

The Living Church.

Vol. I.]

CHICAGO, FEBRUARY 8, 1879.

[No. 15.]

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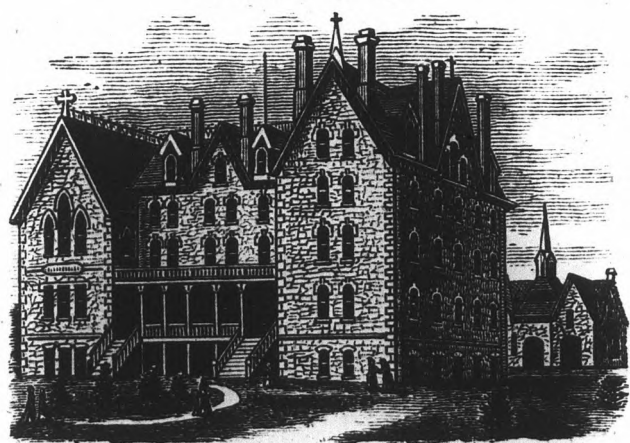
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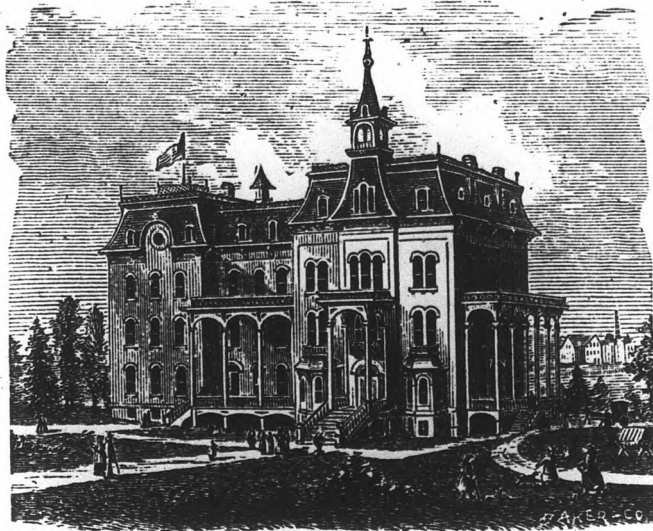
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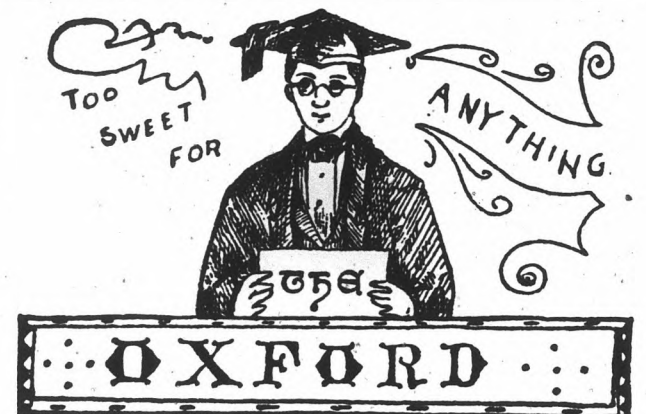
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CHICAGO, FEBRUARY 8, 1879.

News and Notes.

ABROAD.

—THE ministerial crisis at Versailles has resulted in the resignation of President MacMahon, the immediate election of M. Grevy as his successor, and the formation of a new Ministry. All this has been accomplished without public disturbance of any kind, and with a facility which seems to augur well for the permanency of Republican institutions in France. An intelligent study of the situation, however, and of the facts which led up to the recent crisis, discloses a condition of affairs as critical as it is interesting, notwithstanding the quiet which everywhere prevails. The unexpectedly large majority obtained by the Republicans in the recent Senatorial elections, had the natural effect of strengthening the views of the Left or more radical members of the successful party. A position was at once taken, and demands were immediately made which the prudent and moderate of their own members had not considered advisable, and which were in advance even of what Gambetta, the Republican leader had counseled. Among the changes demanded by the majority of the Assembly, was the substitution of Republican magistrates and Generals for those of imperialist and royalist tendencies. The Cabinet promised that these reforms should be carried out, and a somewhat reluctant vote of confidence was accorded to them; but Marshal MacMahon, though he signed the decree in relation to the magistrates, flatly refused to sign that in regard to the Generals, and left the Council Chamber, saying that he would resign rather than consent to such a disorganization of the army. The same night the Republicans of the Senate and of the Chamber of Deputies held a meeting, and the Ministers were told that if the President tendered his resignation, it would be accepted, though the majority did not wish to overthrow him. The next morning, Marshal MacMahon sent his letter of resignation, couched in moderate language, to the Senate and Chamber of Deputies. It was read to each body along with the Constitutional provisions for the election of a President, and both Houses at once adjourned to meet in joint session the same afternoon. The joint convention promptly elected M. Grevy, the regular Republican candidate, to be President, by a large majority. The result, and especially the rapidity and facility with which it was accomplished, as well as the tranquillity which prevailed everywhere, have excited

favorable comment throughout Europe. M. Grevy, the new President, has long occupied important and influential positions in French public life. During the Empire, he was prominent as an opponent both of Bonapartism and Socialism. He was President of the Assembly from 1871 to 1873, when his refusal to serve longer in that capacity under President Thiers marked his dissent from the cautious conservatism of that administration. The latest news from Versailles is, that M. Dufaure has retired from the presidency of the Cabinet, and that M. Waddington, late Minister for Foreign Affairs, has been intrusted with the formation of a new Council.

—THE ominous feature in the crisis at Versailles was the rapidity with which the Republicans proceeded, after they secured control of the Senate, to demand that the entire civil and military administration of the country should be placed in their hands. It was a singular instance of a popular movement passing over at once to a policy of despotism. In the name of liberty, the Republicans in the National Assembly have proceeded to annihilate the liberty of every constituency in France that does not agree with them, and for the rule of a President who dissented in one particular from them, they have substituted the tyranny of a numerical majority, which, of all despotisms, is liable to become the most remorseless and cruel. But despotic as was the imposition of a Republican local magistracy upon *communes* and *arrondissements* the majority of whose voters are Royalists or Imperialists, the most sinister tendency indicated by the Republicans in this time of their triumph, is manifested by their demand that the control of the army should be unconditionally turned over to them. Marshal McMahon was not one whit too sensitive on this point. Not only did he honor himself by his refusal to dismiss his veteran comrades in arms for political reasons, but he manifested the instinct of a statesman in discovering revolutionary purposes in the determination of the Republicans to get control of the army. His unselfish courage and self-sacrifice in resigning his eminent position rather than be a party to such a betrayal of order, reflect additional luster upon the laurels already won by him in council and field. Meantime, the revolution which he could not arrest goes on. How soon it shall reach its natural outcome, or whether it may not subside among the peaceful activities of the people, are questions which must depend upon conditions which cannot be foretold. For the present, the friends of the Republic are re-assured. The septenate of President

Grevy begins under auspices of public tranquillity and popular approval. France is prosperous, and, with the French, prosperity means peace. It means, also, the relaxation of national organization and the weakening of national fiber; and radical republicanism will only hasten instead of counteracting this degeneration. When, therefore, the inevitable "hard times," either political or financial, which come to all, revisit France, the body politic will be too much disorganized either to endure or resist; and another *coup d'etat* will be succeeded by another despotism. One national purpose, however, may serve to keep the national temper braced up for a time, and so postpone the coming disorganization; and that is the determination to try issues once more with the Germans and recover the prestige of French arms. Republican armies have been among the best and the most victorious ever mustered by France, and it is quite possible the present *regime* may succeed in avenging the surrender of Paris and the capture of Sedan. But this heroic purpose will only postpone the end. The present crisis itself demonstrates that all government in France tends to despotism; and the inevitable outcome of all despotism, whether democratic or oligarchic, is imperialism.

—THE latest advices from the plague-stricken districts around the Caspian are far from re-assuring. The Russian Government seems to be alive to the gravity of the danger, and heroic measures are being resorted to, but without any marked success in arresting the progress of the pestilence. Gen. Louis Mellikoff has been invested with discretionary power and sent to take charge of the infected districts; but the lack of skillful physicians, together with the wretched sanitary conditions under which the Russian peasantry live, leave him but small chance of checking the spread of the disorder. Meanwhile, the whole of Western Europe is thoroughly aroused, and the most ample preparations are being made to secure protection against the coming danger. The best preventive, however, and the only effectual one, will be to civilize and Christianize the barbarous peoples, whose filthy habitations and unclean lives have generated the plague. If the habits and principles of Christian civilization prevailed in Central Asia, as they do in Western Europe, such pestilences would never gather sufficient force to scourge the nations. But Christian Europe has long postponed this missionary duty toward a people that could profit them nothing. The gospel of peace, and purity, and cleanliness, in heart and in home, has long been withheld from the tribes which linger

around the cradle of the race ; and the result is that the death which smites them smites those also who neglect them. Every plague that arises in "heathenesse" is a cry for Christian help. The pestilence is the messenger which neglected wretchedness sends into Christian lands to plead in favor of Foreign Missions.

—Two of the Directors of the City of Glasgow Bank have been convicted of fraud, theft and embezzlement, and have been sentenced to eighteen months' imprisonment. Five other Directors, convicted of uttering false abstracts of balance-sheets, have been sentenced to eight months' imprisonment. In explanation of the leniency of the sentences so imposed upon the criminals, the Judge said he considered the circumstance that the prisoners had falsified the accounts not for their own personal benefit, but with the mistaken idea that it was for the public good. Regret must be very generally felt that such a reason could be urged to excuse or extenuate the utter turpitude of such a betrayal of trust. The crime of these Directors has not been any the less disastrous because in committing it they were not seeking to enrich themselves. Carelessness or recklessness may be as iniquitous as self-seeking. The Directors of the Glasgow Bank were under the most solemn obligation, not only not to steal, but also not to waste or destroy the trust funds committed to them. The shareholders confided in their candor and integrity, as well as in their ordinary honesty, and it is a wretched evasion to say, that because they did not steal like vulgar thieves, they were comparatively innocent. It is hard to listen patiently to such casuistry, when one thinks of the unparalleled suffering which the mismanagement of this bank has inflicted upon thousands of the best people in the United Kingdom. It is impossible to realize how it could be, that all the property of every one of the thousands of shareholders of the bank should be taken, and still the debts of the bank be only partly paid. Certainly, there must have been a reckless carelessness, or an utter desperation in the management, which amounted to a colossal crime. Of course, the guilt of dishonesty is not to be measured by the amount involved ; but the amount squandered may be taken into account to determine the question of criminal recklessness, which in this case constituted the guilt. We are not surprised that the decision of Justice Moncrieff excited much unfavorable comment.

—It is an ancient custom in England, that on the Feast of the Epiphany, the reigning sovereign, attended by heralds and pursuivants, with Knights of the Garter, Thistle and Bath, should make an offering of gold, frankincense and myrrh, in commemoration of the adoration of the Magi. The Queen, being absent this year, the presentation was made on her behalf by proxy,

at the Chapel Royal, St. James, with the usual ceremony. Somebody notes the fact, however, that the Royal offerings were contained in a box having three compartments, in one of which was a little gold leaf, and in the others a little frankincense and myrrh. The same prying person ventures to suggest that the same offering is economically made to serve year after year ; which suggests to somebody else another illustration of those thrifty and economical habits which all persons ascribe to her Majesty. It is said that, at her coronation, the traditional carefulness of her family was well illustrated. Of the three customary "oblations" made by her on that auspicious day, the "ingot of gold, of a pound weight," and the "altar pall of cloth of gold" were demanded back a short time after ; and the Subdean was obliged, "after some demur," to give them up.

—WE have already noted the application of Pere Hyacinthe for the provisional supervision of the Anglican Episcopate over the Old Catholic movement in France, and the reply of the Primus of the Scottish Church to such application. The Paris correspondent of one of the daily papers says : "Episcopal protection being thus obtained, efforts were next made to have the sanction of the French Government, for it must be remembered that free worship is not yet tolerated in France. At last, however, the efforts of Pere Hyacinthe were crowned with success, and the Society of Catholic Reform immediately secured a large building, No. 7 Rue Rochechouart, in the most populous part of Paris, and at this moment workmen are busily engaged in transforming it into what will be an attractive church, capable of holding over one thousand people. The movement has excited the greatest interest in England, where subscriptions have been and are being made for the support of Pere Hyacinthe and his Church. The numerous friends of the movement are waiting anxiously for the opening of the public services, which will probably begin toward the end of the month. Priests applying to assist are not wanting in numbers, but the quality often leaves much to desire, and Pere Hyacinthe will accept only those who are sound in faith and morals. Some of the higher clergy and, it is said, even Bishops in the Roman Communion are said to sympathize secretly with the movement."

—A SUGGESTION of great interest and importance in regard to the probable cause of diphtheria, is made by some recent investigations in England. The disease is believed to have its origin in a morbid condition of the udder of milch cows, known as "garget," and to be disseminated by means of milk infected by such disorder. We hope that the matter may receive immediate attention from our own health authorities, and we invite discussion in our columns. Within a week we have known almost an entire

family to be prostrated by this terrible disease ; and the most careful examination of the premises by the health officers failed to find any local cause or to trace any chance of infection. Will not our Board of Health investigate the matter ? Speaking of the acknowledged fact that milk is frequently an agent for the diffusion of disease, a secular paper says : "The circumstances of the North London epidemic of diphtheria satisfied the sanitary officer charged with its investigation, that the disease was distributed by the milk supply, and that the milk had not been contaminated by any influences from without. These conclusions are confirmed by the like opinions of distinguished physicians to whom the facts have been submitted. They naturally lead to the question whether any special disease could prevail, without attracting particular notice, among the cows from which the milk came. The answer is that garget is just such a disease. And the belief that this apparently slight affection in cattle may be transformed into diphtheria, or may induce that disease in the human subject, is strengthened by the recent diphtheritic outbreak at the Princess Mary's Home at Woking. Garget was found to be prevalent on the farm which furnished milk to that institution. The proceedings of the Pathological Society, of London, in reference to this possible connection between diphtheria and disease in cows, supply abundant evidence of the gravity with which the medical profession regard the subject. It has been referred for investigation to a committee of highly-qualified physicians, one of whom is Dr. Burdon Sanderson, and the results of their inquiry cannot fail to be important."

AT HOME.

—THE election of Bishop Wingfield to the Diocese of Louisiana, is not only a happy event in itself, but it is indicative of the excellent tone of Churchmanship which prevails in our Southern Dioceses. A long time ago, it was believed that the Church in the Southern States was likely to be dominated by a partisan spirit ; but the event has proved very different. The influence of Ravenscroft and Otey, has been and still is an important factor in shaping opinion there, and the election of Cobbs for Alabama, Hawks for Missouri, Freeman for Arkansas, Green for Mississippi, Rutledge for Florida, Gregg for Texas, and later, of Bishops R. H. Wilmer, Quintard, I. P. B. Wilmer, Young, Beckwith, Pierce, Howe, Lyman, Robert Elliott, Garrett and Adams, has marked and emphasized the entire obliteration of Low Church partisanship in the South outside of Virginia. Nor has there been any development of the opposite extreme of Church opinion. It may be doubted whether, among the Southern lay people there is any real care about either Low Church or High Church ; the great body of the clergy must undoubtedly

be classed as moderate High Churchmen; but the South—to her credit be it spoken—has always been comparatively free from the detestable color-line of party which has so often divided some of our Northern and Western Dioceses into camps of enemies, where there ought to be only a family of brothers. The truth is, that at the South there is a singular but very prevalent idea that Christianity is a good deal more important than any particular stripe of Churchmanship, and that extreme partisanship, whether high or low, is much more injurious to Christianity than beneficial to the Church. In strict consistency with all this, the Missionary Bishop of Northern California has been elected to succeed the late Bishop Wilmer. It would be difficult to conceive a more entire sympathy between a Bishop and a Diocese to which he is elected than may be hoped for in Louisiana under Bishop Wingfield. Neither by Diocese nor by Bishop will the Church be belittled, and yet Christ will stand before the Church. The root-thoughts of both our great parties will be held, and the extravagances of both will be repressed. What is more, it is our hope that future elections of Bishops in the Church will resemble the late election in Louisiana. Henceforth, let nobody be exhibited as a candidate, and when conventions set about an election, let them, by all means, look to the man and the work. If they forget the interests of party, they will probably be very wise both for their Diocese and for the man whom they elect.

—FROM Dr. Batterson's excellent "Sketch-Book of the American Episcopate" we condense the following notes of Bishop Wingfield's life. He was born on the 24th of September, 1833, and graduated at William and Mary College in 1853. He pursued his theological studies in the seminary at Alexandria, Va., and, after teaching for some years, he was ordained Deacon by Bishop Freeman in 1858, and ordained Priest by Bishop Johns in 1859. With the exception of about two years spent in Maryland, he was assistant to his father at Trinity Church, Portsmouth, Va., until 1868, when he was called to be Rector of St. Paul's Church, Petersburg. In 1869, his venerable *Alma Mater* conferred the degree of Doctor in Divinity upon him, and, in 1874, that of Doctor of Laws. In 1874, he was elected Missionary Bishop of Northern California, where he has served till the present time.

—IN England, it is generally thought that, however excellent the typical dissenting minister may be, his taste in matters social and ecclesiastical is not to be relied on. This opinion has had a striking confirmation in our own country. The English Churchmen who have undertaken to revise the authorized version of the Holy Scriptures, moved by a desire to secure the co-operation

of learned men everywhere, asked a committee of Americans, of whom the Rev. Dr. Philip Schaff, of New York, is Chairman, to revise the translations made by the English Committee, such revision to be submitted to the English Committee for final consideration before the result shall be published to the world. One would have supposed that this association of American scholars with the most eminent divines of the English Church, together with the fact that the former are only invited to propose and not to determine, would have suggested to the Americans that whatever claim they had to be heard would be best urged by their scholarship, and not by the peculiar bias either of their sectarian or political views. The traditional bad taste of dissent, however, has proved too strong for any association, and, at a recent meeting of his committee, the Rev. Dr. Schaff could not refrain from "glorying" a little for the edification of his anti-monarchical and anti-Episcopal hearers. In the course of his address, he said: "The present Bible exhibited traces of a monarchical and, if he might say so, an Episcopal bias. A sheik was in several places in Genesis turned into a duke. In Acts, xx, the word 'episcopi' was translated into 'overseers,' instead of into bishops, as usual, giving a totally different signification to the text. * * * There had been a wonderful providence in this movement. Now England and America will each have a part in the revision, and each may properly claim the entire result as its own. It could only be accounted for as due to the spirit of God that that Church which used to imprison, exile and roast those who disagreed with it, should have been led to invite the descendants of John Bunyan and Baxter to co-operate with learned men in Oxford and Cambridge in the revision of the Bible. The greatest marvel of all was that the proud and haughty English race that used to ask, 'Who reads an American book?' should come to Americans and ask for their advice in this matter." St. Paul gloried a little in his "infirmities." Not so Dr. Philip Schaff, unless, indeed, he prided himself on the atrocious bad taste and inaccuracy of the above remarkable utterance.

—WE are glad to see that the plan of interesting our Sunday schools in Mission work, which was suggested by THE LIVING CHURCH, some weeks ago, has met with approval in many quarters. We also note with great satisfaction that the Secretaries of the Domestic and Foreign Committees of the Missionary Society have issued an appeal inviting all the Sunday schools within the Church to unite in a "heartly, prayerful and self-denying offering for general Missions during the coming season of Lent." They ask that a special collection be made on each of the six Sundays in Lent and that the total amount be forwarded as soon after

Easter as possible. The Secretaries say: "The results of an effort like that now proposed cannot but be great, if entered into with earnestness and prayer, considering that there must be about two hundred and fifty thousand persons—officers, teachers and scholars—in our Sunday schools, who could make a noble offering to a glorious cause if they would—such an offering as would relieve all our general mission work from present and serious embarrassment. An average of 2 cents a week from each member of a Sunday school of 100 persons, including teachers and pupils, would be \$12 for the season. Multiply this amount by 2,500 (and we must have as many Sunday schools as this) and we have the sum of \$30,000! If the average for each school should be 5 cents a week, the result would be \$75,000. It is presumed that most schools have plans of work in which they are now engaged, but it is sincerely hoped that Rectors, Superintendents, teachers and pupils will be glad to suspend for six weeks the operation of such plans, for the sake of rendering most needed aid to the great work embraced in the general and wide-spreading Missions of this Church. What would thus be drawn from other and important interests could be easily made up by a little extra exertion during the remainder of the year."

The Church at Work.

ILLINOIS.

On the 31st ult., St. Peter's Church, Sycamore, was consecrated to the service of Almighty God. There were present of the clergy, besides the Bishop, the Rev. Drs. Morrison, Locke and Cushman, and Rev. Messrs. Steele and Heermans, and the Rev. Mr. Toll, the Rector. All the clergy took part in the services. The day was fine and the church was full to overflowing—many standing during the entire service. Bishop McLaren preached a strong sermon from 2 Chronicles, vii, 12-16, which has since been printed in the *Chicago Times*. He also celebrated the Holy Communion. At night, a large congregation assembled again and listened to eloquent missionary addresses by Dr. Morrison and Rev. Messrs. Toll and Steele. St. Peter's Church—so named from St. Peter's Church, Auburn, N. Y., was organized about twenty-five years ago. In due time, a respectable wooden church was erected, and the parish has lived on with varying fortunes and a long succession of Rectors until now. Meanwhile, the town had been prospered, receiving large accessions to its population, and a new church was a necessity. Mr. James S. Waterman, who had originally given the lot, proposed to remove the old church to a rear lot, which he would give, and to build upon the original site a stone church, provided the congregation would finish the church upon the inside and furnish it. The proposition was accepted, and we have the result in the elegant church whose consecration we note above. It consists of nave, apsidal chancel and tower, which is surmounted by a graceful spire. The cost has been about \$15,000.

It is built of limestone from Batavia, in rough ashlar with bush hammer trimmings. The windows are of stained glass, and all but the rose windows over the front porch, and a small lancet, are memorial windows. The large chancel window is a memorial of Bishop Whitehouse, and is very elegant in design. It was the gift of the St. Agnes Society of the Parish, an organization consisting of a few young girls, over whom Mrs. James S. Waterman presides; and not only the windows, but the bell is the result of their labors. The altar-cloths and covering for the pulpit and prayer-desk in crimson, embroidered, are the gift of Mrs. Waterman and her sisters, and are intended as a memorial of the wife and family of the Rev. Mr. Sorrensen, who were so suddenly stricken down in Sycamore some years ago. The parish is to be congratulated on the completion of its elegant church, and we trust a long career of prosperity awaits it.

Bishop McLaren while at Sycamore, received a dispatch announcing the death of his mother at Princeton, N. J. He has recalled some of his appointments, and has gone East to attend the funeral. The Bishop has the sympathy of his Diocese in his bereavement.

February 2, Bishop McLaren advanced to the priesthood at the Cathedral, in Chicago, the Rev. W. J. O'Brien, who has been officiating for a year past at Geneva, Ill. The candidate was presented by Canon Knowles, who united also in the imposition of hands. The sermon was preached by the Bishop.

The Bishop of Wisconsin delivered his lecture on the Lambeth Conference at the Cathedral, in Chicago, on the evening of the Fourth Sunday in Epiphany. A summary of this interesting lecture has already been given in THE LIVING CHURCH.

We have received from Mr. C. E. Felton, Superintendent of the House of Correction in Chicago, the annual report of the Board of Trustees. It will prove a valuable contribution upon the subject of criminal statistics. The whole number of committals for the year was 5,810, of whom 1,775 were females. Of the whole number, 1,571 were under 21; and of these, 257 were females; 2,921 were of Irish, and 1,322 were of American parentage. The ages run from eight years old to eighty. Among the prisoners there was one lawyer, sixty-five printers and no ministers. People do not always get their deserts in this world.

QUINCY.

The last report of St. Mary's School shows that for ten years ending January, 1878, there had been expended on building and grounds, and the payment of floating debt, \$42,789. Of this amount, the late Hon. James Knox contributed \$11,100. The Rectors' contributions for improvements have been \$10,879. There is a debt of \$13,500 resting on the institution, whose interest is paid out of the receipts. There can be no accumulation of arrears of interest under the present management. The building and permanent fixtures are valued at \$60,000. These belong to the Church, and the Church has paid for them \$5,610; that is, the property is worth more than ten times what it has cost the church, a specimen of financiering that requires no comment. The furniture belongs to the Rector, and is valued at \$15,000, so that building

and furniture together are estimated to be worth \$75,000.

The Rev. Dr. Lloyd having removed beyond the limits of the Deanery of Peoria, the Rev. John Benson has been appointed to succeed him as Dean.

MINNESOTA.

The address of Rev. S. K. Miller has been changed from Watertown, Wis., to Le Sueur, Minn.

MISSOURI.

There seems to be much activity among the city parishes in St. Louis, and, especially among the ladies. At Christ Church and St. George's they are making clothing and supplying other needs of ill-paid clergymen and their families. At the Holy Communion, they are accumulating an organ-fund. In Trinity, they have pledged \$1,000 toward the debt. There is a library of some 500 volumes of valuable works, belonging to the Diocese, but it is not utilized as it might otherwise be, for want of a room, where it might be kept. It is hoped the want will be supplied.

LOUISIANA.

The election of a successor to Bishop Wilmer took place at a special convention, held in New Orleans on the 29th ult., and resulted in the choice of Rt. Rev. J. H. D. Wingfield, D. D., Missionary Bishop in Northern California. The details of the election and the proceedings of the convention have not yet reached us. The Diocese is to be congratulated on having made so excellent a choice.

FLORIDA.

A fire in Tallahassee has destroyed the church, rectory and schoolhouse—a great calamity to befall an impoverished people.

VIRGINIA.

The editor of the *Southern Churchman* has accepted a call to the Monumental Church, Richmond. It is understood that the paper, which is one of the very best and most welcome of our exchanges, will be removed to that city.

EASTON.

Bishop Lay, on his ocean voyage to England, had, for a *vis-a-vis* at table, Orson Pratt, one of the Mormon Apostles, and beside him was a grandson of Brigham Young. We trust it will be a case where good communications will mend evil manners.

DELAWARE.

Rev. Mr. Kaye has become assistant to the venerable Bishop Lee. He went from Baltimore. He is an earnest worker.

PENNSYLVANIA.

One of the noblest charities of the Church is the Episcopal Hospital, which was originated by the late Bishop Potter. During the past year, it has treated 1,311 patients, of whom 1,203 were admitted to the Hospital. The total expense of maintaining the institution for the year was, exclusive of repairs, \$45,000. The Chaplain reports 1,586 services, 214 baptisms, 55 confirmations, 85 funerals. Connected with the institution is a Mission, numbering 1,400 souls, with 340 communicants. It owes its origin to the late William Welsh. The entire receipts of the Hospital during the year were \$60,949.02; the expenditures, \$52,021.37, leaving a balance of \$8,927.65.

A new parish, St. David's, has been formed at Fairmount, and the Rev. Dr. J.

W. Claxton has been called to the rectorship.

St. George's, West Philadelphia, has been freed from the debt which came near extinguishing it.

An effort is being made to establish in this Diocese a Home for the Aged Ministers of Christ. It is a want in all our Dioceses. In some of them, there is a small pittance provided, but as a rule, the only refuge is the County Alms-house and a pauper's grave. They are left to the cold charities of a world and Church that are not always kind. A Board of Trustees, with the sanction of the Bishop, has been appointed, and it is hoped that one Diocese will be relieved from the reproach of turning its aged and infirm clergy out to starve or die. The Home is to provide for the aged clergy within all the Dioceses in the State. John E. Cope, 230 South Third street, Philadelphia, is the Treasurer.

CENTRAL PENNSYLVANIA.

St. Mark's Chapel, Jonestown, has been consecrated by Bishop Howe. It is a wooden structure and will seat 100 people.

NEW YORK.

Mrs. A. C. Rogers, sister of the late Dr. Muhlenburg, was buried from the Church of the Holy Communion Sunday, January 26. The church was filled with sympathizing friends, amongst whom were the Bishop of Western New York and a number of the clergy. The service was very simple, in accordance with the taste of the deceased, which in this respect strongly resembled that of her late brother. She lived a very quiet, unobtrusive life, her more than four-score years being filled out with acts of piety. The Church of the Holy Communion, with the adjoining buildings, was erected at her expense, as a memorial to her husband, the property costing \$150,000. St. Luke's Hospital and St. Johnsland were greatly indebted to her liberality, and more than one young man, now in the ministry or in business, owes his start to her generosity.

WESTERN NEW YORK.

The following circular will be of interest to the many friends of De Veaux College, and of Christian education throughout the country.

DE VEAUX COLLEGE, }
January 23, 1879. }

Circular No. 7, 1878-9.

Term-Pupil Scholarships.—Applications have been repeatedly made for the admission of very desirable boys, at reduced rates. We should be glad to receive all promising applicants, and, were it possible, even to offer a premium for brains, scholarship and character; but the College cannot afford to grant these applications. Its charges are already lower than those of any school in the country which offers equal advantages. To meet the above demand, however, and to initiate a scheme of Endowed Scholarships which shall also impress upon the entire College the academic spirit and devotion to study which has been developed by competitive appointments to our Foundation Scholarships, and by making the tenure of the same dependent on scholarship and conduct, a friend of the college offers three (3) Annual Scholarships of one hundred dollars (\$100) each, to new applicants, on the following conditions:

1. That appointments shall be given only to boys of unexceptionable character and of

pronounced aptitude for study, who desire to enter upon the full classical course in either of the regular forms, but who may not be able to pay the regular College charges (\$400) per annum for tuition and residence.

2. That appointments shall be made February 6, 1879, for the current half-year, to take effect at once; the same to be tenable and renewable July 1, 1879, on the basis of satisfactory conduct and scholarship, and the prompt payment of College bills, pursuant to the usual regulations.

Holders of the above Scholarships will, therefore, be subject to the following charges:

a. For account of tuition and residence, \$300; payable semi-annually, in advance; the balance (\$100), being paid by the Scholarship.

b. For text-books, etc., other personal expenses, such as clothing, etc., will vary everywhere with the individual. Under the general rule now in force, new cadets will be allowed to wear out civilian clothing already in use, provided, that new clothing, as it is needed, shall conform to College regulations. The following particulars are added for the information of those who are not familiar with the College and its methods:

1. De Veaux College is a fitting-school for the universities, etc. Its curriculum has been so constructed as to satisfy the most exacting requirements for *advanced standing*. Cadets are required to conform to this, although their future plans and actual academic destination will necessarily and properly be governed by personal convenience, family preferences, etc., etc. Several are now fitting for Hobart, Trinity, Amherst, Brown, Harvard, West Point, Rensselaer Polytechnic Institute; those now in Harvard College are in the Maximum Sections, and others are fitting for the same by Method 1.

2. A military domestic organization and routine, properly administered, is believed, on the experience of many years, to be second only to direct spiritual agencies in training boys to do their duty, without questioning, simply *because it is their duty*.

3. The health of the College household, on the authority of a leading Buffalo physician, as well as our local medical attendant, has for years been unexceptionable.

4. The College edifice is large, commodious and well equipped. The campus and other facilities for outdoor sports are superb.

Applicants for the above-named scholarships must present themselves at the College for examination on or before Wednesday, February 5, 1879, giving twenty-four hours' notice of such intention. Applications must be in writing—for which, the customary term-pupil blanks may be used. Terms of application, catalogues and other information, will be furnished on request.

GEORGE HERBERT PATTERSON,
President.

On the 18th of last month, Bishop Coxe confirmed 13 at Addison, and 18 at Mount Morris on the 29th. A member of the parish at Catherine, recently deceased, gave, by will, \$1,000 to Hobart College.

CONNECTICUT.

The Annual Church Conference of this Diocese met in New Haven January 14, and was opened by an address from Bishop Williams. Among the subjects discussed were "Woman's Work in the Church," "The Tenure of Church Property," "Religion in Public Schools," "Temperance," "Family

Religion" and "The Study of the Scriptures."

RHODE ISLAND.

The Rhode Island Branch of the Women's Auxiliary to the Board of Missions, held its second quarterly meeting in St. George's Church, Central Falls, on Wednesday afternoon, January 29. There was a large attendance of delegates from the different parishes of the Diocese. After the opening service, the Secretary read the minutes of the October meeting, and the Treasurer made a report for the last three months; then followed the missionary work of the meeting; reports were made from the several departments—embracing the Foreign, Domestic, Indian, Mexican and Diocesan fields. These showed an encouraging amount of work already accomplished through the instrumentality of the Society. Interesting letters and earnest appeals for further aid were read from China, Japan, Mexico, the Freedmen of Virginia and South Carolina, the Western field, and last, but not least, the Mission stations of the Diocese. At the October meeting, it was voted to assist in endowing a scholarship in Bishop Scherschewsky's College, in China, and a small beginning was then made. The whole amount was completed at this meeting. Next in order, was raising the money for a scholarship in Africa, which was soon done, and a start made in a second. The Mission work of the Diocese then received special attention. Early in the winter, this Society sent out a circular, asking the women of the Diocese to supplement the general Diocesan work with their own contributions, and the Committee in charge of the matter reported, that since then the sum of \$115, had been received from three parishes. After a short, earnest and practical address by the lady President, the Society adjourned to the rectory, where they met a most welcome reception. These social re-unions are doing a great work in bringing the women of the Diocese together for mutual intercourse, that they may help bear one another's burdens.

At the general missionary service in the church in the evening, addresses were made by the Rev. E. H. Porter, of Pawtucket, the Rev. W. N. Ackley, of Warren, and Bishop Clark.

At 4 o'clock P. M., the monthly meeting of the clergy of the Diocese was held in the rectory, seventeen of the clergy being present. The Rev. W. P. Tucker, of Pawtucket, read a paper on "The Demoniical Possession Narrated in the New Testament." The subject was discussed by those present until the clergy were invited by the Rector to join the delegates to the Women's Auxiliary in another kind of discussion going on in the dining-room, at which time the convocation adjourned until the next meeting, which will be held in Olneyville, February 18. Both these meetings were well attended and highly successful.

RELIGION AND SOCIOLOGY.

If one essential object of religious culture be—as it must be—not simply the elevation of man's sensibilities, or the contemplation of his posthumous existence, but the elevation of his character and conduct, and that, too, with direct reference to *this* life, one may be allowed to question, without justly incurring the charge of pessimism, whether the results to-day are such as to warrant that degree of satisfaction which those of us

who are occupied with religious teaching might desire or expect.

For this short-come, there must be a cause as there is for all things else, and it must be sought within ourselves. It will not do to refer it to the wickedness of the world; it is this very wickedness which the Church is sent to conquer. It will not do to attribute it to some inscrutable Providence; that would leave us with only an equally inscrutable remedy. Nor will it answer to refer it to some radical defect in the ecclesiastical idea as such; that were to impeach the conception of Him who taught not merely an abstract religion, but founded a concrete Church. It would result in surrendering not only the ecclesiastical idea, but Christianity. It is more reasonable, we think, to refer any short comings in the practical regeneration of the race, not to a defective organism but to the defective *methods* by which religionists have worked, and, in a great measure, are still working among men.

What are some of these defective methods?

I. Now, not to generalize beyond bounds, we may safely conclude that one great and characteristic defect is to be found in the prominence which is given by religionists to the *curative* as distinguished from the *preventive* method of treating evil. That is, evil is too often regarded as a latent factor in every one which must develop, grow up and show itself before anything can be done to overcome it. Our eagerness is too much in the shape of an eleventh-hour correctiveness. We stand, like so many sagacious cats over the rat-holes in human character, ready enough to destroy the object of our watchfulness so soon as it shall show the tip of its nose, but a little too unmindful perhaps, of the propagation which is going on all the while underneath the rafters. We are forever locking up the barn door with a terrible slam after the horse has departed, a trifle forgetful of the obvious truth that "an ounce of prevention is worth a pound of cure," and that five minutes spent in tying a horse's halter are vastly preferable to five hours spent in chasing his heels. In short, so remedial and curative would we be, that it is hardly an overstatement, one would sometimes think, to compare many of our religious practitioners to that well known class of physicians who take a greater delight in getting a patient up from a sick-bed than they do in keeping him out of one. Indeed, the critical observer may be forced to detect something like the following, between the sentences of the great religious prospectus: "Here is a whole community to be saved; now, just wait until it is lost, and then we will save it." Perhaps we may select no more familiar illustration of this than is furnished by the temperance movement, whenever it has been managed distinctively by the churches, and has been inspired, or, rather, inflamed by religious fanaticism. To be sure, the illustration may be rather too glaring to explain the more subtle aspects of the defect which we are dealing with, and yet the very intensity of the light which it throws, while it may leave some nooks and crannies in the dark, may more than atone for this by rivaling the angles and projections of our subject in the sharper and bolder high light. To be sure, too, it may seem somewhat audacious as well as uncharitable to attack from a philanthropic stand-point any movement which, it must be conceded, has been inspired by so much genuine philanthropic enthusiasm. But

that is beside the question. We are criticising methods, not motives, and it must be conceded that the defect of the simply curative method is fairly illustrated by the movement in question. No impartial observer can have failed to notice how little charm there is to the average teetotal fanatic about the ninety and nine just persons who do not get drunk, and who have by so much, needed no repentance, and are the best entitled to be heard; and how little anxiety he has about them, notwithstanding that it is to just this large and respectable class that every lost sheep has belonged, and from which he has had to stray in order to be lost. He is bent upon reclaiming. He is a sort of peripatetic bell-man. He is a kind of exploring expedition. The sheep must be well into the wilderness and far into the thicket, it would seem, before there can be any excitement about the chase. In short, it matters, we think, too little to the average teetotal fanatic that the sot whom he seeks in the gutter with a talismanic pledge is in that gutter, perhaps, because too many temperance reformers have given too little quiet study to the nature of drunkenness, too little sober reflection about its sources, too little scientific inquiry as to the rational methods of checking it in its *germ*; and have been by so much forgetting that the sheep which they seek to reclaim, may possibly bear in the eyes of the cynical a painful resemblance to a fox which they have let loose to chase. It matters, we think, too little to the average teetotal fanatic that in the treatment of such a serious problem, it will not do to ignore science; it will not answer to follow a sentiment; nor to be impatient with the slow processes of those economists who would go a long way back to the indirect

causes of the disease, discover the social antidotes of the poison, recognize the naturalness of the appetite for the evil, and skillfully supply it with substitutes, at least, less noxious, if not wholly unobjectionable. Such processes are always uninspiring; they admit of little enthusiasm; there is very little hammer-ringing, and a good deal of obscure and tedious trench-digging about them. Perhaps this is the very reason why they are so little employed by the persons in question. If so, then we can only repeat without a pang of conscience or a misgiving about our charity, that the business of such is merely to repair and tinker, to mend rent garments and to patch up what the moth and rust have been unrighteously left to destroy; and with all courtesy add, that, by so much, even the sincerity of what we believe to be in the main an earnest movement, is exposed most unhappily to suspicion in those who would argue backward and suggest that, except for the moth and rust, there would be no need of mending, unless something fell down there would be nothing to rebuild, and hence, no occupation for the Temperance Lobby, or Woman's Crusades, to say nothing of a large "line" in the lecture business, and those meetings which supply the chief (social) stimulants for our rural towns! It is related of a well-known gentleman who had been beguiled into attending one of these meetings, and had sat through the confessions of an ex-convict, and the exhortations of several of the hardest possible liars—that, when urged to speak and unable to escape, he arose and frankly spoke as follows: "My friends, I fear I am altogether out of place. I am a very uninteresting character, indeed. I have never done anything remarkable in all my

life. In fact, I am devoid of flavor altogether; for, to tell you the truth, I never got drunk, have never been jailed, don't remember ever having beaten my wife, can't say that I ever swore; in short, have never done anything that would give me the slightest right to be heard upon such an occasion as the present."

II. But we have dwelt long enough upon what is only, after all, one illustration of one defect in method in religious training. There is, we think, another defect in our methods quite as broad and suggestive. Suppose it be granted that in the promotion of righteousness we must be content to cure whatever comes along without attempting more, and to get the sick man out of bed without troubling ourselves as to how he got there, it may yet be fairly questioned, we think, whether our average religionist goes about even this purely curative process in a sufficiently concrete and scientific spirit. It is certainly what is demanded. A man in the quagmire wants to be pulled out. He is, for the time being, a thorough utilitarian. If we should talk to him about the wretchedness of quagmires, about the foolishness of getting into them, or the solemn duty of getting out of them, he would probably reply: "My friend, just pull me out, and we will discuss these matters later on." This is about what a ruined humanity is saying to Christianity to-day. It knows all about the ditch, its slime, its depth and its chill. What it wants is to get out. Now we fear the average religious Messiah has been trying too exclusively these three methods for accomplishing this end.

CHARLES W. WARD.

WINONA, Minn.

(To be continued.)

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The Living Church.

CHICAGO, FEBRUARY 8, 1879.

SAMUEL S. HARRIS, D. D., } - - Editors.
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BISHOP WELLES ON "THE CATHEDRAL."

The January number of the *Wisconsin Calendar* contains two important articles from the Bishops of Wisconsin and Fond du Lac. We regret that our space forbids our reprinting both of them entire. Bishop Welles' subject is "The Cathedral," and is chiefly devoted to the difficulties and perplexities of the Cathedral problem. After remarking the general acceptance, in some shape or other, of the Cathedral idea, the Bishop says:

"Very important questions connected with Cathedral organizations are these:

"1. What persons shall constitute the Chapter?

"2. What shall the functions of the Chapter be?

"3. Who shall initiate the work?

"In regard to the first question, of what persons shall the Cathedral Chapter be constituted, it should evidently be so composed as to represent the respective rights and duties of Bishop, Clergy and Laity, and this, simply, in view of the *work* of the Church. * * * Dignity and ease cannot enter yet, at least, into the conception of a Cathedral, unless it be the dignity of labor and the ease of the 'yoke' and light burden of the Saviour. Will it further the work of Christ? Especially, will it further Missionary enterprise about our large cities, and redeem some of the time that is past? * * * * Exactly how to attain this all-important end, I doubt if any one can yet satisfactorily tell. The Cathedral, in all its relations, will have to be a matter of growth. It must begin with the fruits of history and observation, and, afterward, submit to correction by experience. It must note the time and walk circumspectly; nor must it lose sight of its great object—faithful Christian work.

"In regard to the second question—What shall be the functions of the Cathedral? It will be agreed by all that they must be such as respect existing rights, and supplement existing institutions. The independence of

the Cathedral need not in any way conflict with the entire independence of parishes in the city where the Cathedral Church is located, and such, as the guaranteed condition of the Cathedral, will, I doubt not, be manifest in the plan which, in due time, the Chapter will present to the Diocesan Council for its consideration. Collision and consequent confusion will only retard, not forward, work. Only experience and a careful study of the demands of the times will answer the question in a way to be satisfactory.

"As to the third question—Who shall initiate Cathedral work? all Churchmen, I suppose, would unhesitatingly place the first and largest measure of the responsibility upon the Bishop. God has set him over the Church as a leader. The unbroken tradition of the Church and its continuous usage are to the same end."

Of the Cathedral scheme recently inaugurated in Wisconsin, the Bishop gives details which have been published, at his request, in *THE LIVING CHURCH*. He continues as follows:

"I have thus made a beginning. I wish the Diocese to understand that it is only a beginning. I am far from the confidence that we have just what we want—just what will best do our work. But I am now as your Bishop and leader prepared to test, with your loving and loyal co-operation, a system to which I invite your careful attention, your frank and fearless criticism—only let not your precious balms break its head. Let the system as altered and amended have a fair chance to adjust itself to what is required of it. After the official statements of my address to the recent Diocesan Council it ought not to be necessary—and yet I feel it may be well for me—to say I have no desire, have never had desire or design, to press upon an unwilling Diocese any Cathedral System whatever. I could not do such a thing if I would. I certainly would not if I could. We can none of us settle down to contented work with an organization in which there is not general confidence, least of all can the Bishop, who must of necessity be closely identified with the Cathedral, and who asks nothing that is not carefully considered by the Diocese, and heartily approved."

The practical difficulties of the Cathedral problem are very evident throughout the whole of this article. We are to have Cathedrals. So much is settled; and the first question is, *Who shall constitute the Chapter?* This question is not answered, however, and it must remain unanswered until we know what the Chapter is to do. It is to do "Christian work," we are told; but, if we ask, "What Christian work?" we are answered again (or rather we are *not* answered) with another question—"Will it further Missionary enterprise about large cities?" So we keep moving in an endless

circle, for *that* will depend very much on the make-up of the Chapter! If it unites all the working forces of the city, in harmonious body under the Bishop as its head, it will, undoubtedly, "further Missionary enterprise" wherever any such harmonious organization is secured. If, on the contrary, it operates centrifugally, so as to repel the spiritual, moral and financial forces of the city from the Bishop and his Cathedral, it is very evident that "Missionary enterprise" in that See and in the Diocese to which it belongs, will not be greatly "furthered." To put it briefly: If the "Cathedral System" is based upon the "See Principle," it will stimulate and direct the energies of the See, both within its own limits and beyond. If it violates the maxim which is dear to the Church of God, and no less precious in the history of our Anglo-Saxon race, viz., that local concerns are to be under local control, the instinct of the Church and of the race will alike repel and repudiate the system. It will, assuredly, *not* "further Missionary enterprise about our large cities," nor anywhere else.

And, if it cannot do that, what can it do? Is it to take the place of our Diocesan Councils? Or of our Standing Committees? Or of our Diocesan Boards of Missions? Or of our parishes? None of these things is claimed for it. We are speaking now, not of the Cathedral Church, but of the Cathedral System, which means (one way or another) the Cathedral Chapter; and we do not hesitate to declare our conviction that, unless a Cathedral Chapter in a great See is so constituted as to unite the clergy and people of the See, it will, of necessity, repel them; and the new-fangled system will seriously cripple the Bishop and damage the Church.

One thing in Bishop Welles' article is particularly pleasant reading to *THE LIVING CHURCH*, viz.: his entire agreement with our recent article on "Provinces and Cathedrals," all the general principles which we then expressed. At bottom, all earnest men agree in their avowed principles; and when their declarations of principles are sincere, they can differ with equal and mutual respect as to details which concern only matters of expediency.

Another pleasing thing in the article before us is its open and ingenuous invitation of "frank and fearless criticism." So far as the local scheme of Wisconsin is concerned, it is to be hoped that its merits will be canvassed in the Council of the Diocese with all the fearless frankness which the Bishop rightly holds to be due to so important a subject. Such merely local details *THE LIVING CHURCH* has no disposition to discuss. But the general subject is of concern to the whole Church, and, as such, is a legitimate subject of animadversion. It is only by a general discussion of principles,

and by the local discussion of practical details, that the best principles can be evolved, and the best solution of practical difficulties can be attained. No attempt to carry out a gag-policy will ever succeed in the long run. Measures may be put on paper by means of it, but nothing more substantial than waste paper will be the result. Bishop Welles' policy of inviting "frank and fearless discussion" is the only policy for a Bishop who can unequivocally and truthfully say as he says: "I have no desire * * * or design to press upon an unwilling Diocese any Cathedral System whatever. I could not do such a thing if I would. I certainly would not if I could." These words represent the spirit of the true ecclesiastical statesman. It may be perfectly true that the Cathedral idea is sound and right. We believe it is. But in any particular Diocese, the time for it may not have come; it was nearly a hundred years before the time for it came to any one Diocese of our Church. Or the idea may have been unhappily presented at first to a Diocese when it would otherwise have been received with willingness; of this sort of thing THE LIVING CHURCH has heard of several instances. In either case, Bishop Welles' policy of "frank and fearless discussion," coupled with patience, is undoubtedly wise. Mr. Joshua Billings often says a wise thing, and one of his latest saws is this: "Don't hurry things my friend. The best time to set a hen is—when the hen is ready." To which we may be permitted to add the suggestion that nobody knows when the hen is ready so soon as the hen herself!

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.]

THE THREEFOLD GRACE OF THE HOLY TRINITY. By JOHN H. EGAR, D. D., Rector of St. Peter's Church, Pittsburgh, Penn. Philadelphia: J. B. Lippincott & Co.

There are few men more capable of treating a great theological subject as it ought to be treated, than the learned professor of ecclesiastical history at Nashotah, sometime Rector of St. Peter's Church, Pittsburgh. Of a mind essentially logical, and excelling equally in analytical discrimination, and in the faculty of synthetic combination, he is a thorough master of syllogistic reasoning. He is not one of those amiable theologasters—sometimes men of very high degree—whose sweet unconsciousness of the presence of an "undistributed middle" oftentimes exhibits to a wondering world the wedding of sincere devotion and entire unreason. At the same time, while perfectly conscious of the value of analogy, Dr. Eggar never mistakes analogy for demonstration; thus he escapes one of the commonest fallacies of would-be theologians, particularly in the discussion of the doctrine of the sacraments. Add to this, that he has the faculty of expressing his thoughts in the clearest language, and of arranging his material with the

most orderly method, and we have some notion of the power and faculties which our author brings to the treatment of his subject. Of his theological learning we say nothing; that is universally recognized. In the eucharistic controversy, a few years ago, Dr. Eggar's tractate on that subject was confessed on both sides of the Atlantic, and, it is said by Dr. Littledale himself, to have been the ablest and most learned American contribution to the literature of that controversy. In the work before us, small as it is (12mo, pp. 300), it is abundantly clear that Dr. Eggar's learning is not confined to the doctrines of the Sacraments.

Not many books are so difficult as this to review in the brief space permitted by the limits of our columns. The author's subject is large; his five chapters treating of "The Mystery of the Holy Trinity," "The Grace of God the Father," "The Grace of the Son," "The Grace of the Holy Spirit," and "The Place of the Sacraments in the System of Grace." At the same time, the matter is condensed to such a degree that to give an abstract of it, without doing great injustice to the author, is not possible. Probably, our best course will be to let Dr. Eggar speak for himself in a few quotations. The following, in spite of the abbreviations indicated, is a fair specimen of his style (vid. pp. 62-64).

"We are asked: Is not *moral evil*—man's sin against his fellow—ordained for the purpose of developing otherwise hidden virtue? Is not the aggregate of human action grander and nobler for the virtue of the many developed by the sin of the few? How much of our sympathy is excited, and how many mighty schemes of benevolence are carried on, it is argued, to remove the misery of the world which has its roots in antecedent sin! Is not the development of this virtue, and the happiness occasioned thereby, more than the evil which called it forth? How nobly, for example, Christian fortitude enables us to bear the ills put upon us by injustice and harsh dealing! How unweariedly reason—that loftiest faculty of man—is exercised in devising wise laws to meet the wants of society which we have learned from our experiences of evil! Were all men innocent, it is argued, there would be no need of studying laws and principles, no moral reason and intelligence, no call for benevolence, no active sympathy, no high endurance, no Christian forgiveness, no opportunity of our benefiting one another, and of becoming more excellent thereby. * * * * In a world of sin, it is said, forgiveness could have no place, firmness and constancy no trial; humility shows lovely in contrast with pride, and love itself is noblest when overcoming hate. Hence, it is said, there must be evil, or there could be no good.

"To this our direct answer is short. The theory does not meet the fact, it does not admit the magnitude of the evil in the world. Is evil really so little that it is but the uncomely handmaid of God? Far from it. What history does not teem with crimes? What nation's record shows virtue persistent on the throne? What star of empire has not set in blood, amid a people weltering in corruption? * * *

"But this theory, to be complete, must add something more. If man has been, not only the victim of evil himself, but also the cause of grief and sorrow to others, a leader of others into excesses, a bad example and

bad companion, he has really been a benefit to the world. For his evil is balanced by the good that accrues when the virtue he has been the means of developing, in those who have suffered heroically from himself and his bad associates, falls upon him in bright contrast to his hateful self, and so brings him back from the pit of sin to the love of good. For it is not unreasonable in this Utopia to hope for the universal result, that the man of guilty passions, at war with himself (no account being taken of the slavery in which his passions hold him), will be led by seeing the goodness around him, to love it and embrace it, and to flee from his guilty self to a better life, under the guidance of that over-ruling power to carry out whose educational purposes he has been playing with the fierce and scorching lightnings. * * * The fallacy from which this speculation starts is transparent enough."

If the simple distinction made in the following note (pp. 246, 247), had been observed in some of our recent logomachies, much tedious disputation might have been spared.

"To clear the language of theology from misapprehension, it is to be remarked that the word Sacrament, and the names of the two Sacraments, have both a wider and a narrower application. In their wider signification they include the 'outward sign' and the 'invisible grace.' In their narrower signification they are applied to the outward sign alone. In either sense they are said to consist of *matter* and *form*. The 'matter' of baptism in the former sense, is the invisible grace; the water, with the words of administration is the "form." In the latter sense, the water is the "matter," the words are the "form." So, *mutatis mutandis*, of the Holy Communion. This remark is necessary for students of the works of the Reformers, since, by inattention to the limitation or extension of the word, the reader might be led to draw a wrong conclusion from their language. Thus, if it be said that the Sacraments confer grace, the statement is true on condition that the word is taken to apply to the whole transaction, visible and invisible; taken in the narrower signification, the statement is false. Conversely, when it is said that the Sacraments do not confer grace, then the statement is predicated of the outward form, *in connection with which* the grace is conferred by the Holy Spirit."

On the subject of Justification, we quote the following striking passage (pp. 181, 182).

"The ground of justification, then, is union with Christ. * * * This union is so completely a oneness of the members of the mystical body with their Head that it pleases God to count as ours the merits of the sacrifice of Christ. * * * It is (to speak as forcibly as we can, if we may do so reverently), as if, being made one with Him, the atonement belongs to us and the sin belongs to Christ, so unreserved is the communion, so entire is the transfer of the properties between Him and the members of His mystical body—the Church. The Apostle Paul speaks of our union with our Lord as being 'dead with Him,' being 'risen with Him,' being 'set with Him in heavenly places,'—as being 'members of His body, of His flesh and of His bones;' so, that what is His is ours, and what is ours is His—His righteousness takes away our sins,

and God accepts us as fully justified in Him."

Dr. Egar's book is full of passages which are equal—some of them, perhaps, superior to those we have quoted. To the student of theology who would study the doctrine of the grace of the Holy Trinity as it is taught scholastically by high Anglican divines this treatise will be very helpful. To the preacher, it will be suggestive of much thought for his pulpit exercises. To the devout Christian of average intelligence, it will be perfectly simple and truly edifying. After saying all this, it is only right, perhaps, to add that we are far from coinciding with the author's views in all particulars. So far as they are Catholic, in the true sense of that much-abused word, we agree with them sincerely; but, so far as they are scholastic, or scholastically stated, we accept them with considerably more reserve.

APPLE-BLOSSOMS—VERSES OF TWO CHILDREN. ELAINE GOODALE and DORA READ GOODALE. 16mo, pp. 256. New York: G. P. Putnam's Sons. Chicago: Jansen, McClurg & Co.

Intelligent children always love verse, and often versify with wonderful facility, like Isaac Watts who "lisp'd in numbers for the numbers came." The children whose compositions are here given to the public possess the faculty of melodious versification in an extraordinary degree. Nor are they destitute of a genuine poetic spirit. Nothing could be more simply and poetically child-like than this salutation to April by the younger of the two sisters.

"April! April! are you here?"

Oh, how fresh the wind is blowing!
See! The sky is bright and clear.

Oh, how green the grass is growing!
April! April!

Are you here?

"April! April! is it you?"

See how fair the flowers are springing!
Sun is warm, and brooks are clear.

Oh, how glad the birds are singing!

April! April!
Is it you?"

The third verse, as is very natural, limps a little, and we need not reproduce it. But these two verses are genuinely poetic. The entire book is very interesting as a study of intellectual child-life.

THE FRANKLIN SQUARE LIBRARY. No. 23. THE BACHELOR OF THE ALBANY. No. 31. ELINOR DRYDEN. By KATHARINE S. MACQUOID. No. 32. THE IRISH BAR: Comprising Anecdotes, Bon-mots, and Biographical Sketches of the Bench and Bar of Ireland. By J. RODERICK O'FLANAGAN. Chicago: Jansen, McClurg & Co., Booksellers.

The Franklin Square Library is a marvel of cheapness; *e. g.*, these three books of 542 columns quarto can be purchased for 50 cents! yet the paper is good, and the typography is excellent. The editor of this series deserves much credit for the felicity of his selections. We would advise the diner-out, by all means, to invest 15 cents in the purchase of Mr. O'Flanagan's "Irish Bar," if he longs for the delight of "setting the table in a roar."

We regret the tardiness of our notice of *The Magazine of American History* for January. It is edited by John Austin Stevens, and is published by A. S. Barnes & Co., New York and Chicago. The present is a most readable number, and by all odds the best we have seen. It opens with an elaborate and most instructive article by the editor on "The Birth of the Empire

State," which is illustrated by an engraving of the first Senate House of the State of New York at Kingston. The second article is by our friend the Rev. B. T. DeCosta, on "The Globe of Ulpian." It is a lucid and readable account of the oldest globe in existence, and of many curious things incidentally connected with it. This article has two illustrations, one of which is an engraving of the globe of Ulpian, and the other is a likeness of Pope Marcellus II. J. H. Trumbull gives, in a third article, the true meaning of the name *Oregon*, which he finds to be equivalent to *Alleghany*, signifying *Fair River*. The department of Original Documents, Reprints, Notes, Queries and Replies, and Literary Notices are all well filled, and complete an unusually interesting number of a very valuable periodical.

OUR PHILADELPHIA LETTER.

PHILADELPHIA, Penn.,)
January 24, 1879.)

In the letters which have appeared in *THE LIVING CHURCH*, from this meridian, there has been no allusion—simply for want of space—to an item or two of intelligence, suggestive of some very grave considerations.

One of these is a case of what might be called "Parochial Absorption." To explain: St. Philip's Church was admitted into union with the Convention in 1841, and, as late as 1877, reported 343 communicants. But, owing to changes in the character of of the neighborhood, and from other causes, it has long been apparent that the parish was on the decline, despite all that could be done, either by normal effort or spasmodic contrivances, to prolong a feeble life. The Church of the Advocate, founded in 1873, and, by its last report, with about the same number of communicants as St. Philip's, was found to be in the same declining condition, and, as a result, we have the following: St. Philip's is closed; the entire property is advertised for sale; the parish of the Advocate has been absorbed, is merged in St. Philip's, with the Rector of St. Philip's at its head, leaving one parish organization less, and one Rector at large.

Both these organizations were started with a good degree of *eclat*, partaking somewhat of the sensational; both have dragged along under a series of discouragements very trying to all interested in their success, with the result as you have it above.

Another small parish is now trembling under the shadow of the Sheriff's hammer, and may yet be made to feel the force of its crushing blows. And, as if all this had no warning before for us, we read, within a week, that a feeble Mission, at no great distance from a feeble, struggling parish, has struck out on the independent line, has voted itself a parish, with a vestry, etc., but *without* the strength, spiritual and material, on which the abiding life of such organizations is surely dependent. Alas! over the doors and upon the walls of how many of our Churches might our Lord's significant words be inscribed: "Which of you intending to build a tower," etc.

Some three or four years ago, a "statistical brother reported, as the result of a careful scrutiny, that "there were but eleven parishes in Philadelphia (out of some eighty-four on the list), which 'paid their own way.'" We all know that many of the leading, first-

class churches are heavily mortgaged, are deeply in debt; while of the lesser order, there are scores upon scores which have only a "name to live." Hence, the disreputable shifts resorted to in order to bring up the arrears—such as fairs, festivals, concerts, not to omit lotteries, grab-bags, post offices, *et id omne genus*. Hence, too, the careworn visages of overworked, less than half-paid clergy. To the uninitiated it may sound very grandly as the consecration or opening of a given number of new church-buildings is reported. But how sickening the result when details, when the real strength of such organizations is sought, and they are found to be mere "straw" parishes, without a footing, without a prospect, unless it be of speedy bankruptcy!

We might take a hint from the Church of Rome in this matter. Our "erring sister," or the "Papalins," as old Strype delights to call them, are wondrous shrewd in all that pertains to the visible strengthening of their Church. What worldly wisdom in the bare selection of sites! Then, upon those sites, they erect capacious, solid edifices, but not often with an eye to architectural taste or beauty. One such church edifice ministers to the spiritual wants of hundreds, nay, thousands. In each, three or four entirely distinct congregations gather Sunday by Sunday; each with its own attendant priest, and, in reality, as distinct a congregation as if in a building of its own and separated by miles. By such an arrangement the following is saved: the expense of nunneries; petty buildings; the cost of repair, of fuel, light and attendance.

The papers tell us that a Bill has been introduced into one of our Western Legislatures for the taxation of all church property, and the same may be done in every State of the Union. Let that day come when our churches, parish-buildings, rectories and grave-yards shall be assessed at the rate real estate is now taxed in Philadelphia, and what is to become of our parishes? In one year, nine out of ten would be wiped out.

As things are, no one congratulates himself or the Church upon the addition of parishes to the "list." It is no reliable indication of life or of healthful progress. Should it be deemed wise upon the part of a parish, in thorough working order, to plant a Mission in some neglected neighborhood, let it be conducted as a Mission, above all, continued as a Mission, until the child of weakness has acquired strength "to go alone."

I would not have it supposed that things are worse here than in all our large cities. All have their "straw" parishes, and they are a sad blot upon our system. Multiply them a hundred-fold, and you add no real strength to the Church. The money thrown away in their buildings, repair and maintenance, is wanted for earnest work in the evangelization of "the masses" who crowd our courts and alleys. They might, perchance, be prevailed upon to listen to the Gospel, but are disgusted by the re-iterated appeals for money to eke out a weak, precarious existence. Men, even though working and hard-fisted, have some of the shrewdness of the rat, which gives a wide berth to the sinking ship. Such men do not care to identify themselves with an organization which drains their purses, to but little purpose. Let us put it to ourselves. You, Messrs. Editors, and I, would feel and act just so, basing our action upon our superior

intelligence, our knowledge of men and things in general, our admitted foresight.

The Vestry of Trinity Church, South-wark, have elected the Rev. Francis Mansfield to the rectorship.

Inclosed, you will find a circular in reference to a sadly-needed charity, "A Clergy Home." We anticipate a ready and generous response to the appeal of Bishop Stevens, and the admirably-constituted Board of Trustees. Perhaps you may be able to aid the work here, and suggest this idea to other Dioceses, by giving the appeal in full in your columns. *

OUR WASHINGTON LETTER.

TO THE LIVING CHURCH.

The Church in the D. C. thus may boast, as I set forth in my previous letter, 16 Parish churches, 6 Missions, with a sitting capacity of over 10,000. She has as her corps of actively employed clergy, some 18 Priests, and two or three Deacons, together with two or three on the sick or retired list. But two or three of the Parish priests enjoy the help of assistants. If parishes would be more liberal in this respect, much valuable missionary work might be done which now lies neglected.

For, with all that has been done, and is now doing, there are still many places calling even in this capital of a people nominally at least, religious, for the voice of the Church and the care of her appointed officers. Our city is the Rome of law and authority. It is an Athens of intelligence and cultivation. It is the very Areopagus of civil justice. But not a few of its quarters are Macedonian of spiritual necessity. Statistics show that, with all we have done and are doing, many sections are still almost as literally missionary ground as was fair Macedonia, when the cry, "Come over and help us," came to St. Paul in a vision over the blue waves of the Aegean Sea.

We have Convocational machinery as well as Diocesan and Parochial, and faithful Deans and Committees; but the "times" are hard, parish needs great, and the bricks cannot be made without straw. We can only work and wait, praying the Lord of the vineyard to send laborers into the fields, well provided for and equipped, in His own good time.

At the same time, we compare post-apostolic work with apostolic and are not dismayed. Parish priests preach weekly to larger congregations than some apostolic lips addressed. Many a missionary's efforts are, numerically speaking, more blessed than St. Paul's in some of the cities which he visited. I doubt, if the converts to Christianity aggregated in proportion to the population, the number "added to the Church" in these latter days.

And so we revive our courage and thank God. The Gospel is on the increase. Our laws are Christian; even legislation bows to the Cross, and legislators, in one degree or another, pay homage to it. Vices which they cannot suppress, they compel to hide from sight. Majorities find that they can neither vote away fixed values, nor touch with a defiling hand the sacred institutions of marriage and Sabbath without arousing the wrath of a sure re-action in the bosoms of the better and more thoughtful classes. The saints of Cæsar's household are not the only representatives among the courts of place and power. During the war, in our pews

and at our rails kneeled our Generals, our Admirals, our lawgivers, our statesmen, humbly as the humblest; and to-day, not a few still do—honoring themselves in honoring the Church and her Lord.

The "times are very evil," but when were they not? But that our city is even one-half what the newspaper-scribbler paints it; or, the world, all that a dyspeptic despair would depict it, I, for one of the laughing-philosopher type of temperament, do not believe. "The Lord reigneth." Peace and good are on the increase. "The Church will go ahead, if you will let her go."

Truly, CURRENTE 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.]

SELF-HELP FOR THE CLERGY.

TO THE LIVING CHURCH:

In your issue of January 18, appeared a communication entitled "Provision for the Clergy," deploring the dark prospect of the future which confronts a majority of the clergy. It is a question of the most serious importance, and one concerning which the general apathy of the clergy is most astonishing.

The writer of the article in question declares that, for the clergy, "Life insurance is almost an impossibility." As concerns ordinary life insurance, the statement is true; and yet there is a method of life insurance especially provided for the clergy, safe and sure and within their means.

In a modest little corner, in the Church Almanac, among the "General Institutions" of the Church, is catalogued "The Clerical Insurance and Annuity Society." Let me call attention briefly to the chief features of that Society. It is organized for the benefit of the younger clergy, no one over forty-five years of age being admitted. The membership fee is but a few dollars. When a member dies, the surviving members are assessed \$1.10 each, the beneficiaries of the deceased members receiving as many dollars as there are surviving members of the association, until the present limit of 1,500 members is reached. This is after the method of the Masonic companies, which have worked so successfully for many years.

But in addition there are two special features. A "Permanent Fund" is created by the following means: Every member, where a Rector of a parish, is *obliged* to take a collection once a year for the Society, or to contribute not less than \$5. The money so raised is invested in first-class securities. The interest, as it accrues, is also invested and not touched until the year 1901, after which date, the *interest* may be used in decreasing assessments and in increasing payments to beneficiaries.

Another feature is that a member of twenty-five years' standing and sixty-five years of age, may, if he chooses, draw the money accruing from his policy, and enjoy the benefit of it himself. It would seem as if the features of this Society needed but to be known in order to attach to its ranks at once its full complement of the younger clergy. Companies of this sort, when the ranks are full, do not raise the annual cost of

one's life insurance above \$8 or \$9 per \$1,000.

Copies of the by-laws and blank applications for admission can be obtained of the Rev. Charles L. Hutchins, Medford, Mass., or the undersigned will be glad to furnish any further information in his power.

CHARLES S. LESTER.

KENWOOD, January 25, 1879.

BRISTOL, Penn., January 17, 1879.

TO THE LIVING CHURCH:

Seldom now does the undersigned venture (even if physically able) to trouble the Church public with communications; but, occasionally, it seems to be his *duty* to help in elucidating some point on which there seem to be wide differences of opinion, or to correct, if he can, some mistake which, if allowed to pass unchallenged, might do much harm.

The last issue of your paper that reached me contained a mistake of this character. The writer gives a fair description of the old Church of St. Peter's, in Philadelphia, and among other now unusual features in Church edifices, he mentions that the "reading-pew," or place where daily morning and evening prayers are said, is at the opposite side of the church from the chancel, and that as it was inconvenient to make a procession from one end of the central aisle to the other, for the reading of the Antecomunion Service, and as Bishop White was Rector of St. Peter's, and his will was paramount when the Prayer-Book was being revised, a change was made in the rubric, whereby, without breach of law, he could escape the solemn march to and fro! The change consisted (the writer says) in the addition of the words which I have here distinguished by italics. "The minister standing at the right side of the table, or where *morning and evening prayers are appointed to be said*, shall say the Lord's Prayer and the Collect following."

On this mode of explaining some changes in our rubrical code, your correspondent comments, and then expresses his surprise that no writer on the Prayer-Book had given this very simple explanation of this particular change.

It would, indeed, be a wonder if they did! If your correspondent can lay his hands upon the English Prayer-book now in constant use throughout the world, and fixed in all its main features since 1662, he will find in the parallel rubric the following words: "The table, at the Communion-time, * * * shall stand in the body of the Church, or in the chancel *where morning and evening prayers are appointed to be said*. And the priest standing at the north side of the table, shall say the Lord's Prayer with the Collect following."

Thus, it is evident that the only change made was in the transposition of the words so as to make the meaning perfectly clear.

But your correspondent, it seems to me, does good Bishop White very decided injustice by the bare supposition that he would use (or rather abuse) his personal influence so as to gain for himself exemption from some part of his duty which he may have regarded as troublesome. That is not my estimate of that good man's character.

Further, let it be borne in mind, that Bishop White did not officiate regularly or exclusively at St. Peter's. He was Rector of Philadelphia, in fact, but Christ Church

was the Mother Church. St. Peter's and St. James' were "Chapels of Ease." When not engaged in official visitation, he generally attended the services in these various churches in regular routine. This fact would show that he did not officiate at St. Peter's more frequently than fifteen or sixteen times a year, and it is not at all likely that a service required of him so seldom could become so irksome as even to make him wish for a change in the rubric.

In yet another point your correspondent has fallen into error. He wonders that the words he regards as having been interpolated, have not explained with reference to the circumstances he mentions, or commented upon at all by our writers upon such subjects. If he will look at Rev. Dr. Wilson's edition of "Mant on the Rubrics," he will find the words discussed with fulness and force, but for obvious reasons, he will not find any reference to the "facts" he mentions,

JOHN H. DRUMM.

Communications.

"N." OR "M."

TO THE LIVING CHURCH:

While Rome is burning, other fires are raging, though without any apparent connection with the greater conflagration.

Is *numerari* or *munerari* the original reading in the *Te Deum*?

Thus far in the controversy, reference has been exclusively to manuscripts of the hymn. No decision has as yet been reached.

Possibly another method might be successful.

The hymn first appeared in the fourth century.

The time of its origination suggests two questions, both of which can be answered; when answered, they cast conclusive light on the principal question.

1. Is *munerari* ever used in the Vulgate? Nowhere, not even in the Apocryphal Books.

A word not in the Bible of the fourth century, would hardly find a place in the *Te Deum*.

2. Does *munerari* in the *Passive* sense, occur either in classic or patristic Latin?

Till the place is found, we must decide for

NUMERARI.

A clerical friend urged Whately much for an opinion as to his reading of the Church service, and he said at last, "Well, then, if you really wish to know what I think of your reading, I should say there are only two parts of the service you read well, and those you read faultlessly." "Which are they?" "They are, 'Here endeth the first lesson,' and 'Here endeth the second lesson,' for those are the only parts which you read in your natural voice and manner, which are very good; the rest is all artificial."

QUARRELS.—Quarrels, like thunderstorms, would end in sunshine if it were not for the determination to have the last word. If you are scolded or criticised, just bite your lips and keep still, and it will soon be over; but if you retort, you are in "for three years or the war." Many a man who pours himself in torrents of rain for five minutes and then breaks out in sunshine of good temper again will settle down into a three days' dismal drizzle if he is weak enough to insist on having the last word.

The Fireside.

A beautiful oak was the people's pride,
And it stood on the village green;
And the fame of its beauty spread far and wide,
For a fairer tree never was seen.
And all the gossips were heard to say
That the tree would flourish for many a day.

From far and near the little birds came,
And a home on its boughs they made;
And the children they shouted and sang its name
As they sported beneath its shade—
For a favorite thing with the young and old
Was the oak, with its crown of green and gold.

At length, it grew meager, and thin, and bare,
And the good people, one and all,
Looked up at their favorite tree in despair,
For its branches began to fall.
And they all agreed there was something amiss
With the poor old oak when it drooped like this.

They looked at the roots and thought them firm,
Then viewed it in every part,
Till at last they discovered a single worm
Had eaten the great oak's heart.
A single worm had gone to the core,
And the oak would flourish no more, no more.

No more would it flourish its head on high,
Or the leaves on its branches grow;
No more would the birds to its shelter fly,
Or the little ones sport below;
For ere the summer had come and passed,
The oak lay dead on the grass at last.

Remember the oak, O you children dear,
And guard yourselves well from sin;
Ask strength from above and you need not fear
That the worm shall enter in.
But beware of evil, for sure, though slow,
It will poison the heart and lay you low.

A VISIT TO NURSE.

Mrs. Thomas sat by the window sewing. The sun was shining brightly, and she was looking pensively out on the snow-covered streets. Her thoughts were interrupted by pattering feet and merry voices which came in to ask consent to go down to see Nurse Martha, who lived in the little brown house in the lane.

"It doesn't snow any more," said Alice, "and the snow-plow has been around, so the walking will be good."

"Please do let us go," cried Maud, as she saw a doubtful look upon her mother's face, "we've been in the house so long, and we're so tired."

Mrs. Thomas gave a reluctant consent; charging them to wrap up carefully, and to look out for the loose snow which the plow had left.

Nurse Martha, whom the children wished to visit, had been nurse to Mrs. Thomas in her early youth; had remained with her after her marriage, and taken care of her children. By faithfulness and carefulness she had so endeared herself to the family, that when her services were required no longer in the capacity of nurse, Mr. Thomas gave her a life lease of the little brown cottage on his own premises, and an annuity for the rest of her days. Here she reigned supreme, and the children of the neighborhood were her loyal subjects.

Alice, Maud and May Thomas were respectively, ten, eight and six years of age. The two older ones were nearly the same size, and seemed to be of the same age. May, being the youngest, had been petted very much, and claimed all the privileges of the baby; for she had come at the time when her mother was sorrowing over the loss of her only boy and first-born child.

So May had, in a measure, filled the vacant place, and was doubly dear to her parents.

The little girls were quickly dressed, and set out on their walk to Nurse Martha's. At first they walked singly and carefully, but, exhilarated by the clear, cold air, they forgot their mother's injunction, and were soon rolling and tumbling in the snow.

Arrived at the house, they brushed themselves, and each other, and knocked at the door. Nurse opened it, and was very glad to see them, brought them into the kitchen and placed chairs for them around the fire.

"How snowy you are!" she said, as she took off their wrappings and shook them out. "Are your feet dry?"

"O, yes," was the answer.

"How dy'e do, how dy'e do?" cried Polly, from her cage in the corner. "Good by, good by, come again," she repeated, as she eyed them from her perch.

"Don't be in a hurry," said Alice, "we are not going yet."

"How dy'e do, little girl? pass the pie," continued the parrot.

The children all laughed, and the parrot imitated them with a loud "ha! ha! ha!"

While the little folks were amusing themselves with the bird, Martha had been looking out for their comfort by making divers excursions to the pantry and china closet, bringing out therefrom mysterious covered dishes, a little old-fashioned tea-set, with very green trees, and blue men and houses. The children thought there was nothing equal to it in beauty in their mother's house. Lastly, she brought out the chocolate-pot, and put it on the stove to boil.

Martha had no fire excepting in her snug kitchen. In warm weather, she sat in the room adjoining, which was gorgeous in a bright-flowered wall-paper, decorated with photographs, framed in splints, of the Thomas family. Father and mother, and numberless pictures of the little ones, in all possible positions, even to little May in the bath-tub, which included herself, holding a towel to chafe her rosy limbs. This was the only picture extant of Nurse, and she had no idea of being handed down to posterity in this way at the time it was done, and, afterward, she felt flattered by the pains her mistress had taken, and made no objection to the likeness being kept. There was a photograph, too, of a bright, happy boy of seven, who was not now numbered in the family. And the children liked to gaze at it and ask Martha, with reverent awe, to tell them about Brother Willie, and how he got croup and went to paradise.

Martha's dress was remarkable, too. Her feet were encased in low leather shoes, over dark, mixed-blue stockings. Her dress was of brick-red, coarse, woolen material, made short and full, so the impression of wideness was made upon beholders. About her shoulders she wore a cape, which she called a *vandyke*, and on her head a turban of bright-figured cashmere. She presented a remarkable and picturesque appearance to a stranger, but to those who knew her well, her dress was a part of herself; and she had so kindly and pleasant a face, that all idea of incongruity was lost.

The little girls tired of the parrot, after awhile, and begged Martha to tell them a story of when she was a little girl.

Nurse said she would get her knitting, for she seldom allowed her fingers to be idle, and tell them one. She wore a piece of

black broadcloth on the left side, fastened on to her cape with a darning-needle, and in the slide she fixed her needle and began her work, her needles clicking and keeping time to her words. Alice and Maud brought crickets and sat beside the good woman, while little May climbed up in her lap, and, putting her arms about her neck, whispered, "O, I love you, you dear old Nursie!"

"When I was a little girl," began Martha, "four years old, my father and mother lived in the Province of New Brunswick, which was inhabited, to a great extent, by Indians. As a general thing, they were peaceable, but occasionally their warlike character would show itself, and people who, like ourselves, lived at a distance from a town, thought it safe to be prepared for danger. My father never intended to leave his family defenseless, and, when he was obliged to go to Fredericton for supplies, found some honest laborer to look after the little household.

"One day, early in the fall, father had to go to the next farm for some implement he needed for the harvesting, and told mother he should be home before night.

"My brother was just beginning to walk, and I was nearly five. Mother had left him in my charge, while she "did up" the morning work. He was toddling up and down the green grass, and I was watching him, running to pick him up when he rolled over. A shadow fell on the walk, and looking up, I saw a great, swarthy Indian stealthily approaching. Too frightened to speak, I instinctively reached forward to grasp my brother. The touch pulled him over, and he screamed lustily. His cries brought my mother to the scene, who, seeing the Indian, snatched up the baby and rushed into the house.

"The Indian, seeing the fear depicted on our faces, seized me in his big arms, and made off as fast as possible. I struggled to get free, but he held me tight, covering my mouth with his great hand, so I could make no outcry, until we were in the depths of the forest. Then he sat down by a running brook and placed me beside him. Seeing my evident terror, he tried to re-assure me by stroking my hair and saying, 'Nice little papoose—me no hurt um. Me want gun—me hunt moose. Little white papoose go with big Injun to wigwam, to old squaw. White man come after little girl. Squaw give white man papoose. White man give big Injun gun.'

"I was too young and too frightened to know what he said, but I took the corn-cake he gave me, and drank the water from a birch-bark cup, and fell asleep.

"When I awoke, I was lying on a pile of branches of hemlock in a veritable wigwam, dingy with smoke. An Indian woman crouched by the dying embers of a fire, crooning a dismal song to a baby which she clasped in her arms. Daylight was gone. I cried out in my fear. The woman arose and came toward me, still grasping her child. 'Squaw no hurt white papoose,' she said in a re-assuring tone. But I, in my fear of her and the strangeness of the room, gave a spring and fell to the earthen floor. I screamed, 'Mother! mother!' and, to my joy, in the doorway stood my father, beside the Indian who had stolen me. I was saved, and in my father's arms, I had nothing more to fear.

The Indian had calculated rightly that, on discovering my loss, my father would follow

to secure his child, and had put himself on the watch for him. As soon as my father appeared in sight, accompanied by a strong guard of the neighbors, the Indian advanced, gave the information he wanted, and demanded a gun as payment. My father, having a good deal of sympathy for this persecuted race, declined bringing him to justice, and promised the gun as soon as he found the child unhurt.

"The gun became the property of the Indian, and I was received at home with all the honors of war."

"Is that all?" asked Alice.

"Isn't that enough?" answered Martha. "The chocolate must now be ready," and putting May off her lap, the good woman bustled about, setting the table and taking up the supper.

"Can't I pour the chocolate?" asked Alice; "I'm the oldest."

"You did the last time," interrupted Maud; "it's my turn now."

"We'll draw lots," said Nurse, mildly.

"Grant us thy peace," crossed Alice's mind from a late collect, and she thought of her resolution to do what she could toward keeping peace in this every-day life. For her mother had carefully explained to her that the peace of God must have its beginning in this world.

"Maudie may do it, Nurse," said Alice quietly; "it is her turn."

Nurse was surprised at this ready yielding of her claim, but wisely took no notice.

Thus they seated themselves, with Maud at the post of honor, by the tray covered with tiny cups and saucers, of no modern state of manufacture.

"Where's May?" called Nurse.

"She was here when you were telling the story," replied Alice.

Martha started off to find her, and did not go far. She was perched upon one of the straight, old-fashioned chairs in the sitting-room, gazing intently on the picture of the brother who had died just before her birth.

"What are you doing here in the cold, child?" said Nurse.

"I am looking at Brother Willie, so I can know him when I go up to paradise."

"But you are not going yet," said Nurse, sadly.

"O yes, I am, in forty weeks. Mamma says I was there before I came down. Was I sticked there?"

"You had better come out and have some supper, and get warm." So Martha took the little one up and placed her at the table.

She was soon chatting gayly with the others, and had forgotten her plan of going to paradise.

"It's almost dark!" exclaimed Alice, starting up from the table; "and mamma charged us to be home early."

Nurse brought their things and wrapped them up carefully, and they took their leave amidst caresses and the parting charges of the faithful woman.

"How dye do? good by, little girl, come again," cried Loreta from her cage.

So, laughing and frolicking they ran down the steps toward home.

Mrs. Thomas was beginning to be anxious about them, when they burst into the house.

"Oh, we have had such a lovely time! and such lovely dishes as Nurse has! and such cookies!"

Mamma listened to their account with

pleasure, and after they were quieted sent them to bed.

"'Twas 2 o'clock,
The anxious watcher's loneliest hour."

Mrs. Thomas was roused by that sound that chills a mother's heart—a croupy cough. Hurrying on her dressing gown, she hastened to the room where the children slept. Again the sound greeted her ear. It came from little May's bed. As she approached her hand fell on the stockings the child had worn. They were wet and cold. "That is the trouble," thought she. "She must have got wet this afternoon. Why did I let them go out!"

She wrapped the little girl in blankets, carried her to her own warm room, applied the usual remedies, sent for the doctor, and watched and waited, anxiously praying, inaudibly, to Him "O Thou Who knowest us to be set in the midst of so many and great dangers, that, by reason of our frailty we cannot always stand upright; grant to us such strength and protection as may support us in all dangers, through Jesus Christ our Lord." She felt a great danger was impending, and none but our Saviour could carry her through. The physician came, looked grave, but encouraged them to hope, as they had taken such prompt measures that the child's life might be spared.

Morning came. May could not speak intelligibly, but, listening at her moving lips, Alice distinguished the word "Nurse."

"Do you want Nurse?" asked the child.

May nodded, and Alice lost no time in going for the good woman, who, alarmed to hear of the illness of her pet, hastened to go back with her. She was soon seated at the bedside of the sick child. The remarks the little girl had made about going to paradise the day before, had an added significance now. She prayed earnestly that she might not yet be taken to her little brother, but be left awhile to comfort her mother's weary heart.

Anxiety prevailed in the household. The third morning they were gladdened by the sound of May's voice asking for water. From that time she steadily improved, and the dark shadow was removed from the house.

E. M. J.

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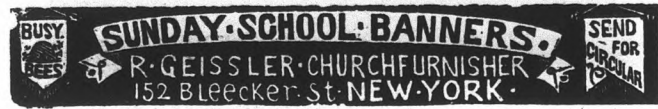
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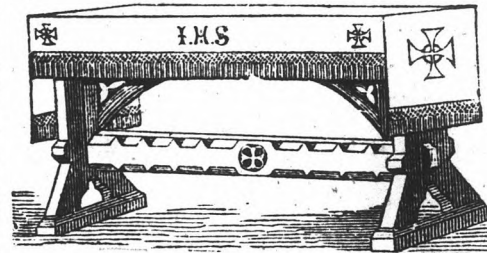
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