

The Living Church.

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

VOLUME I.

CHICAGO, THURSDAY, OCTOBER 30, 1879.

NUMBER 52.

Current Events.

Some Foreign Notes.

The English Exchequer.—Irish Discontent.—A Burmese Brigham Young.—Collision between Religious and Civil Authority in France.—Youthful Depravity.

[Written for the LIVING CHURCH.]

The present Chancellor of the English Exchequer—Sir Stafford Northcote—does not find the couch on which he stretches his weary limbs, made exactly of Marshal Niel roses. The expectation that a new period of commercial prosperity had commenced, is not supported by the statistics of the national income for the second quarter of the financial year that have just appeared. There is, on the contrary, every indication that all classes alike are being increasingly affected by the depressed condition of agriculture and of trade. The Customs and the Excise have both greatly lessened in returns. The Crown lands do not bring in near as much rent. The diminished yield from stamps shows that commercial activity has lessened, and that trade is declining; the falling off in the amounts derived from the Land Tax and House Duty, shows that the great middle class is not a little impoverished; and the decrease in the revenue derived from the Post Office, is perhaps more than all, a significant indication of the declining prosperity of the nation. Sir Stafford Northcote has fallen upon evil times for the direction of the national finances. Commercial depression, bad harvests, a European conflict, and many small wars, have made the task which year after year has devolved upon him, one of the utmost difficulty.

Parnell is now the great Irish sensation. The great O'Connell, in his time, could not get a much larger crowd together to hear his inflammatory harangues. The last English ministry has itself to blame for the present anti-Rent agitation which Parnell is fomenting. The Irish tenants simply wish to put more completely into practice, the theories by which they have already largely benefited. They have been presented with a considerable interest in the property of the landlords, and they do not understand why the disagreeable necessity of paying rent is still attached to their possession of the soil. Mr. Parnell, in his incendiary harangues to the Irish peasantry, is simply developing the Irish policy for which Mr. Gladstone is responsible. The government of Ireland, in accordance with Irish ideas, was the Liberal panacea for Irish discontent; and the meetings that are now being held are making tolerably clear what Irish ideas actually are. The non-payment of rent is an Irish idea that will not be altogether acceptable to the minority of the Irish people who happen to be landlords, however. And it is clear that the usual agrarian arguments of bullets and threatening letters, will be resorted to in consequence. There is too much reason to fear that a period of serious disturbance is at hand.

Theebaw, the present half savage sovereign of Burmah, is still pursuing his drunken follies, which would be absurd, if they were not so cruel. He is making short work of his father's family. The old man equalled Brigham Young in the way of marrying. He had, at the time of his death, thirty-seven wives. Of these thirty-seven ladies, one only was massacred by King Theebaw. She appears to have been particularly obnoxious to him, on account of her being the mother of the Mekhara Prince, a powerful rival of Theebaw's. No fewer than fourteen of this lady's children and grandchildren were massacred with her; one of her grandsons had fled to Rangoon. Thirteen of the late King's wives quitted the palace, either during his illness or just after his death. The remaining twenty-three wives are still in the palace; and of that number, seven only

are free or believed to be so. The other sixteen are in confinement more or less strict. Seven are known to be in what may be called rigorous imprisonment; some of them are in double-irons, half-starved, and not permitted to have any attendants. He left twenty-four wives, of whom Theebaw has massacred fourteen. Out of the sixty-two daughters of the late King thirty-five survived him. Four of these, all married to princes, were, with their families, killed by Theebaw in February and March last; of the remainder, twenty-one are now confined in the palace, nine of them being in close imprisonment.

The Prefect of the Seine and the Archbishop of Paris have come into collision. The prefect, some time ago, sent a circular to all the directors of hospitals, laying down a set of rules to enable all patients desirous of religious consolation to be provided with it; but stringently prohibiting ministers of religion, no matter what their creed, from forcing their ministrations on those who did not expressly, on their admission, signify their wish for them. Thereupon, Archbishop Guibert, in his turn, issued a circular to all the hospital chaplains, reminding them that their duty was to afford the consolations of their ministry to all the patients alike, and telling them that infidels might be reclaimed at the last moment, and awakened to the sublime truths of religion even at the last hour of a misspent life. The *République Française* describes Monseigneur Guibert's letter as "une audacieuse provocation," and intimates that if any chaplain should disregard the prefectoral and obey the episcopal circular, he will be summarily expelled from the hospital. We hope the Archbishop will refuse to obey. Of course you can not force a man to repent; but every Christian man will join us in saying that as long as there is any hope, the blessed promises of the Gospel and the consequences of disobeying God, should be presented to men likely to die.

If we thought that any thieves read THE LIVING CHURCH we would not give the following piece of news, for fear of putting them up to a new dodge, but "unconscious reproduction" on the part of another editor is the only confusion between *meum* and *tuum*, of which we stand afraid. It is certainly a curious chapter in the history of crime. The police in Vienna have unearthed a whole brood of gallows birds. The oldest member and captain of the band was a youth of nineteen, who was absolute leader of the party, many of whom had not seen their fifteenth year. Numerous were the disguises, and most ingenious the devices of the party. Smooth-faced boys were dressed up as Sisters of Charity, who went begging from house to house for charitable purposes; whilst the elder ones simulated the travel-stained, dejected look of wounded soldiers returning from Bosnia. One good-looking young scamp, nick-named "The Cardinal," was great as a tonsured priest, who went about soliciting alms for the Szegedin sufferers, and whose handsome black eyes acted magically in opening the purse-strings of sentimental old maids, and married women between 35 and 40. Another trick, which paid very well, was for one or two of the scamps to dress stylishly, and to enter a shop on pretext of purchasing, whilst their confederates would get up a disturbance on some pretence or other in the street. The till was, of course, the object of special attention when the shop people ran out for an instant to see what all the fuss was about. Their tricks and devices were legion; and, as some one has already observed, required an amount of labor and talent which would have secured a handsome return if honestly employed.

Professor Williams, who occupies the chair of Chinese language and literature of Yale, has not, it is said, had a single student within two years.

Our New York Letter.

Bp. Whittingham's Funeral.—Church Incidents in New York.—The Jews and their Sabbath.—The Chinese in New York.—Anecdote of Bishop Potter.

NEW YORK, Oct. 20, 1879.

The local arrangements for the funeral of Bishop Whittingham to-day at Orange, New Jersey, where he began his ministry some forty years ago, were left by his family to the Rev. Mr. Richmond the Rector. The Bishops officiating will be, Bishops Pinkney, Kerfoot, and Lyman; all of whom have held prominent positions in the diocese of Maryland. The Standing Committee of the diocese will be present; and many Bishops and prominent clergymen from all parts of the country, will unite in paying the last tribute to a Bishop who so highly adorned the lofty position he was called to fill. Before we close this letter, we may be able to give an account of the ceremonies. The body will be borne upon a bier, and the procession except the family, for whom there will be carriages, will follow the body on foot. It is a Prince, who has fallen in Israel, and there needs no "pomp and circumstance" to deepen the impression made by his death.

Rev. B. R. Phelps, Assistant Minister in St. Barnabas Church, Newark, New Jersey, was on Sunday last advanced to the priesthood by Assistant Bishop Lyman of North Carolina, acting at the request of the ecclesiastical authority. The candidate was presented by the Rev. Mr. Flichtner, rector of St. Barnabas; and the sermon was preached by the Rev. Dr. Eccleston.

Rt. Rev. Bishop Pierce, of Arkansas, officiated last Sunday in the morning in Trinity Church, Newark, of which the Rev. Dr. Eccleston is rector; and at night, the Rev. Dr. John Cotton Smith preached before Trinity Church Guild. We saw, the other day, at Whittaker's, a complete set of the Library of the Fathers and of the Library of Anglo-Catholic Theology, with Dr. Cotton Smith's address on them. We tried very hard on the occasion to keep the tenth Commandment, and barely succeeded. It is a kind of reading that will be of service to all types of Churchmen. We made a visit to Trinity Church with Bishop Pierce and were most agreeably entertained by Dr. Eccleston. He is a genial gentleman; and, though a bachelor, is notable as a housekeeper. He has been twice elected Bishop, and it would not be very strange, if a third offer of a mitre should fall to him.

The Very Rev. George Nugée, an English clergyman and Provost of the Order of St. Augustine, preached last Sunday in Trinity Church, Newark. His life has been devoted to the establishment of a Mission College, and of an Order of clergy, whose duty it is to assist in the parishes as missionary curates. The members of the Mission College were to devote their time to labors among the poor of London. In these undertakings he had the approval of Archbishop Tait. Provost Nugée has been travelling some time in this country, but sailed on Wednesday for England.

Old St. Stephen's, in Newark, N. J., is undergoing demolition, the new church being now ready for occupation. The Rev. Dr. Boggs is Rector. He is the editor of *The Church Quarterly*.

The Rev. Dr. Kohler of our city, a Jewish Rabbi, formerly of Chicago, is giving a series of Lectures to his people, on the first day of the week, besides his services on the seventh day. There is a growing indifference among the Jews, in regard to their Saturday services; and the lectures of Dr. Kohler are an attempt to retain the influence of Judaism over the people, by substituting other services, or by supplementing the Saturday service. It is—we think—a step towards breaking down the wall of partition between the races. Even Judaism is beginning to feel the power of Christian influences.

There is regular Service in their own language, for the Chinese residents of New York. There are as many as two thousand of them in the city. The Missionary to them is the Rev. James Jackson, who was two years a missionary in Canton. The Mission was unfavorably affected by the misconduct of a Chinaman, who had it in charge at first; but it is now recovering. Mr. Jackson thinks there is great reason to be encouraged at the progress the Mission is making. The experience of the Chinese on the Pacific coast has been something rough and it will be worth all it will cost, to prove to them that Christianity has another and a softer side.

On St. Luke's day, St. Luke's Home for Indigent Christian Women had its anniversary exercises, which were held in the Church of the Beloved Disciple. Dr. Tuttle, Rector of St. Luke's Church, read Service, and Rev. Clarence Buel read the annual report. There are now 65 inmates, averaging 75 years in age. The receipts of the year were \$9,000. The mortgage on the Institution was diminished by \$5,000. The Home has been for many years under the care of St. Luke's Church.

We heard the other day an amusing anecdote of the venerable Bishop of New York. His diocese in importance is the Metropolis of the Church; and his bishopric is regarded, like Trinity Church, New York, as one of the great prizes to fall to any man's lot. The Bishop was found going somewhere in the country, on a raw, unpleasant day, well wrapped up. He was congratulated upon his vigor, and upon his prudence in caring for himself and guarding against undue exposure, even his feet being well protected. The Bishop looked down and said, "Well, the shoes are rather old, but there are a good many ready to step into them."

The Church Congress, as we write, is drawing to its close, and its last days have been its best days. The audience of Thursday night was the largest and best of all, and there is a growing interest in the community. If it could continue its meetings for a few days longer, the spacious hall in which they are held would undoubtedly be filled to overflowing. Last night there must have been present between one and two thousand persons. On Thursday morning the subject was the Authority of Dogma, and such was the ability of the writers and speakers, that it was made one of the most interesting topics of Congress. The names of Bishops Bedell, Clark, and McLaren, and of Drs. John Cotton Smith, A. H. Vinton, and Washburn, of Calvary, New York, are always names to excite interest and attention. The paper read by Bishop McLaren was clear and forcible; and, like all that he writes, was outspoken. He never gives an uncertain sound. It was received with great favor, and he was many times interrupted by applause, as were also other speakers of the day and evening.

All hearts are saddened by the death of Bishop Whittingham, who has been for many years one of the foremost men upon our Episcopal bench. You have already been given some of the prominent points of his career. He was elected Bishop of Maryland in 1840 after a long contest, and such was his administrative capacity, that he soon brought the diocese up from weakness to strength. It was divided, a part of it being set off as the diocese of Easton; and during the past few years Bishop Pinckney has been the Assistant Bishop, and now succeeds his principal. Bishop Whittingham has been long in a declining state of health, but his death was at the last a surprise to his friends. His death will be widely mourned, as of one, who, in the judgment of the late Bishop Selwyn, was the peer of any Bishop in the Anglican communion.

The conscience has to do, not with fitness or expediency or advantage, but with right and wrong.

Bishop Whittingham.

Contributed to the LIVING CHURCH.

The late Bishop of Maryland, whom loving hands have so recently laid tenderly away, was a man of no common character. Nature had given him a mind which was rare in all its departments. One could not name a faculty which he did not possess in an unusual degree. His memory was wonderful. He was as modest as a woman, and as tender-hearted. I do not set out to write of him in full, or even orderly, but only to throw together a few notes and jottings.

The exceeding carefulness of the late Bishop Whittingham in money matters, was illustrated on the occasion of a visit to Europe, some twenty years ago, for the benefit of his—even then—greatly impaired health. A handsome purse was presented him for his use and expenses. Instead of travelling by cars while in Europe, the Bishop went from place to place a great deal on foot. He thus saved much of the money. On his return home, he sent back every cent over and above the exact cost of his very economical trip. His friends refused it; but the Bishop insisted, until finally the money was compromised on some benevolent work.

Shortly after the close of the war, Bishop Simpson, of the M. E. Church, called on the late Bishop Whittingham, and proposed that they should unite, in invoking the aid of the Government, in compelling the sections of their respective Churches, which had been divided during the war, to unite. Bishop Simpson's idea of union was strange; and his idea of governmental authority, still more strange. The late Bishop of Maryland quietly asked him, whether the War was the cause of the Methodist division? On receiving of course a negative reply, he remarked,—"Then the cessation of the war will in no wise affect your ecclesiastical status. Our temporary separation, on the contrary, was caused by the war, and, with the termination of the struggle, will cease; and we shall come together again, and that without delay." This view of the Executive Department of the Government, as the instrument of coercive ecclesiastical union, would be amusing, if it had not a serious aspect as well.

The late Bishop of Maryland was an urgent advocate of smaller Dioceses than those which were the rule of the American Church in the earlier days of his Episcopate. For nine long years before the division between the Eastern and Western shores was happily consummated, the Bishop eloquently advocated it in Convention and out. On one occasion he concluded his Annual Address in these words;—"If we fail to divide our large Dioceses, there is great danger of their growing into the mediæval hypertrophy of ecclesiastical principalities." But, there was one impediment, and that was Judge Chambers. For nine years, this distinguished layman cast the weight of his eloquent voice and great influence against the needed measure; and it was not until his death, that Easton could be set apart as a separate Diocese. Subsequent events have shown the wisdom of the Bishop, and the mistaken policy of the Judge. Both now rest from their labors.

During the war, there were many parishes of the Diocese which he was not permitted to visit, so high ran party feeling. While hostilities lasted, he had a trying part to perform. It is credibly said, that at one time he was induced to issue a private circular, authorizing the substitution of the word "Confederate" for "United" in the Prayer for either Congress or President, (I now forget which) or both, in case Maryland should secede.

A peculiarity of the Bishop was that he never sat for a picture of any kind of himself. He had a grand face—speakingly intellectual—which any master of the brush would have delighted to copy. Other pens will do better duty than mine; I have ventured only on these minor points, and even that with some hesitation.

Yours, FACTA.

The Living Church.

October 30, 1879.

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

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

ADVERTISING RATES. Per Agate Line each insertion, 15c. Reading Notice, per Line (count), 20c.

Remittances must be made in P. O. Orders or Drafts on Chicago, payable to the undersigned. C. W. LEFFINGWELL, 76 ASHLAND BLOCK, CHICAGO.

Liberality, False and True.

From the religious standpoint, one of the most marked signs of the times is the immense popularity of a so-called "liberality." As is generally supposed, the most complimentary thing that can be said of any clergyman in particular, is that he is a liberal man; and to be called "very liberal" is thought to mark a superlative degree of excellence. The present use of the word in relation to religious belief and opinion, is of a modern and indeed very recent origin. In time past, if a man were said to be "liberal," it meant simply that he was generous and bountiful; as when a man was said to be "a liberal provider" or liberal to the poor. Or, if one were a scholarly man, it was said that he had a "liberal education," or it meant that he was one of comprehensive views generally. This used to be the ordinary meaning of the word; but of late it has been seized upon by a party, and used in a party sense and with a party meaning. So we find a certain class of men assuming to themselves the name of "Liberals," or it may be "Liberal Christians;" the implication being, that such as do not agree with them and use the word in their narrow sense, are the opposite of liberal, that is—bigoted, narrow-minded and illiberal. In their use of the word, they mean to designate by it such as think as they do, and sympathize with their views; the implication being, that of all things the most commendable is to be liberal in their partizan sense and way. If not, you are—in their sublime estimation at least—generally unenlightened, antiquated and altogether behind the times. Doubtless there are those too who use the word in a better sense; meaning by it, simply, that the liberal are those who are not blindly unreasonable or unjust or uncharitable in their judgment of the beliefs and opinions of other men. In this sense, the word has a good and proper enough meaning; though, from its vague and equivocal use, it is likely to be misunderstood. This much at least is plain, that the word has come to have a vague and variable sense; meaning one thing on the lips of one man, and another and quite a different thing on the lips of another. There is always danger in such variant and undefined uses of a word. There is no easier way of confusing and misleading men, than in a shrewd imposture in the use of words. It has ever been the policy of the sophistical, to lay hold of some popular word, attach to it their narrow meaning, and then—under the influence of its bewitchery—to bewilder the mind, and to confuse the judgment and moral sense of men. This should not be forgotten in relation to the present partizan use of the word "liberal." It is a popular—and in itself—a good word; but it can be used in the most variant way; and it is so used, until now it has come to pass that a man has only to have it understood that he is "very liberal," and his battle is more than half fought, his victory half won. Henceforth under cover of a so-called liberality, he is free to attack every verity of the Christian Faith; and many will think everything that he says excellent, if only he is supposed to be liberal. Hence, in the fashion of the day, has a so-called liberality come to be a sort of unknown god, whom it is thought heresy not to "praise and magnify forever." When then we talk of being "liberal," we should understand what we mean by it. When we commend "liberality," we should have some definite notion of what it is that we are commending; and should distinguish between a wise and true, and a false and spurious liberality.

If by "liberality" it is meant that we should be generous in giving, and doing, that we should cultivate a comprehensive habit of thought, that we should be frank and generous, considerate and tender of the thoughts and ways and opinions and prejudices even of other people, then it is

indeed a good thing to be "liberal." But, if it is meant that it does not matter what people believe and think; that there is really no such thing as absolute, essential Truth; that we can be good Christians without believing the Christian Faith, or being members of the Christian Church, then "liberality" is a false, lying, and utterly pernicious thing. Manifestly it is not a good thing to be "liberal" with that which is not ours to be liberal with. It is not a good thing to be "liberal" with another man's money, reputation, or honor. Often, in these days, some office-holder or custodian of funds is found to be a defaulter or embezzler. Yet one and another will say in consternation "but he was such a liberal man." Ah! but with whose money? No, it is not so! He was not a liberal man. He was a thief, and that is the beginning and end of the matter. It is a sad thing and a bad thing for any people to confuse their judgment and moral sense, by a false and pernicious use of words. A spade is a spade. We may call it a harp, if we will, but it is none the less a spade. Let us heed the admonition of brave old Samuel Johnson, and "free ourselves of cant." A man has no right to be liberal with that which is not his to be liberal with. He may be as liberal as ever he will, with his notions and private opinions. They are probably of very little account, anyhow. But if—still claiming to be a Christian—he is very liberal in "dispensing with" every article of the Christian Faith, he is a cheat, and a humbug. He is "liberal" with that which is not his to be liberal with. In fact, he is not liberal at all. He is a mere quack and juggler in the use of words. A. W. S.

The Physician and the Clergyman.

In some respects, the family physician and the Rector sustain similar relations to people. As far as the question of money is concerned, the cases are, of course, totally different. The Doctor's fee is for specific duty; the Clergyman's salary is a general contract. The clergyman gives up all other callings in order to devote himself exclusively to one; this, the physician does not do. And, thus, so far from a clergyman's being "hired," or his stipend being "pay," it is a support that is contributed voluntarily, to enable him to be free of care while prosecuting a calling which is for the common weal of others.

But, as has been said, in many other aspects, the Doctors and Rectors stand somewhat in the same relation to families.

If a physician is wanted, he is sent for, not left to find out at a venture that some one wants him. A clergyman should be respectfully notified of any case of sickness which he should attend. Of course, if he know of sickness, he will not wait; but he may not hear of it. Would any one blame a Doctor who had not been sent for, for not calling?

A Rector has certain objects in his visit. He will go to see persons as often as he thinks he can benefit them religiously. He may visit one person in a block, oftener than he does some other. Of this no one has more right to complain, than he would have if his family physician visited one patient oftener than another. Suppose patients should require their Doctors to keep up a vigorous social visiting of them, whether sick or not! Doctors pay few social visits; that is not what they are for. But few ought to be demanded of the clergy. It is not what they were ordained for.

Suppose any one should say, "I will not employ Doctor —; he visits often in our street, and never calls on me." It would be hardly less out of taste and reason than a remark that we heard not long since—"I will never go inside of his Church again, because he drives past my gate, and dines at the Grubbs' half a dozen times, where he drops in to see me once;" and that lady's father was a Doctor. Suppose her paternal ancestor were to be measured by the same measure!

Just so far as "visiting" is tributary to the work for which a Rector comes among a people, just so far will a wise man visit, and no farther.

Let the next spelling reform convention be held in Maine, and adopt measures to reform the spelling of the lakes of that state. Some of the lakes there only a quarter of a mile in length have names half a mile long. The Reformers might wrestle with Lake Magogueunkitchog-nemusquitamakinnogue to begin with.—Norristown Herald.

BRIEF MENTION.

On Sunday, Oct. 12th, there was a Memorial Service, in St. Peter's Church, Philadelphia, for the late Bishop Odenheimer.—The Bishop of Sodor and Man is moving to restore the old Cathedral of St. Germain, or to build a new one. The ancient diocese owes this to its history, as a duty to the present and a legacy to the future.—Another shell bursts in the camp! The Rev. Dr. Langdon, for years our representative in Rome, writes to a contemporary about the condition of the clergy under our present parochial system, showing that it compares unfavorably, in some respects, with that of Rome.—The Rev. Samuel Cowell of Lockport, "one of our Fathers in Israel," has presented to the Registrar of Quincy, a complete file of the Spirit of Missions for nearly twenty years. They will be bound and placed in the Chapter House for reference, and will prove, some day, a valuable contribution to the history of the Church in the West.—We commend the following from the Wesleyan (Georgia), to some of our contemporaries. "When a Christian man reaches the point that it is not necessary to his happiness that all others should agree in opinion with him, he is growing in grace; when he reaches the point that opinions antagonizing his own do not raise his polemical bristles, he has grown a great deal; when he reaches the point that he is not tempted to brand a friend as 'unsound' when he differs from him, he is nearly grown."—Canterbury Cathedral is soon to have a new organ. The old one was built in 1661; it is nearly as old as the settlement of America. It was remodelled in 1841.—A minister asked an old lady on whom he called, what she thought of the doctrine of total depravity. "Oh," she replied, "I think it is a good doctrine, if the people would only act up to it."—The Lutherans estimate that they will gain in Nebraska this year, no fewer than eighteen thousand communicants in Scandinavian immigration. Gains in Minnesota are also expected to be large. In one month eleven hundred and seventy Scandinavians passed through St. Paul. Many of them were, doubtless, members of the national Church of Sweden, which is Episcopal, and they ought to be gathered into our fold.—The Interior, some time ago, had the following: A good brother in the Presbytery of Philadelphia Central wishes to revise the Apostles' Creed. It is well that the sun is out of the reach of the reformers. A poet some years ago remarked that otherwise some of them would recommend to take it down and light the world with gas.—Mr. Alcott, speaking of the future of Unitarianism, expresses his belief that it will soon cease to exist.—The Congregational Union has granted aid, this month, for the building of fourteen churches, distributed in ten states and territories. Such an organization, liberally sustained, is just what we need. There is no more pressing need that we know of, in our church work, except zeal inspired by the Holy Ghost.—There are 21 vacant Congregational houses of worship in Connecticut.—The Alliance says, in a book notice: "No intelligent Christian we suppose, doubts that men lived on this earth before Adam." It is to be hoped that that writer knows more about the prehistoric condition of the race, than he seems to know about the present condition of Christian belief.—The announcement that the Rev. C. C. Tate had decided to visit England in the interest of Nashotah House, was premature. He has not so decided; his address is Janesville, Wis.—The Rev. I. Holcombe, late of Rock Island, has received an invitation to the Rectorship of St. Thomas's Church, Battle Creek, Michigan. Mr. Holcombe's call to Franklin, Pa., which he has twice declined has been earnestly renewed.—We would suggest to Our Dioceses that the easiest way to get that awkward name changed would be to marry. If we were not so young we would "propose" at once!—The new volume of the LIVING CHURCH begins with the next number. Now is the time to subscribe.—Christ Church in Harvard celebrated "Harvest Home" on the first Sunday in October, with beautiful decorations and a grand Service of praise, crowned by liberal thank-offerings.—The Board of Missions, Diocese of Quincy, met at St. Mary's School on the 24th. Arrangements were made for holding missionary meetings in the principal parishes dur-

ing the year. The girls of St. Mary's got a half holiday from the Bishop, and they vote to have the next meeting held at the same place.—The Rev. G. C. Harris, D. D. of Memphis, spent a few days in Chicago, last week.—We have just returned from the wedding of our friend and brother, the Rev. T. N. Morrison, Jr. The happy bride was Miss Sarah Swazey, daughter of the Rev. Arthur Swazey, of this city. A large attendance of Mr. Morrison's clerical brethren, and a church literally crammed with friends, testified to the interest which was elicited by this auspicious event. We heartily wish many happy years to the newly married couple.—The Special Convention of the Diocese of Northern New Jersey meets to-day (Wednesday) at Newark, to elect a successor to Bishop Odenheimer. Up to the time of going to press we have no report of the result.

St. Luke's Hospital, Chicago.

The Annual Meeting of the Trustees and friends of this noble Institution was held at Grace Church, Sunday evening, the 19th inst. There were present in the chancel, the Bishop, the Rector of the Parish, the Rev. Canon Knowles, and the Rev. Messrs. Lester, T. N. Morrison, Jr., and George C. Street. A short Office was said by Dr. Locke, the chapter being read by Canon Knowles. The Reports of the Board of Trustees, of the Chaplain, and of the Medical Board, were read. The Treasurer, —Mr. N. K. Fairbank,—also made his Report, prefacing it with a few remarks. Addresses were made by Drs. Haydock and J. Nevins Hyde, and by the Rev. Charles S. Lester, Rector of St. Paul's, Hyde Park. There was a fair attendance in the body of the church, and much interest was manifested. The Offerings collected and placed upon the altar amounted to \$146.70.

Below, we give copious extracts from the Report of the Board of Trustees; a brief summary of that rendered by the devoted and faithful Chaplain, and the statements rendered by the Medical Board, and by the Treasurer.

REPORT OF THE BOARD OF TRUSTEES, FOR THE YEAR ENDING OCT. 1, 1879.

The work of St. Luke's Hospital has gone steadily on during the year. * * * By the aid of some generous friends we were enabled to commence the year out of debt, and we would be glad indeed if we could end it in the same way. But we are obliged to report unpaid bills to the amount of \$1,877, the statement of which we hope will soon arouse the generosity of the public, and again relieve us from our embarrassment.

It has been asked why we incur debts—why we do not diminish our expenses when we find ourselves running behind. It cannot be done without closing the house. The Hospital is equipped with nurses and officers of all kinds, and it would be foolish, because there was in any one month a deficiency, to discharge trusty and efficient servants, not easily replaced, when the contributions of the very next month may give surplus enough to pay the debt. * * * Beds have been supported during the year by several churches, and by the following individuals: N. K. Fairbank, John De Koven, Dr. Tolman Wheeler, J. K. Fisher. The cost of a bed is \$300 a year, and the donor has a right to nominate patients to fill it. We commend earnestly the plan to churches, to Sunday schools, and to our fellow citizens. During the year a Morgue has been built, the lumber for which was begged by Mr. Hubbard, the Secretary, according to the list printed among the donations. By the kindness of Dr. Chamberlain, a member of the Medical Board, hot water has been put in every story of the house, which greatly adds to our comfort and efficiency. It will be seen that we earn quite a large sum of money by taking a few pay patients. We could earn a great deal more if we did not devote our beds to the poor. That is our great object, and we have the satisfaction of knowing that we do a great deal of good. Everywhere among the poor our Hospital is known, and its kind care warmly remembered. To the cure of the body we join the cure of the soul, and we strive to send our patients away not only better in body, but better men and women. We desire here to express our warmest thanks to all the surgeons and physicians connected with the medical work of the Hospital, for their kind, disinterested, entirely gratuitous services, given without stint, and from the highest motives. We thank, also, the express companies and the various railroads for their many favors; and all the kind friends who have contributed to our necessities. If it were possible, every donor of money would be mentioned by name, but as the contributions from churches come in bulk, we cannot always do it. In conclusion, we ask any charitable persons to consider the claims of this Free Hospital, and to endeavor to give something, no matter how trifling, that its good work may be carried on.

CLINTON LOCKE, President. E. K. HUBBARD, Secretary.

THE CHAPLAIN'S REPORT exhibited the details of much faithful work. It showed nine baptisms of infants, one adult baptism, and three burials. Holy Communion had been celebrated in the

chapel twelve times, and five times in the wards for sick patients. Daily Service, with music, has been held in the chapel since Easter Monday last, and upon two occasions the offertory laid on the altar by the Bishop was in each instance a sum exceeding \$3,000, being the endowments for the "Churchman Cot," and the "Minnie Memorial Cot." The Report expresses obligations to the ladies of the Society entitled "The Sisters of St. Luke's," and the ladies of the flower mission; and also to the American and U. S. Express Companies, and to various newspapers, for free copies of their respective publications.

THE REPORT OF THE MEDICAL BOARD showed the following statistics for the past year, from October 1, 1878, to October 1, 1879:

Number of patients remaining in the Hospital, Oct. 1, 1878	44
Number of patients admitted during the year ending Sept. 30, 1879	279
Number of patients discharged during the year	272
Number of deaths (males 8, females 8)	16
Number of patients remaining in Hospital, October 1, 1879	35
Number of dispensary patients treated during the year	900
Total number of patients treated during the year	1,223
Number of births	14

The nationalities of the patients treated during the last year, were as follows:

Native American, 173; Irish, 52; German, 29; Swedish, 18; English, 23; Canadian, 10; Scotch, 5; French, 4; Swiss, 2; Welsh, 2; Poles, 2; Norwegians, 2; Danish, 1.

The Hospital is entirely unsectarian, and the inmates last year were of the following religious persuasions:

Episcopalians, 44; Roman Catholic, 110; Lutheran, 36; Baptist, 27; Methodist, 15; Presbyterian, 24; Campbellite, 10; non professing, 46; Unitarians, 4; Second Adventists, 3.

During the year the Hospital has furnished 3,600 meals to persons applying at the door.

THE TREASURER'S REPORT acknowledged receipts of the year amounting to \$11,407.51, and accounted for expenditures amounting to \$11,403, leaving a balance of but \$4.51 in the treasury on the 1st inst.

The Treasurer stated that there was at present a debt of \$1,850 on account of current expenses, which would have to be met at once. The old friends of the Hospital were looked to, not only to give what they could, but also to induce others who were not familiar with what a great and good work the Hospital was doing, to aid them in wiping out this debt, and in putting the financial affairs of the Institution upon a better basis.

The Presbyterians on Romanism.

The Presbyterian ministers of Chicago have been lately discussing the question, "Is the Roman Catholic a true branch of the Church?" It may be interesting to note, in this connection, that the discussion of this subject is not a new thing in that body. One would think that they ought to have the matter settled by this time. As early as 1835, the Presbyterian General Assembly declared that Roman Catholic baptism was invalid. In 1875, the General Assembly left the matter of rebaptism to the sessions. At the late General Assembly, an application came up from the synod of Baltimore, asking the General Assembly to rescind the action of 1875 and reaffirm the action of 1835. Prof. Patton, of Chicago, says this application developed such an amount of antagonism to Rome that the action of 1835 would have been reaffirmed with a rush but for a motion to adjourn, which prevailed. The next day, the general assembly adopted a most ingeniously devised compromise resolution, the first part of which affirmed the action of 1835, and the last part contradicted this by recognizing the Roman church as a branch of the Christian church. It took this absurd step simply for the sake of getting home. Prof. Patton would defend the Roman church with all its errors anywhere, even at the bar of God, as a branch of the true Church, holding the Apostles', the Nicene and the Athanasian creeds. Thomas à Kempis, John Henry Newman, and Faber (the hymn-writer) were Roman Catholics. Were they not Christians? In 1835 only six members of the general assembly would admit that the Roman church was a Christian church. But the time would come when the Presbyterian church would strip off its narrowness and cheerfully recognize, as its own standards taught, that persons who held tenaciously to all the cardinal doctrines of Christianity were Christians, and

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No. 822

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THE LIVING CHURCH

CHICAGO, ILLINOIS

VOL. # 1

NOVEMBER 2, 1878-

OCTOBER 30, 1879

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