

The Living Church.

Vol. I.]

CHICAGO, DECEMBER 21, 1878.

[No. 8.]

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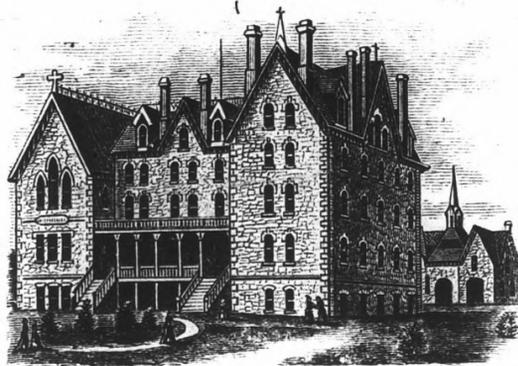
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The Living Church.

CHICAGO, DECEMBER 21, 1878.

News and Notes.

ABROAD.

DISPATCHES from the seat of war in the East continue to report the success of the Anglo-Indian expeditionary army. The columns of Gen. Roberts and Gen. Browne have both made reconnaissances far in advance of their fortified positions, without developing any resistance whatever, while Gen. Biddulph reports that the native population along his line of march are all friendly. The probability is that both Candahar and Jellalabad will soon be occupied by the British forces, and nothing but the severity of the weather in that elevated and mountainous region will be likely to impede their victorious advance on the capital of Afghanistan. Thus far the Ameer's troops have hardly made a stand. The rapidity with which they have retired before the British advance suggests the familiar strategy of enticing the invader as far as possible from his base and then concentrating for a decisive and final blow. But the best information indicates that the Afghan forces are really demoralized and that no such strategic purpose has been entertained or would be possible. It is even intimated that the Ameer has already sent his family and his treasures away from Cabul, and that he himself will follow and abandon the country to the invader. Among the reasons given for the utter collapse of the Afghan military power, are the completeness of the British preparations and the admirable suddenness and rapidity with which the Anglo-Indian commander delivered battle. It is also said that the Afghan forces are in a transitional and unsettled condition, having adopted both European arms and European tactics too recently to become efficient in them; the result being that they lack the wild fierceness and confidence of the Asiatic without having acquired the steady valor of the European.

A VOTE was reached in the English House of Commons, last week, on the amendment declaring a lack of confidence in the Government, in which the Government was sustained, but by an unexpectedly small majority. The Liberal attack on the Indian policy of the Government has been well managed. Avowing their purpose to sustain Her Majesty with all the resources necessary to support the armies in the field, the opposition have gained the ear of the nation, while they denounce the folly and injustice of the Afghan war; and they are re-enforced by such men as Lord Derby and Lord Carnarvon and the independent Con-

servatives of whom they are the leaders. A dispatch from Lord Cranbrook, Secretary of State for India, undertook, recently, to give the history of the Anglo-Afghan troubles, in which the charge was made that the Gladstone Ministry were responsible for the present complication. Lord Cranbrook says that the Ameer's discontent was occasioned by the refusal of Lord Mayo, the Viceroy of India, under the Gladstone Government, to give heed to his warnings of Russian aggression, and to protect him and his Government against the danger to which the Russian advance into Central Asia exposed both Afghanistan and India. This dispatch has called forth an elaborate reply from the Duke of Argyll, who had charge of Indian affairs during Mr. Gladstone's administration. His Grace says that Shere Ali's grievance antedated the Russian advance upon Khiva by a long time, and had no sort of connection with Russian aggression. His discontent arose wholly from the fact that the British Government would not enter into an offensive and defensive alliance with him, agreeing to be the friend of his friends, and the enemy of his enemies. Lord Mayo, the then Viceroy, very properly refused to enter into such relations with the Ameer, whose sole object was to secure a powerful foreign ally to keep him and his appointed heir on the throne, regardless of the interests of his people; but the Indian Government was able to preserve amicable relations with him, partly by guaranteeing British friendship so long as he ruled prudently, and partly by laying down the principle that no European embassy should be established at his capital. The Duke of Argyll declares that the subsequent Russian advance into Khiva was used by Shere Ali as a mere pretext for reiterating his old demand for an offensive and defensive alliance; and he also says that the Ameer is, doubtless, quite as reluctant to have a Russian envoy at his capital as he would be to have a British ambassador. The letter of the Duke of Argyll, which was published in the *London Times*, is a most important contribution to the history of current events in the East. Its statements are lucid, and are fully substantiated, it is claimed, by a reference to the documents at the Foreign Office. They certainly make out a strong case against the candor and the justice of Lord Beaconsfield's Indian policy, and they doubtless assisted largely in re-enforcing the recent attack of the Liberal opposition. They disclose, moreover, the character of the Asiatic despotism which Shere Ali has established and desires to perpetuate. One of his grievances has been his suspicion that

the British Government secretly favored the pretensions of his eldest son, Yakooob Khan, whom he disinherited, because he became jealous of his popularity among the people.

THE Rev. Orby Shipley, late a leader among English Ritualists of the ultra advanced school, has apostatized to Rome; and he has published in the *London Times* a letter in which he gives his reasons. Mr. Shipley's letter is frank and outspoken; and, both for its own sake and because of the previous altitude of the writer, deserves candid consideration. He gives, without reserve we cannot doubt, the explanation of his "taking this important step," and he declares it to be the "simple following of Catholic instinct to its legitimate and logical conclusion." He denies that controversy, or personal influence, or any outward reason actuated him, or had any influence upon him. He says, "I have long held and long taught nearly every Catholic doctrine not actually denied by the Anglican formularies, and have accepted and helped to revive nearly every Catholic practice not actually forbidden. In short, intellectually and in externals, so far as I could as a loyal English clergyman, I have believed and acted as a Catholic." The only thing lacking, he declares, was that he did and believed these things "on a wrong principle, viz., private judgment. When I became convinced," he says, "that the right principle of faith and practice in religion was authority; then, I had no choice as to my course. * * * For the last time I exercised my private judgment, * * * and I humbly sought admission into the communion of the Catholic Church." Then he goes on to give the reason why he publishes his letter. He says, "I venture to ask you, sir, to publish this simple statement, not because it contains anything new, but because I have reason to know that there are a large number of persons in the Church of England who still occupy a similar position to the one which I lately occupied. There are many, both clergy and laity, who believe what I believed, and who act as I acted." Then he says, that he does not doubt that many of them will take the same step which he has taken. "It is inevitable," he declares, "if only they will persevere in using the grace which they possess, and in following the light with which they are blessed. They have only to exchange the principle or private judgment for the revealed basis of faith, which is authority." Certainly, this letter ought to startle those of our brethren who have avowedly taken the ground which Mr. Shipley held previous to his perversion.

In a thoughtful and exhaustive editorial the London *Times* considers the meaning and the significance of Mr. Shipley's perversion. In a masterly manner it points out the latent fallacy which lurks in his renunciation of the principle of private judgment. Nothing could be more conclusive than the way in which it proves that his very renunciation of private judgment is the exercise of what he seems to renounce, and that his submission to Rome is merely the following of his own purpose, the "root error of his action being simple will-worship." This, however, does not at all deprive his apostasy of its startling significance to all those who have hitherto acted with him. The same "instinct" which betrayed him will inevitably betray them also, if they continue to be guided by it. The *Times* says in conclusion: "Mr. Shipley long ago adopted as his principle and guide something which he calls Catholic instinct; and he tells us with the most perfect sincerity that his last important step has been simply the following out of this Catholic instinct to its legitimate and logical conclusion. 'The pitted speck' has spread through the whole fruit. The explanation is frank and complete, and ought to be a warning to others to examine whether they, too, have adopted the arbitrary premises from which Mr. Shipley has courageously deduced his logical conclusion. If they find they have been betrayed into this initial error, his last act may induce them to purge themselves of it, and thus escape the consummation he has reached."

THE Comte de Chambord has addressed a letter to M. de Mun, a Legitimist member of the House of Deputies, in which he congratulates him for the loyalty and justice of his utterances in a speech which he made recently in the French National Assembly. There is much that is attractive in his letter, and it is well calculated to conciliate goodwill toward the veteran of the House of Bourbon, who "lags superfluous on the stage." For it is easy to see that Henry the Fifth is both honest and deluded. But the State which he wishes to establish is now impossible. The world of which he dreams is "clean gone." The Revolution which he so hates has ushered in a new era, and its results cannot be annulled. Says an English paper: "It is certain that in one form or another the principles of the Revolution lie at the basis of modern society. Freedom and equality—we say nothing of 'fraternity,' which touches a greater ideal than the world has yet reached—are essential conditions, in the present state of Europe, of a stable Government. We may dislike the fact or not, but, at any rate, it is a fact, that even in monarchical countries democracy is everywhere becoming supreme. It is because this has been recognized in England that monarchy is so strong; it is because the principle is ignored in Germany that mon-

archy there watches with incessant jealousy every popular movement. We question whether, even if the Comte de Chambord reconciled himself to modern ideas, he could ever now have a chance of the throne. The Republic is in possession, and certainly will not meekly make way for a rival. With his ardent faith in a virtually absolute crown he is simply outside the range of 'practical politics.' He is a highly interesting survival of an epoch that can never be recalled."

SOME great issues are being fought out just now in European politics. The most important interests at stake are nothing less than civil and religious liberty. Oddly enough the championship of one or both of these interests has passed from the North to the South of Europe, and some curious complications are the consequence. Italy, the home of papal power, now leads in the contest for both civil and religious freedom, while Protestant Germany is dominated by the genius of political tyranny and religious oppression. Italy has thrown off the papal yoke and is in the van of human progress to-day; while Protestant Germany has adopted the most tyrannical maxims of the papacy. Whether the modern Italians have inherited the Roman genius for government or not, it is certain that the best statesmanship of recent times has been exemplified in Italy. There is no royal house in existence that so well deserves to rule as the House of Savoy. Victor Emmanuel was the people's King, and Humbert, his son, fitly reigns in his stead. With a frank confidence, inspired by the very genius of liberty, the Italian King trusts the instincts of his people. Notwithstanding the fact that he was recently attacked by a Socialist assassin, he and his Government refuse to resort to repressive measures, and with rare and admirable tact they proceed to disarm popular discontent by generous and unreserved trust. Not so Prince Bismarck, who is showing himself a far weaker man. The Socialist law recently enacted with so much difficulty is really a confession of the failure of the Imperial Government. The German Chancellor has undertaken to suppress Socialism and political discontent by the strong arm of the law. He ought to know that no mere external repression can accomplish his purpose. He has undertaken to banish those who are considered dangerous. He ought to know that he thereby makes every foreign country an asylum to which the victims of his tyranny may flee and where they may plot for his overthrow. The following telegram from Berlin tells a dismal and fateful story: "Most of the Socialists who were expelled by the recent order of the police have already left. Their applications for extension of time in order that they might arrange their affairs and make provision for their families, were uniformly denied, and

in some cases great distress and suffering will result. A number of the expelled will permanently emigrate to America, England and Switzerland, while a few will endeavor to remain in those parts of Germany which are not affected by the decree of expulsion."

THE intimate and complaisant terms which have always subsisted between the Sultan for the time being and the Greek Patriarch in Constantinople, remind us of the peculiar and offensive meaning of the term "Byzantinism" as it was applied to the polity of the Greek Church long before the Turks crossed the Hellespont. A candid study of all ecclesiastical history will convince any candid man that the Golden Age of the Christian Church is in the future, not in the past; but, of all periods of ecclesiastical history, the annals that are most disgusting are those which tell how the Eastern Church gladly made itself the tool and the creature of the Byzantine imperial power. Here is an item sent by telegraph, which reminds one of the days of the Empress Irene and of Leo the Isaurian: "There were some interesting events connected with the recent enthronization of the new Greek Patriarch, Joachim III, in Constantinople. The Sultan received him at the palace by rising and decorating him with the Order of Medjidie, and expressed his thankfulness for the faithfulness of the Greek population. 'We ought,' said he, 'to understand each other, for have we not a common enemy?' The Sultan's Aide-de-camp accompanied the new Patriarch, who is only about forty-five years old, into the church, where the latter received the cross and crozier."

AT HOME.

NOT long ago, THE LIVING CHURCH made an appeal in behalf of the destitute family of the late gallant and devoted Lieut. Benner, who sacrificed his life in the service of humanity during the epidemic of yellow fever. In the same note we printed an extract from a Chicago letter, suggesting that the South should take the lead in the matter of making a provision for Lieut. Benner's family, promising that the North would follow. Now there comes to us a letter from the Gulf, which informs us that the South has already been forward to do this very thing. Vicksburg, we are told, has raised \$10,000; Memphis has raised a fund for the same object. So has New Orleans raised a fund, of which Gen. Augur is the treasurer, while Alabama has offered to educate the children of the deceased soldier, and a generous citizen of that State has gladly agreed to support them while they are being educated. We shall be glad to chronicle further contributions in the South. Meanwhile, cannot we in the North do our part also? The yellow fever was a national calamity. Lieut. Benner, in carrying Northern charity to Southern suffering, did a

national service. His heroic death added luster to the national honor. Let us make the maintenance of his family a national duty, as it is a privilege of our common humanity.

AMONG the important interests which THE LIVING CHURCH has set itself to promote, one of the nearest and dearest to its editorial heart, is that of Christian education. We have our own views it is true, as to what methods are most effective, concerning which we intend to have much to say hereafter; but to promote Christian education is in great part our reason for being. Now, therefore, we desire to stir up our wealthy laymen. What ails our people that they do not endow our colleges as other colleges are endowed? Our laymen have always claimed to be peculiarly liberal. It has been one of our boasts that we believe in and encourage Christian education. Yet, without a single exception, our own schools and colleges and seminaries are languishing for the lack of endowments. Is it not time that our people should begin to emulate the "sects" as well as scorn them. Here is a record of what some of them are doing: "It is ten years since Dr. McCosh took charge of Princeton College, and in Pittsburgh last week he told a company of Princeton alumni what had been accomplished for the material welfare of the College in that time. For the first three years he said he received gifts in money amounting 'very regularly' to \$1,000 a week. After that 'subscriptions rose to \$10,000 at a time.' In all there has been received about \$2,500,000. 'I do not know,' he said, 'who sent us all this money, but sometimes I have my suspicions. The stream of donations has continued to this day.'" He went on to tell how the money had been laid out in additional buildings and improvements to the old ones; in books for the library, articles for the museum, and for apparatus. The number of instructors has been doubled, and now amounts to twenty-seven. There are nine or ten Fellowships. One of them is worth \$1,000, and the most of them \$600. Those holding them must study either at Princeton or in a foreign university under the direction of the Faculty." "The endowment of Colby University is now \$200,000, and a meeting of the Trustees was held last week Tuesday, for the purpose of increasing it to \$300,000. The reason for the increase was stated to be the large additions to the number of students; the annual catalogue showing that the institution was in a more flourishing condition than ever before. Commissioner Eaton suggests that the catalogues of the college should follow the German custom of printing every year a careful article discussing some topic of vital and permanent interest that has been followed at Colby. President Robbins contributes a paper on 'The Relation of Education to Evangelization.'" "Phillips

Academy and the Andover Theological Seminary are in a fair way to increase their endowments by handsome sums. Somebody has pledged \$100,000 to the endowment funds of the Seminary, on condition that the proposed \$100,000 endowment of the Academy be completed by June 5, 1879; or if any one prefers to give to the Seminary, and thus makes up \$100,000 as the amount given to both institutions within a year from the semi-centennial of last summer, another \$100,000 will be added, the sum to be divided in such way that each institution shall receive \$100,000. Over \$50,000 have already been pledged to the academy."

THE article contributed to THE LIVING CHURCH by the Rev. Dr. Garrison, of New Jersey, on "The Demands of Bible Study in Our Theological Course," has received hearty and general commendation. The need for a more thorough study of God's Word is felt by the laity everywhere, and it behooves the clergy to recognize and respond to such need. There is danger, however in a merely curious and intellectually critical study of the sacred text. One is often pained at the readiness with which the clergy accept the mere hypotheses of superficial and unfriendly criticism. The following wise words are extracted from a letter written by the Bishop of Western New York to Dr. Todd, concerning the revision of the Bible. We commend them to the attention of younger men. The Bishop says: "In view of the fact that the greatest critics are constantly receding from positions which they have previously defended, I hold nothing can be more reasonable than that non-experts should insist on concessions to their pious jealousy and fears of a rash handling of the Ark of Inspiration. The end for which experts exist is the edification of the people, and this they too frequently forget in their scientific isolation. Now, I am one of the people, identified with my flock. It is my duty to see that their sacred confidence in Holy Writ receives no damage. As to 1 St. John, v, 7, let me add that I have never used it to confirm faith in the Holy Trinity, though I have preached on the doctrine every Trinity Sunday for thirty-seven years. I have no need of it; there is a torrent of evidence independent of it. But before I would consent to exclude it from the version (which is a very different thing from introducing it) the Ante-Nicene and internal evidence must be counterbalanced by something very different to the partisan outcries which have too generally prevailed through that fanatical desire to appear 'liberal' which so often makes men liberal in giving away what is not their own. A trust must not be so dealt with."

WE regret exceedingly that one or two typographical errors crept into the very able and admirable article contributed to the last issue of THE LIVING CHURCH, by the Rev. Dr. Wm. Allen Fiske, of Naperville. We

print the following "errata," and ask our many readers who were interested by Dr. Fiske's paper, to turn to it and note the corrections. At the end of the second paragraph read "The edicts of the first Council of Jerusalem, composed of Apostles, Elders and brethren prevailed above the authority of any member of the Apostolic College," instead of "any number," as it now reads. In the sixth paragraph read, "A priest may receive a call *unanimously* given," instead of "*uncanonically* given," as it now reads.

The Church at Work.

ILLINOIS.

The Rev. D. F. Smith, A. M., has established a Church boarding-school for boys at Hinsdale, Ill., and we are glad to note that he is meeting with the success which he eminently deserves. This is the only Church boarding-school for boys in the three Dioceses. Hinsdale is a healthy and pleasant suburban village, convenient to Chicago, and is, in all respects, a most admirable location for such an institution. Mr. Smith has had large experience and distinguished success as a teacher, having for years conducted such a school in the East, fitting boys for college and business. A few more boys may be received in the school, who will become a part of the Rector's family. Mr. Smith is assisted by his accomplished wife, who also has large experience as a teacher, and by her cultivated and ladylike sister.

A parlor bazaar was opened at the residence of the Rector of Trinity Church, Chicago, on Wednesday the 18th ult., the proceeds to be added to the sinking fund for the church debt. In announcing this bazaar, Dr. Sullivan expressed his approval of church fairs as long as they were free from all such "pious frauds" as have made Christians blush at the fair now being held in the Roman Catholic Cathedral in New York.

SPRINGFIELD.

Bishop Seymour's Appointments.—Since leaving Springfield in November last, Bishop Seymour has been actively engaged in making an extended visitation of the parishes in his Diocese, and expresses himself much encouraged in the outlook for the future. He has still appointments before him as follows:

December 17, Chester; 18, Centralia; 19, Du Quoin; 20, Mound City; 22, Cairo; 24, Chesterfield; 25, Carlinville; 26, Beardstown; 28, Champaign; 29, Urbana; 30, Mansfield; 31, Sadorus; January 1, Danville; 2, Paris.

The Bishop will be in Springfield for a few hours on the 27th inst.

Urbana.—The first service of the Christ Church Protestant Episcopal Mission was held in this city Sunday night. This mission was organized last week and Bishop Seymour has appointed the following as officers: J. W. Alexander, Senior Warden; T. F. Mott, Junior Warden; R. W. Springer, Secretary, and J. W. Porter, Treasurer. Regular Sunday evening services will be held by Rev. Mr. Hopkins. Bishop Seymour proposes to visit the Mission on Sunday, December 29.

The 6th inst. was the fifteenth anniversary of the wedding of the Rev. Joseph E.

Martin, of Trinity Church, Lincoln. His parishioners embraced the opportunity for showing their esteem for their Rector and his wife by presenting them with numerous and handsome gifts.

Sunday, December 8, was a joyful day for all good Church people in Alton. According to appointment, Bishop Seymour visited the parish, and at morning service preached and confirmed three persons. The text was from St. Paul's Epistle to the Romans: "Whatsoever was written aforetime, was written for our learning." In the afternoon, at Trinity Mission, the Bishop chose for his text, "Heaven and earth shall pass away, but my words shall not pass away." The weather was most unfavorable for those who are affected by it, and the congregations, particularly at the parish church, were not large; at the latter, the majority present were from the denominations attracted by the great reputation of the Bishop, who produced a deep impression on all who heard him, very fitly expressed by the words of one from without: "How could any one ever have uttered a word against such a man?" To those who were beginning to lose faith in Church progress in this locality the Bishop brings hope.

MINNESOTA.

Rev. Charles T. Coer has resigned St. Peter's Church, Shakopee, and accepted a call to Calvary Church, Rochester. He will also have charge of missions at Elgin and Chatfield.

Rev. W. R. Powell, has accepted the charge of St. Peter's, Shakopee, and will also take charge of missions at Gordon, Glencoe and Excelsior.

Rev. J. A. Gilfillan and the Indian clergy have arranged a plan to visit every band of Chippewas and preach from wigwam to wigwam this winter. It will be a blessed thing to know that the dear old story of God's love is carried to every heathen in Minnesota. Pray God to bless their labors.

The church at Blooming Prairie is nearly completed, and is singularly beautiful. The people are poor and will be grateful for a little help.

The following are the officers of the Guild of the Good Shepherd for the year beginning December 1: President—Miss Greene; Secretary and Treasurer—Miss Whallon; Head Mistress of the Sewing School—Miss Roberts.

There will be an early service, consisting principally of carols, in the Cathedral at 6 o'clock, Christmas morning. At 10:30 o'clock the Morning Prayer will be said, followed by a sermon and the celebration of the Holy Communion.—*Minnesota Missionary.*

On the second Sunday in Advent occurred the twenty-second anniversary of the opening of the Church of Gethsemane, St. Paul. The Rector, the Rev. D. B. Knickerbacker, D. D., congratulated his parish on the increased congregations and the improved church-building.

In the parish and the missions connected with it, there are 350 families, 380 communicants, and 600 children in the Sunday schools. The offerings for the year amounted to \$7,885.

The Brotherhood of Gethsemane celebrated its anniversary the same evening. It maintains services in St. Andrews, All Saints and Grace Chapels, in the city at the County Jail and the Cottage

Hospital every Sunday, at St. Jude Mission and Fort Snelling every other Sunday, and at Howard Lake and Hassan monthly. The Cottage Hospital, which is managed by the Brotherhood, has received 119 patients during the year. The whole number of days' care of patients was 2,993, at a cost of \$2,500, including all donations, or less than 84 cents per patient per diem.

NEBRASKA.

The Advent course of lectures in the Cathedral at Omaha, on "Modern Unbelief," have attracted and interested large congregations. The lecturers are the Bishops of Niobrara, Nebraska and Kansas, and the Rector of St. James' Church, Fremont.

Two distinguished clergymen of other Christian bodies in Nebraska, have recently appealed to the Bishop for admission into the ministry of the Church.

Since his return from England, the Bishop of Nebraska has been delivering a lecture on "The Lambeth Conference" in all the larger towns of the Diocese, at the request of the clergy, and usually to crowded congregations.

The members of the Cathedral parish, in Omaha are moving vigorously in the matter of the erection of the permanent Cathedral. Nearly \$20,000 have already been subscribed for the purpose. The Bishop has pledged himself to raise \$5,000. There is to be no debt upon the building. The work will not be commenced until the whole amount necessary has been subscribed, and unless the contracts for the entire completion of the building fall under the amount subscribed.

IOWA.

We gave some statistics of Griswold College in our last issue. From the Bishop's interesting statement of the condition of the Cathedral and College, we can add that the entire revenue of the College is but \$5,000 per annum. It has graduated over sixty persons, of whom twenty are now clergymen working in the thirteen Dioceses, and represented in the African and Chinese Missions. Assistance is urgently asked for the endowment of professorships, for scholarships and additional dormitories.

Churches and chapels are just completed or nearly finished at Brooklyn, for St. Mary's Parish; at Winterset, for Trinity Mission; at Cherokee, for St. John's Mission; and at Red Oak, for St. Paul's Mission. In each case, no indebtedness has been suffered to accrue in the work of church-building, and no appeal has been made for aid abroad.

St. John's Church, Dubuque, is building a fine church, on which \$57,000 has already been expended.

We hope that some liberal friend of the Church in the West will respond to Bishop Perry's earnest appeal for the restoration of old Trinity Church, Davenport. In speaking of the city of Davenport he says: "The eye is at once attracted by the sight of a beautiful stone church—'old Trinity'—covered with woodbine, and in its graceful outlines making good its claim to be one of Upjohn's happiest designs. Its seating capacity was nearly three hundred—was, we say, for though not as yet alienated from the Church, this venerable building, the mother-church of the city, and one of the oldest in the State, is dismantled and disused. Would that God might put it into the heart of some of His servants to redeem this deserted temple of the Most High by placing

it in the Bishop's hands as a mission church for work among the Germans and the dense population of artisans and railroad men which will ever surround it. Surely a spot where the apostolic Kemper ministered, and a building which has been for years the shrine of those who laid broad and deep the foundations of the Church in Eastern Iowa, should not be lost when \$3,000 will purchase and refit it for use, and make its stones a memorial of the past. In the immediate vicinity of this church suitable property could be procured for hospital, orphanage and home purposes, toward the purchase of which nearly \$4,000 is already in hand. Here, where most required, there could, at comparatively little expense, be grouped the buildings necessary for the Church's ministry to the bodies, as well as the souls, of those in need. Here in a 'House of the Good Shepherd' the lost might be welcomed back to the fold; the wandering restrained; the suffering cared for; the helpless helped; the ignorant taught the way of life. Who will be the one to lay broad and deep in this vicinity and on these foundations, by the willing gifts of an enlarged charity, the beginning of a work to last as long as time shall be?"

INDIANA.

The coming of Rev. J. L. Boxer, who took charge of St. Paul's Parish Sunday before Advent, has infused new life into the Church at La Porte, which is manifested by largely-increased attendance upon services and great zeal in church work. The young ladies of the parish have formed a sewing association and have opened a free industrial school, in which the children of the city are taught to cut and make articles of clothing, which are distributed among the poor of the city. While thus engaged, the spiritual needs of the children are also cared for. The society is doing a noble work, which is appreciated by the people of La Porte, who give freely the material used. The officers of the society are: Miss Sarah Boxer, President; Miss May Crandall, Vice President; Miss Mary Truesdell, Treasurer; Miss Florence Drulnier, Secretary; Misses Lotta Boxer, Alice Cochrane, Emily Vail, Anna Walker, and Myra Mann, Directors. Under the influence of its talented and zealous Rector and his enthusiastic family, St. Paul's Church ought certainly to become one of the most flourishing, as it is one of the oldest, parishes in the Diocese.

Warsaw—St. Andrew's Church: On November 6, the Bishop visited this parish and confirmed six persons, and, on December 9, he gave a special visitation and confirmed two. The Bishop spoke in the highest terms of praise to the members of the parish for their good works, and also in commendation of the Rector, Rev. W. S. Speirs, A. M.

SOUTHERN OHIO.

The Rev. George H. Kinsolving, of St. Mark's, Baltimore, has accepted an invitation to become assistant to Bishop Jaggar, at St. John's Church. He enters upon his duties on the first of January, 1879.

The Bishop's chapel, corner of Baymiller and Findlay streets, Cincinnati, is to be consecrated next Sunday afternoon, December 15, at half past 3 o'clock.

At a recent meeting of the Standing Committee, Mr. Herbert B. Smythe was recommended to the Bishop to be admitted a candidate for Priest's orders.

MICHIGAN.

The "Reformed" sect has been prospecting in Detroit, and its organ, the *Appeal*, has been gratuitously circulated among Churchmen.

On the last Sunday in November, Mr. P. B. Morgan presented the new schism in a Congregational Church, where the Pastor was ill and the pulpit loaned for the occasion. Mr. Morgan recounted his objections to the Church, with allusions to the Mystic Babylon. He crossed the river, and repeated his discourse in Windsor, Ontario. There was a Presbyterian minister present whom Mr. Morgan invited to make an address, expecting him to encourage the movement. To Mr. Morgan's surprise, the Presbyterian utterly condemned this multiplication of divisions.

On the following Sunday, Rev. Dr. Stocking gave a lecture on the origin, history and purposes of the sect. in Grace Church, which has been requested for publication.

The Young Men's Association of Grace Church held their Annual Service on Sunday evening, December 1, and the Rev. Dr. Stocking preached a sermon in reply to recent attacks on the Pentateuch. The church was crowded.

Col. Ingersoll has stimulated a spirit of inquiry which may be used to the advantage of the Church.

St. John's Church is building a new mission chapel, and Emmanuel Church is being enlarged to meet the growing demands of its congregation.

Zion Church, Pontiac, will probably call a clergyman from Illinois to its vacant rectorship.

Rev. Mr. Seiboldt has temporary charge of the Lapeer Mission.

Newaygo.—Rev. Mr. Flowers, at present in charge of the Episcopal Church in this village, delivered a very able and interesting temperance sermon on Sunday evening. The speaker treated the question from a Churchman's standpoint, claiming that the Christian church should be the best temperance society in the world, for its mission is to labor for the suppression of vice and immorality of all kinds. The remarks of Mr. F. were well received, and we congratulate our Episcopal friends upon having secured the services of so able and progressive a clergyman to minister to their congregation. —*Tribune.*

COLORADO.

Bishop Spalding, of Colorado, at the earnest invitation of the Presiding Bishop, has agreed to take temporary oversight of New Mexico and Arizona.

CALIFORNIA.

H. T. Graves, Esq., Treasurer of the Diocese, publishes in the *Pacific Churchman* a quarterly report of the finances of the Diocese, showing the receipts of the Diocesan Fund to have been, \$2,139.27 paid to the Bishop of the Convention Fund; \$123.60, consumed by contingent expenses; and of the missionary fund, \$1,333.05, promptly disbursed in aid of twelve missions. A notice is added that a delinquent list of parishes and missions will appear in the next issue of the paper.

St. Alban's has been turned into "All Saints' Church," and now service is held in the Pavilion. So we learn from a notice in the *Call*. Rev. Mr. Morrison officiates.

St. Luke's Church has been enlarged by the addition of 16 feet to its length, which will give ninety more sittings. Far better than to attempt a new and ambitious church "in a more eligible location."

OREGON.

The Oregon and Washington Convocation was held in Portland, beginning on November 7th. An increase of one hundred in the number of communicants was reported; also that there have been more baptisms and confirmations than before, and that the offerings have been larger.

TENNESSEE.

Ordinations and Confirmations.—The Rev. William Klein was advanced to the priesthood by the Bishop of the Diocese, in St. Paul's-on-the-Mountain, Sewanee, on Sunday, November 10. Mr. Klein was a candidate for orders at the University of the South, and was admitted to the diaconate in this parish. As assistant at St. Paul's he has been a most diligent and faithful missionary, and has earned to himself a good degree. Upon his ordination to the priesthood, he was presented by the ladies of the parish with a very beautiful pocket communion service, manufactured by Cox, of London.

The second confirmation of students in the University for the present year took place in St. Augustine's Chapel recently, when six students were confirmed.

On the evening of the same day, Bishop Quintard confirmed six young women at Fairmount College, an excellent girls' school located at Moffatt, six miles from the University, which is supplied with Church services from the University.—*Churchmen.*

SOUTH CAROLINA.

The Rev. E. C. Steele, late of Chester, has resigned to become Rector of the Parish of St. John's, Florence, now including what was the parish of Mar's Bluff. He entered upon his new duties on Advent Sunday. We look for good fruits from this arrangement of the field.

The new Sunday-school building of Grace Church, Charleston, was occupied for the first time on Sunday afternoon, the 3d ult. It is in Gothic style, and fronts on Globe street to the east, forming thus nearly a right angle with the Church.—*Monthly Record.*

LOUISIANA.

The funeral of the well-beloved Bishop Wilmer took place in Baltimore on Friday morning, December 6, from Christ Church.

The remains reached Baltimore on Thursday night, and were taken to the residence of Mr. Skipwith Wilmer, a son of the Bishop, No. 195 North Charles street. They were in charge of Rev. Messrs. J. F. Girault, H. H. Walters, John Percival and W. P. Kramer, of the Diocese of Louisiana. Mr. Joseph Wilmer, of Virginia, and Mr. William N. Wilmer, of Baltimore, sons of the Bishop, met the remains at Atlanta, Ga., and accompanied them. Bishop Wilmer, of Alabama, a cousin of the late Bishop, also arrived. The remains were met by Mr. Skipwith Wilmer, Mr. Randolph Barton, Mr. R. M. Venable, Mr. Edward Venable, and Mr. L. L. Conrad.

The next day, as mentioned above, the funeral services were held at 11 o'clock, in Christ Church, and before that hour the church was full. The funeral cortege, which started from the residence of Mr. Skipwith Wilmer, was met at the church

door by the clergy, and moved up the central aisle in the following order: Bishop R. H. Wilmer, of Alabama, accompanied by Rev. W. F. Watkins, Rector of Christ Church, reciting the opening sentences of the office for the burial of the dead. Next came the body, with the following gentlemen as pall-bearers: Revs. H. H. Waters, St. Paul's; W. P. Kamer, Christ Church; J. F. Girault, St. Anne's, and John Percival, Calvary Church, of New Orleans; Rev. John E. Galleher, of Zion Church, New York; Rev. George Leeds, Grace Church; Rev. A. M. Randolph, of Emmanuel Church, and Mr. G. E. Bowdoin, a friend of the Bishop's, from boyhood. Then followed the immediate relatives and friends of the deceased, including his widow, daughter and three sons. The rear was brought up by the following clergymen in Baltimore: Revs. Edward A. Dalrymple, D. D., W. T. Morrison, T. L. Banister, Julius E. Grammer, D. D., Peregrine Wroth, J. S. B. Hodges, D. D., C. B. Perry, S. W. Crampton, A. P. Stryker, Charles W. Rankin, D. D., James Briscoe, R. H. Payne, Evelyn Barstow, William M. Dame, James Chipchase, G. H. Kinsolving, Charles J. Holt, John D. Ferguson, Campbell Fair, D. D., J. Julius Sams, and J. Y. Gholson. The other clergymen present were John H. Elliott, D. D., Washington, D. C.; John P. Hoff, Towsontown; John Rose, Laurel; Edwin Christian, Perrymansville; S. S. Maitland, Woodberry, and George C. Stokes, D. D., Govanstown. The bell of the church was tolled at intervals. The casket was placed at the head of the aisle, and the clergy filed into the chancel and formed a semicircle. On the coffin-lid was the simple inscription, with the name of the deceased, date of death, and age. The anthem, "Lord, let me know my end," was then chanted antiphonally by the choir. By request of the family of the deceased, Rev. Campbell Fair, D. D., who was formerly one of his Presbyters in New Orleans, read the lesson. The choir next sang the hymn, "Lead, kindly light." Rev. W. F. Watkins recited the creed, and Rev. J. F. Hoff read the prayers. As the procession again moved out, the hymn, "Thy will be done," was sung. Bishop Pinkney was expected to be present, but, through an error in the telegram sent him, which stated that the funeral would take place at noon, he did not arrive until the cortege left the church. He, however, took one of the carriages in waiting, and, in conjunction with the Bishop of Alabama, conducted the closing services at Greenmount Cemetery.

Among the last Episcopal acts of the departed Bishop of Louisiana, was the consecration of Trinity Church, Natchitoches. In the evening of the same day, the Bishop preached upon the duties of husbands as heads of families, as regards religion and the Church; after which he confirmed seventeen persons, making fifty-six during his visitation to the churches in that neighborhood. —*Southern Churchman.*

GEORGIA.

St. Paul's Church, Albany, has been ornamented with a stained-glass chancel window, on which is represented the figure of the Apostle Paul. The rich red, blue and green colors symbolize faith, hope and charity; trefoils suggest the doctrine of the Trinity; and a hovering white dove, above the central figure, the descent of the Holy Ghost upon the Saviour. Two legends are upon

the window: one, under the figure of the Apostle, "By the grace of God I am what I am;" the other, "In memoriam, H. E. Welch, 1877." The window is the gift of Mrs. Laura J. Welch.—*Churchman*.

WEST VIRGINIA.

Moorefield.—The parish of Emmanuel Church, after years of faithful lay work, has at last secured the services of a clergyman in the person of the Rev. J. Dudley Ferguson, late of Baltimore, Md. He is the only clergyman of the Church in the counties of Hardy and Hampshire. The church-building, surmounted by the only cross in this vast district, is still unfinished, some \$600 being required to complete the work. Will some generous son or daughter of the Church help this struggling parish out of its difficulty.

Says Bishop Peterkin: "Of the fifty-eight counties in the diocese, we have a footing in about twenty-five, and I have as yet been able to visit only these. We have, no doubt, scattered people in almost every county, and should God spare my life and give me strength for the work, I hope, before very long, to be able to say that I have been everywhere and looked after the flock, however widely scattered it may be.

MISSOURI.

The Church of the Holy Communion, St. Louis, Rev. P. G. Robert, Rector, will in a few days be in possession of a magnificent organ, which has been built by J. Gratian, of Alton, Ill. The services at this church are of the hearty and wholesome kind, and the organ it is intended shall give additional emphasis to the worship of the congregation. The whole amount for the organ and alterations for its reception, has been obtained by a personal appeal of the Rector to his people.

Rt. Rev. Bishop Robertson is making official visitations throughout the State.

The Bishop of the Diocese visited the parishes in Kansas City on the First Sunday in Advent, being present at St. Luke's in the morning and at Grace Church in the evening. At St. Luke's, he delivered an eminently practical discourse on the subject of "Sociability among Church People;" confirmed a class of six persons presented by the Rector, and administered the Holy Communion. In the evening, at Grace Church, he preached on the subject of "Christian Liberality," and administered the rite of confirmation to three persons.

The Church in Kansas City is daily receiving new accessions, and the parishes were never in a more thriving condition than at present.

Rev. Francis R. Holeman has gone to Florida to spend the winter, and the work at Independence will be temporarily in charge of a lay reader.

MISSISSIPPI.

The *Grenada Sentinel* of December 7 contains itemized reports of the expenditures of the Relief Committee and the Subcommittee of Relief at Grenada during the epidemic, made by the Rev. W. C. McCracken, Treasurer. The total amount received was \$4,661.68. The disbursements cover a melancholy recital of distress. The chief items are "nurse," "watching," "ice," "placing bodies in coffins," "hauling," "grave-digging," and "burying." Mr. McCracken adds: In addition to the foregoing reports, I have received from the Church about one car-load of provisions, champagne, delicacies,

etc., several cases of clothing, blankets, bed-linen, etc., and a little over (\$7,000) seven thousand dollars cash, to be distributed according to my own judgment. There is scarcely a family in the town or vicinity that has not felt the benefit of the above during the epidemic; but as it would be poor Christianity (and only gratify an idle curiosity) to help those in affliction, and then publish the details, it will never be done. Only let those who have received such assistance recognize the fact that God has helped them through His Church. Give Him, therefore, the praise and do not forget that the same Church which was able and willing to lend her aid when the air was thick with disease, pain and death, is still here, able and willing to help you in the far more important matter of saving you from spiritual disease, pain and death of the soul.

WM. C. MCCRACKEN,
Rector All Saints' Church.

GRENADA, MISS., December 5, 1878.

All Saints' new Sunday school will be thoroughly re-organized by December 15, and all scholars whose names appear on the new roll on that date will be entitled to be present at the exhibition of "scenes from the Bible." To be given by the Superintendent on the evening of December 28.

ALBANY.

The Rector of Trinity Church, Potsdam, has arranged to have two courses of lectures in the parish during the coming winter and spring, on the evenings of the first and third Sundays in each month.

The first course will on Religio-Scientific subjects, by the Rev. James Thomaloe, one of the clergy connected with the parish.

The second course on questions of the day, by different clergymen, will be as follows:

Sunday, December 15, "The Omnipotence of God, Proved by the Growth of Nations;" preacher, the Rev. J. R. L. Nisbett. January 19, "Modern Infidelity;" preacher, Rev. James Thomaloe. February 16, "The Relation of Culture to Christianity;" preacher, Rev. H. R. Howard, S. T. D. March 16, "Marriage, or the Spiritual and Moral Relation of the Sexes;" preacher, J. B. Pittman. April 20, "Finance and Faith;" preacher, Rev. H. M. Smyth. May 18, "Indifferentism, Its Causes and Its Remedy;" preacher, Rev. Irving McElroy.

H. R. H.

There is now a clerical union composed of the clergymen in the Diocese of Albany and of the Canadian Diocese of Ontario, which meets regularly.

NEW YORK.

The Church Mission to Deaf-Mutes, a society, of which Bishop Potter is President, and the Rev. Thomas Gallandet, D. D., General Manager, was organized and incorporated in the year 1872. Since then, the services of the Church in the silent language of signs have been extended to many of the principal cities and towns of the Union. The present number of clergymen engaged more or less in this interesting field of labor is seven; two of whom are themselves deaf-mutes—the Rev. Messrs Syle and Mann. Of the need of this new work of the Church it will be entirely unnecessary to speak, so quickly will it be understood without any word of explanation. The number of educated deaf-mutes in the Union is rapidly increasing. The Episcopal Church

with her beautiful prayer-book system, adapted to the needs of all, but specially to this class, is thus providentially led to undertake a work which has been fruitful of blessed results.

WESTERN NEW YORK.

Bishop Coxe preached before a very large congregation at St. Paul's Cathedral recently, on "Millenarianism." The text was from Heb. x, 37: "Yet, a little while, and He that shall come, will come and will not tarry."

The Bishop stated in opening that it was his object to reply to some questions which had been addressed to him as to the "church doctrine" concerning the millennium. In a word, there is no "church doctrine" on the subject. Christ is coming to judge the world that is a dogma. Scripture speaks of a thousand years of the prevalence of the Gospel, and what is said of it in Holy Writ should be a subject of earnest study and devout opinion. The minister of Christ is set to teach, not his opinions—that is the work of the lecturer—but the testimony of the Church as to what must be believed according to Holy Scriptures. That is the business of the priests of God. Still he thought he could lawfully and wisely mention some of the views of good men concerning the millennium, state his own impressions of them, and point out how far we may concede the force and orthodoxy of millenarian views.

The speaker examined the theory of the millennium at some length, referring to the Scriptures bearing on the subject, and showing that there was nothing in the belief of the second coming of Christ, contrary to the faith of the Catholic Church, and it was a common belief among the primitive faithful.

The Bishop quoted numerous passages of Scripture, and said that when we reflect upon these utterances, and many others that might be cited from the Old Testament and the New, we need not be surprised that the theory of Christ's personal reign on the earth is held by many devout believers, more especially as the early Christians so commonly held to the same opinion. But, on the other hand, all this is complicated by other prophecies which seem to disagree with such theories. There is no actual disagreement, but the perspective of prophecy throws distant objects together in a seeming concurrence of time and place. This confusion will disappear as we draw near to the objects respectively. So it was with the first advent of our Lord. Enough that our Lord informs us that He has a plan which will gradually unfold itself. He gives us glimpses of His glory, and bids us prepare to meet Him. In the time of St. Augustine, A. D. 354-430, we find the doctrines of the millennium falling into disrepute. The saint himself favored them once, but retraced his earlier views in his famous "City of God." A gradual opinion has gained ground among sober Christians that the "first resurrection" is that "life from the dead," which is promised in the conversion of the Jews and their restoration to their own land. In view of the nature of the prophecy and its figurative language, there is much to favor this interpretation. Ezekiel's vision, for example, of the valley of dry bones, looks that way. The question is, cannot both views, stripped of the abuses with which enthusiasts have incumbered them, be reconciled and harmo-

nized? The speaker was disposed to think so for many weighty reasons.

The speaker closed by speaking eloquently of the practical part of the subject—the preparation for Christ's coming. Your work is to be done now. You are to be judged by the works done in the body. What are you doing for Christ and for mankind? When you rest will it be from labors? What works will follow you? Year after year the Church renews her season of advent, when all these things come before us in a sober, practical review. The very extravagances of some of our cotemporaries are providential challenges—tokens, perhaps, that the end draws near, the cock crowing before the dawn. In conclusion, he said: "Far be it from me to censure those who invite us to a fresh study of Scripture on this subject. It may lead us to clearer views and a more ardent love of Christ's appearing. Happy are they who live in constant expectation of the Bridegroom; who are ever ready to receive Him; who daily say in their hearts, 'Even so, Lord Jesus, come quickly.'"

The Rev. Dr. Van Bokkelen, Rector of Trinity Church, Buffalo, also discussed the second coming of Christ, holding substantially the same views as Bishop Coxe.

The annual meeting of the Board of Managers of the Church Charity Foundation was held at Trinity Church, Buffalo, on Saturday, November 30. Dr. James P. White, the President, occupied the chair, and Mr. Theodore F. Welch acted as Secretary. The Rev. Dr. Van Bokkelen, the Rev. Mr. Van Dyke, the Rev. Mr. Henderson, the Rev. Mr. Hughes, the Rev. Mr. Smith, the Rev. Mr. North, Dr. Thomas F. Rochester, Dr. Thomas Lothrop, and Messrs. Seneca A. Clark, J. R. Lewis, Chester P. Turner, F. M. Wilder, J. D. Black and James N. Matthews were present.

Donations for furnishing certain rooms in the Home were reported and a vote of thanks to the givers passed.

The Committee on Floating Debt reported satisfactory progress and were continued.

The Treasurer's report was read and referred to an Auditory Committee of three.

After a vote of thanks to the officers, the Board adjourned *sine die*.

LONG ISLAND.

Brooklyn — St. Ann's Church—On the Sunday mornings of the Advent season the sermons in this church are delivered by the rector on themes from the lessons. On Wednesdays, Litany services are held at 12 M., and lectures are delivered by the Rector upon "Advent Invocations." On Fridays at the same hour, lectures are delivered by the Rev. Newton Perkins, Assistant Minister, on "Advent Scenes"; and at 7:45 P. M. by the Rector, on "Advent Heralds." On the remaining Sunday evening of Advent a sermon will be delivered by the Rev. Frederick Courtney, on Romans, iii, 12. Drs. McKine, Eccleston and Dix have preached on the past Sundays of Advent.

NEW JERSEY.

Unveiling of the Talbot Memorial.—On the evening of Friday, November 29, the 151st anniversary of the death of Bishop Talbot, the Rev. Dr. George Morgan Hills unveiled a tablet erected in memory of the Bishop, by Mr. John William Wallace, in old St. Mary's Church, Burlington, which was filled by an interested audience. A

brief special service was arranged by Dr. Hills, who conducted it, vested in his surplice, and also made an historical address.

The tablet is of a bluish marble, six and a half by about two and a half feet in dimensions, terminating in a cross of brass. Rosettes of brass, near the four corners, give the work a handsome finish; while the representation of the episcopal seal, in solid brass, eighteen by twenty inches in size, sets off the whole very brilliantly. Around the oval signet run the words, in red, "Enlarged fac-simile of the seal of"; and below, in black and red letters, as follows: "John Talbot, Founder of this Church, 1703: A Bishop by consecration of Non jurors, 1722: Died in Burlington, November 29, 1727: Beloved and lamented. St. John ii. 17."

Since this tablet was unveiled, Dr. Charles Ellis has ordered a memorial tablet to Mrs. Talbot, to be erected at his expense.

The monograph of Talbot lately read by the Rev. Dr. Hills, before the Historical Society of Pennsylvania, will probably be published in the next number of the *Pennsylvania Magazine of History*.

VERMONT.

Bishop Bissell of this Diocese has been invited to testify before a committee of the Vermont Legislature as to the need of a more stringent law on divorce. During the past sixteen years divorces have been granted in the ratio of one to every fifteen marriages.

In St. Paul's Church, Burlington, Vt., the old system of a paid quartet choir has been abandoned, and a large new choir has been organized under competent leadership, and the music is hearty and congregational.

Rev. T. A. Hyland held service and preached at West Townsend, Vt., said to be the first Episcopal service ever held in that town.

For the first time, it is believed, the services of the Church have been rendered in Marlboro. Three services were held, by the Rev. W. H. Collins, of Brattleboro, on Wednesday evening, November 20, and Thursday afternoon and evening, November 21. The congregations increased at each service, and the result was in every way encouraging. The Methodists kindly allowed the use of their church.

CONNECTICUT.

On Tuesday, December 3, Grace Church, Stafford Springs, was consecrated to the worship of Almighty God by the Bishop of the Diocese. The Bishop and six attending clergymen robed in the vestry, and marching in procession, were met at the entrance of the church by the Wardens and Vestry, when they proceeded up the aisle repeating alternately the Twenty-fourth Psalm. The sentence of consecration was read by the Rector, the Rev. Dr. Hawley. The sermon was delivered by the Bishop, from Exodus, xii, 26. The Bishop's clear explanation and defense of the consecration service was most timely and appropriate for a people who had never witnessed a consecration before, but had heard it ridiculed and made light of. The Bishop confirmed eleven persons. Eight of the newly-confirmed received the Holy Communion.

The church, all furnished, and the lot cost \$6,500. The building is Gothic, 30x70 feet. The height of the tower, 70 feet.

The basement is built of granite, and the upper part of wood. It has a pleasant

schoolroom and vestry-room in the first story, in which a private day school is kept; and two rooms, a ladies' parlor, and a reading-room. The church will seat 256 persons.

MASSACHUSETTS.

At a meeting of the Standing Committee, held December 3, Frederick Palmer, late a Congregational minister, was recommended for Deacon's orders, and J. E. Wilkinson for admission as candidate for holy orders. Edward Abbott, late a Congregational minister, and T. W. Nickerson applied to be recommended for Deacon's orders, and Henry S. Nash for admission as candidate for holy orders.

The Church Home, at Boston, held its twenty-first annual meeting last month. One hundred children are cared for at an expense of \$17,500.

The Rev. Dr. E. M. P. Wells, long an active worker of the Church in Boston, died on the 2d of December, aged eighty-five years. He was chiefly known for his connection with the Episcopal City Mission, begun in 1829, to which he came in Advent, 1843. Under his ministrations, two departments of general mission work were united, the one begun by three of the old parishes and the other by Trinity parish. In St. Stephen's Chapel, built and consecrated in 1846, Dr. Wells held daily service for about thirty years, and from St. Stephen's House dispensed with a liberal hand to the poor, not only from the funds given him, but also from his own income, never large. The church was destroyed by the great fire of 1872, and since then Dr. Wells had assistance in his work, resigning his charge entirely in 1875, but continuing to reside at the mission-house, since removed to new quarters on Tyler street. He lived long enough to see not only the special work of the mission carried on in this quarter, but also the building of the spacious Grace Church, Washington village, South Boston. The latter is now in charge of the Rev. Alexander McKay-Smith, while the work of the Mission on Tyler street is in the hands of the Rev. Andrew Gray. The funeral of Dr. Wells took place on Thursday, December 5, from St. Paul's Church, Boston, and was conducted according to his written directions. The building was filled, not only with the clergy and laity of the Church, but with many poor of different creeds, whom the Doctor's sympathetic liberality had aided in previous times, and with representatives of benevolent societies of which he had been a member. The services were conducted by the Bishop of the Diocese, the Rev. Andrew Gray, and the Rev. John Wright. The hymn sung was, "I would not live away." The committal service was said at the grave in Mount Auburn. The service in church was at 12 o'clock, for a half-hour before which the coffin stood at the foot of the centre aisle.

MAINE.

Lewiston, Trinity Church.—The substantial foundations of the new Trinity Church are now complete, and the walls of unhewn granite are soon to rise upon them. We have inspected with great satisfaction the full plans for the church, by Mr. Charles C. Haight, of New York. It will be a noble cruciform building, one hundred feet in length by seventy-five through the transepts with a central tower and spire, and a spacious

chancel and porch. One feature, we are assured, it will not have—a debt, large or small. The plan of building does not admit of this addition. The site is a very central one, the principal front of the church being on the public square.—*North East.*

UTAH.

In Utah, there are 296 communicants, 39 Sunday-school teachers, and 460 scholars, 3 church-buildings, and Church property worth \$124,000.

The total amount given for Church purposes in Bishop Tuttle's jurisdiction during the year, was \$27,000, being more than was received from outside sources. The Bishop has seven clergymen to aid him in his work.

Communications.

TO THE LIVING CHURCH:

Permit a subscriber to congratulate the Church that it has a live paper to advance its interests. The editorials entitled, "News and Notes Abroad," which appear every week, are alone worth the price of subscription, as they are the most comprehensive, clearest and most satisfactory resumé of the events which are transpiring outside of the United States to be found in any paper. These editorials show a power of grasp and ability of condensation which I think no other periodical I have yet seen approaches. They have, also, this great advantage over articles of the like kind in the secular press of the day, that they are written from the standpoint of the Christian, and evoke the workings of God's providence in the church and world, which one should always be on the lookout for.

I must say I also regard the other portions of the paper as under the control of master-minds, and evincing a spirit and breadth of charity which, under God, cannot fail to energize the Church and tend to keep it within the bounds of a wise conservatism. The live survey the paper takes over the whole Church—especially in the United States—shows that while the field is the world, the interests of the Dioceses of our country are most sedulously studied. Such a Church paper, it seems to the writer, has been long felt as a want in this country, and it is hoped that it may be sustained throughout the land.

That you, Messrs. Editors, may succeed in your noble enterprise, is the prayer of your subscriber.

AN OFFICER OF THE ARMY.

ST. LOUIS, December 9, 1878.

TO THE LIVING CHURCH:

May I ask for the insertion under the head of "Wisconsin," or in such other portion of THE LIVING CHURCH as may be convenient, the account of the first meeting of the Cathedral Chapter of Wisconsin?

Very truly and sincerely,

EDW. R. WELLES.

MILWAUKEE, December 12, 1878.

On Tuesday morning, December 10, at 7:30 o'clock, a number of the clergy and laity of the Diocese of Wisconsin, appointed by the Bishop of the Diocese as members of the Cathedral Chapter, received the Holy Communion in the chapel of the Cathedral. Directly after this service they breakfasted together at the Clergy House, and, after breakfast, met at the Cathedral Hall, which served as a Chapter House.

Upon convening, the Bishop, after the use of appropriate collects, spoke as follows:

In accordance with the plan presented by me to the Council of the Diocese, I, Edward Randolph Welles, by Divine permission Bishop of Wisconsin, do hereby appoint to hold office until such time as the Bishop and the Diocesan Council shall put in operation a Cathedral Canon, the following officers of the Cathedral Chapter of the Diocese of Wisconsin:

The Revs. E. W. Spalding, D. D., Dean; C. L. Mallory, Resident Canon; E. R. Ward, Resident Canon; David Keene, D. D. Associate Canon; W. H. Throop, Associate Canon; A. D. Cole, D. D., Pres. Nashotah Home, Conciliar Canon; James DeKoven, D. D., Warden Racine College, Conciliar Canon; William Adams, D. D., Conciliar Canon; John Wilkinson, Conciliar Canon; W. B. Ashley, D. D., Dean, Milwaukee Con., Missionary Canon; F. Royce, Dean, Madison Con., Missionary Canon; A. M. Lewis, Dean, La Crosse Con., Missionary Canon. Messrs. J. F. Birchard, Lay Associate; S. Bush, Lay Associate; J. H. Reigart, Lay Associate; Winfield Smith, Chancellor; L. H. Morehouse, Treasurer.

Of those named, the Rev. Drs. Spalding, Cole, DeKoven, Adams and Ashley, the Rev. Messrs. Mallory, Ward and Royce, and Messrs. Birchard, Bush, Smith and Morehouse, were present. The Rev. Mr. Lewis was unable to come from his district Mission field. The Rev. Mr. Wilkinson telegraphed from Peoria, Ill., his inability to be present. Mr. Reigart was kept from the meeting by pressing business engagements, and the Rev. Dr. Keene and the Rev. W. H. Throop declined to serve, in reference to which declinations the Chapter at a subsequent period of its session put upon record its expression of great regret at the declinations of the Reverend Rectors of St. John's and St. James' Churches, Milwaukee, asking them to reconsider their action and take part in the work of the Chapter.

In the appointment of officers the Bishop so far amended the Canon as to add three Missionary Canons, being the three Deans of Convocation.

In organizing this Chapter and naming its officers the Bishop stated the principle on which it was organized, and the work which it is to do. The principle is this: The inherent powers belonging to a Bishop in the American Church are limited only by the Constitution and Canons of the General Convention, and the Constitution and Canons of his Diocese, he having assented thereto. I feel it right, therefore, there being no law to the contrary, to organize the Cathedral Chapter of the Diocese of Wisconsin, and to appoint its officers under the condition of continuance in office which I have stated.

In considering the work of this Chapter it is proper to note, 1st, what a body so organized cannot undertake or do. Even if incorporated under the laws of Wisconsin, this body could not hold the Cathedral property, because the provisions of the trust under which the property is now held, require that the Chapter to which this property may be transferred must in its organization have the consent of the Bishop and Council. The Chapter as now organized cannot take charge of any work in this Diocese for the validity of which the consent of the Council is necessary, or for which other provisions have been made by the Council or its organized Boards.

On the other hand, this Chapter can take charge of any work committed to it by the Bishop, which is not subject to the limitations above mentioned. I therefore commit to the Cathedral Chapter the charge of the Diocesan Church known as All Saints Cathedral, as its governing and executive body, to do the work in accordance with the provisions of the Canon which I read to the Council assembled in the Cathedral on the 19th of November.

I further commit to the Chapter the duty of considering the provisions of the Canon under which it is acting, altering and amending in such manner as may make it wholly fitted to be presented to the Diocesan Council for its consideration and acceptance.

The plan of work prepared by the Bishop and accepted and adopted by the Chapter, provides for special services of the members of the Chapter at the Cathedral Church on the following Sundays.

The Dean, Rev. Dr. Spalding, services as heretofore.

Senior Canon and Precentor, Rev. Mr. Mallory, services as heretofore.

Resident Canon, Rev. E. R. Ward, January 12, 1879. Conciliar Canons: Rev. Dr. Cole, May 11, 1879; Rev. Dr. DeKoven, March 23, 1879; Rev. Dr. Adams, March 30, 1879; Rev. Mr. Wilkinson, April 20, 1879.

Missionary Canons: Rev. Dr. Ashley, June 15, 1879; Rev. Mr. Royce, March 9, 1879; Rev. Mr. Lewis, February 16, 1879.

The consideration of the financial management of the Cathedral resulted in the appointment of a committee consisting of the Dean, the Chancellor, the Treasurer, the Rev. Dr. DeKoven and Mr. J. H. Reigart.

In considering the subject of the amendment of the Canon, a few verbal alterations were made, and a number of suggestions and amendments were proposed and referred to the consideration of the next meeting of the Chapter appointed to be held Monday, January 20, 1879.

TO THE LIVING CHURCH:

I once listened to a lady teaching a Bible-class of young and middle-aged men with an assurance and volubility both wonderful. She informed them that the Jews for their idolatry were banished into Egypt; were oppressed by Pharaoh forty years, then delivered by Moses, who instituted, at God's command, the Passover; that they used unleavened bread because it was unpalatable and, therefore, suitable for a fast; that the reason why our Lord, at twelve years old, went with His parents to the temple was because boys at twelve were much further advanced in Judea than boys of the same age here, missing entirely His then eating for the first time of the Paschal Lamb, etc.

I wonder if this was a fair sample of the Bible-class teaching in our Sunday schools? If so, there is pressing need of a reformation.

WANTED.—A good text-book for Bible-classes, having for its central object the Lord Jesus Christ, with full references to the Old Testament prophecies and types, which had their fulfillment in Him—His incarnation, His life, His work, His teaching, His suffering, His dying, His resurrection, His ascension, His Church and kingdom on earth, His coming to judgment, and His everlasting reign in Glory with the Father and the Holy Ghost.

P. A.

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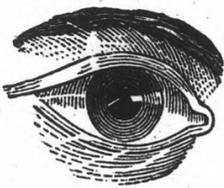
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Milwaukee, October 5, 1878.

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The Living Church.

CHICAGO, DECEMBER 21, 1878.

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

THE LIVING CHURCH.

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

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We often hear men speak of the *Ecclesia Docens*, that is to say "The Church of Christ in its teaching office," as though its function was to be everlastingly deciding the petty theological wrangles of contending and contentious parties. The historical fact is that the Church of Christ has never been permitted to do any such thing. The providence of God has made it impossible that she should become the arbiter of petty controversies. For the *Ecclesia Docens* is not any mere province or part of Christianity, any more than any single Bishop, be it he of Rome or another, is the Episcopate. The *Ecclesia Docens* is the universal Catholic Church, acting and teaching as one body, in the name and by the authority of Christ; and, since the days of the undisputed Ecumenical Councils, the united voice of the whole Catholic Church has never once been heard. When it did speak, it was of the eternal facts of this spiritual world, without which it is impossible rightly to conceive it or to know man's place in it. These facts are concisely stated in the ancient creeds and definitions of the Church, which are the only veritable utterances of the *Ecclesia Docens*. None of the later logomachies of soteriology and sacramentarianism, and divine decrees, and philosophies of the plan of salvation have had any word of judgment from it. It was, doubtless, of the providence of God that, until the fundamentals of the faith had been clearly distinguished from the mass of pious opinions with which they were liable to be confused, and until the essential articles of that faith had been clearly ascertained by the undoubted voice and judgment of the *Ecclesia Docens*, schism was never able to prevent the utterance of that voice from time to time as it was needed. Since then it has never for an hour been possible for the united judgment of the Catholic Church to be delivered. On all later and inferior controversies the *Ecclesia Docens* has perforce been silent. Who can doubt that this, too, has been of the providence of God?

It is not as the arbiter of controversies that the teaching office of the Church of Christ has been most or best performed. "Go ye," said the Master, "teach all nations, and baptize them." Thus was the Church commissioned as the teacher and baptizer of the nations, and the educator of the world for which the Lord had lived and died. This is the holiest commission of the *Ecclesia Docens*, and incomparably loftier than the task of settling wrangling controversies between clamorous factions of contentious theologians.

While the Christmas bells are ringing in our ears, and children's voices are repeating the angelic song of peace and love, let us consider how the Church of Christ has done her holy office, as the God-appointed educator of the nations and the world.

1. At the opening of the Christian era it was a question whether the European world could be saved from utter dissolution. It was an age of decay. The golden age of thought was gone from Greece and Rome. Letters alone survived; substantial thought had given place to outward elegance of speech—and even that was copied from the past. At best, it was a silver age; and what remains to us of its productions gives a fearful testimony that the brazen age of morals had already come. The histories of Tacitus reveal a depth of general wickedness and loathsomeness of morals that would hardly be believed if it were not supported by abundant evidence. Monsters like Tiberius and Nero represent a monstrous state of the society from which they sprung. What private morals were, St. Paul has told us; and the grave despair of Tacitus finds a strange counterpart in the light irony of Apuleius. Everywhere throughout the empire the family was dissolved. The old solemnities of marriage were abandoned; there were no true marriages at all, but only contracts, which could be dissolved without divorce. Religion in the upper classes there was none; among the lower, there was groveling superstition which demanded no morality. Even then God was not left without a witness. Men like Marcus Aurelius, Epictetus, Seneca, appeared from time to time; but they were sparks that showed the depth of the surrounding darkness. Help there was none in any quarter, for the provinces were as bad as the capital—perhaps worse; and so, though the giant machine of the Empire held the mass together, it was still a mass of festering corruption.

What would the education of such a mass mean? Not a mere change of opinion, but a radical change of life—the passing through it of a current of new vitality. Let us grant that it was not done perfectly, that the whole mass never did become sweet; that the Church itself suffered from the elements it had to assimilate. And yet *the work was*

done. Nor from the days of Constantine was the Roman Empire what it had been under Nero. The restoration of marriage as an indissoluble bond and with new sanctions, was alone a splendid triumph of the Church as a practical educator, and it included the beginnings of many other reforms.

2. It is true, indeed, that no work of the Church could avert the temporal consequences of the past corruption. Temporal ruin could not be averted. The whole people were enervated. Even the power to rule by force was gone, and turbulent mercenaries bought and sold the imperial crown. New blood was needed and it came. Goths, Huns, Vandals, Franks and Lombards poured down over the enfeebled empire. Province after province fell before them; there was fearful bloodshed, utter ruin, universal misery. Who was now to reconstitute society? Who should educate this heterogeneous mass of barbarism and effete civilization into the new forms that must arise? There was none but the Church of Christ to undertake the task; and grandly did she do her work as the appointed teacher of the new-born nations. Savages were turned to saints; many a waste place was restored to man's use; wildernesses were converted into gardens; manners and morals were improved by slow degrees, and through the Church's influence serfdom gradually disappeared. Let us grant again that the work was always slowly and never perfectly done. Yet, on the whole, it was done, and well done. In spite of all the faults it was a splendid triumph.

3. We are apt to talk of the *dark* ages with contempt. As well talk of the darkness of a coal-mine or of a gasometer. They were ages in which the materials of modern light were being gathered. Monasteries were for many a day the only schools in the world, and it was they who saved for us all we have of ancient lore, sacred and secular. The clergy were the only teachers, and they were not teachers of mere superstition. The Church made all the statesmen of those days. She was the only educator of the people. She alone founded universities and furnished both the books and the professors. The revival of learning, which came at length, was the very offspring of her womb. So that the Church of Christ is the mother of all the light and progress of which we boast. She, and she alone, is the mother of modern civilization. Faults enough she fell into in those days—many a fault, God wot, and many a strange mistake, and yet withal, the nineteenth-century light we boast of is a splendid evidence of the good work done for us by Christ's Church even in the apparent gloom of the "dark ages."

4. But the Church surely had nothing to do with the development of popular free

government? No? Why, it was the Church of Christ which taught the world the whole art of it. She, and she alone, invented the system of government of which we boast. The first representative-parliament of a vast empire ever held, was the Council of Nicæa, and the Provincial Councils of the Church were the first models of national parliaments. While the English Parliament was yet struggling to be born, it was Stephen Langton, Archbishop of Canterbury, who laid the foundation of all right government in all lands in the MAGNA CHARTA which hacked the despotism of monarchy at the roots. Thus, from the good example of the Church and the good work of a great Churchman, has come our modern system of government with all its blessings and prospects of blessing, all the world over.

5. In these days we boast of our humane institutions, hospitals, asylums, orphanages which the State supports; and this is well. But who educated the State to such humanity? Who taught both men and States to look upon humanity as a duty so commonplace as to be done almost without remark? Who but the Church of Christ!

Even yet, however, one point to be noted. The State punishes crime. It does not prevent crime. It does not reclaim the fallen. It does not foster virtue. It has no rewards for the virtuous. Who is now to train the State to the advances that may yet be made? Who is now doing the good work that States have not learned to do? Who but the Church of Christ? The State may yet make great and glorious advances in these things, as it has in others. God grant it may! But if it does, the Church of Christ must be its teacher.

And then, will the Church be useless? No, indeed. She is sent not only to teach, but to baptize; to bless and sanctify with sacred emotion the deeds and efforts of all right action; to proclaim the kingdom of God and show that this world is a province of His kingdom.

Good luck have thou with thine honor, O dear Church of Christ, in this thy Christ-appointed work! Go do thine office as the educator of the world. Teach and baptize the nations; and at this time let the Christmas bells ring out the glad prophetic song of the attendant angels on the plain of Bethlehem.

"Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be!"

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.]

A SHORT HISTORY OF FRANCE FOR YOUNG PEOPLE. By MISS. E. S. KIRKLAND. 16mo, pp. 398. Chicago: Jansen, McClurg & Co.

This is a companion book in its external style to Cox's "Tales of Ancient Greece," by the same publishers, and after a careful examination of its contents we are able conscientiously to give it our heartiest commendation. We know no elementary history of France that can at all compare with it. Indeed, there is no history so difficult to write, in an elementary form, as that of France. Its periods are so strangely distinct, and the connection between its epochs is so difficult to keep before the mind, that its events seem to pass before us like a panorama of separate and unconnected scenes, rather than as the development of a continuous national life. And naturally so, because for ages there was no true national life at all, but only a preparation of its elements, and consequently it is impossible to write such a history of France as Green has written of the English people. There was no such gradual development of constitutional institutions as in England, but merely a preparation for it; and when they came, they were precipitated by the Revolution. We think, therefore, that Miss Kirkland has done well in making her history a history of the Kings of France, rather than to attempt a more abstract and pretentious work. Indeed, her method is much the more philosophical. Instead of the bewildering confusion of Guizot's "Popular History of France," she has given the young student a clear, intelligent outline of the succession of great events by which France passed through her strangely-contrasted epochs. To riper studies such a preparation is an indispensable prerequisite, and there are many older readers to whom their present chaotic notions of the history of France would become very much more satisfactory by a perusal of Miss Kirkland's outline of it.

TALES OF ANCIENT GREECE. By the REV. G. W. COX, M. A., Late Scholar of Trinity College, Oxford. Fourth Edition. 16mo, pp. 372. Chicago: Jansen, McClurg & Co., 1879.

There are three classes of persons to whom this elegantly-bound and beautifully-printed volume will be welcome, and to whom, or by whom, it ought to be read through and through.

1. We have never been able to understand why the child-stories of the Aryan race should not be made the dearest treasures of our children. There comes a time when the jolly jingle of Mother Goose ceases to satisfy the growing mind. Then, there is nothing better than the tales of Hans Christian Andersen, or the folk-stories of the brothers Grimm. In but a little while, these, too, lose their interest. Though the child has not yet passed beyond the world of wonderland, the world in which he lives has become to him a world of reality. Mere myth and self-confessed fable cease to please; but an imaginary world of real people in which magic and miracle are blended with reality is still a delight, as in the world-renowned Arabian Nights. It is at this stage that we would introduce these Tales. They would answer all the present purpose of ministering genuine delight through the imaginative faculties, and at the same time could not fail to

form the taste and store the mind with knowledge that must otherwise be more laboriously acquired. Why should not the Old World tales of gods and heroes, of the Trojan war, of the wanderings of Ulysses, and of Thebes, be told and told again for the delight of young minds, as they once were to the delight of a glad young world? Why should they be kept back to be imposed as a repugnant task on an unwilling mind, laboriously studying "Mythology," that is to say, an interminable list of names and impossible events, from which all the poetry has been eliminated, and in which no kind of pleasure can possibly be taken. Surely a wise teacher and a wise parent ought to prefer a wiser course; and if they do, they can find nothing more certain to befriend them in their efforts than these tales of Mr. Cox. It is just the book for children who are leaving the nursery.

2. Those who remember the miseries of digging dry roots of mythology out of Lem-priere will appreciate the need of something to sweeten the toil of the young classical student, and nothing could do it better than this book. If it only had an index, which every book ought to have, but which this has not, the student would be able to refer to most of the names of the mythology of Greece, and to all the principal names; and then he would find the whole history told in graceful and melodious English which preserves the life and action of the mythic tale with all its ancient interest and most of its original beauty. If, by glancing at the lucid introduction which Mr. Cox has prefixed to his Tales, he should catch a glimpse of the origin of myths in general, and of these Tales in particular, and should guess that many of our nursery tales are only different versions of these tales of gods and heroes, he would find his studies brightened with a new light and invested with a new and philosophical interest. In short, whether for pleasure or for profit, this is just the book for boys and girls engaged in classical studies.

3. There are very many persons who have read something of the origin of mythology. They have some vague notion that natural operations and events, told at first in the most prosaic way, had their whole face changed and glorified by a gradual personification of their agents, so that the transactions came to seem divinely supernatural. Yet there are comparatively few who can interpret to themselves the primary purport, for example, of a tale such as the story of the Trojan war. To many persons who have active, thoughtful minds, but who have not the leisure for extensive study, we believe this book will be extremely valuable, because the author has not only told his tales with exquisite felicity, but has, in his introduction, given the key to all of them with very great simplicity.

After all this praise, we must confess that we have a great dislike to the style of classical orthography adopted by the author. We agree with Mr. Caxton, Senior, that *Pisistratus* is better English than *Peisistratos*; we prefer stout old *Hercules* to *Herakles*, who seems to be only a kind of cousin to the hero of our youth; and we confess to a certain loss of fragrance in the transformation of *Narcissus* into *Narkissos*. Nevertheless, this is a book for children, for young students, and for older persons who would know the meaning of the young world's mythic tales. As a Christmas gift, it would be excellent for anybody.

OUR NEW YORK LETTER.

NEW YORK, December 14, 1878.

TO THE LIVING CHURCH:

In this city, the last four months of the year are arranged upon the principle of the crescendo, and as we near its end, the din goes up as of yore. The quiet alcove where I write is invaded and rings with the sea-like tone which the ear gathers from a shell. Venturing forth, however, as far as Broadway, the uproar is deafening. From the Park to the Battery, the growing excitement may be measured by the mile. When the pedestrian approaches the well-known region where the merchants "most do congregate," the excitement changes into a craze. At this point Charles Lamb would have abandoned his alliteration of the "sweet security of the streets," and sighed for the placid green fields. The uproar that rends the air would have done justice to Rome at the time the densely-populated imperial city was passing into marble from brick. The explanation is found in the fact that the Great Festival is nigh at hand—the festival whose innate joyousness has conquered the prejudice of the Puritan and dimmed the glory of the Dutch New Year. It is the approach of Christmastide which causes the rush of feet and the whirl of wheels. Commerce and religion alike confess a unity of purpose, and the entire mass of the people seem to have but a single aim.

Every year the Great Festival gains a more pronounced celebration, but the characteristics of the season are always the same. I should, therefore, bring owls to Athens, if I were to attempt any description of what is actually being done. Upon the whole, this is an unfortunate time for the correspondent, who is supposed to be a purveyor of news. The news is simply that there is no news. Here we have a million of people, not divisible as usual into buyers and sellers, because if all want to sell, all certainly wish to buy. The miser even seems to feel the influence of an infectious liberality at the time when the angels are assembling, as it were, to sing of peace and good-will amongst men.

Christmas, above all things, is the poor man's festival, and, in the lower portions of New York, it brings a peculiar joy. It is, in fact, toward the lower and neglected portions of the city that we are to look for the most interesting exhibitions connected with the season. It is amongst the poor that our Church finds so many difficulties, and, we may add, so many encouragements. This leads me to the chief purpose really in view in penning the present communication, which is to express not only the hope, but the conviction, that the terms "up town" and "down town" will, at no distant day, become more or less confused and that the Church will gain thereby.

It is only within a comparatively short time that the terms "up" and "down" have had much significance. For a quarter of a century the tide set upward, carrying all the rich and leaving behind nearly all the poor. As the result, only a few churches

have been maintained in the lower part of the city, and those with a great struggle, the most of them having been abandoned. At one time, our Rectors showed as much zeal in getting out of the lower part of the city as the refugees in escaping from the doomed Cities of the Plain. They adorned their new edifices with mortgages as well as polychrome; still it was the fashion. But the up-town tendency was never more thoroughly palsied than now. Many who were so eager to get into the charmed circle of the avenues, already wish themselves well out, and established once more, free from debt, in the lines which fell to them formerly in really pleasant places. New York, in her pride attempted the impossible and covenanted to give every man the exclusive use of a brownstone house. We are now learning our mistake and are discovering the fact that the mode of living in all great and crowded cities must ultimately prove the same. At all events, New York is rapidly tending toward the condition of London and Paris. Those cities have indeed their favored quarters, but in reality, neither the up nor the down town principle is much known. The far greater portion of both cities is sufficiently respectable, and nearly all parts are frequented by Americans. In New York, this condition of things will be made possible by various agencies, such as the ultimate transference of much of the shipping to the present upper town, Rapid Transit and the Brooklyn Bridge, and the intrusion of trade into every part of the city, which is rapidly obliging people of means, who formerly scorned the idea, to live, as in Paris, over shops. On Fifth avenue the shops have already ascended to Thirtieth street, while they will go to the Park and invade the most sacred precincts of fashion. The power of the charmed circle will thus be broken and a man's respectability will not always require him to live "up-town." This result would prove eminently desirable for the Church, since in the general disruption, men would have the moral courage to hold on to parishes that have been depleted by the up-town tendencies, and are now struggling for life.

We have every reason to believe that the up-town exodus is over, and that the churches centrally situated, will, with a return of better times, find themselves once more growing strong. The most of these churches have suffered greatly hitherto, and several of them have been inclined to join the retreating forces. Those that have held on will one day enjoy their reward. Grace Church, on Broadway, is one of the few that has never entertained the idea of abandoning the ground. The dark days have only developed fresh tides of zeal and strength. Grace Church has nobly seconded Trinity in the struggle to hold New York. The building of her chapels and mission-house, not to mention the re-edification of the parish church, indicates that a compromise has never been contemplated, but that an unflinching determination exists to hold on to the middle ground of the city to the end. We have only one thing to ask of the authorities of Grace Church now, namely, that evening services may be inaugurated, and that every window of the stately pile, which forms such a conspicuous object on Broadway, may be filled with saints and angels, to make a glowing appeal to the thousands of children of sin and shame who nightly pass by. This class of people already have one tolerably

variegated lantern for their feet, but it is a long way down town. I refer to St. Paul's Chapel, which forms such a striking object in the evening on Broadway near the post office. Indeed, this entire region forms an admirable field for the writer, as well as for workers like Dr. Mulchahey, who has charge of this important post. One is scarcely able to tell whether the region appears the most striking at early morning, at noon day or midnight. The heart of London shows no such activity at noon, while early on a Sunday morning, one might fancy himself in some excavated street of Pompeii, where each footfall calls up an echo, and you almost feel that you are in the city of the dead. Soon, however, the population swarms forth like bees from their hives. When night comes, the streets are still thronged. Then the great structures around Printing House Square are lighted up for the night's work, resembling castles on the Rhine illuminated for revels, and St. Paul's Chapel has a light in the window. It is a beautiful sight, as the whole building seems to be burning with radiance, while the air is tremulous with the notes of the rich, heavy toned bell. If St. Paul's were taken away, and the site made an offering to Mammon, as often proposed, this part of the city would become dark indeed. As a historic monument alone, it should be preserved, it being rich in family, civic and national associations. The morning service brings a throng of regular parishioners, but at night it does more of a mission work. It presents some unique and striking scenes. Then St. Paul's Chapel appears as every church should appear; no pains being spared to let the wayfarer know that he is welcomed in the house of God, and that the church is the poor man's friend. In the middle and lower portions of the town, therefore let us have more light, especially at this glad Christmas-time, when we celebrate the coming of Him Who is the Light of the World.

The Fireside.

THE LITTLE CAVALIER.

He walks beside his mother,
And looks up in her face;
He wears a glow of boyish pride
With such a royal grace!
He proudly waits upon her;
Would shield her without fear—
The boy who loves his mother well,
Her little cavalier.

To see no tears of sorrow
Upon her loving cheek,
To gain her sweet, approving smile,
To hear her softly speak;
Ah! what in all this wide world
Could be to him so dear?
The boy who loves his mother well,
Her little cavalier.

Look for him in the future
Among the good, the true;
All blessings on the upward way,
His little feet pursue.
Of robed and crowned and sceptered kings
He stands the royal peer—
The boy who loves his mother well,
Her little cavalier. —Nursery.

THE CHIMES OF ST. JAMES.

[This little story was written at Christmas-time when the chime of bells was placed in the tower of St. James' Church, Chicago—the tower which withstood the devouring flames of October 9, 1871.]

I.

It was Christmas Eve, and two snow-robins had built their nest in the tower. It was a great white tower, and the rough stone

of the sides and buttresses held the falling snow until it looked whiter still, like some dark mountain after a storm. It stood at the side of the church, and looked down upon the white streets and silent houses, but way up in the belfry was the nest; and a fine place it was, all sheltered from the cold prairie winds and the stormy lake breezes; at least our snowbirds found it so, for they were hardy little creatures. They were happy birds to-night, happy in their snug home with its warm bed of hay, but happier still because their old friend, the bell, who so often hung silent beside them, was this night rejoicing with them, and ringing forth a joyous song with all his might. Far and

though the air was still warm, and the grass parched with the heat. All this time the old bell had been calling the people to church every Sunday. The birds had flown away, but they often came back to the tower to see their old friend, and to take care that their winter nest was safe.

But one Sunday came, at last, when the fierce wind blew like a hurricane from the prairie, the old bell called the people to church, as usual; but there was something solemn in his tone, as if he felt what was coming.

Night fell upon the city, and still the terrible wind blew. Up in his lofty tower, the bell could see, when the sun set, awful flames approaching. Nearer and nearer they

old tower is full of bells, but they are all strange.

"They must be the old bell's children," say the birds. "They have been growing all this time. Little bells, do you know the angels' song?"

"Yes," sang the little bells, "we do."

"Do you know the angels' song, great bell?"

"Yes, we all know the angels' song," said the great bell.

"It is true! it is true!" say the birds. "They are the old bell's children. We knew it."

And the bells and the birds all sang out together, once more, the angels' song, and all over the city in the houses and in the streets, everything took up the strain, "Glory to God in the highest, and on earth peace, good will toward men."

AN ADVENT STORY.

"Aunty, what is Advent?" asked Walter Sanborn, when he came home from Sunday-school at Church.

"Didn't Miss Ayers say something about it in class, Walter?" replied his aunt.

"No ma'am, she wasn't there; she never is. I haven't had a lesson for six weeks. But Mr. Price's sermon was about Advent, and the hymns, and I don't know what it means."

"Well, by and by, I will tell you. Run away now, for I am busy."

So Walter ran down-stairs, where the other children were, and soon forgot his question in making plans for Christmas. The day was stormy—the first snow of the season—and Alice had not been able to go to church or Sunday school, so Walter had to tell her about the carols they were practicing—and the most important thing of all, that Mr. Gilbert had asked the children to save up all their pennies, and give them in church for the Christmas-tree.

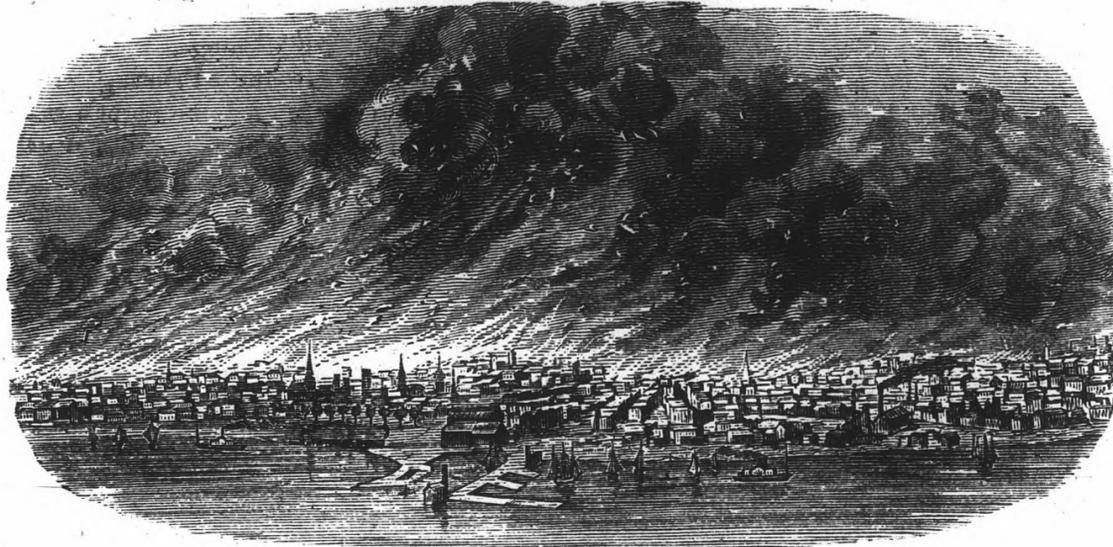
Late in the afternoon, when it was too dark to read, and yet too early to light the lamps, Miss Dixon, the aunty alluded to, left the book she was reading, and called all the children up to her room, where a cheerful fire was burning in the grate.

There were four in all—Walter, the oldest, eight years of age, but thoughtful beyond his years; Alice, a delicate child, a year younger, but the sworn admirer and ally of Walter; Frank, a mischievous, noisy, restless boy of six, and last, fat, toddling baby Agnes.

Aunty drew up a large arm-chair before the fire, and Walter seated himself beside her. Alice followed closely, and Frank threw himself flat on his face on the hearth-rug, his legs high in the air. Agnes climbed up on aunty's lap, and demanded that her catechism should be heard. Miss Dixon asked her the first questions which she answered very well. But when she was asked, "What did your sponsors then for you?" she miscalled so many words that the others laughed aloud, especially when she said, "and thirdly, that I should keep God's Holy William Commandments all the days of my wife."

"Now, aunty, please tell us a story," said they all.

"Once upon a time," began Miss Dixon. "Hurrah," cried Frank, clapping his hands, "that's the way all good stories begin."



wide over the still city his brazen voice went out, and it seemed as if he could not contain himself for joy.

"And why are you so happy to-night," said the birds to the old bell.

"Because it is Christmas Eve, and I am telling the story of Christ's birth and singing 'Peace on earth, good will toward men.'"

"Peace on earth," said the birds, "that is just what we sing. Do you sing the same song?"

"Yes," said the bell; "every one is singing it to-night, for it was on this night, long ago, that the Prince of Peace came to the world; the angels began to sing the song; and men and women, and little children, and birds and bells have been singing it ever since."

"But there are some people who do not sing it, and some little children, too, are there not?" said the little birds.

"I am afraid so," said the bell; "and I am going to try and teach them this very night."

"And we will help you," said the birds.

And so they all sang together, "Glory to God in the highest, and on earth peace, good will toward men." And all around in the city, the people heard the song, and the mothers and fathers became more loving, and the brothers and sisters more gentle, and the little children more thoughtful and obedient. And they heard the angels' song, even in the far-off homes of the poor, and those who were hungry and cold, as they heard it, thought how He was hungry and cold in His cradle in the manger. At last the old bell stopped.

"And is that all the song?" said the birds.

"All, until next Christmas," said the bell; "then we will sing it again."

II.

The happy Easter season had come and gone; summer had come, yes, had gone;

came, the air was full of fire, the streets were light as day in the terrible glare. All the houses melted away. The great church itself fell with a crash amid the flames. Still the tower stood, and seemed to defy the tempest of fire. At last a tongue of flame crept in the window and swept away the nest.

"There will be no one left to sing or hear the angels' song," said the bell. "I might as well go too." So, clanging out, "Good-by, good-by," the old bell melted away; and as he melted, little drops fell on the walls of the gray old tower.

The flames have ceased, nothing is left now, but the tower, scorched and seamed, but still lifting itself up to heaven. The flowers and the birds, and the trees, the happy homes, the children and the mothers and fathers, all gone and scattered; even the church, too, is gone; only the old tower stands and looks out over the desolate waste. Winter comes; all is again chaste and white and still, but there is no angels' song in the old tower. The birds have come back, but they cannot find their old friend the bell, nor their nest; and they, too, deserted the tower.

III.

The years come and go—Christmas Eve has come and gone many times—and still the old tower is empty, and no angels' song is heard. The church and the homes, the children and the parents have all come back. Every year the birds fly back to the tower on Christmas Eve to seek their old friend, the bell, and to sing together the angels' song.

"Will he never, never come back?" they wonder. "Shall we never sing the song again?"

Christmas Eve comes once more. Again the streets and the house-tops are white with snow; again the silent houses and the children are waiting for the angels' song. Once more the birds fly back to the old tower.

"Here he is! here he is!" they cry. But no; here are little bells and great bells; the

"Don't interrupt," said she beginning again. "There was a family living on a farm away off on one of the Western prairies. Mr. Bancroft, the father, had been wealthy in an Eastern city, but had lost his property, and repaired to the frontier to build up his fortune. His family consisted of a wife and three well-grown boys, who assisted Mr. Bancroft in cultivating his land. Their nearest neighbors were miles away, so they very rarely saw anybody. Occasionally a team came by and brought the mail from the nearest post-office, and the driver distributed it as he passed by the houses.

"One day a package of papers and a letter were thrown out at Mr. Bancroft's. And on reading the letter, he found that they were directly in the path of a band of fierce Indians; and also, that a military force was ordered to meet them. On reading the papers, he found their depredations had been extensive and many a family, situated as they, had lost their homes and stock, and in many cases their lives. He hoped the soldiers might come first; but it became them to be ready for both parties.

"At once they were on the alert. The boys hunted up all the fire-arms on the premises; dressed themselves in old United States uniforms left in their care by a soldier uncle, and mounted guard on the fence-posts, ready to give the signal when the enemy came in sight.

"Mrs. Bancroft being a very practical woman, and having an extensive knowledge of human nature, immediately began to cook. For, from whichever side the people came, they would be sure to be hungry, and a well-filled larder might be a useful weapon in the conflict.

"They watched and waited several days; no one came. The boys threw their guns down, and put on their common clothes. The food prepared for foes or friends, they were forced to eat themselves. They had almost forgotten that the message to be prepared had been sent; almost, not quite, for occasionally they would speak of their fright and expectation as entirely unnecessary.

"Suddenly, as they were talking, an unearthly cry startled them. The house swarmed with dusky forms, hideous with war-paint. 'The dreadful Indians' had come and they were not ready. But before they had time to realize their danger, another shout, and the welcome vision of glittering swords, and the United States uniform appeared on the scene. The deliverer had come as well.

"The Indians being taken completely by surprise were easily captured, and marched away to answer, with their liberty or their lives, for their many depredations upon the lives and property of others."

"What became of the Bancroft boys?" cried the children, as Miss Dixon made a pause.

"Oh, they lived happy ever after;" said she, laughing.

"I guess they always watched for the Injuns;" said Frank with a wise shake of his head.

"How good it was the soldiers came just when they did;" said Walter.

"Now, Walter," said his aunt, "is your question answered?"

"What question?" said he. And then after a few minutes' reflection he added: "Oh! about Advent. No; how?"

"Advent means coming;" replied Miss Dixon. "In the old days, the Jews had

been promised a King, who should give them back all the glories they had lost; and while they were waiting, He came. But not with royal state, as a king. They were waiting, but not watching. They did not know Him. He came a little helpless baby; to live in poverty; to die in shame!

"Him, we, the Church, wait for now, and Christmas Day, shall meet around His cradle with songs and gifts. But, too, He is coming again some day with 'power and glory' to judge the world. And He tells us all to watch. Four Sundays before Christmas, the Church waits and watches for her Lord. And that coming means the final overthrow of the devil and his band, and the triumphant reign of Christ and His saints. And let it be Advent with you all the year. Do your duty day by day, and you need not fear being found unready."

MRS. FERGUSON'S CHRISTMAS PARTY.

It was just two weeks before Christmas, and the snow was falling fast. The ground was already white, and people were hurrying home through the streets of the great town. Here and there rosy-cheeked, warmly-clad children stopped to catch the flakes as they stole softly down, and, laughing merrily, talked of the sliding and snow-balling that they would enjoy to-morrow.

Some little shivering creatures looked wonderingly at them as they passed, and then turned wearily toward their own cold, miserable homes. Did any of the happy children think, as they sat afterward by blazing fires, of those forlorn little ones, no older than themselves, huddling together in damp cellars or fireless garrets? Perhaps they did; but our story has nothing to do with them.

A lady and gentleman in deep mourning walked home through the softly-falling snow. They did not talk much to each other, for their hearts were too full. They had just come from a little grave, freshly covered with turf, over which they had scattered bright, sweetly-smelling flowers, that, underneath the first cold snow-mantle, there should be something bright and summer-like covering their little boy's grave.

He was their only child; and at this time last year was as rosy and full of life as a child could be. But when the golden leaves were dropping from the trees, God took the little one to himself. For six years he had made their home happy, and now they were very sad.

As they walked, they saw, just in front of them, a poor woman, pale and thin, struggling wearily through the snow, and leading a little boy by the hand. He was crying bitterly, "O, mamma, I am so cold; can't we have a fire to-night?" he sobbed.

They could not hear the mother's answer, for she spoke so low; but the boy answered, "My feet are all wet, and I can't get them warm without a fire."

The poor woman sighed heavily, and passed her hand over her face, to wipe away a tear. The lady and gentleman looked at each other. "He is just the size of our Kenneth," whispered Mrs. Ferguson, and her husband answered, "Poor things; I will give them some money."

So saying, he stepped forward, and stood beside the little boy.

"Here, my child, is something to get a fire and supper to-night," he said.

The mother's face flushed, and she looked up hastily as if to refuse it; but Mrs. Ferguson's gentle hand touched hers, and her soft voice said, "Take it for your child's sake."

"God bless you, ma'am—I will; but I never begged nor took money from any one before to-night. It's hard for a poor, lone woman to get work—and sometimes to get her wages when she does work. If I had all that is owing me, I would not need charity."

"Cannot you get work? What have you been accustomed to do?"

"Sewing, ma'am. But they have more hands at the shop than they want, and so they've turned me off—without my pay, too. I have just been to Mrs. Cumming—the lady who lives next to the church, in Mercer street—to try to get sewing; but she was away, and the servant did not know anything about it."

"I know Mrs. Cumming well," said Mrs. Ferguson. "Does she often give you work?"

"O, yes, ma'am; I don't know what we would have done without her."

"Well, my good woman, if you will come home with us, I can give you enough sewing to last for a day or two; and this little fellow shall have a good supper before he goes back. Here we are. Go down to the basement-door and the servant will let you in."

What a nice, warm kitchen that was into which Mrs. Ferguson's bright-eyed cook, Susan, led Mrs. Baker and poor, weary little Johnny. Such a good fire, and there was the tea-table set for two; and presently Dolly, the other servant, came down with orders from the mistress that everything should be done to make them both happy and comfortable.

Johnny was soon warmed and rested; and, after the nicest supper that the poor, hungry boy had had for many a night, he grew very talkative, and soon made friends with kind-hearted Dolly, who told him stories, and sang Irish songs, till he fell asleep in her lap.

In the mean time, Mrs. Ferguson had heard all the poor mother's story. It was not an uncommon one. There are many more like it, only we do not know of them. First, a happy home; then, for many months, a sick husband—all their little savings used to buy him what he needed; then her husband dead, and she a poor, sad widow. She worked hard for her boy; but the rent was high, and her wages low; then she was turned out of the factory, almost without a cent. "And the rent's to pay, ma'am, very soon, and I don't know where the money is to come from."

"Don't trouble yourself, my good woman," replied Mrs. Ferguson. "If you are willing to work, I will see that you do not want. I have made up a bundle of sewing for you; and Susan will give you a basket which I have filled with some things that I dare say you need. No, do not thank me," she added hastily, while her eyes filled with tears. "I could not see your child suffer. He is just the age of my little one. Thank God that you have not a childless home."

After all, Mrs. Ferguson had not done so very much for the poor woman. She had all that she needed, and more beside; and, out of her abundance she gave a little, a very little, to one who had nothing. But oh! it seemed so much to the weary, heart-sick mother. She carried with her, through

the cold, dreary streets, the warmth of that blazing fire.

Mrs. Ferguson had slipped Kenneth's little coat on Jonny's shoulders—Kenneth's dear coat that he wore each morning when he went out to play, and that Mrs. Ferguson had kept hanging on its accustomed nail ever since her boy had worn it. She took it down, then hung it up again, saying "I cannot spare it;" but when she glanced at Johnny's worn coat, her heart smote her; and, taking it again with a sigh, she kissed it, laid her cheek tenderly against it, and then slipped it on the child.

She missed the little coat sorely after that; yet her heart grew warm whenever she thought of how it had protected poor, little shivering Johnny.

The days wore on, and Christmas was very near. Mrs. Baker and Johnny found the days warmer, and the cold nights shorter, since plenty of work had given them at least one good meal a day, and a little fire morning and evening. But oh! I wonder what you happy children, in your comfortable homes, would have thought of the food and fire which seemed such luxuries to them. The rent had to be paid, and there was little money for other things till that should be done.

As I said, Christmas drew near. Many happy children were counting the days eagerly, till it should come. Santa Claus visited their dreams each night, bringing a store of toys and pictures, books and candy. Many a wistful glance did Johnny cast at the tempting shops, filled with gayly-colored toys of every kind; but he was so accustomed to going without what he wanted, that he scarcely breathed, even to his mother, his heart's dearest wish "for one of them little tops that hang in the candy-shop window."

Christmas was bringing many sad thoughts to the Fergusons—memories of the little feet that were pattering about the house this time last year, of the bright, rosy face that appeared at mamma's door a dozen times a day, to tell her of something new which he hoped Santa Claus would bring him. Ah! the sunlight was darkened in the quiet home, and the Christmas preparations went wearily forward.

It was the 20th of December, when Mr. Ferguson came suddenly into his wife's sitting room, and was received with a brighter smile than he had seen on her face since Kenneth's death. "Oh, Ralph," she exclaimed, "I have such a pleasant plan for Christmas."

Her husband's countenance fell. "Don't talk of pleasant plans, Lily dear," he said. "Nothing outside of the church can be pleasant any more on Christmas."

"Wait till you hear what it is," she answered. "Did you ever think that we have no right to make Christmas merry only for ourselves? There are no more merry Christmases for us, I know; but we may pass happy ones, by giving to others the pleasure which we can never have again. I have been thinking so much of Johnny Baker and all that we planned to do for him and his mother; but we ought to include others, also; so my plan is, to have a Christmas-tree in the library on Christmas evening, and invite the Bakers, and Thompsons, and Pecks, and Stouts. We can give them a supper in the dining-room, and send them home happy.

"I mean," she continued, "to find out what they need most, and give them useful things. Of course, the children will have a few toys. Then, while they are here, you can have the flour and coal that you intend to give them left at their homes. Now, is not that a nice plan?"

"Yes, darling, the very best and brightest way of passing Christmas; but have you time enough for all your preparations?"

"Yes; I have four days and a half—for I will begin this very afternoon."

The four days went by more quickly to Mrs. Ferguson than any since her child's death. She spent every morning at the shops, and returned to devote the afternoon to marking and arranging all her presents.

The four families received their invita-

In a few minutes, the dining-room door was thrown open, and such a sight presented itself to the hungry children as they had never seen before. The long, long table was covered with the nicest possible supper—turkeys and chickens, bread and fruit, pies and cakes. Susan and Dolly waited on them, and Mr. and Mrs. Ferguson saw that no one went without what was wanted. Instead of returning to the kitchen, after supper, Mrs. Ferguson led the way up stairs. The library door was shut, but the light of the hall lamps shone on "Merry Christmas," in large green letters on it.

Mrs. Ferguson waited till every one was ready, when she opened the door; and then a cry of delight burst from the children—a Christmas-tree all blazing with tapers—greeted their astonished gaze. It stood in



tions with great surprise and delight; and, on Christmas evening, presented themselves at Mrs. Ferguson's door. Of course there was a big fire in the stove, and the floor had been scrubbed till it shone; Christmas-boughs decorated the dresser, and hung over the doors. Dolly and Susan were dressed in their best, and their faces beamed with delight. Mr. and Mrs. Ferguson, too, looked happier than they had done for many a day, as they went about from one to the other, with a kind word for each; but the kindest words and brightest smiles were given to the children.

the middle of the room, from which almost all the furniture had been taken away. The light of the tapers shone on the dark book-cases that lined the walls. There were wreaths and bunches of green everywhere; and Kenneth's bright face smiled out from a mass of immortelles, with which his mother had wreathed the frame.

She looked many times from the happy living children who surrounded her, to the picture of her lost darling. It seemed to her that he watched her with loving eyes; and she felt as if it were he who was making the children happy, and not she herself;

for it was through thinking of him that the idea first came to her.

Every one was contented with what he or she received. There were shawls and dresses for the women, scarfs and gloves for the men, and each child had a toy and a bag of candy, besides something warm and useful for winter wear. Little by little the tree was stripped of its Christmas fruit, and the tapers, one by one, went out. Then the merry party returned to the kitchen, to talk over their presents, and amuse themselves as they liked best.

At 9 o'clock Mr. and Mrs. Ferguson returned to them, and that was the signal for the party to be broken up. Mr. Ferguson wished them all a Merry Christmas, and a Happy New Year; and the children, in their enthusiasm, would have gladly given them "a three times three."

Dicky Thompson declared "it was the best Christmas that he had ever had, and he would clean the snow off Mr. Ferguson's steps all winter for nothing, if he'd let him;" while Phoebe Stout was sure "it was grander than anything that Sally Kent ever saw, though she did take such airs upon herself at school, ever since her father had been Mr. Stewart's coachman." Mrs. Baker and Johnny were the last to leave the house; and, though her thanks were more quietly expressed, they were no less sincere than the others. Johnny held his bright new top in his hand, refusing to give it up to his mother's safe-keeping.

When they had all gone, Mr. Ferguson said, "Well, Lily, this has been a happy Christmas after all, has it not?"

"Indeed it has," she answered with one of her old bright smiles; "and, really, Ralph, I almost feel as if my boy were with me again to-night. It seemed to me that I saw his smile in every child's whom I made happy."

Are there not some who will follow their example? Let us think, as this blessed Christmastide draws us all who bear the name of Christ more closely together, of our poorer brethren, whose want and suffering seem all the more severe as they contrast it with our comfort and luxury. Let us shed upon them some of the brightness which floods our homes, remembering those blessed words of our Saviour, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CHRISTIAN BOOKS IN A JAPANESE PRISON.

The Rev. Dr. Gulick, of Tokio, Japan, writes as follows:

"Several copies of the Japanese Scriptures and other Christian books were some time since given by the Rev. Mr. Neesima, of the American Board Mission, Kiyoto, to the office of the prison at Otsu. He passed them over to one of the prisoners, a scholar, whose crime was that of manslaughter. About six months ago a fire took place in the prison, when the entire body of prisoners, numbering nearly one hundred, instead of improving the opportunity to make their escape, assisted in putting out the flames, and remained to a man to be again imprisoned. Such a remarkable circumstance occasioned inquiry as to the cause, when it appeared that the scholar among them had been so impressed and convinced of the truth of Christianity, that he had taught it to his fellow-prisoners, and Christian principles,

combined with his personal influence, had such power over them as to restrain them from fleeing when the doors of their prison were opened. The scholar was consequently pardoned, but he remained in Otsu to still teach the prisoners. He has opened a Chinese school for young men, where Christianity is taught, and it is said he is now preparing to reprint a Chinese commentary on the Gospel of John, with Japanese connectives, to render it more readable to Japanese scholars."—*Earnest Worker*.

The Jews first settled in America about the year 1650. From that time until the beginning of the present century, only six congregations had been established. At present it is estimated that there are at least 300 congregations and between 250,000 and 300,000 Jews in the United States.

JANSEN, McCLURG & CO.

Upon page 155 of this paper we make some mention of the holiday books of this remarkably successful publishing and book-selling firm. The publications bearing their imprint have a character in a good degree of their own. They belong, for the most part, to literature in its more strict sense, especially do so those reproductions of some of the choicest specimens of foreign fiction to which from time to time we have had occasion to refer. Of course the books bearing the imprint of a publishing house will always be more or less unequal in merit, but we have noticed that the gentlemen to whom we now refer have a laudable pride in determining to connect their name only with "books that are books."

The store of Jansen, McClurg & Co., is a most attractive place for those who take pleasure in matters pertaining to general or professional literature. New works of conspicuous character in either department are sure to make their appearance promptly on their tables, while the standard productions of English writers from the beginning, in various inviting forms, adorn their shelves. Enterprise, tact, sound principle, energy, with wide and accurate knowledge of books, have made this firm one of the most successful in the country. It is an occasion of just pride to a Western man, that that the literature of the age is so admirably represented on the hither shore of the lakes.

The increasing demand for graduates from Cobb's Actual Business College, Painesville, Ohio, by the commercial houses of our leading cities, is guarantee enough of the good work of that institution, and should attract the attention of young men seeking mercantile employment, and we should like to see a copy of their college journal placed in the hands of every young man in the land, but "only those who are willing to work and make themselves worthy of a situation need apply."

WHILE buying Christmas gifts do not fail to call upon Higley in his new place, No. 101 State st., near Washington, where you will find Diamonds of all sizes. He has earrings at all prices, from \$75 to \$2,500 a pair. He knows what diamonds are, and keeps only fine goods.

ALLEN ACADEMY of this city has made a most enviable record for many years by the thorough scholarship and fine culture imparted to its students. Its graduates stand high in the best colleges and in the business world.

THE best and most acceptable holiday present you can give your friends is one of Whittlesey & Peters' woven wire mattresses. Fact.

As we go to press, we are presented by the American S. S. Union with a copy of Dr. Rice's Hand-Book of the International Lessons, arranged specially for the use of the Protestant Episcopal Church. In our next issue it will be thoroughly reviewed. We understand it is being generally adopted for use by the Sunday schools of this city.

We desire to call the attention of our readers to the advertisement of T. A. Chapman & Co., Milwaukee. They have the finest Dry Goods Palace west of New York, and their retail trade extends through all of the Northwestern States. The establishment is complete in all departments. The new departments opened for the holiday trade are very attractive.

BOOKS FOR THE HOLIDAYS

"Words are the only things that live forever," said wise William Hazlitt; and certainly no gift dwells so long and so pleasantly in the memory of the recipient as a good book, or set of books.

All the best gems of English and American literature may be found on our shelves, "Come and make choice of all my library."

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STANDARD WORKS,
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Reward Cards in great variety.

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MAGAZINE FOR YOUNG FOLKS.
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ANNIE AND WILLIE'S PRAYER—A CHRISTMAS STORY.

BY MRS. SOPHIA P. SNOW.

'Twas the eve before Christmas, "Good-night" had been said,
 And Annie and Willie had crept into bed ;
 There were tears on their pillows, and tears in their eyes,
 And each little bosom was heaving with sighs,
 For to-night their stern father's command had been given,
 That they should retire precisely at seven—
 Instead of at eight—for they troubled him more
 With questions unheard of than ever before:
 He had told them he thought this delusion a sin,
 No such creature as "Santa Claus" ever had been,
 And he hoped, after this, he should nevermore hear
 How he scrambled down chimneys with presents each year.
 And this was the reason that two little heads
 So restlessly tossed on their soft, downy beds.
 Eight, nine, and the clock on the steeple tolled ten.
 Not a word had been spoken by either till then,
 When Willie's sad face from the blankets did peep,
 And whispered, "Dear Annie, is 'ou fast aseep?"
 "Why no, Brother Willie," a sweet voice replies,
 "I've long tried in vain, but I can't shut my eyes,
 For somehow it makes me so sorry because
 Dear papa has said there is no 'Santa Claus.'
 Now we know there is, and it can't be denied,
 For he came every year before mamma died ;
 But, then, I've been thinking that she used to pray,
 And God would hear everything mamma would say,
 And may be she asked Him to send Santa Claus here
 With the sack full of presents he brought every year."
 "Well, why tan't we pay dest as mamma did den,
 And ask Dod to send him with pesents aden?"
 "I've been thinking so, too," and without a word more
 Four little bare feet bounded out on the floor,
 And four little knees the soft carpet pressed,
 And two tiny hands were clasped close to each breast.
 "Now, Willie, you know we must firmly believe
 That the presents we ask for, we're sure to receive ;
 You must wait just as still till I say the 'Amen,'
 And by that you will know that your turn has come then."
 "Dear Jesus, look down on my brother and me,
 And grant us the favor we are asking of Thee.
 I want a wax dolly, a tea-set, and ring,
 And an ebony work-box that shuts with a spring.
 Bless papa, dear Jesus, and cause him to see
 That Santa Claus loves us as much as does he ;
 Don't let him get fretful and angry again
 At dear brother Willie and Annie. Amen."
 "Please, Desus, et Santa Taus tum down to-night,
 And bing us some pesents before it is ight ;
 I want he should div' me a nice ittle sed,
 With bright shinin unners, and all painted red ;
 A box full of tandy, a book, and a toy,
 Amen, and then, Desus, I'll be a dood boy."
 Their prayers being ended, they raised up their heads,
 And, with hearts light and cheerful, again sought their beds.
 They were soon lost in slumber, both peaceful and deep,
 And with fairies in dreamland were roaming in sleep.
 Eight, nine, and the little French clock had struck ten,
 Ere the father had thought of his children again :
 He seems now to hear Annie's half-suppressed sighs,
 And to see the big tears stand in Willie's blue eyes.
 "I was harsh with my darlings," he mentally said,
 "And should not have sent them so early to bed ;
 (Continued on next page.)

New and Important Discoveries in the Causation of Scrofulous Diseases, Catarrh and Consumption,

by which these maladies are rendered perfectly curable. Hundreds bear testimony to the success of the remedy. The recent discoveries made by Dr. Robert Hunter, of Chicago, who for the past thirty years has been engaged in researches into the essential nature of Scrofulous and Tuberculous diseases, are of the most important character. He has demonstrated the entire curability of those hitherto believed to be incurable—Scrofulous diseases of the skin, Scrofulous Catarrh of the Nose and Scrofulous Consumption of the Lungs! The fact of the healing of the Lungs, even after ulceration has commenced, is attested by lawyers, clergymen, physicians, and the very highest classes of educated and intelligent people. Hundreds bear witness in their own cases, attributing their restoration to health, and in many instances the saving of their lives, to his remedies.

Of the means employed to accomplish these results it is only necessary to say that Dr. Hunter claims to have discovered the nature of the Scrofulous poison which corrupts the blood, and to be able to restore that fluid to purity, while, at the same time, he arrests diseased action and repairs solutions of continuity in the membranes of the nose, throat, lungs, etc., by remedies applied directly to the affected parts.

Dr. Hunter does not pretend to be able to cure all cases. After the Lungs are extensively destroyed, and their function practically destroyed, human skill and human science must fail. But in Catarrh, Bronchitis and Asthma, it is his opinion that nearly every case can be cured by his remedies, while fully 90 per cent of those who now die of Consumption under ordinary treatment could be saved by these remedies if employed in time. He holds a daily Clinic for Throat and Lung cases, at 103 State street, Chicago, where those who wish to avail themselves of his experience can consult him.

MAY I tell your readers how my life has been saved? I was at the point of death in April last. Neither medicine nor the best foods, prepared by nurses and physicians, were retained by the stomach. A good lady came to my relief with the soluble food of the Health Food Co., and I began to improve. Comfort came at once, followed by strength. But for these wonderful Foods I must have died. I should deem it a privilege to tell all who are sick about my case, and will gladly answer all letters concerning it.—MRS. KATE M. BENSON, 125 East Twelfth st., New York.

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Importers of Pottery and Glassware
of all countries.

All grades from
the commonest to
the richest. Wholesale
and Retail.

(Continued from preceding page.)

But then I was troubled, my feelings found vent,
For bank stock to-day has gone down ten per cent.

But of course they've forgotten their troubles
ere this,
And that I denied them the thrice-asked-for
kiss;

But just to make sure, I'll steal up to their door,
For I never spoke harsh to my darlings before."

So saying, he softly ascended the stairs,
And arrived at their door to hear both of their
prayers;

His Annie's "Bless papa" drew forth the big
tears,

And Willie's grave promise fell sweet on his ears.
"Strange—strange—I'd forgotten," said he with
a sigh,

"How I longed, when a child, to have Christmas
draw nigh."

"I'll atone for my harshness," he inwardly said,
"By answering their prayers ere I sleep in my
bed."

Then he turned to the stairs and softly went
down,

Threw off velvet slippers and silk dressing-gown,
Donned hat, coat and boots, and was out in the
street—

A millionaire facing the cold, driving sleet;
Nor stopped he until he had bought everything,
From the box full of candy to the tiny gold ring;
Indeed, he kept adding so much to his store,
That the various presents outnumbered a score.
Then homeward he turned, when his holiday
load

With Aunt Mary's help in the nursery was
stowed.

Miss Dolly was seated beneath a pine-tree
By side of a table spread out for her tea;
A work-box well filled in the center was laid,
And on it the ring for which Annie had prayed:
A soldier in uniform stood by a sled
"With bright, shining runners, and all painted
red."

There were balls, dogs and horses, books pleas-
ing to see,
And birds of all colors were perched in the tree;
While Santa Claus, laughing, stood up in the top.
As if getting ready more presents to drop.
And as the fond father the picture surveyed,
He thought for his trouble he had amply been
paid;

And he said to himself, as he brushed off a tear,
"I'm happier to-night than I've been for a year;
I've enjoyed more true pleasure than ever before.
What care I if bank stock falls ten per cent
more?"

Hereafter I'll make it a rule, I believe,
To have Santa Claus visit us each Christmas
Eve."

So thinking, he gently extinguished the light,
And, tripping down-stairs, retired for the night.

As soon as the beams of the bright morning sun
Put the darkness to flight, and the stars one by
one,

Four little blue eyes out of sleep opened wide,
And at the same moment the presents espied;
Then out of their beds they sprang with a bound,
And the very gifts prayed for were all of them
found.

They laughed and they cried, in their innocent
glee,

And shouted for papa to come quick and see
What presents old Santa Claus brought in the
night

(Just the things that they wanted), and left be-
fore light;

"And now," added Annie, in voice soft and low,
"You'll believe there's a 'Santa Claus,' papa,
I know;"

While dear little Willie climbed up on his knee,
Determined no secret between them should be,
And told in soft whispers how Annie had said
That their dear, blessed mamma, so long ago
dead,

Used to kneel down and pray by the side of her
chair,

And that God up in heaven had answered her
prayer.

"Den we dot up and prayed dust well as we
tould,
And Dod answered our prayers; now, wasn't
he dood?"

THE enterprising publisher, Moses War-
ren, 103 State street, has just issued for the
holiday trade, in a very neat and attractive
style, a new and finely-illustrated edition of
the much-admired fireside poems, entitled
"Little Poems in a Mother's Life," by Mrs.
Susan Teall Perry, of Chicago. We call
the attention of our readers to their ad-
vertisement in another column of this paper.

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laces are worn more than ever. In fact,
laces are never out of style, and if ever so old,
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under prepaid for whole pack-
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ware a specialty. Spoons, Forks, Knives, Casters, Ice
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SUSTAINS TO THE GREATEST DEGREE THE
CAPACITY FOR PROLONGED
PHYSICAL and MENTAL LABOR

The best evidence of its merits and value is given in the
annexed testimonial of Mr. A. E. Whyland, of the firm of
Messrs. H. K. & F. B. Thurber & Co., New York, who has
by its use demonstrated the truth of what is claimed
for it:

NEW YORK, July 10, 1878.
H. M. ANTHONY, Esq., 104 Reade St., City:
Dear Sir:—In reply to your inquiry relative to the effects
in my case of "Horsford's Acid Phosphate," I am pleased
to say that it has proved a success beyond my most sanguine
expectations. In the summer of 1875 my health failed me.
I suffered greatly from prostration, produced by overwork,
and, as physicians afforded me no relief, I went to Europe,
in hopes the voyage and change of climate would prove
beneficial. The relief, however, was but temporary. On
my return to New York, in October, 1877, I began taking
the "Acid Phosphate," which has completely cured me, and
I take pleasure in indorsing it as being a pleasant, efficient
remedy, possessing all the good qualities claimed for it. I
am anxious that its merits should be more extensively
known.
Yours very truly,
A. E. WHYLAND.

Manufactured according to the directions of Prof. E. N.
Horsford by the RUMFORD CHEMICAL WORKS, Providence,
R. I.
A pamphlet, more thoroughly descriptive, will be sent
free by mail on addressing the manufacturers.

"I'LL NO TRUST YE."

Two centuries ago, the Highlanders of Scotland were very simple folks, honest and trustful to their friends and neighbors. To ask a note from a debtor would have been an insult, equivalent to saying, "I doubt your honor." The method of transacting money matters was as follows:

The parties stepped into the air, fixed their eyes on the heavens, and each repeated his obligation with no mortal witness. A mark was then carved upon some rock or tree near by, as a remembrance of the compact. Such a thing as a breach of contract was rarely met with, so highly did the people regard their honor.

When the march of improvement brought the new mode of doing business, they were often pained by these innovations. An anecdote is handed down of a farmer who had been to the Lowlands and learned worldly wisdom.

On returning to his native parish, he had need of a sum of money, and made bold to ask it from a gentleman of means named Stewart; this was kindly granted, and Mr. Stewart counted out the gold. This done, the farmer wrote a receipt and offered it to Mr. Stewart.

"What is this, man?" cried Mr. Stewart, eying the slip of paper.

"It is a receipt, sir, binding me to give ye back yer gold at the right time," replied Sandy.

"Binding ye? Well, my man, if ye canna trust yersel, I'm sure I'll no trust ye. Ye canna have my gold."

And gathering it up he put it back into his desk and turned the key on it.

"But, sir, I might die," replied the canny Scotchman, bringing up an argument in favor of his new wisdom, "and perhaps my sons may refuse it ye; but the bit of paper would compel them."

"Compel them to sustain a dead father's honor!" cried the Celt. "They'll need compelling to do right, if this is the road ye're leading them. Ye can gang elsewhere for money, but ye'll find nane in the parish that'll put more faith in a bit o' paper than in a neighbor's word of honor, and his fear o' God."

The correspondence which has just now transpired between the Primus of the Scottish Episcopal Church and Pere Hyacinthe has a remarkable interest. It is possible that, in the providence of God, the time is at hand for the reformation of the Gallican Church. M. Loyson does not approach the Scottish Bishop seeking consecration to the episcopate, as did Dr. Seabury nearly one hundred years ago, but the present correspondence recalls that event. It seemed a little matter at that time that the Scottish Bishops should lay hands on an American clergyman. It is a little matter now, in itself considered, that members of the Gallican Church are asking for episcopal supervision that is freed from usurpation of the Bishop of Rome. But the consequences of the one have been wonderful. It may be that the future bears within it immense consequences, also, for the other.

Mr. Edward Abbott, lately a prominent minister among the Congregationalists, and the editor of the denominational paper of that name, is a candidate for holy orders in the Diocese of Massachusetts, and is now lay reader in St. James' Church, Cambridge.

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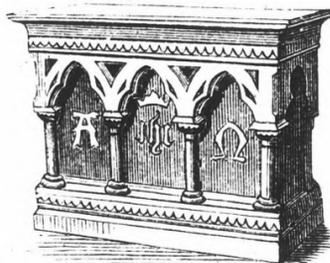
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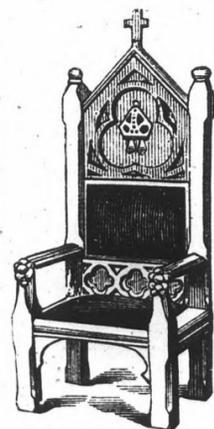


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