

The Living Church.

Vol. I.]

CHICAGO, FEBRUARY 1, 1879.

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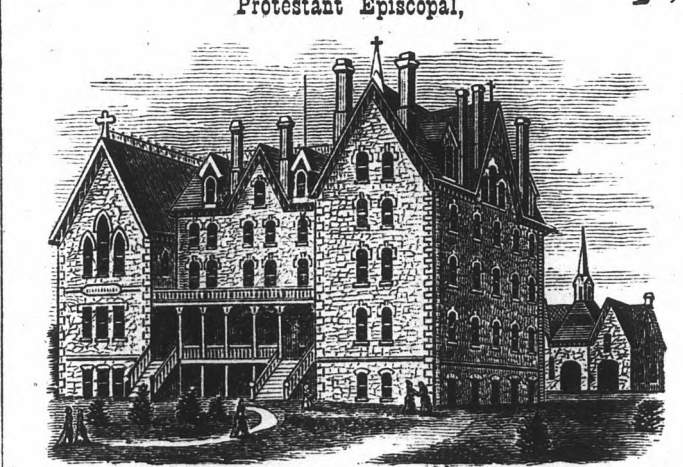
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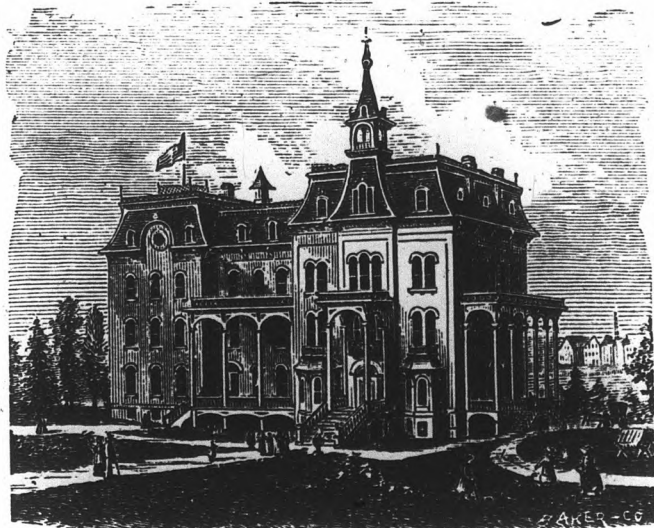
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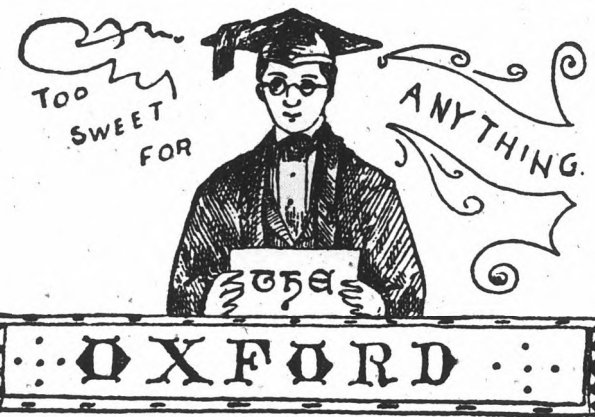
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CHICAGO, FEBRUARY 1, 1879.

News and Notes.

ABROAD.

THE advance of the Anglo-Indian army into Afghanistan is being prosecuted with extraordinary energy. In spite of the difficulty of the country in winter, and the distance which already separates each expeditionary corps from its base of supplies, two of the three columns are pushing on, and the third is held in instant readiness to support either. It begins to be evident that European military critics over-rated the obstacles which confronted the invading forces at the beginning of the war, and undervalued the admirable preparation which preceded and provided for the advance into Afghanistan. From the first, the operations of the Anglo-Indian forces have outrun all expectations. The crossing of the Afghan frontier at the beginning of winter was a surprise. When the important mountain passes which lead into the interior were captured; and especially when Gen. Stewart reached Candahar, it was declared that active operations in a mountainous and comparatively sterile country, with the mercury at 10° below zero, must be suspended till spring. The latest advices, however, tell us that Gen. Stewart has taken up the line of march for Cabul. He is already in possession of Kelatighilzi, which is a fortified stronghold, 100 miles beyond Candahar, and a strategic position of great importance. Meantime, Gen. Biddulph is moving rapidly on Herat, which is a point of even greater importance. It is said that Russia has succeeded in inducing the Shah of Persia to assemble a strong army of observation on his frontier, which would undoubtedly contest the occupation of Herat by the British in the spring. If Gen. Biddulph shall succeed in occupying that point before the Persian forces can intercept him, an advantage of immense importance will have been secured; for Herat is the key to Afghanistan from the direction of Persia and Turkistan, and the occupation of it by the British will make the mountains of the Hindu Kush the northwestern frontier of India. This will, of course, involve the annexation of Afghanistan; but, as has already been pointed out in these columns, that is now recognized as a necessity. Should the programme thus indicated be carried out successfully, as now seems likely, it is hardly too much to say that the Anglo-Indian war will have been one of the most brilliant in modern military history. The suddenness of the attack, the rapidity of the advance,

the splendid endurance and conduct of the troops and the diplomatic courage and foresight which have dictated orders at London, have all combined with grave difficulties of other kinds to completely paralyze the plans of Russia. If Lord Beaconsfield had consented to play a "waiting game," Russian diplomacy would have had time to arm Persia and might have dictated terms of peace from Cabul, or at least, from Herat. But as things are, England is having her own way in Central Asia, and will soon have a frontier "scientific" enough to suit her. It now seems certain that Yakoob Khan will not be able to offer any formidable resistance to the British forces.

—MEANTIME, England has another controversy on her hands. The Kaffer war in Southern Africa has been brought to a successful termination; but a far more important one is imminent on the Zulu frontier. Cetewayo, the Zulu king, is described as a warlike and exceedingly ambitious prince, who has long resented the presence of Europeans near his frontier. He has been actively getting ready for years, and is said to have 40,000 warriors armed with European weapons of precision. The British troops have just been re-enforced and now number 13,000, of whom, 7,000 are native allies. The situation is considered grave, and much anxiety is felt both in England and British Africa. If the Zulu king can be induced to give battle in an open field, it is thought that an English victory will be certain; but a guerrilla war carried on throughout a large district, will be far more critical and distressing. What adds to the feeling of anxiety is the fact that the loyalty of all the native allies of the British in South Africa, as well as of many of the subject natives, depends upon the issue of the first engagement. Cetewayo, the Zulu king, is regarded by the natives as very strong, and very cruel. One native chief being asked to support the British, replied that he must first know whether the British or the Zulus are the strongest, "for," said he, "if I were to support the English, and Cetewayo were to defeat them, he would eat me and my people up." It is probable that hostilities have already been begun. Lord Chelmsford, the British Commander, has full power, and need not wait for instructions after negotiations have been suspended.

—THE assembly of Bulgarian notables, who are charged with the election of a ruler, and the settlement of a constitution for the new European State, has just been convened at Tirnova. It consists of the presidents of the administrative, judicial and municipal councils of the *Communes*, one hundred and

twenty-four in number; of one hundred and twenty members elected by the people, and of the hierarchy of the principality, consisting of nine Bulgarian Bishops, including the Exarch, the Greek Bishop of Varna, and also of the Jewish Grand Rabbi of Sofia, and the Mahometan Mufti of Widdin. The present Russian Governor, Prince Dondoukoff-Korsakoff, will also nominate thirty notables. It is conceded that the assembly will be under Russian influence, and will, as far as possible, execute the will of that power. The only important check is the provision of the Berlin Treaty, that the election of a ruler must be confirmed by the Sultan, and ratified by the signatory powers. It is also provided that no member of a reigning dynasty shall be elected Prince of Bulgaria. The election will probably not take place till April. It is impossible to say which one of the numerous candidates may be chosen, though the chances seem strongly to favor the present Governor, Prince Dondoukoff-Korsakoff.

—IN a commercial age like the present, it is to be expected that financial considerations would play an important part in shaping and controlling the political policy of nations. Few have hitherto realized, however, what an important factor money has become in the conduct of government both in peace and war. Money, or the lack of money, is today determining the solution of the most important questions in European and Asiatic politics. England has unlimited money at her command. Russia is bankrupt, and Turkey is worse than bankrupt. The result is that England is pushing her splendidly-equipped forces to the Hindu Kush in Central Asia, while Russia is haggling with the Jews at Frankfort about another loan; and Turkish dependencies are being pawned and sold to England for the gold which must be had to pay the household troops of the Porte. The last intelligence from the Levant is that England is about to buy Cyprus outright for a million pounds sterling, and there is little doubt that the necessities of the Ottoman government will necessitate the hypothecation and virtual cession of many another piece of Turkish territory. The influence of money, or the lack of it, is scarcely less conspicuous in the West of Europe. Prince Bismarck's recent advocacy of Protectionism, which has caused such grave anxiety among the advocates of free trade, is due to the fact that the financial straits of the Empire are so great, and the various States of Germany are so restless under the Imperial tax which is levied upon them, that the German Chancellor is willing to adopt any expedient that will sup-

port the Central Government without sensibly adding to the discontent of the constituent peoples. Prince Bismarck is not learned in finance; and in advocating Protection for German manufacturers, he is not adopting a matured financial policy. It is said that he feels no special interest in such matters of political economy. He is simply adopting the expedient of indirect in place of direct taxation, for the purpose of quieting the growing discontent at the burdens which his policy has created, and, at the same time, securing larger revenues for the Imperial exchequer. The result, however, may be far more extensive and far more injurious than either he or his opponents think. It seems likely that the German initiative will be followed by Protectionist legislation in every country in Europe, not even excepting England; for the English, too, are beginning to consider the necessity of attempting by retaliatory tariffs, to protect their own embarrassed producers; and, in that event, German industry will not only not be benefited, but will be further burdened by the very means adopted to protect and encourage it. It is greatly to be hoped that England may be firm and wise enough to adhere to her present policy of free trade. Certainly, her experience with the Corn Laws, and their enforced repeal, has given her a deeper insight than most nations have yet gained into the fallacy and folly of Protectionism. The wide-spread depression among her own industries, however, coupled with the fact that the Liberals, who are the traditional advocates of free trade, are now out of power, subjects them to a strong temptation to adopt protective measures. If so, the era of British industrial enterprise will have come to an end.

—SOME weeks ago we noted the fact that Pere Hyacinthe had sent a petition to the Archbishop of Canterbury, praying for the official recognition of the Old Catholics in France by the Anglican Episcopate; and that such petition had been referred to the committee appointed at the late Lambeth Conference, of which the Primus of the Scottish Church is the chairman. The reply of Bishop Eden, as such chairman, is now published, in which he says that under ordinary circumstances the English Episcopate might have declined the request of the French Old Catholics out of considerations of Church order which would require the petitioners to appeal for relief to the French National Church; but the times are not ordinary, and the Vatican decrees not only render action by the French hierarchy impracticable, but seem to render reform from within hopeless. For this reason, the sufficiency of which was attested by the primitive fathers, he consents to entertain the petition, and indicates the condition upon which the desired provisional oversight will be gladly extended. He says: "You will readily understand that it would

be impossible for us to pledge ourselves to the administration of Episcopal functions in your mission until we have had the opportunity of becoming acquainted with your proposed revived ritual, the order and forms to be observed in the celebration of divine service, the administration of the Sacraments, and other sacred offices of the Church. We do not demand a rigid uniformity, nor, I would add, would we abridge in the slightest degree the liberty of a national Catholic Church to frame its own liturgy and decree its own rites and ceremonies. But '*lex orandi lex credendi.*' And if, in compliance with your request, we are to administer Episcopal functions according to your ritual, we can only do so in the event of that ritual in its language and ceremonies containing nothing inconsistent with the word of God, with the principles enunciated in our formularies, with the prerogatives of the one Divine Head of the Church, or with the one Mediator between God and man, the man Christ Jesus. Your proposed revision of your ritual on the basis of the primitive Gallican Liturgy, adapted to your present necessities, would seem to furnish the best assurance that your reformed liturgy will embody the principles which you say are common to us both, and thus remove any difficulty on this head. I await your further communication on this subject. If, as I hope may prove the case, we may be enabled to provide for you the provisional Episcopal superintendence which you desire, I trust and earnestly pray that, by the assistance of the Holy Spirit, we may be permitted so to guide this movement as shall prevent the possible formation of any such schisms as those which resulted from the refusal of the Bishops to recognize and guide the great religious movement of the sixteenth century—a guidance and recognition which were as earnestly desired by the reformers of that day as they now are by yourself and by those who are co-operating with you."

—THE Diocese of Gloucester and Bristol is to have a Diocesan Council, the details of which are being now arranged. It is to be composed of 109 clerical and 130 lay members, of whom 37 are to be *ex officio* clerical, and 33 *ex officio* lay members. The *ex officio* clerical members are to be the Deans and Canons, the Rural Deans, Proctors and Inspectors, and the Principals of the Theological College and the Training College, of the Diocese. The *ex officio* lay members are to be, the Chancellor of the Diocese, the Peers resident in the county, and the Members of Parliament for the county and boroughs in the county, the High Sheriff, the County Chairman and five members invited by the Bishop. The elected clerical and lay members are to be chosen by their respective orders. The Council is to meet annually, and the elected members are to be chosen for three years.

—AN enemy more terrible than the Circassian Bashi-Bazouks or the Cossacks of the Don, is now threatening Western Europe. The plague which has been so deadly on the shores of the Caspian, is said to be moving rapidly up the Volga. One difficulty in preventing the spread of the disease is the scarcity of physicians in the region affected by it. About one-third of the Russian doctors died, it is said, during the late war, or from the typhoid fever which followed it; and a large number of young students have been summoned from the hospitals and medical schools to take their places. The supply of local physicians is thus reduced. An important medical journal insists that all Europe should supply Russia with physicians and all necessary assistance of every kind to help her to arrest the plague. An International Sanitary Commission has just been in session at Vienna to determine what means should be adopted to protect Europe against the imminent scourge. Herr Finkelburg, the German delegate, declared that should the plague increase, Germany would establish a military cordon of eight thousand men on her frontier, and that the order for their mobilization was ready.

AT HOME.

FAIRS, concerts and raffles are among the instrumentalities employed nowadays to build churches, or to pay for them; and in such things it is conceded that the Roman Catholics are most expert and enterprising. The latest development of this kind of godly enterprise, however, is an effort to dispose of a church—not to acquire one—by raffle. At Irvington, N. Y., the Roman Catholics, having bought a new church from the Presbyterians, desire to sell their old one. Not willing, however, to take what could be had for the property at ordinary sale, the priest in charge has hit upon the pious device of raffling the consecrated ground for as much as could be obtained by selling chances at \$1 apiece. Some of the wealthy Protestants in the vicinage have conscientious scruples against investing in a lottery scheme, and the sale of tickets does not go on so rapidly as was expected. Moreover, the zealous priest has had his sensibilities disturbed by the avowal of a purpose on the part of some ungodly, or, at least, heretical, person to invoke the law against lotteries. Every precaution against such an interference has been used in framing the inscription on the tickets; and the zealous priest doubtless hopes that this attempt to interfere with the liberty of conscience, and especially to persecute the "poor Catholics" may be frustrated by a neat evasion of the law.

—WE desire to call the special attention of our readers to the strong and eloquent letter of the Bishop of Minnesota upon our Indian affairs, which will be found in another column. He speaks what he knows and testifies to what his own eyes have seen.

THE LIVING CHURCH took occasion some weeks ago to protest in severe but just terms against the atrocities recently committed against the Cheyennes. What we then said invoked a generous response from many quarters, and we are glad now to publish so complete a corroboration from the high authority of Bishop Whipple. We trust that his words will ring throughout the land and rouse our people to a sense of our awful responsibility for a policy and practice toward the subject race, more atrocious and inhuman than anything recorded in history. It should be remembered that nations reap the fruits of their iniquities in the world—individuals both here and hereafter;—and who shall say that we, as a nation, have not been scourged for our sins against the aborigines, not only in the bloody wars with them which we have provoked, but also by panic, pestilence and disaster? But even such a consideration should not be needed to move a generous, not to say a Christian, people to a nobler sentiment of duty toward the red men. The heart sickens as we read the dispatches which tell of the bloody close of the Cheyenne tragedy. Of the little remnant of starving wretches who survived to make their last heroic stand against their pursuers among the Nebraska hills, we read that all were killed, except one man, who was wounded, six squaws, of whom three were wounded, and two children, both of whom were wounded. Four companies of soldiers, it is reported, took part in the final massacre, and when it was over, seventeen Indian men, four women and two children were found dead. Who shall deny that such a story as this deserves the condemnation of the world and the judgment of Almighty God?

The Church at Work.

ILLINOIS.

Bishop McLaren has received from Bishop Bedell formal notice of the deposition from the ministry of the Rev. James N. Hume, who was sometime in this Diocese.

Rev. Mr. Arvedson, of Algonquin has furnished us with some cards containing "Short Private Prayers in Church" and "Prayers for Children," and also two leaflets, one containing "Serious Resolutions for Daily Practice," and "Short Prayers for Daily Use as Helps toward a Devout Life." They are all either compiled or composed by Mr. Arvedson, and would be of service for distribution in any parish. They can be obtained at an almost inappreciable expense.

On the 22d and 23d of January, a Mission was held at Rochelle. There were present of the clergy Rev. Messrs. Sweet (Dean), Goodhue, Snyder and Steel. There were three services each day with sermons and addresses. The Holy Communion was administered Wednesday morning. The attendance was very good on all the services, and the singing was excellent. Rochelle is a very favorable point for Church work, and there should have been a parish there long

ago. The clergy of the Northern Deanery have arranged for regular week-day services at that place.

The cot for St. Luke's Hospital which the *Churchman* has been collecting money for, now has its endowment completed. The total receipts are about \$3,000.

The Rev. Francis Mansfield has been called to the rectorship of Trinity Church (Southwark), Philadelphia. He was Rector of St. Andrew's Church, Chicago.

QUINCY.

An effort is making, at Princeton, to free the Church of the Redeemer from debt, and to make some much-needed repairs. It will require about \$1,000. Mr. Ferdinand Horton has procured subscriptions for about \$900. Bishop Burgess gave \$100, and Mr. Horton gives one-fifth of the \$1,000.

SPRINGFIELD.

Bishop Seymour visited Chester, where Rev. Albert E. Wells has charge, on the 17th of December, in company with the Rev. Mr. Dillon-Lee, of Cairo. After evening prayer and sermon, he confirmed five. The next morning, at a Litany service, he confirmed one, and administered the Holy Communion. The same evening, at Centralia, after services and sermon in the house of worship which the Presbyterians kindly loaned them, there were eight confirmed. The same evening a reception was given to the Bishop by Judge H. W. Hubbard.

On the 19th, accompanied by the same clergyman, the Bishop visited DuQuoin and confirmed five persons, one of whom, with his two children, received baptism at the hands of the Bishop before the service.

On the 20th, at Mound City, where Mr. Wells was formerly Rector, the little church was handsomely decorated and everything was in readiness to give the Bishop a hearty welcome. At the evening service, fifteen were confirmed.

At all these services Bishop Seymour preached excellent sermons. He made a most favorable impression upon the people, and they will work heartily with him in his Diocese. The hearts of the clergy were cheered, and they felt that the presence of the Bishop brought with it a benediction.

In the same month, Bishop Seymour visited Litchfield, where Dean Dresser has lately officiated, Collinsville, Greenville, Jerseyville and many other points, making a very extended visitation of his great and needy Diocese. Until July, the Bishop will be in New York.

WISCONSIN.

The Milwaukee Convocation met at Kenosha on the 21st of January, and the opening sermon was preached by the Rev. Dr. De Koven, from Isaiah, lxvi, 13. He dwelt upon the prevailing spirit of unbelief, and lamented the neglect of prayer, Bible-reading and meditation, and exhorted to self-examination and confession of sins. The attendance, both of clergy and people, was very good. Among the clergy present were Bishop Welles, Rev. Drs. Ashley (Dean), De Koven, Body, Egar, Cole and Everhart, and Rev. Messrs. Throop, Mallory, Hudson, Lance and Tompkins, the Rector of St. Matthew's, Kenosha.

On the second day, Dr. Ashley was appointed Dean, Rev. Mr. Tompkins, Secretary, and Mr. H. B. Hinsdale, Treasurer. The clergy made their reports, and the Dean

also made a report on the circulating library, for which \$75 had been appropriated. Dr. Boyd, of Whitewater, said there were about 150 persons in his jurisdiction who had been confirmed, some of them in England, but who neglected the Holy Communion. He reported thirty-five communicants. Rev. Mr. Throop gave some interesting details of his work in Milwaukee, where he is greatly assisted by a brotherhood recently organized. A recess was taken for divine service, at which the Rev. Mr. Throop preached from St. Luke, viii, 45, 46, and the Holy Communion was administered. In the afternoon, an essay, by Mr. L. I. Bush, of Milwaukee, on the "Best Means of Reviving Spiritual Life in Lukewarm Congregations," was read by Dr. Ashley, and the subject was discussed by the Bishop, Drs. Cole, Wright and Egar, and the Rev. Mr. Tompkins. The clergy visited Kemper Hall later in the day.

In the evening, the Missionary meeting was held. Dr. Cole delivered a very able address upon the subject; and it was followed up by eloquent addresses by the Bishop and the Rev. Dr. Boyd, advocating regular Missionary offerings.

The third day, Holy Communion was celebrated at 7:30 A. M., Bishop Welles officiating. The Convention resumed its sessions at 9:30. Well-deserved thanks were returned to the Rev. Mr. Tompkins, the Rector, and the people of Kenosha, for their generous hospitality. Rev. Drs. Cole and Boyd, and Rev. Mr. Hudson, gave reports of the Mission work of the year that had come under their special care. Bishop Welles reported churches completed at Delavan, Racine (Junction), and Trinity Mission, Milwaukee. At 2 P. M., discussion was resumed on the "Means of Reviving Spiritual Life in Lukewarm Congregations." Dr. Ashley made some remarks upon the advantage of frequent communion, and gave some personal experiences abroad and at home. Rev. Mr. Hudson urged the necessity of parish-visiting and extempore preaching. Rev. Dr. Everhart and Rev. Mr. Tompkins also made short addresses.

The "Wisest and Most Effective Way to Meet Modern Assaults upon Christianity," was then taken up, and Rev. Mr. Hudson read an able paper upon the subject.

At night, after evening prayer, the Bishop preached an able sermon; three persons were baptized and nineteen were confirmed. At the close of the services, an informal reception for the Bishop was held at the rectory, which was largely attended. So ended a series of services which will long be remembered in Kenosha.

NEBRASKA.

Vigorous measures have been adopted for the building of the cathedral at Omaha. Bishop Clarkson proposed, if the people would raise \$20,000, he would raise an additional \$5,000. The proposition was accepted, and success is so far assured that plans for the cathedral have been adopted. The Bishop is now in the East.

WESTERN MICHIGAN.

Rev. Dr. Schetky, at Paw Paw, during the past year, has held 229 services; baptized 22 persons, of whom 5 were adults, and presented 10 for confirmation.

INDIANA.

The Chapter of the Northern Deanery held a session in St. Paul's Church, LaPorte, January 14 and 15, Bishop Talbott pre-

siding. Rev. Mr. French, of Michigan City (Dean), preached the opening sermon on Tuesday evening. On Wednesday, the Rev. J. L. Boxer was advanced to the priesthood, Rev. C. C. Tate, of Fort Wayne, preaching the sermon and all the clergy present uniting with the Bishop in the imposition of hands. The Bishop celebrated the Holy Communion. In the afternoon Church Music was discussed and in the evening a Missionary meeting was held. After the service, a reception was given to the Bishop at the rectory, which was largely attended despite the severe weather. The industrial school at La Porte is in a flourishing condition, and is doing a noble work of charity to poor, deserving children, furnishing them with instruction and warm clothing. The charitable people of the city give liberal aid to the society. The coming of the Rev. Mr. Boxer to La Porte has infused new life into St. Paul's and the parish is growing in numbers and influence.

The Rev. Mr. Bradley, of Christ Church, Indianapolis, has given his congregation a review of the three years which he has spent among them. There have been 66 baptisms, 38 confirmations, 4 marriages and 40 burials. There are now 402 parishioners, showing, by death and removal, a loss of 63. The number of communicants is 161.

MISSOURI.

We regret to learn the death of the Rev. M. E. Buck, the Rector of St. Luke's Church, Kansas City. He graduated at Nashotah, and was sometime Rector at Three Rivers, Mich. His health has been failing for several months, and after a brief but successful ministry, he has gone to his reward.

ALABAMA.

One of the most successful missionaries in Alabama is the Rev. James F. Smith, of Talladega. His field has sometimes been as large as many dioceses, but is now somewhat reduced by reason of his success. As soon as a station is worked up to a paying condition, and especially when it becomes self-supporting, it is placed in other hands, and Mr. Smith's labors are confined to the remaining and more impoverished portion of his jurisdiction. He has for many years cultivated his laborious mission almost entirely at his own cost, until we fear the little patrimony with which he began has nearly dwindled away; but meanwhile he has been laying up treasures in heaven.

St. James' Church, Livingston, is one of the oldest parishes in the Diocese. The church has recently been thoroughly repaired. A recess chancel has been built, a new organ and new furniture and four memorial windows have been placed in the church, two of them being memorials of Bishops Polk and Cobb. The Rector, Rev. A. K. Hall has done much of the work himself. The parish is out of debt.

At a special meeting of the Vestry of Christ Church, Mobile, held on the 4th day of January, 1879, the following preamble and resolutions were unanimously adopted:

WHEREAS, Our Heavenly Father, in the exercise of His unerring wisdom, has seen fit to remove from our midst, by death, Mrs. Martha Vincent Schroeder, wife of our friend and associate, Mr. Henry A. Schroeder, and for many years an earnest, zealous and devoted member of our parish, therefore, be it

Resolved, That while we bow submissively to the Divine will, recognizing that He who hath called her to a higher service, doeth all things

well, and blessing His holy Name for all His servants departed this life in His faith and fear, we do put on record our sense of the great loss that we have sustained in the death of one who was foremost in all good works in the parish, whose delight was to promote its interests, and who, always, generously gave of her means, to render beautiful and effective the services of the dear old church in which she loved to worship.

Resolved, That we tender to the stricken ones, in this hour of bitter bereavement, our heartfelt sympathy, with the earnest assurance that our prayers go up to the Mercy Seat for them, that the Holy Ghost, the Comforter, may be with them to pour out upon them the Divine sympathy, and to fill them with the hope of a joyful re-union in the blessed paradise of the redeemed.

Resolved, That this expression of our feelings be recorded in the Minute-Book of the Vestry, and a copy of the same be transmitted to the family.

VIRGINIA.

Four colored students have entered the Divinity School at Alexandria, who are to engage in missionary work in Africa. It is in this way the Morian's land is to be taught to stretch out its hands to God.

NEW YORK.

There is hardly a parish in the country which shows more activity than Grace Church in New York City. There are connected with it an Industrial School, Ladies' Benevolent Association, Ladies' Domestic Missionary Relief Association, German Missionary Association, Woman's Foreign Missionary Association, Day Nursery, Reading-Room, St. Catherine's Guild, Grace House by the Sea, and Woman's Bible Class. A Sister, acting as parish visitor, made, during the year, 1,606 visits, of which 811 were to the sick; disbursed \$382.19; distributed 298 garments, and presented 31 infants for baptism. During the last ten years, 1,163 persons have been connected with the work; 4,589 have been under care; \$44,815.71 have been distributed in charity and relief; 22,172 visits have been made, and 42,937 articles of clothing have been distributed. This is a living Church and presents a favorable example of the Church at work.

A movement is on foot to establish an annual Sunday collection for the general hospitals of the city.

LONG ISLAND.

St. Ann's Church, Brooklyn, during the Epiphany season, is having a course of sermons by clergymen of New York and Boston. Among the preachers are the Rev. Drs. Rylance, Mulchahey, Ewer, and John Cotton Smith, and the Rev. Messrs. Tiffany and Walden—men of nearly every school of opinion in the Church. St. Ann's, since it became a free church, seems to have renewed its youth. Early in the month it had a great missionary re-union, where addresses were made by Bishop Littlejohn, Rev. Mr. Fair, a missionary to Africa, Rev. Mr. Brown, Secretary of the Mexican League, and by Drs. Twing and Schenck. Commander Matthews, of the Navy, also made an eloquent address, and gave the result of his observations while upon the China station. He gave noble testimony to the work of the missionaries in that country. After the addresses were over, there was an adjournment to St. Ann's Hall in the basement, and there plentiful refreshments were found, and a pleasant social hour was passed. One noteworthy feature of the re-union was the fact, that no collection was taken up. For once, it was determined to let the large congregation learn whether it was as blessed to receive as to give.

The Church of the Redeemer, Brooklyn, has been enriched with a number of memorial gifts. Among them is a Rector's chair, a white-silk frontal for the pulpit, a silver flagon for the Holy Communion, a credence table of Caen stone, and a monumental porch.

ALBANY.

The Convention of the Diocese met in Albany, January 14. There were present 81 clergymen and the representatives of 32 parishes.

There were appropriated for the next year for missionary work in the Diocese, \$12,500.

The Rev. Drs. Payne, Reese, Tucker and Bostwick, and Messrs. Meade, Tillinghast, Pierson and Earl were elected as the Standing Committee. The Bishop in his address reported 856 confirmations. Number of clergy, 117. Candidates for holy orders, 18.

WESTERN NEW YORK.

The Church Charity Foundation, of Buffalo, held its annual meeting in St. Paul's Church, in that city. There were present in the chancel, Bishop Coxe and the venerable Dr. Shelton, and the city Rectors. The Bishop addressed the congregation in regard to the Church Home, and spoke very highly of the Deaconesses who had it in charge, and hoped the Order would be increased in numbers. The Foundation it appeared from the twenty-first annual report, had supported 83 beneficiaries during the year, of whom 9 were aged and destitute women. The present number of orphan children was 54, 20 having been dismissed—homes having been found for them. The receipts for the year were \$8,692.48, and there is a balance in the treasury of \$175.99. The Rev. William M. Hughes delivered an interesting and practical address to the congregation.

The semi-annual meeting of the Trustees of Hobart College took place at the College January 14. The Rev. Dr. Battershall of Albany, and Mr. William B. Jackson, of Utica, were elected Trustees. Measures were taken to raise the standard of admission to the Freshman Class, and a laboratory, with a gymnasium, was ordered to be built at once. The College enters upon the current year without a dollar of indebtedness, and with an income more than equal to its present current expenses. It is greatly in want of an Alumni Hall, and looks to its friends to give \$40,000 necessary to its erection. The President, Dr. Hinsdale, has proved himself to be "the right man in the right place," and it is believed that Hobart's time long looked for has come at last.

St. John's Church, Dunkirk, is supported by the offertory. In the last six years it has paid a debt of \$5,000, spent \$1,500 in improvements and met its yearly expenses of \$1,800. It is a free church.

NIORARA.

We have received *The Anapo*, a paper published by the Niobrara Mission monthly, at 50 cents per year. We give the extract below, that our readers may form a judgment of its style and quality:

"Wicasta wan tahca skadan, wicayuhe cin wanji kitainski, ga enonakiya etonwaw okideun. Tahca skadaw kin is iye nuni tuka sdonkiye, sni ga takecinsni wanka-wanke."

The Church at Flandreau is finished, and was opened for service Christmas Eve, and three hundred Indians were present. They had a Christmas-tree, the services were orderly, and the Indians remained until 7 o'clock in the morning.

The people of the Rosebud (Spotted Tail) Agency, are rapidly settling down in their new home. The offertory on St. Andrew's Day was \$13.21. The house of worship is often crowded full. St. Mary's School on the Santee Reserve is full to overflowing; and the boys of St. Paul's School on the Yankton Reserve, are learning the printer's art—"the art preservative of all arts."

OREGON AND WASHINGTON TERRITORY.

The Oregon *Churchman* has been removed to Portland, and is much improved in appearance, and will be, we doubt not, in efficiency. The publishers call upon all orders, lay and clerical, to assist them in their undertaking. Next to the pulpit comes the press as an efficient means of good; and blind, indeed, is the clergyman or parish that attempts to lead a starveling life with no aid from the Church press. Every Methodist minister in the land is an agent for their publications; their newspapers are largely circulated in every parish, and they find their account in it. It may cost something to subscribe for a good Church paper, but not a hundredth part as much as it does to ignore it. Ignorance is the most expensive of luxuries.

Bishop Morris has recently made a visitation to various parts of Washington Territory. He spent a Sunday at Seattle, where Rev. George H. Watson is Rector of Trinity Church. He is a zealous worker, and the parishes in the Territory are now all supplied, and the Church should be ready to push out into "fresh fields and pastures new." The Bishop visited Olympia on a week-day, and in company with Dr. Steele looked over the new parsonage, which is now nearly completed. The Bishop proposes to hold a missionary convocation in the Territory after Easter.

NEVADA.

Rev. Mr. Crawford is doing good work at St. James' Church, Eureka, where he has been in charge two years. He has added 15 to the communion, 9 by confirmation, and there are now 45 communicants; the baptisms have been 23, marriages 17, and burials 19, and there are 139 scholars in the Sunday school. Mr. Crawford visits Palisades once a month, and has been several times to Carlin. Bishop Whitaker speaks very highly of his labors in that distant State.

One Sunday school in Nevada, last Lent, contributed \$349 for Missions—the largest contribution of any school out of the 280 that contributed. Nevada is itself a missionary field.

Trinity Church, Reno, has been very much improved at an expense of some \$1,500, of which the Rev. Mr. Jenvey contributed \$1,000.

The debt on St. Paul's Church, Virginia City, has been reduced from \$5,000 to \$1,500. At Silver City, the debt on Grace Church is entirely liquidated. Of ten churches reported by Bishop Whitaker, nine have rectories. In this way the foundation for the success of the Church is laid broad and deep.

MISSIONS.

To reduce the expense of the Central office, the Board of Managers of our Missions have done away with the Indian Commission, as they had before abolished the Freedmen's Commission. Both the Freedmen and the Indians, in their missionary relations, will be under the charge of the

Domestic Committee. The Freedmen number some six millions.

MISCELLANY.

The army has captured of the recently-escaped party of Cheyennes, four squaws and three children. The remainder were killed. We suppose it was a "glorious victory," but a few more such victories would be fatal.

Chicago is rejoicing in the fact that the bonded debt of the city is but \$13,000,000, and its floating debt only about half a million. It is a better showing than we supposed could be made.

Queen Victoria has given \$2,000 for the promotion of the temperance cause. Four members of the royal household are on the total-abstinence list.

During the last year, the British and Foreign Bible Society have circulated 3,000,000 copies of the Bible; the American Bible Society, 1,000,000, and other societies about 1,000,000. During the last three quarters of a century, 160,000,000 copies of the Scriptures have been distributed.

The *Church Work*, of Canada, adds seven more to its list of accessions to our ministry from the religious bodies around us. It is getting to be something more than drift.

The Board of Missions for the Presbyterians began the year with a debt of \$47,000, and the receipts of the past eight months are less by \$5,000 than for the same period last year. There has been a gradual falling-off since 1873.

The *Church Work*, of Canada, gives a list of seventy-two clergymen who have come into the Church from the religious bodies around us, a list which pretty clearly shows the drift of the current. Twelve religious denominations are represented by them, besides the Roman Catholics, who furnish eleven of the number. The Methodists contribute 22, the Presbyterians 9, the Congregationalists 11, the Baptists 9, the Jews 2, and the rest are divided among the minor sects. Two are called "reformed," and we suppose the reformation consisted in their return to the Church.

THE INDIAN QUESTION.

THOMASVILLE, Ga., January 20, 1879.
TO THE LIVING CHURCH:

It is proposed to transfer one branch of the civil service to the Department of War. A bill has been introduced in Congress to commit the Indians to the care of the army. Why should we make this radical change in the administration of Indian affairs? Is it to atone for the wrongs done to the Indians? Is it to fulfill our violated treaties? Do we propose to turn our swords into plowshares, and make our army the ministers of peaceful industry? I fear it is for no such merciful end. The object is to compel the Indians to submit to wrongs which we refuse to redress. It means force—the end will be that "might shall be right."

The Indian problem is a very simple one, if looked at by the light of the Gospel of Jesus Christ. Admit that these Indians are men, that "the glad tidings" are for all men, that the Fatherhood of God is not limited to the white race, that Christian civilization will do for them what it has done for other heathen folk, and then it is no problem; the way lies straight as for willing feet.

But if we blind our eyes to eternal truths; if we forget that nations reap exactly what they sow; if we break our own plighted

faith; if we dispossess savage men of their homes; if we surround them with every evil influence; if we make the name of a white man a synonym for liar, and, at last, savage hate breaks out in rapine, massacre and outrage, the Indian question will become a devil's labyrinth, out of which no one can see a way of safety.

It is the fashion to lay all blame at the door of the Interior Department, and to hold the unfortunate man who is Commissioner of Indian affairs, personally responsible for all the wrongs which are done to the Indians. In days gone by, this Department has had its share of corruption, but we know of one honest Commissioner of Indian affairs who was hunted into an untimely grave. The Interior Department is not alone responsible for the disgraceful wars of the past fifteen years. Did the Interior Department plan the forcible seizure of the Black Hills, and the occupation of the Sioux Country? Did they instigate the Cheyenne, the Apache, the Modoc and the Nez Perces wars? Were they responsible for the Sand Creek massacre? or the cruelty to the Navahoes? The Modoc and Nez Perces wars were caused by the forcible seizure of Indian lands, and deeds of violence and murder. The Navahoes sought to protect their stolen daughters from a fate worse than death. The Cheyenne war came from one of the most brutal massacres of the nineteenth century. The Sioux war came, primarily, from the seizure of the Black Hills. No actual hostilities occurred until an order was issued compelling these Indians, in the dead of winter, to leave their hunting-grounds and travel 200 miles over a treeless desert, to their agencies, with almost the absolute certainty that they would freeze to death. The telegram brings us tidings that a similar order was issued to some Northern Cheyenne Indians, commanding them to return to the Indian Territory, in the dead of winter. They, too, refused, saying that their women and children would freeze to death. The telegram says they fled and were surrounded and shot down by the troops. We cried out with horror when these Indians killed white women and babes, but no eye pities the Indian mother and her babes. These Cheyennes have been guilty of killing white settlers. But it was a sad story of violated faith which changed these friends into foes. They were the most friendly of the Indians who signed the treaties of 1868 and 1876. They have the same rights as the Sioux in these treaties. When Congress refused to allow the Sioux to go to the Indian Territory, these Indians refused to remain there away from their friends. They justly claimed that they had the same rights as the Sioux to live in a country whose joint occupancy had been guaranteed to them by the United States. They went to the Territory reluctantly, and after suffering sickness, and they say starvation, fled to their old homes. They have a stronger claim. They were represented in the council held with President Hayes in 1877, chiefs who represented all the Indians, Cheyennes, Sioux, Arrapahoes, etc., who were parties to these treaties, came to Washington to lay their complaints before the President. The Indians said "we have given you our hills of gold, and our hunting-grounds; we ask that we may select a home in our own country, and that you will aid us to live." The President answered: "Next spring I will send to you good men, who shall go with you to select your own homes. We will aid you

to begin a new life." The Indians were overjoyed, and shouted "ho! ho! ho!"

A year did not elapse before negotiations were entered upon to defeat this plighted faith. Out of the delays, falsehoods, and suffering consequent upon them, there is a good prospect of another Indian war. President Hayes is not responsible for this violated faith. President Grant gave his word to the friendly Sioux that their ponies should not be taken from them. He knew that the ordinance of 1787 guaranteed that the property of the Indians should not be taken from them except in war *duly authorized by Congress*. Over 2,000 ponies were taken in violation of law. And to this day no adequate return has been made for them. A friendly chief writes me, complaining that these continued acts of arbitrary power have caused wide spread dissatisfaction among those Indians who have always been our devoted friends.

Congress is primarily responsible for our Indian wars. It knows the evils of our Indian system, and refuses to redress them. It will not provide for the Indians those things which make civilization possible, viz., permanent homes, individual rights of property, the protection of law, and a guarantee of the rewards of labor. It spends \$9,000,000 in an alms-house system, which, to-day, is prodigal in its excess, and to-morrow is penurious to starvation; again and again, the Interior Department has been left without appropriations to feed the Indians. Congress has never stood up boldly to protect the Indians in the possession of any country which white men have coveted. It has never redressed one single outrage. It is only a question of time when a portion of the Indian Territory will be wrested from its lawful possessors. The plans are laid. The cockatrice's egg is being hatched. That country was given to these Indians as an atonement for one of the darkest crimes which ever disgraced a Christian nation; so long as the men lived who knew the sad story, it would not have been possible to so deaden the natural conscience as even to propose this robbery. Why go on? We have sown robbery and reaped blood. We have covered our statute-books with violated treaties, and appropriated millions in useless wars. We have cried "exterminate" over the graves of our murdered soldiers and desolated homes. All this, while the Indians have increased; for we have drank ourselves the cup of blood we prepared for them.

Instead of calmly sitting down in the fear of God to devise some wise and beneficent plan of civilization, we have no other remedy to propose than force. It will fail if we try it, simply because there is a God. We protest against the transfer of the Indian Bureau to the War Department because the sober judgment of the army has declared its unfitness for the trust. Ten years ago, at the close of our civil war, the Indian Bureau was at its worst. The ablest of our Generals, after six months' careful examination of the causes of an Indian war just closed; after searching investigation into the condition and wants of the Indians; after personal inspection of many Indian agencies, declared that the Bureau ought not to be transferred to the War Department. They said that Indian wars were wholly unnecessary, and that they were always caused by our own wrongdoing. They said that this vexed Indian question needed no other solution than "do unto others as ye would have them do unto you." They said that if we designed to

have war with the Indians, then they should be placed in the care of the War Department; that if we desired peace then they should remain in a civil department. It was not a hasty opinion; it was the calm, deliberate judgment of wise men who had weighed and examined all the facts.

We object to the transfer because our defective Indian system will work no more smoothly, and our violated faith be no more tolerable, with uniformed agents than with men in civilians' dress. We know personally of as grave errors in army administration of Indian affairs as can be found in their civil administration.

We object to the change, because the army cannot spare officers of high character and large experience to act as Indian agents. If they could be spared, they would not accept the trust. The change would be made the pretext for scores of political appointments in the army, and degrade an honorable service without benefiting the Indians.

We object to the transfer, because the Indians were in the care of the War Department for over fifty years, and we cannot recall any portion of that history with pleasure. The change to a civil department was the result of the earnest plea of the Secretary of War for reform in our methods of Indian administration and both Congress and the Department confessed the absolute necessity for a change. We pay all honor to the brave men who have grown gray in the service of the country; they are grave men who, like the centurion of old, fear God and love righteousness. We cannot forget the debt of gratitude which we owe to officers of the army who have spoken words of indignation against those who have wronged the Indians, and who have always sought to ameliorate the sad condition of this hapless race.

We have never felt our hearts moved with a deeper pity than when we have heard the tale of brave men murdered in an unjust Indian war, where no glory could be gained for themselves, and no honor won for their country.

Our conviction is clear that force is not the best weapon to win human love or to lead wandering savages to civilization. Under our wretched system, instances of harsh dealing would be multiplied by the proposed change. We can recall many instances of our dealings with a poor outlawed people which we are sure the sober judgment of the army would condemn. I mention one, without note or comment:

HEADQUARTERS, DISTRICT OF NEW MEXICO, }
SANTA FE, November 25, 1876. }
To the Ass't Adj't. Gen., Dept. Missouri, Ft. Leavenworth:

SIR: I respectfully report that Pluto and his band of the Muscularo Apaches, numbering about five hundred persons, have sent word that they wish to return to the Agency at Stanton. They have been living for some years with the Comanches, on or about the headwaters of the Brazos and Colorado Rivers. As the band are afraid to come in without assurance of protection, and probably are anxious to be taken care of from being nearly starved, it would be necessary to have troops to protect their march, and would require an issue of ten to twenty days' rations of beef. It is believed that these Indians had better be brought into the Muscularo Reservation.

Should the Commanding General decide that it is advisable, can any authority be obtained for the issue of beef rations to them while in charge of the troops? Very respectfully,

Your obedient servant,
EDWARD HATCH,
Colonel 9th Cavalry, Comd'g.

The answer to this appeal in behalf of 500 men, women and children, who were starving, was:

HEADQUARTERS MILITARY DIVISION }
OF THE MISSOURI, }
CHICAGO, December 6, 1876. }
Commanding General, Department of the Missouri,
Ft. Leavenworth, Kansas:

SIR: Referring to Col. Hatch's letter of November 25 last, reporting that Pluto's band of Muscularo Apaches desire to return to the Indian Agency at Ft. Stanton, and stating that if their request is granted, it would be necessary to furnish troops to protect their march, and to authorize an issue of ten or twenty days' rations of beef for the subsistence of the Indians, I am instructed to inform you the Lieutenant General declines to authorize the furnishing of any supplies to these Indians, and recommends if they should come into the Agency, they be dismounted. If these Indians do not come in, the Lieutenant General thinks they should be attacked by the troops.

Very respectfully,
Your obedient servant,
R. C. DRUM, Adj't General.

War is no plaything. We know that severe treatment may at times be necessary. It is because the army exists as the representative of force, without pity for the helpless, that we object to its supplanting the methods of peace, kindness and love. It is the fashion to sneer at the Quaker policy. Men who are ignorant of the causes which lie back of our Indian wars, laugh at the solicitude of those who are weary of a policy which has brought a perennial harvest of sorrow and blood. We know that the so-called peace policy was not a failure.

Without being able to change one feature of our Indian system, President Grant resolved that the administration of Indian affairs should be one of kindness, justice and mercy. It was inaugurated at a time when the Indians were turbulent, sullen and warlike. Many tribes were engaged in hostilities. The new policy was hailed by white men and Indians with hope. Hundreds of savage men have under it become peaceful citizens; where once you heard only the discordant sound of the medicine-drum and the war-dance, are now heard the peaceful hum of industry and the sound of songs and prayer.

There are no Missions on the earth which have brought to the Christian Church more abundant rewards. When our Church began this work, all was dark as midnight. Everything which the malice of the devil or the cupidity of bad men could do was done to hinder our work. Yet to-day we have Indian clergy, who, far away in our Northern forests, are preaching Christ to their heathen countrymen. We can point to settlements of civilized Indians, no whit behind, in order, comfort and sobriety, any white settlement in Minnesota. The Missions of the Presbyterian Church and of our own Church, among the Sioux, have been wonderfully blessed in men rescued from heathen savagery to sit as Christians, clothed and in their right mind.

A crisis has come in our Indian affairs. We have it in our power to atone for the past by kindness and justice to the scattered remnant of the Indian nations in our charge. If we will, we can adopt a peace policy which will bring untold blessings to ourselves and to our Indian wards; but if we will not heed the voice of humanity and of God, we shall reap a harvest of sorrow, and our children's children will tell the sad story in hushed tones, and wonder how their fathers dared to trifle with justice and God.

Yours faithfully,
H. B. WHIPPLE, Bishop of Minnesota.

The Living Church.

CHICAGO, FEBRUARY 1, 1879.

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

THE LIVING CHURCH.

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

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IT IS OUTSPOKEN.
IT IS NON-PARTISAN.

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A SUGGESTIVE BOOK.*

Last summer the author of this volume was called to the pastorate of the Park Congregational Church, at Norwich, Conn.; and he accepted the charge in a letter which utterly repudiated the whole theory of Congregational sectarianism and substituted for it nothing else than an unequivocal statement of fundamental Catholic order. We should be glad to reproduce the whole of that letter but we must content ourselves with the following striking passage:

As I read the New Testament, *the Church* of any community is nothing less than the whole company of believers there dwelling, and this view of the Church is no fancy with me, but a most practical part of my ministry and teaching. Holding this view, I do not come to be Pastor of one of the churches in Norwich, but one of the Pastors of the Church in Norwich. For the Church in Norwich is one—not ought to be, but is—and my service and fellowship will be due, for Christ's sake, to the whole commonwealth of Christian believers in that place, and the whole company of its ministers. Of course I have special duties to the people of my special charge; but my paramount obligation is to the whole church and the whole people of Norwich, in co-operation, as a true yoke-fellow, with the whole college or chapter of the city Pastors.

It would be difficult to make a clearer or better statement of the Catholic idea of the relations of an individual Pastor to the Church and pastoral college (if there were such) of a city in which he is called to exercise his ministry; and it would be difficult to find a theory of the Church more radically inconsistent with the Congregationalism which is openly professed by hundreds of thousands of excellent Christian people, or with that less respectable type of Congregationalism which is not professed, but which is diligently practiced in hundreds of parishes of the Protestant Episcopal Church. If one should ask Dr. Bacon to reconcile his theory with the loose ideas of the Church of Christ and

the duty of fellowship among Christians which have caused the Christian commonwealth to be disintegrated by schisms, until it has come to pass that his own statement of elementary truth has all the charms of novelty to many Christians, it is probable that he would decline to make the desiderated reconciliation at all. In the first essay of this volume (on the "The Radical Fallacy of Current Congregationalism") he rejects and repudiates "the club theory" of the Church, namely that a Church is simply a "confederation" of individual Christians united by "mutual covenant," so that "a number of individual Christians become a visible Church of Christ." He shows with inimitable clearness and admirable brevity that this "club theory" "rests on false and inadequate arguments," that "it leads to false conclusions," and "that it results in vicious practices." But his main objection to it is contained in the following passage:

The final and most fatal charge against the club theory of the Church is this: That *it results in the rending of the body of Christ.* It deliberately accepts the separation of the people of God into sects and schisms, as the normal and permanent order of the Church. Any voluntary association of "visible saints" under a compact of mutual fidelity in the Gospel is a Church, no matter what principles of exclusion they may adopt toward other visible saints about them. The "platform" of their mutual compact may prescribe whatever arbitrary conditions of admission * * * the caprice of the first squatter-sovereigns of the congregation may suggest. * * * So, instead of a Church of Christ in any community, you shall have a Calvinistic Church, a Total Abstinence Church, an Antislavery Church, a Congregational Church. * * * A grand system for the discouragement of error this, which compels error to organize and perpetuate itself in a corporation! A splendid success, the New England experiment for the suppression of Methodism, Anabaptism and Episcopalianism, by inserting a vow of Calvinism, Pædobaptism and Social Compact in the Congregational Church Creeds! Against this Law of Schism, abhorrent to the Christian heart, and at enmity with the law of Christ, the re-action has begun. May God speed it.

Amen and Amen, responds THE LIVING CHURCH; but, if any enthusiastic Churchman leaps to the conclusion that Dr. Bacon is on the verge of entering our own Catholic Communion, he will be much mistaken. Dr. Bacon has a manifest and unconcealed veneration for the Anglican Church; and, for the Protestant Episcopal Church in the United States, he has a high though qualified esteem. But while he denies to us no good thing that he believes us to have, he thinks it no wrong to apply to our Communion as a living body the same rule of judgment which he applies to the theory of congregationalism. He rejects the latter, because it leads to the shames and miseries of schism. Of our Church he asks: "What has it done, and what is it doing to heal the schisms

of the past and to restore unity in the future?" Judged by this standard, it must be confessed that we have not much to say in our own behalf. In a humorous, but very earnest private letter to one of our clergy, Dr. Bacon once said: "Standing outside of *all* your pestilent sects, I cannot but recognize that the P. E. C., U. S., (*unum ovile, unum PECUS!*) holds an important trust for the good of the Christian commonwealth in America; and, from what I know of the corporation, I judge it means to hold and administer that trust with a single eye to its own selfish and corporate advantage. It would be a blessing to itself and the whole world, if it could be brought to a better mind." In many parts of these "Church Papers" we find the same recognition, and something like the same expression of disappointment; and, be it well observed, that, without the recognition, there might be repugnance, but there could be no disappointment. When Dr. Bacon is severest in his strictures upon us, he seems to write like one who has looked for much from us, and has found much in us, and who has found less fruit from it than he hoped to find. He sees, as Count de Maistre saw before him, a great trust held by us, through God's grant, for the sake of Christendom at large; and then he sees us practically acting on the sect principle, and practically working out a system that differs only in its scale of operations from the Congregationalism that he has already repudiated. This, at bottom, is the root of Dr. Bacon's objection to us; and we fear that there are many others who cherish the same cause of quarrel against us. It is not so much that they resent the supercilious conceit of some of our very straight-breasted young clerics. At that sort of thing men like Dr. Bacon can afford to laugh, and make us laugh, too, in such papers as that entitled "Confessions of a High Churchman," (pp. 73-100). What distresses them is this: They are fully conscious of the evils of the disintegrated centrifugal Christianity that prevails in this day. They feel its disastrous consequences in some particulars that we can hardly conceive. They can write as forcibly and sincerely as we can "against the prevailing 'evangelical' heresy that the normal state of the Church universal is schism; that sects are a good thing, so that the more sects you have (within reasonable limits) the better; and that the Holy Catholic Church, the Communion of Saints, consists properly of a series of strenuously-competing denominations, maintaining diplomatic relations and exchange of pulpits; 'sinking their differences' in a Tract Society that agrees to be mum on all controverted points; and meeting occasionally in an 'Alliance.' So long as this continues to be the prevalent conception of Christian fellowship," they freely confess that "we need the protest of

*CHURCH PAPERS. Sundry Essays on Subjects Relating to the Church and Christian Society. By LEONARD WOOLSEY BACON. New York: G. P. Putnam's Sons, London: Trübner & Co. 1877.

High Churchism, in its most uncompromising form, in favor of the organic unity of the Christian Church." (pp. 105-106). They can see that our Church theory is sounder than their own. They recognize the value of our traditions. They admit the dignity and stability which is justly attributable to our time-honored system of order and worship. They conceive that we have a message and a mission to the divided Christendom of our own day. High Churchmen, in particular, they think, ought to be zealous in practical efforts at the restoration of Christian unity. "The claim," says Dr. Bacon (p. 121), which they make "to be the one Catholic Church for America, to which the allegiance of every baptized American is due, implies the duty of putting no wanton or arbitrary hindrance in the way of such allegiance. The pretension to be trustees of a grand deposit of sacramental grace, on which the salvation of the souls of the people largely depends, carries with it an awful responsibility for making this grace freely accessible to all, for opening conduits in all directions, that it may flow forth without hindrance to every soul that will receive it." But, when they come to judge us by our works, they find that very little of this anxiety is practically exhibited among us except in the invidious form of proselyting "from the sects." We have never in any way proposed that any body of Christians should unite with us, otherwise than by submitting to us. No congregation of Christians, however unaccustomed to our liturgical usages, could be received by us unless they would consent at once, and without preparation, to accept and use our entire liturgical system for daily offices as well as for the celebration of the Sacraments. To foreigners we are more liberal. They may continue to use their own forms, under certain reasonable restrictions, so long as they use another tongue than the English. But to English-speaking congregations we have no such terms to offer; and if the most eminent of their ministers wishes to come to us, he must not only submit to re-ordination, which we *could* not dispense with, but he must consent to wait in our vestibule for months, or even years, before he can freely minister the Word and Sacraments, to which he believes himself to have been "inwardly called by the Holy Ghost." Of late years, with all the general tendency to "roominess," our canons on this subject, have grown stricter and stricter; and we cannot but hold with Dr. Bacon, that the higher views any one entertains of our own Ministry and Sacraments, the more he ought to disapprove of this tendency to sectarian rigidity. Outside of the Church, the tendency is very clearly perceived, and it leads to comparisons which are not to our advantage. "I have often found," says Dr. Bacon (p. 106), "much of the poetry and theory of Chris-

tian communion among Episcopalians, and always a great deal more of the practical spirit of it among non-Episcopalians. The former have so worthy a desire for fellowship with the Church of the fourth century that they are ready, for the sake of it, to live in practical isolation from the actual Church of the nineteenth century. They are so earnestly (though hitherto vainly) desirous to open some special relations of communion with Old Catholics, or Greeks, or Armenians, three or four thousand miles away, that they tear themselves asunder with alacrity from their own fellow-countrymen and fellow-Protestants." Is there not too much truth in this accusation?

Fas est et ab hoste doceri. There is nothing like learning from our enemies. But Dr. Bacon is not an enemy of our Church. He seems rather to be one who loves her, and who would love her more if he could. It is possible that the fault is not entirely on his side. He is a man of clear, independent, vigorous thought, of an indubitably Catholic spirit, and far above the level of the mere sectarian. He is a hard hitter, but fair and honest. He stands as firmly against the fallacies of the Congregational theory as against the failures of ours. In truth, his largest theories are identical with our own. It is our position to which he objects—hardly at all to our theories. From such a man we may learn much; and we heartily wish that every one of our Bishops, and every member of General Convention would read the volume to which we have called attention.

None of our readers will suppose that we agree with all the statements or opinions of Dr. Bacon. There are some things in our Church concerning which he is misinformed, and others in which he misjudges us, but these are of comparatively small importance. The essential thing for us is to learn, from him or from any other man, our duty to the great body of Christ's baptized people in this land, to whom we are so inadequately ministering; and we have found no book which is more suggestive in this respect than that of Dr. Bacon.

It would be injustice to the volume before us to dismiss it without saying that it discusses many other topics besides those which relate to our own Church. On subjects of the deepest interest, such as the old Catholic movement, the theater question and temperance reform, it contains essays which are marked by genuine good sense, good temper, and clean, clear, nervous English. His article on Dr. Stone's "version to Rome," is a masterpiece of theological satire, in which one hardly knows which is more admirable, the learning or the humor. In our opinion, it is the best tract on this subject that has ever been written for popular use.

We take our leave, for the present, of the author of "Church Papers," thanking him for the good his blows have done us, and feel-

ing a quiet satisfaction in the belief that if anybody else should hit us very hard, one of the first to take our part would probably be Dr. Leonard Woolsey Bacon.

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.]

ON THE STUDY OF WORDS. Lectures addressed (originally) to the pupils at the Diocesan Training-School, Winchester. By RICHARD CHENEVIX TRENCH, D. D., Archbishop of Dublin. With Exhaustive Analysis, Additional Words for Illustration and Questions for Examination, By Thomas D. Suplée, Head Master of St. Augustine's College, Benicia, California. New York: W. J. Widdleton, Publisher, 1878. For sale by Jansen, McClurg & Co., Chicago. (2.)

It is nearly thirty years since these Lectures on the Study of Words were first published by Archbishop Trench, and they then at once attained in the estimation of the world a value which has never been diminished. Edition after edition has been sent forth from the press of England and America, and here we have before us yet another, which, in three respects, seems to be better than any of its predecessors.

1. To the ordinary reader who has perused these Lectures with delight and instruction, it is always provoking to feel that some of the broad principles elucidated by the author, and very many of his felicitous illustrations, have slipped from the mind and are no longer retained in the memory; and yet there is no way of securing one's self against such loss except to read the entire book through again. Prof. Suplée has come to the assistance of the reader by furnishing at the close of each lecture a series of questions which will enable him in a very few minutes to test whether he has or has not retained what he has read; and in an hour or two, with pencil in hand to mark what he has forgotten, he can examine himself on the whole work, and secure the treasures which he would not willingly let slip.

2. A reader of active intelligence, in reading Trench's Lectures on Words, is always struck with the felicity of his illustrations. Yet, ample as their number is for the author's purpose, one feels that it is very far from being exhaustive; and just in proportion as he has enjoyed the examples furnished in the lectures, he is inspired with the desire to examine other words which might elucidate the same principles. Here, again, Prof. Suplée comes to his assistance at the end of each lecture, with a list of words, which is expressly intended for that purpose, and which will at once quicken his interest and afford him the pleasure of original research.

3. So far as its substance is concerned, no book could contain material more necessary to be taught in our colleges, normal schools, and grammar schools than this of Dr. Trench; and yet, without special adaptation to that purpose, it was entirely useless as a text-book. The pupil needed apparatus to enable him to use it with advantage, and mutilation of the text could not fit it for his use. Indeed, one essential thing must be to train him to appreciate the text, as to its style and method as well as its matter. This difficult task Prof. Suplée has done in a

style that could not be improved. The pupil, before he begins, has the topics of the lecture put before him. Having studied the first of these, he is taken to the black-board and made to produce an outline of the author's treatment of it, and so on through the lecture. In our opinion, there could hardly be a better practical exercise in logic, rhetoric and style than is thus provided. Having finished the lecture, the pupil is examined by question and answer on the whole of its contents, and then he is set to work on a list of "additional words for illustration," which will add the pleasure of original research to the satisfaction of acquirement. A better book, better adapted to a useful purpose in education, we have not seen; and if we seem to have given much space to this account of "a mere school-book," it is partly because we consider a good school-book to be one of the most valuable of books. Trench's Lectures, however, as arranged by Prof. Suplée, is not a mere school-book. It is an excellent edition of the original work, with the latest additions of the author, and, even for the ordinary reader, it is much improved by the additions of the American editor. In the next edition which, we hope, may soon be called for, we shall expect to see a correction of two or three typographical errors in certain Greek words.

HISTORICAL CONTINUITY: A Series of Sketches on the Church. By the RT. REV. ALEXANDER CHARLES GARRETT, D. D., Missionary Bishop of Northern Texas. Fifth thousand. 16mo, pp. 148. New York: I. Whittaker. Chicago: Mitchell & Hatheway, Booksellers.

This little manual of Church history, for such it is, very admirably realizes the purpose of its Right Reverend author, which the preface thus describes: "This little tract, compressed, designedly, into the shortest compass, is intended to show the necessity of creeds; the rise of those we have; the growth of papal power; its causes and consequences; the rise of Christianity in England, its fortunes, conflicts, trials, and triumphs; the rise and progress of papal usurpation in England and Ireland; the efforts of the Church and people of England to resist this usurpation; the circumstances, political, intellectual, and religious, which prepared the way for the Reformation; the constitutional and legal action by which the independence of the Church of England was asserted and successfully maintained; the steps by which her doctrine and ritual were purified; the final crystallization of her reformed character in the Book of Common Prayer." The work proposed in the preface is well done, though here and there (*e. g.*, in the handling of the Augustinian and British Churches) the author's self-imposed brevity leads to sweeping statements which would be more strictly accurate if they were made with the qualifications which a fuller treatment would permit. As a tract, Bishop Garrett's "Historical Continuity," will take high rank.

RAYMONDE. By ANDRE THEURIET. (Appleton's New Handy-Volume Series.) New York: D. Appleton & Co. Chicago: Jansen, McClurg & Co., Booksellers.

"Raymonde," is the twenty-first of the Handy-Volume Series of the Messrs. Appleton. The series is good, and "Raymonde" is good.

We have received the first two numbers of a new Church paper called *The Standard*.

It is published in New York, and is edited by the Rev. W. T. Webbe, of Newark. It gives no exposition of the Church views which it intends to represent; but its line of direction seems to be indicated by its reprinting a part of Dr. Littledale's brochure entitled "Why Ritualists do not Become Roman Catholics." The editor, Mr. Webbe, is a Ritualist of the best type. He is a man of sincere piety and devoted self-sacrifice. Under his administration *The Standard* will not represent the style of clerical black-guardism and theological billingsgate which is sometimes affected by newspapers of that school.

We have to thank Messrs. Houghton, Osgood & Co., for a copy of a beautifully-printed and admirably-arranged catalogue of their publications. To the librarian and the rational book-buyer, who does not buy at hap-hazard, this catalogue will be exceedingly useful. It contains a long list of standard works without which no library, public or private, can be complete. Indeed, we can hardly conceive how any genuine student can dispense with a careful examination of the stores of standard publications which are arranged under the heads of Architecture, Art, Biography, Criticism, England, Essays, Health, History, Italy, Law, Medicine, New England, Philosophy, Poetry, Politics, Political Economy, Religion and Theology, Spain, Travel and Description, etc., etc. Of Novels, Short Stories, and Juvenile works, there is almost literally "no end" in the list of Messrs. Houghton, Osgood & Co. To say that their catalogue is from the Riverside Press, is to say that its typographical execution is beyond criticism, and a delight to the eye of the reader.

OUR WASHINGTON LETTER.

TO THE LIVING CHURCH.

Any one who may desire corroboration of the importance of the suggestions contained in my previous letters, and corroboration from an unmistakably emphatic source, has only to look at the agonizing of the Romish Church in this city. It is intrenching the National Capital. "Fathers," "Brothers" and "Sisters" abound on all sides. Education and religion go hand in hand, and corner-stone layings of new parish churches and new academies; enlarged facilities for congregations; benevolent institutions founded and pious organizations started; lectures, proselyting, Congressional appropriations of Government money; troops of foundlings—the inevitable accompaniment of Romish work—not a stone unturned to make a convert; heaven and earth, if it were possible, moved to carry out plans and policies for Church extension and aggrandizement—these are some of the activities by which they, whom we fear, *et dona ferentes*, warn and admonish us. These things show in which direction, in the judgment of their best and most experienced, the gate of opportunity stands open. *Fas est ab hoste doceri.*

It was always the policy of Rome to occupy the city as well as the country.

"Bernard, the vales, as Benedict the hills;
But mighty cities did Ignatius love."

And does he still! The spirit of Loyola is upon the sons of Loyola. The Jesuit leads the orders to-day nearly everywhere. He is as the eagle to the body, as the needle to the pole. And my suggestions receive a not unemphatic corroboration from the way

in which Rome is now struggling to fortify herself here. Light shines farthest from the highest pedestal. Where souls swarm thickest, let the net of the Gospel be dropped in. Where sin abounds, there let grace much more abound. Where the tide rises and falls the strongest and swiftest, let the salt of the Church be cast in.

Let me now give your readers some idea of the Church facilities of the District.

St. Paul's, Rock Creek, supplies a large neighborhood, extending from the city limits on the northeast, inclusive of the Soldiers' Home—a retreat for aged soldiers, out several miles in the country. Around this pretty and recently-renovated parish church, lies a well-kept cemetery, God's Acre, where, for now a hundred years, the dear sleeping ones of the Church could be laid away to await the great Easter Day of the dead. The Rector is the Rev. J. A. Buck.

Christ Church, Navy Yard, supplies the extreme southeast part of the city. Not very far from this is the Congressional Cemetery, wholly, or in part, the property of the parish. The Rector of Christ Church is the Rev. C. W. Andrews.

St. John's, old and venerable, opposite the Executive Mansion, is about in what is now the center of the city. It was once "West End." The Rector is Rev. Dr. J. V. Lewis.

The Epiphany is our largest church edifice. It is capable of seating over two thousand. The Rector is Rev. Dr. Paret. The Epiphany Church Home is a noble institution of this parish.

The Ascension congregation occupies a very handsome church in the northern part of the city, having, a few years ago, moved "up-town," thus leaving its former building and neighborhood. The Rev. Dr. Elliott is Rector.

Trinity lies between the old Ascension and Capitol Hill, and has a brownstone edifice, within sight of the Capitol building. The Rev. Dr. Addison is Rector. The capacity of the church is, with its galleries, about that of the Epiphany.

Grace, in South Washington, is one of the older parishes. Its church is small. The Rev. Mr. Holmead is Rector. He is one of the oldest, if not the oldest of the Presbyters of the District.

St. Andrew's, Rev. Mr. Harris, Rector, has an organization, but, as yet, no parish church. It offers church privileges to those residing in a remote portion of the city.

The Incarnation, Rev. Dr. Townsend, formerly of your Diocese, Rector, was erected about ten years ago. It reaches the population of the northern part of the city—a part which, at the time of its erection, was almost suburban, but which now has become well built up and thickly peopled.

St. Paul's, reaching from St. John's toward Georgetown, the Rev. Mr. Jackson, Rector, supplies the more extreme "West End" of Washington, and has a pretty church, a section only of the contemplated edifice.

St. Mark's, on Capitol Hill, Rev. Mr. Steele, Rector, has a neat frame church, with prospects of a more substantial one in time.

Georgetown, our sister District, has two parish churches, both churchy and well kept in external appearance; Rev. Messrs. Joyce and Stuart, Rectors, respectively; and a Mission, "Grace," for humbler folks, a neat and substantial stone edifice.

St. Mary's for the colored, Rev. Dr. Crummel, Rector, is now erecting a stone edifice of 600 sittings.

On the heights of Georgetown stands St. Alban's, Rev. Mr. Chew, Rector. It has its chapel of The Holy Comforter, a few miles further in the country.

At Uniontown is the parish of The Emmanuel, Rev. Mr. McKee, Rector, besides which, in the city proper, are The Holy Cross, the Holy Communion and St. James'—newer attempts at Church extension than any mentioned.

I may, in my next, be able to add other items, but these, for the present, will suffice.

Truly, CURRENTO CALAMO.

Public Opinion.

[THE LIVING CHURCH desires to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editors or not.]

EUCHARISTIC IDOLATRY.

(Continued.)

Mr. Hudson's array of proof that essential idolatry is now practiced in our Church is a long one, continued through many issues of the *Church Journal*. We do not propose to reproduce it here, but to present some more simple statements of our own.

"Eucharistic adoration" is certainly idolatry if it be evident that every essential element of idolatry as practiced by the rebellious Jews, or by the heathen, is embraced in such adoration. The essential elements of idolatry wherever found, so far as we have been able to ascertain them, are "the use of material forms as suggestive of the presence of a supernatural being, such use being associated with adoration of the supernatural being as *thus represented* by these material forms." The image itself is never worshiped by the intelligent idolater. The image but represents, to his mind, the invisible power whom he worships.

In "eucharistic adoration," in like manner the "consecrated elements" are not worshipped, except in appearance. It is the *Saviour* alone Who is worshiped; but He is worshiped as *present, under the form of the "consecrated elements,"* or, as *present in the elements, when consecrated.* So far as we can judge, then, the main difference between eucharistic adoration and the idolatry of paganism is, that in the former case it is God Himself Who receives this forbidden kind of worship, and in the latter it is the Supreme Being, or, it may be some fictitious divinity who receives it. But this difference is not essential, and will not, therefore, save our friends. The idolatrous worship of God is still idolatry. The making of material forms to represent the Deity, under the supposition that they will be animated by the indwelling of the Deity, by means of which the Deity becomes an object of worship under, or in, or as represented by, material forms made by man—this embraces all the essential elements of idolatry. Unless we are in error, all these essential features are found present in eucharistic adoration, which we are, therefore, compelled to regard, as idolatry.

This eucharistic idolatry might, perhaps, be more excusable, if there had been present the least circumstance to suggest it in the original institution of the Lord's Supper. At that first administration of the Holy Eucharist, Jesus Himself officiated as Priest. It necessarily embraced every essential feature of the Blessed Sacrament, as since administered. Yet Jesus had then been neither crucified nor betrayed. His body had not been broken, nor His blood been shed. It was as a living Priest, with the *atonement yet unaccomplished*, that He distributed the consecrated elements. There was, therefore, nothing in this first institution of the Lord's Supper to suggest the adoration of Christ in, or under, the form of the consecrated bread and wine. It is self-evident that in no sense, but a symbolical one, could the consecrated elements at that first celebration have been His body broken and His blood shed; since, at that time His body had not been broken, nor had His blood been shed. To suppose the disciples, at that time worshipping Jesus, as present in, or as present under, the forms of the "bread and wine" then distributed, is to suppose a manifest improbability. If they worshiped Him at that time, it was as apart from, and not as identified with, the consecrated bread and wine. The words, "This is my body which is given for you," with which the *Saviour* distributed the hallowed bread, if taken with the attendant circumstances, will thus offer nothing, in our judgment, to suggest eucharistic adoration. The literal interpretation given to these words, by many, could not have been given to them by the disciples, in whose hearing they were propounded. The presence of the living, uncrucified *Saviour* before them forbade such an interpretation. It was not either necessary or logical, or demanded by unquestioning faith. Another and different interpretation was more in harmony with the symbolical method of inculcating divine truth, which was the *Saviour's* habit, and to which the disciples were accustomed, a method largely employed throughout the Holy Scriptures. Let the words in question be interpreted as we interpret the revealed declaration that Jesus was "the Lamb slain from the foundation of the world," and there results a perfect unity in the divine teaching, in respect to sacramental offerings. Jesus was really and effectually "the Lamb that was slain from the foundation of the world," because He was represented by, and was spiritually present with, these symbolical offerings, which prefigured His own atonement. He made them, by such presence, effectual for the purpose for which they were designed. We are willing to believe that Jesus is equally and as effectually present in the *administration of the Sacrament* of His blessed body and blood. He was so at its first institution, and we may justly believe has been so, spiritually, at every subsequent celebration. The consecrated elements representing His body broken and His blood shed, are by His spiritual presence made effectual for the purpose for which they were chosen. Our spiritual man is nourished by the impartation of Himself. To our *souls*, "His body is meat indeed, and His blood drink indeed."

If the symbolical language in which so much of the divine teaching is clothed (we might, perhaps, say in which most of the divine teaching is clothed), be thus accepted as being the language also employed at the

first institution of the Lord's Supper, the harmony of scriptural interpretation will be preserved, while the occasion for the adoration of material elements will disappear. If Jesus was "the Lamb slain from the foundation of the world," because every lamb that is slain in sacrifice was a symbol of the crucified Jesus then, by parity of reasoning, the consecrated elements are the body and blood of Christ, because they symbolize "the body which was given and the blood which was shed." The consecrated elements constitute a sacrifice which is commemorative, as the lamb that was offered constituted a sacrifice that was *anticipative* of the one and the same atonement. It would have been idolatry, under the old dispensation, to worship God as *represented* by the lamb; or, as animating or dwelling in, or under the form of, the lamb, that was offered by His chosen people. Can we avoid the conclusion that it is equal idolatry to worship God, as represented by, or as animating, or dwelling in, or under the form of, the consecrated bread and wine?

In conclusion, I will beg pardon, in anticipation if the following passage from Isaiah shall seem inapplicable to our present question. The workman kneadeth dough, and fashioneth it into loaves or wafers. With part thereof a man satisfieth his hunger, and strengtheneth himself for his daily labor, "and the residue thereof he maketh a God. He falleth down unto it, and worshipeth it, and prayeth unto it, and saith, deliver me, for thou art my God." If we will but remember that the idolater of whom Isaiah is thus speaking really worshiped not the image, but, in his heart, worshiped an invisible and spiritual Omnipotence represented by the image, the parallelism we have suggested will seem sufficiently apt to be painful. But the wrong, it seems to us, is intensified by what follows. That which human hands have thus manufactured, and that which has thus been adored, *to all outward seeming*, is then eaten. We first adore, and then consume that which we have apparently adored. There are multitudes among the moral, intelligent and noble of earth who cannot endure such exhibitions on the part of grown men and women, however saintly, without having their faith shaken in the entire Gospel which those men and women assume to represent. In France, Germany and Italy the intellect of those countries, to a great degree, has been lost to the Church. The men, it is said, are mostly infidels—an infidelity largely occasioned, we fear, by such demands upon faith as are presented in eucharistic adoration. To comply with such demands liberty of thought and the exercise of the reason must be surrendered. But it is the glory of the Gospel that it appeals to the highest reason. The Gospel demands faith only in what God Himself *clearly* and positively reveals, and to this demand the highest powers of the human intellect give their cheerful and grateful assent.

WILLIAM ALLEN FISKE,
Rector St. John's Church,
Naperville, Ill.

TO THE LIVING CHURCH.

"That is the Catholic truth which has been held everywhere, always and by all."

A needless amount of mental entanglement has been recently expressed as to the

meaning and applicability of this Vincen-tian criterion. THE LIVING CHURCH of January 4 well protests against its being "stretched to cover mere opinion and philosophical definition"; and declares it to be "verifiable only when applied to the simple creeds and other definitions of the General Councils."

It seems necessary to remind some people that Vincent could never have proposed his rule as a test which it would be impossible to pervert or misapply. In his *Commonitorium*, of which such rule is the key-note, it is everywhere taken for granted that it must be fairly and honestly applied by right-minded men, sincerely desirous of arriving at the truth. Neither does Vincent propose it as any discovery of his own. He claimed for it no originality. It was and is but the formulating of the simplest procedure of common sense. In the very nature of the case, there can be for the integrity of Christian faith and practice only the threefold criterion of *universality, antiquity and consent*; and Vincent himself declares that he means such test by his "*quod ubique, quod semper, quod ab omnibus*."

In his explanation, "*universality* we follow by confessing that to be one true faith, which the whole Church throughout the world professes. *Antiquity*, by in no-wise receding from those senses which it is manifest that our holy elders and fathers generally held. *Consent*, in like manner, by adopting, in antiquity itself, such definitions and opinions as have been held by all, or at any rate, almost all (*pene omnium*) the priests and doctors together." [Com. Chap. 3.]

We commend this to the attention of those recent questioners of the applicability and worth of the rule, who seem to take it for granted that Vincent's "*ab omnibus*" is to be received in its widest possible acceptance; and he is to be understood as requiring that a doctrine or usage must be shown to have been holden by all without exception, of the Christians of some, if not of every, past age of the Church, before it can be received as a part of "the faith once delivered to the Saints." But such interpretation of the rule is simply absurd. It would make the formula utter nonsense. There has never been any such absolute consent. Had there been, indeed we should never have heard of any heresy or schism.

Another of the misconceptions of the nature and intended purpose of Vincent's rule is that it is to be taken for an absolutely infallible test of Catholic truth. But Vincent does not propose it as any such test. He propounds no "infallible teaching of an infallible church," no "certainty without possibility of error," nor any equivalent therefor. He does not, with Trentine kindness, offer to relieve Christians from the duty and responsibility of private judgment, by referring them to an infallible teacher, who must, though, to be really such, be "infallibly known" to be infallible, which in effect is to establish *private infallibility* in place of *private judgment*.

"*Tentatio*, or *trial*, be it observed, is assumed as the very groundwork of Vincent's treatise, which might, with great propriety, be entitled 'Of the Use of Private Judgment in the Probation of the

Church.'" [Translator's Note in Baltimore ed. of the *Commonitorium*.]

Again, the rule of Vincent is chiefly retrospective in its regard. Its *antiquity* is what emphasizes its *universality* and *consent*. As a criterion of catholicity, it, as has already been said, professes to be of *primitive* origin. Vincent is chiefly valuable as the indicator and expounder of the one faith which was *in the beginning* of Christianity. His canon is identical with that of Tertullian: "*Id esse verum, quodcuque primum; id esse adulterum, quodcuque posterius*." "Whatever is *first*, is *true*; whatever is *later*, is *adulterate*." Or, as Tertullian himself explains it, manfully, "That which has been first delivered or revealed to mankind, must be received as true and as proceeding from the Lord; while that which has been introduced at a later period, must inevitably, as such, be deemed false and extraneous." [Vide Faber on *Elec. Pref.*]

Of that "first delivered or revealed," we have in *Holy Scripture*, as kept and witnessed to by the Church, the authentic record. Vincent, therefore, lays it down as a first principle that such word of God is the only ultimate, irreversible rule of Christian faith. [Com., Chap. 2.] But he says: "Because the Holy Scripture, for its very depth, is not taken of all in one and the same sense, but its expressions are interpreted diversely, by one man in one way, by another in another, so that it seems as if almost as many opinions may be gathered out of them as there are men. Novatian expounds Scripture after his fashion; Photinus after another; Arius, Ennomus, Macedonius after another; Apollinaris, Priscillian after another; Jovinian, Pelagius, Cælestius after another; Nestorius, lastly, after another. It is, therefore, very necessary, on account of such windings of so various error, that the line of interpretation of the prophetic and apostolical writings be drawn by the rule of the ecclesiastical and catholic sense." [Ib.]

This is a falling-back upon the common-sense maxim "*Expositio cotemporanea est fortissima*." Every lawyer knows this, and it would help the clergy and all who are called upon to interpret and apply law, human or divine, civil or ecclesiastical, to study some such law-book as Broom's "*Legal Maxims*."

Dr. James points out (in his "Reply to Milner" p. 104) that the noun agreeing with "*omnibus*" in Vincent's rule, is wanting, and must be supplied in order to complete the sense, and that such noun is not "*personis*"—persons, but "*ecclesiis*"—churches.

S. K. MILLER.

WATERTOWN, Wis., January, 1879.

Communications.

TO THE LIVING CHURCH:

The "Society for the Increase of the Ministry" reports for last year, 115 scholars aided, of whom only 36 were in a theological course. The remaining 79 (over two-thirds), were boys and young men at various schools and colleges. Yet, we frequently hear of deserving candidates for whom no help can be obtained. Don't you think, while we are short of funds, we had better let the boys work their way up, and give our aid to real candidates? L.

The Fireside.

There are who sigh that no fond heart is theirs:
None loves them best. Oh, vain and selfish
sigh!

Out of the bosom of His love He spares—
The Father spares the Son for thee to die.
For thee He died, for thee He lives again;
O'er thee He watches in His boundless reign.

Thou art as much His care as if beside
Nor man nor angel lived in heaven or earth.
Thus sunbeams pour alike their glorious tide,
To light up worlds or wake an insect's mirth.
They shine and shine with unexhausted store;
Thou art thy Saviour's darling; seek no more.
KEBLE.

WHO HAD LEARNED THE COLLECT BEST?

"O dear, there's the bell, and I haven't half learned my Collect," sighed Annie Gray, as the bell of St. Mark's pealed forth on the First Sunday after Epiphany. "And grant that we may both perceive and know what things we ought to do," she repeated, over and over again, as she pulled on her gloves, tearing one in her haste, and caught up her muff and tippet, and ran down stairs leaving the door wide open.

The baby, who had been left in her sister's care with the strict charge to speak to her mother when it was time for her to go to Sunday school, seized this welcome opportunity to explore the outer world, and followed as fast as his long skirts would let him. Out into the upper hall, to the head of the stairs, and seeing his father's gold headed cane—a favorite plaything—by the front door, reached forward to grasp it, and bump, bump, bump, down he rolled to the very bottom. His interest in the cane was gone. He lay an animated white bundle, uttering piercing screams.

Mrs. Gray, who was busy in the kitchen, heard his cries, and ran into the hall to see what was the matter, and was surprised, indeed, to find baby, whom she supposed safe in the nursery under Annie's care, lying on the floor. She caught the little one up, and after satisfying herself that he was only bruised, and not seriously injured, she set about inquiring into the reason of his being there at all. Annie was nowhere to be found, and Mrs. Gray speedily came to the conclusion that she had been surprised by the bell, and had gone off, forgetting to speak to her mother, and leaving the door open. "When will Annie learn to take care?" sighed the weary mother. "It seems as if she never would be able to be trusted. I suppose, however, it's of no use to try to put an old head on young shoulders."

Annie met some of her friends as she left the house, and, gayly chatting with them, arrived at the church door, and took her place in the class.

Miss Gleason, after the opening service and some preliminary questioning, asked, as usual, for the Collect of the Day. It was one of the "long ones," and one after another attempted it and failed. Ellen Simpson wore such a bright look Miss Gleason was sure she could say it, and called on her. She began very confidently, "O Lord, we beseech Thee," paused, began again, blushed, stammered, and, covered with confusion, sat down.

"Annie Gray, you may try," said the teacher. Annie rose timidly; but, beginning in a low voice, gained confidence as she went on and repeated it correctly to the end. Miss Gleason gave the little girl a smile of

approval, and began to explain the meaning of the Collect to the class. "And grant that they," Thy people, "may both perceive and know what things they ought to do, and also may have grace and power *faithfully* to perform the same."

"Often children have the feeling that the services of the Church are not for them, but for the grown-up people," continued the lady, "but this is not so. Children have their duties as well as older people. We ask God, in this prayer, which Annie has just repeated, that we—for we are God's people, no matter how young or old we may be—'may both perceive and know what things we ought to do.' You, as well as I, have duties, which are the things we ought to do. You have your lessons to learn at school; you have the baby to take care of, perhaps, at home; you have dishes to wash, or rooms to sweep. They are not things to be slighted, or got rid of, because you do not like them. George Herbert says:

'Who sweeps a room, for God's sake,
Makes that and the action fine.'

And we pray, also, that we may have 'grace and power *faithfully* to perform the same.' Our Father will give us the grace and strength if we but ask Him in earnestness; and *faithfulness* is the great essential in the performance of our labors. One who is not faithful is not trusted, and her work does not amount to much. Remember, whatever you have to do, do it faithfully as unto the Lord."

Miss Gleason had such an earnest way of speaking, her class were forced to listen, and to think of what she said. Not one of them but was pricked to the heart as she thought of various delinquencies in the performance of little duties. The undusted room, the untidy drawers, the baby neglected, and allowed to fret and cry, when mamma had put it in her care. And were these little things left undone to be answered for at the last day?

Not one of these girls, whose ages varied from twelve to fifteen, would have thought of stealing, lying, or murdering; but the lesser things of the law were constantly being broken; and the idea of their being of any real importance was a new one. Let us hope it will bear fruit in their lives.

On returning home from Sunday school, Ellen Simpson ran into her mother's room, saying, "O, mamma, I am so mortified! I began to say my Collect, and somehow, the words all went away and I could hardly say any of it."

"I am sorry, my dear," replied her mother, soothingly; "but did you explain to Miss Gleason that your mother was sick, and, in consequence, the care of the house devolved upon you, and you had not the usual time to learn your lesson?"

"No, ma'am; I was too ashamed to excuse myself. I tried to commit it as I went to Church, but I was too late."

"Well, never mind, my daughter; you were doing your duty at home, and I hope you will not be prevented next Sunday from learning it thoroughly. Now, go and get dinner for your father; he'll be home soon, and he doesn't like to wait."

Ellen put her hat and cloak away carefully, and went into the kitchen to prepare the dinner for her father. The words "faithfully perform the same," were in her mind, and she determined to be very particular, and follow her mother's example in all her work; so, when she should be up and well

again, everything might be in as good order as when she was taken ill.

Ellen's father was a steady, industrious carpenter, with plenty of work to do, so his wife and child were well provided for, although there was no money to spend upon superfluities; therefore, Mrs. Simpson kept no "help." Just now, she was recovering from a short but acute illness, and Ellen had begged successfully to be taken out of school and allowed the care of the household. She had been well taught in the mysteries of housewifery by her mother; and during this experience, had received the hearty approval of her father, who was in general slow to perceive works meet for praise.

Her good resolutions were almost put to flight, on entering the kitchen, by finding the fire out; the stove full of coal which had not lighted; the outside door having been left half open, a half-starved cat had come in and devoured the beefsteak she had left on the table ready to broil for dinner.

"O dear, it is too bad!" and the tears came to her eyes as she saw the black tail of pussy disappearing through the crack of the door, "and papa will be home in half an hour, and he doesn't like to wait for his dinner."

"Faithfully perform the same," entered her mind. "That doesn't mean to cry about it, I guess;" she said to herself, resolutely brushing back the tears, and setting herself to the disagreeable task of taking the coal out of the stove, and starting a new fire. Fortunately, her father was detained longer than she expected, and when he came in, was greeted by a smoking, golden omelette just ready to be eaten. On hearing of the accident which had happened to the dinner he had sent, he was compelled to acknowledge that he must have left the door ajar.

Mrs. Simpson sympathized with her little daughter in this trial, which would have been hard for an older person to have borne; and encouraged her to persevere in trying to do her duty faithfully in these little things, and secretly gave thanks to Him, Who gives the strength, that He had made the little girl so anxious to *do* right.

Annie also went to her more luxurious home, flushed with pride, that she, of all the class, alone could say the Collect. "I guess I know my duty;" she said to herself. "Miss Gleason needn't be so solemn about it." She ran into the house, and up to the nursery, tossing her hat on one chair, her cloak on another, and her gloves on the table. Not finding her mother as she expected, she ran out into the hall calling "mamma, mamma," in a quick, impatient way at the top of her voice.

"I wish you would learn to be quiet, Annie;" said Mr. Gray, coming out of the adjoining room. "Mamma is lying down; your mischief of this morning has made her nearly sick."

"Mischief! What do you mean, papa?"

"I mean," said he, "that when you went to Church this morning, you carelessly left the nursery door open, neglected to tell mamma you were going out, and baby, who was left alone, came out and rolled down stairs."

"O papa, I didn't mean it! I never thought;" cried she, shocked by the consequences of her unfaithfulness. "Is baby much hurt?"

"Not seriously;" replied her father with less severity in his tone. "I know you didn't think, and that is just the trouble;

you ought to think about what you have to do. You don't mean to do *wrong*, but you don't take care to do *right*. Suppose I forget to support my family, wouldn't you *suffer* as much as if intentionally I withheld the means of living? Baby was as much hurt by rolling down stairs, and mamma alarmed, as if you had meant such consequences to follow your heedlessness."

Tears came into Annie's eyes as she began to realize the extent of her carelessness, for she dearly loved both her mother and baby brother, and would not willingly have brought harm to them. Her father kindly wiped her eyes and begged her to learn a lesson from this event, and sent her to her own room.

She went slowly to her chamber, carefully picking up the scattered articles of wearing apparel she had left in the nursery and put them away in their places.

"I guess Miss Gleason is right about doing our duty in little things;" thought she. "What if baby had been killed? I *will* try faithfully to perform the same."

"If ye know these things, happy are ye if ye do them." E. M. T.

HINSDALE, Ill.

HIGHLAND HALL.

We call attention to the advertisement of the above school at Highland Park, Ill. It is under the Presidency of Edward P. Weston, A. M., and the Rev. Dr. Swazey is Chairman of the Board of Trustees. We have no doubt it is worthy of the confidence of its patrons.

The Fire Association of Philadelphia has been in the business of fire underwriting for the past sixty years. It has a cash capital of half a million, and accumulated assets of three and a half millions of dollars. The steady and solid growth of the company is the result of intelligent management, and has made its policies very attractive. The Chicago agency is with Cunningham & Co.

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aCairo & Texas Express	‡ 9:10 p m	‡ 6:30 a m
Springfield Express	* 8:30 a m	* 6:20 p m
Springfield Night Express	‡ 9:10 p m	‡ 6:30 a m
Peoria, Burlington & Keokuk	* 8:30 a m	* 6:20 p m
bPeoria, Burlington & Keokuk	‡ 9:10 p m	‡ 6:30 a m
Dubuque & Sioux City Express	* 10:00 a m	* 3:20 p m
Dubuque & Sioux City Express	* 9:30 p m	* 6:35 a m
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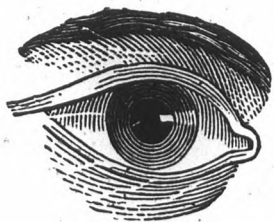
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