close at hand, which would be reinforced tenfold the moment that an alarm was given. Our limbs are chained so that we could not wield weapons, even were there any at hand. To follow your counsel were only to turn the danger of which you speak, into a certainty."

"I cannot believe," exclaimed another, "that the infidels, godless and cruel as they are, would execute a deed so horrible in the sight of God and man, as the wholesale murder of ten thousand helpless men. My counsel is the same as that which has just been offered by my neighbor, Diego, here. Let us withdraw ourselves from sight as much as possible—at all events until the hour of action comes."

"The hour has come already," said Simoni; "and it must be seized at once or never. The peril of which I hinted to you is no doubtful one. I have the most certain assurance that the massacre of the whole of the Christian slaves has not only been contemplated, but positively ordered. It is due only to the avaricious reluctance of some of the slave-owners to sacrifice their property, that it was not executed before the assault on Goletta was made. Be sure it will not be now long delayed."

"Ha, you say you have certain assurance of Hayraddin's intention to perpetrate this barbarous slaughter?" observed Rondi. "If that be indeed the case, we must, at all hazards, take some immediate steps to deliver ourselves from his cruelty. But whence, I would fain ask, did you derive your information? What means, again, do you advise us to adopt?"

"My information comes from one who overheard the interview between Hayraddin and his captains," rejoined Simoni, laying his hand, as he spoke, on the gaoler's shoulder—"even from Andrea Savelli here, hitherto known to us by the infidel name, which he now lays aside forever, together with the false creed of Islamism itself. He, too, furnishes us with the means of deliverance, if we have the boldness to use them. See here," he continued, drawing forth a packet from his bosom, "here are the files he hath procured. With these, let each one among us free first himself, and then as many of his companions as he can, from their fetters. As soon as a sufficient number of us are released, we will use these very chains as weapons wherewith to attack the Moslem guard, and then close the gates of the castle against Hayraddin. The troops retreating from Goletta cannot reach the city for more than an hour from this time. That will be space enough to enable brave men, whose lives and liberty are at stake, to accomplish a harder task."

His words were followed by a general cry of assent. Eagerly seizing the files, they worked with such zeal, that in a very short time several of the captives were released from their bonds, and engaged in effecting the deliverance of others. When some thirty or forty had in this manner been set at liberty, they armed themselves, as Simoni had suggested, with the broken shackles, and rushed in a body on the Turkish soldiers—who were assembled in the guardroom, anxiously debating among themselves what course Hayraddin would be likely to take on his arrival in Tunis. They were surprised and overpowered in a minute, their weapons torn from their hands, and themselves slain or disarmed. Then the gates of the castle were closed and barricaded; the walls were manned by the liberated slaves; the cannons were loaded, and a white banner displayed on the highest point of the battlements, to attract the attention of the Christian host.

Meanwhile, those that had been freed from their chains were continually at work releasing others, and, before Hayraddin with his forces could reach the city gates, a sufficient force was already in arms to repel any assault that might be attempted. Hayraddin's fury, when he discovered the bold and successful attempt of Simoni, was terrible to witness. He first summoned the slaves to surrender, threatening them with his direst vengeance if they refused to open the gates, and commanded his soldiers to force an entrance, not believing it possible that they could venture

to defy him. But a discharge of musketry from the battlements, and a volley of heavy stones, which made havoc among the soldiers who advanced to execute his order convinced him that they were in earnest. Their numbers, he could see, were every moment increasing; and a store of arms which the castle contained, supplied them with the means of defense. It would be impossible to storm so strong a work, defended by some thousands of desperate and well-armed men. Besides, the victorious enemy was advancing from Goletta, flushed with victory, and more than a match for the forces he had with him. There was nothing for it but immediate flight. Cursing the weak folly or avarice of his captains, who had refused to execute the order which would have delivered him from at least this unforeseen disaster, Hayraddin commanded his troops to follow him; and, riding off at full speed, did not draw rein until he had reached the friendly city of Bona, more than a hundred and fifty miles distant from the scene of his defeat.

Simoni now opened the gates of the castle, and, sending out messengers, informed Charles of the flight of the enemy, and invited him to enter Tunis as its conqueror. This accordingly took place on the following day, though the joy of the triumph was dimmed by the barbarities committed by the Spanish troops, who had poured into Tunis in a tumultuous body, as soon as the retreat of the Turkish troops became known, and committed frightful excesses, which their officers strove in vain to restrain. The report of this had greatly distressed the Emperor; and it was with feelings of shame and self-reproach, rather than with joy and thankfulness, that he drew near the walls of the city, which had been the scene of such deadly wrong to his faith and nation, and which had at last fallen before his victorious sword. But the sight which met him at the entrance of the gates was one which drove away, for the time at least, all unwelcome thoughts. Drawn up on either side of the road were ten thousand Christian captives, whom his sword had redeemed from life-long ignominy and suffering, and who were there assembled to thank him for their freedom. As he rode through the gates, which stood wide open to receive him, they all with one accord fell on their knees, and, raising their voices, blessed him as their friend and deliverer. Charles was deeply moved. He sprang from his warhorse, and approaching Simoni, whom he had well known in former years, clasped him to his bosom.

"My noble friend," he said, "thou knowest that it is no fault of mine, or of my brethren, either, that thou hast been kept thus long in this unworthy bondage. Again and again has a princely ransom been offered for thy redemption; but no bribes would induce the crafty infidel to release one whose renown in arms rendered him so terrible an antagonist. And, even now, my wonder at beholding thee almost equals my joy. We had the surest information that the Mussulman robber had resolved to slay, without pity, all the Christians whom he held in bondage; and he is one whom neither fear nor pity ever kept from accomplishing his purpose. By what miracle hast thou escaped?"

"Only by the help of our own right hands, my liege," returned Simoni. "If we had not risen against our oppressors, we had ere this been numbered with the dead, wherewith yonder plain is heaped. But we burst our bonds, and became the assailants of those

who would fain have destroyed us. Therefore thy coming has not been in vain."

This tale may teach us the true lesson of Advent Sunday. We are the slaves and bondsmen of sin, bound by heavy chains in this our house of captivity; and our slavery would be hopeless, but for the great Deliverer, whose coming is even now at hand. He will, doubtless, prevail in the struggle which will ensue. He is the Stronger one, before whom the might even of the Strong man must of necessity yield. But if we ourselves bear our part manfully in the struggle, His advent will be, as far as we are concerned, in vain. We must rouse ourselves to burst the bonds in which sin has held us; to put on the spiritual armor, in which alone we can successfully keep him at bay; to resist unto the death the Enemy, whose malice ever grows more deadly, as his hope of ultimately prevailing over us seems to be waxing less. Year after year at this season, and every year in louder tones, the Advent of the great Conqueror and Deliverer is proclaimed. "Surely it is high time for us to awake out of sleep, for now is our salvation nearer than when we believed."

TALE-BEARING.

In the Douay version of the New Testament, which followed the Latin Vulgate, Matt., xviii, 7 is rendered "Woe unto the world because of scandals." The Greek and Latin word which we translate "offenses" is the word from which scandal is taken. Its primary meaning is an offense or a stumbling-block, an offense given by the faults of another; but it has also come to mean the propagating of what will be to the injury of another, whether the thing propagated be true or false.

The sins of the tongue are very many, and a man may be a great offender by a single word. The verses in St. James' Epistle are often quoted, "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." The highest gifts are those which are the most abused. The "best member" that we have, as the Psalmist called the tongue, may be an instrument of such great evil as to bring disturbance into society, ruin men's reputations, and, as St. James expresses it, set on fire the course of nature.

At present, I am to speak only of one of the sins of the tongue—that of tale-bearing. God said to Moses, "Thou shalt not go up and down as a tale-bearer among thy people;" and King Solomon wrote in his Proverbs, "The words of a tale-bearer are as wounds, they go down into the inmost parts of the belly." A ruler could not take a surer method of losing authority with his people than by earning the character of a tale-bearer. His office is to guide the people and do them good; but, according to Solomon's words, tale-bearing is the infliction of wounds.

It may be looked at, first, under the character of propagating that which is false. This is to inflict an injury undeserved. An English dramatist says that "Many a wretch has rid on a hurdle who has done much less mischief than utterers of forged tales, coin-

ers of scandal, and clippers of reputation." The arrows fly in secret. They are aimed at the back, and those who are the victims have not the means of repelling them, or even of evading them. To deprive a man of his good name is to do him a greater injury than to take his property. It is theft of the worst kind. It is also murder. Sir Walter Raleigh once wrote, "If the divines do rightly infer from the sixth commandment *Thou shalt not kill*, scandalizing one's neighbor with false and malicious reports whereby I vex his spirit, and consequently impair his health, is a degree of murder."

But there is a tale-bearing which often inflicts injury, though, what is told may be perfectly true. This may not be slander, and yet it is scandal. It consists in dwelling on the faults of others, and making them known. This is often the result of thoughtlessness. There are people, like the old Athenians, always on the watch for something new. Their ears are itching to hear, and their tongues restless to tell whatever concerns their neighbors. They have a secret delight in repeating what they have heard of other people's failings. It is a pleasant pastime—something to do for idle persons with vacant minds.

King Solomon says, "A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter." Some of the delight that accompanies dealing in scandal is that of publishing a secret. There is a class of persons to whom secrecy is impossible. A secret is like consumption to their bones, and they rest not till it is divulged. The opposite of the tale-bearer Solomon describes as he that hath a faithful spirit. The man who can keep a secret is faithful. There is charity in covering the faults of others. By speaking of them we may magnify them, or bring upon the guilty persons a greater punishment than they deserve; but by concealing them we leave for the offender a better chance of amendment.

A tale-bearer is an idle person who does not attend to his own business. When a man's mind is properly occupied he has neither time nor taste for concerning himself with his neighbor's faults. He goes on with his own duty, and leaves his neighbor's faults to sink like mud to the bottom of the stream. There is in the world an order, which, if all men followed, would end in the highest possible good for all mankind. This order in its nature implies that all will seek their neighbor's interest as well as their own, or rather, that in seeking their neighbor's, they find their own. The universal order favors the general good, and whoever sins against this order sins against society.

Dr. Edward Young says—

"Scandal's the sweetness of a female feast."

He was satirizing tea-parties, which, from their birth, have been great promoters of gossip and scandal. Tale-bearing is said to be specially a woman's vice. Supposing this to be true, several reasons may be assigned for it; women are more impulsive than men, and, being guided more by feelings than by reason, they give way to the love of scandal, too often forgetting that they may be doing injury to their neighbors. They have, apparently, a greater pleasure than men in talking for talking's sake. A few men are great talkers; but only a few. They are the exception, not the rule. Another reason may be that the minds of women are not occupied as men's minds are. There are

many men without much intellect, but what they have is all in use.

It is to be assumed that tale-bearing is a vice which does not exist among really educated people. It is a vulgar sin, and one of those which good breeding will cure in some, and the spirit of Christ in all.

JOHN HUNT.

THE MAJESTY OF THE SCRIPTURES.

I confess to you that the majesty of the Scriptures astonishes me; the holiness of the Gospel is an argument which speaks to my heart, and which I should be sorry to be able to answer. Read the books of the philosophers with all their pomp; how petty they are beside this! Is a book at once so sublime and so simple the work of man? Can it be that He whose history it relates was himself a mere man? Is this the tone of an enthusiast, or of a mere sectary? What sweetness, what purity in His manners! What touching grace in His instructions! What elevation in His maxims! What profound wisdom in His discourses! What presence of mind, what acuteness, what justness in His replies! What empire over His passions! Where is the man, where the sage, who knows in this way how to act, suffer, die, without weakness and without ostentation? When Plato describes his imaginary good man, covered with the opprobrium of crime, yet meriting the rewards of virtue, he paints, trait by trait, Jesus Christ. What prejudice, blindness, or bad faith does it not require to compare the son of Sophroniscus with the Son of Mary! What distance between the two; Socrates dies without pain, without ignominy! he sustains his character easily to the end. If he had not honored his life with such a death, we should have thought him a sophist. They say Socrates invented ethics; but others practiced morality before he taught it. Aristides was just before Socrates described justice; Leonidas died for his country before Socrates taught the duty of patriotism. Sparta was temperate before Socrates praised sobriety; Greece abounded in virtuous men before he defined what virtue is. But Jesus—where did He find the lofty morality, of which He alone gave both the lesson and the example? From the midst of a furious fanaticism proceeds the purest wisdom; among the vilest of people appears the most heroic and virtuous simplicity. The death of Socrates, tranquilly philosophizing among his friends, is the sweetest one could desire; that of Jesus, expiring amid torments, abused, ridiculed, cursed by a whole people, is the most horrible which one could fear. Yes, if Socrates lives and dies like a philosopher, Jesus lives and dies like a God!—*Jean Jacques Rousseau.*

It is still true that excessive zeal does not always argue excessive honesty. The following tells of a case in point: "The Rev. J. Hyatt Smith tells a good story about one of the 'holiness brethren,' who tried to win him to the ways of perfectionism. He says: 'I recently received a letter, six pages long, exhorting me to be perfect. The writer held out the idea of sinless perfection, and rebuked me for not having attained it. But when all through this six-page letter, closely written, he had folded it in a newspaper, wrapped it so that the manuscript could not be seen, and then put a one-cent stamp on it. The man wrote six

pages of sinless perfection, and then cheated the Government out of two cents.'"

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