## The fining Cluarb.

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

## VOLUME I.

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## Some Foreign Notes.

Gen. Grant and Fapanese Politics - The
Count te Chambord and his Claim to the Count de Chambord and his Ciaim to the
French Throne-Turkish Chickens come Home to Roost-The Nihilist Moveme in Russia.

## [Written for the Living Church ]

Gen. Grant seems to be getting more than he bargained for. The Japs having spent a good deal of money on him, now
want to get back a little of the worth of it. want to get back a little of the worth of it.
Taking for granted that one who had ruled so long a vast country, must understand his business, they, and the Chinese also, are struggling to get him to open his mouth on some of their political troubles. But
Grant knows as well as the next man how to keep his mouth shut. What they want him to give an opinion about, is-whether
the Loochoo Islands belong to China or o Japan. Both sides have sent him reams of evidence, which it must be a great bore rip. Japan's supremacy over the Loochoo Islands is so plainly defined and thoroughly established, as to need no superfluous
demonstration. But the circumstances are interesting, as showing the weight attached to Gen. Grant's influence, and the favorable view taken
Governments.

The Paris Patrie states that an interview has been held between the Count de Cham-
bord and the leading Legitimists, at which it was decided to pursue a policy of temporization. Oh, dear! we hope this is not true. The his colors and his belief all his life. He might have been King of France before this, if he would have changed them, but
he would not. We are not debating the question as to the right or wrong of his principles. Priests, no doubt, have him
in leading strings; but it will be so refreshing to have one man, at least, live and die without "temporizing"" and "eating some
of his own words." The old Pope got through life without doing it, and everyberiously hope one layman will do it. It certainly will raise the standard of humanity, to have the so-styled Henry V
he has lived, a "real old Bourbon.

The Turks are now getting a taste of the sweets of oppression, in Bulgaria, the beautiful country over which they ruled with such cruel tyranny. Eugene Schuyler and
the Rev. Malcolm McCall demonstrated the frightful system under which Turkey ruled this Christian land, and we would be more than human, not to view with complace
bles.
correspondent of the Neue Freie thus describes the situation of the Mussulmans in Bulgaria: "The Turks are in a much worse position thate be, the character of the Bulgarian people being greatly inferier to that of the people being greatly inferier to that of the
Turks. The Bulgarian officers, with few exceptions, are thoroughly incompetent, and have been recruited for the most part among those residing abroad, and especial-
ly in Roumania. Men who had situations ly in Roumania. Men who had situations
as servants, waiters, and the like, now oc cupy high posts, so that it is not astonish ing the Bulgarians themselves should complain of their new masters., Injustice and tyranny are the order of the day, the Turks who try to emigrate being the chief vic-
tims. They can sell neither their horses tims. They can sell neither their horses
nor their fields, and are consequently obliged either to remain or give up all claim on their property. The Bulgarians say plainly: 'The soil belongs to us; the Turks can keep their property if they into other hands.' The Mussulmans have lost all confidence. Fearful outrages are taking place in Osman Bazar and Rasgrad.

An intelligent and influential Frenchman has written from St. Petersburg a very sensible letter about Nihilism. It has been
copied in the New York papers, and we
transcribe some of it here; because it seems o give the most accurate account of the manner in which this doctrine is spread.
Some people think Nihilism the same as Communism; but it is very different. is more like tolerably red Republicanism than anything else. The writer says that "It is a mistake to believe it is a super-
ficial movement, and that it has not taken deep root in the Russian nation. It is true
that the chiefs come from the middl that the chiefs come from the middee
classes, and it is a significant fact that these
men should discover no other means of obmen should discover no other means of ob
taining liberty than that of force. A pla has been hit upon, and already applied for
a long time, of propagating their doctrin a long time, of propagating their doctrines
among the mass-s, and more especially mong the mass $s$, and more especially
among the peasantry, under the very eye of the police, without awakening suspi-
cions. Their system is this: None of their proselyting agents are allowed at first either
to show that they are skilled workmen, or to profess to understand agricultural matters. Poorly clad, these men are sent to'settle in out-of-the-way villages, to work at their
trade for years, without giving the leayt
hint as to what is the bent of their politica principles. They are extremely diligent the greatest moderation, especially in re-
spect to the use of intoxicating liquors; ondy when they have thoroughly established their position, and gained a certain
amount of influence over their neighbors, that they begin slowly and unostentatious-
ly to promulgate their doctrines. It is asserted, that in this manner, a net has been
spread over the whole of the Russian Emspread over the whole of the Russian Em-
pire, the meshes of which are ever thickening ; so that it is even now impossible to say how deeply this Nihilist organization has taken root in the land, or how wide
spread is its development. Naturally, the preference is given to those places far from
any of the great thoroughfares and railways. The Nihilists, with prudent fore-
sight, have chosen for their principal field sight, have chosen for their principal field
of action those places which are the least lable to the supervision of the political
agents of the Government. It is thus that silently this active revolutionary party proor later must end in an irresistible eruption. For the present, it only produces
spasmodic outbreaks, ending in high-handed and arbitrary repression, which only

## The Pioneer Church.

$\qquad$ house.-From Camp to Ca
cof The Living Church.
It is impossible for one who has not ravelled with the Bishop of Montana i his missionary wảnderings through this great and rapidly growing territory, ade
quately to realize the amount and import quately to realize the amount and import-
ance of the work which he has aleady so well done. He truly has said little and done much. It is true to say, that nine
tenths of the entire population of this Ter tenths of the entire population of this Ter-
ritory know and are known by Bishop Tuttle. All classes, and all of whateve shade of belief, anticipate the day of his coming, with delight. No man can be prouder or happier than the model stage-
driver of the far West, when the Bishop, driver of the far West, when the Bishop,
his annual visitations of Montana and Idaho, mounts the coach by his side, as he almost always does. The children run out into the streets to greet him, as he goes his rounds from house to house; they know him well, and seem to welcome him with as much joy as they would their own fathers. And, most marvellous of all! he remembers them as distinctly as they do him; he can call nearly every one of them by their Christian names, and can talk familiarly with one and all, of the little things of interest that transpired at his previous visitation of the town, or the set tlement, or the house. He is indeed father and a wise counsellor to each fam
throughout this vast region of country. You need not wonder, then, when I tel you that ranch-men willingly leave their fields, in the midst of the busiest season in the year, drive 15 and 20 miles with their families, in lumber wagons, to attend the Services, and hear the Bishop's masterly expositions of the Word of God, and his handling of the living subjects of the day. It may be thought that $I$ am here referring
he contrary, the rule. Not so, only, bu have seen them follow him up 15 mile Whe second night, for the same purpose.
When there is, and has been, no clergy When there is, and has been, no clergy
man located or at work during the year men and women ask to be confirmed, chi dren are brought forward for baptism, the Catechism is being taught at home Everywhere in this territory the Church
longed for and prayer for ; because th people, during the past 12 years, have been so thoroughly indoctrinated by the Bishop, in his visitation from house orous and large-hearted presentation Catholic Truth. Their confidence in, and
love for, the representetive of the Church,
has filled them with a strong desire he Church itself. It is no uncommon thing in Montana, to see men willing to afford-and in some instances, more-afro-and in some instances, more-for ple, the head of navigation on the Missouri River, the joy of the people, at the
thought and present prospect of occasional hought and present prospect of occasion
Church Services through the year, is trul marvellous! A long and bitter experi ence has taught many of these people generally appreciated!) that there can be but little comfort, even in a life of the
greatest degree of worldly prosperity, i the lights, and the comforts, and the pres ence of the true man of God be wanting. Here, the majority have been from three
to fifteen years without a Church or minister in their midst-a living protest vice and immorality of all sorts-many moral character
You may readily imagine that where
many have become degraded by their too
vice, such as were wont to prevail in the earlier settlement of the country. Now,
the Church is sought by Christian men and women, because they realize that its
influence alone can s'ccessfully contend
influence alone can s'ccessfully contend
with the dangerous tendencies by which

## they are threatened

A strong appeal has been made here
the Bishop, each year of the past three or
four; but, till now, he has not seen his four; but, till now, he has not seen his
way clearly, and even now, much faith must be exercised. The people, for the most part, are in very moderate circumstances; they will give all they can, and
all the Bishop has the heart to ask from them, but that is not much. However trusting that God will provide, he has ven tured to promise them a Service once month, though the man will have to trave over a rough road by stage-coach, you must remember, it costs no small su in this Territory, to travel by stage, to say nothing of the time and the toil in volved. The demands made on Bishop Tuttle, in this Territory alone, are simply enormous. To attend to them all as they sould be attended to, would absorb every hour of his time. I venture to say, there not a Bishop in the Church to-day, who is worked as hard as he; and still there are many important towns in Montana which he cannot visit at all, though they are writing to, and pleading , with him come over and help then
In Montana, on all hands, 1 is a $\begin{array}{ll}\text { mand for a chief pastor. (Of course they } \\ \text { all want Bishop Tuttle,) } & \text { Unless some re- }\end{array}$ all want Bishop Tuttle, Unless some re lief be afforded at the next General Conference, our wise and noble leader wil
soon be a broken-down and used-up man For our dear Lord and Saviour's sak do not forget him when you offer you prayers and your alms; he needs and is worthy of them both.
The Official Tables of the English Wes eyan Conference report a net decrease o 3,264 members, which is not an encour aging showing,

## OUR SUMMER STORY,

An Idyl of the Gull Islands.
"We must not think of it longer, Helen.
It would cost a hundred dollars more than o stay here! I must be content, and a shell taken from the deep, let the mur you not read to me Ariel's coming in the Tempest?' It will be to me like th dine of the sea breeze, till I shall feel ' change
know, Helen, when I think cenvinced of thase Gull Islands I am full nesoi. On a day like this, when all is so till, I walk the long sandy beach, an come once more to the Seamen's Chapel;
the rector is praying, and I hear our moth$r$ 's voice in the responses, till those we call the dead seem just as much alive as There call the living !
oice, as his sister reacerippled Davie's
hand. Davie had been her own precious
r since their father went away across the sea to serve his Fatherland.
Then came the shipwreck, and he widowed mother, grief's rar -the gentle ministry of death. The cotDavie had gone away from Gull Island an inland town, where, to add to their competence, Helen'became the preceptress of the parish school.
Their abode, in the shadow of the rec-
home ; for Helen had bro of their island
of sea birds, the had brought the plumes
holed salt grasses and the singing shells, to give their influence. Here Davie's eyes confessed him dreamer, and his violin confirmed their
entle testimony. Sometimes, when the holidays came round, Helen heard, as from some other clime, breathe through his melHere was enacted the oft-repeated histor of woman's self-denying fidelity, as with fond care she gathered the brightest co ors for the web of their united live
But to-day the monotone of the school gressive oudra!"-as though, in answer to the physician's plea that Davie should have ish sleep of air and place. For in his fever sands of the sea shore, of the sheltering ocks, and the trail of vanishing boats till a great brooding fear filled Helen's heart, and she determined to find some way to take him back for a visit to their old home. Davie's weakness gave her a
new strength, and while he slept she worked for him.
"Davie," she said, "I have been writing story! I intend to compete for a prize offered by the Alban Monthly. If I win t, we shall go.
"Helen, darling, I am sure you will win, if the story is one half so sweet as those you tell
But
But Davie's moods were changeful, and added, "What can you write of? We his narrow wor commonplaces in if there could be found heroes to sing !"

I have no doubt that every where on might find chivalrous men and self-denying women, -wearing the invisible cap, may
be." She paused, smiling, utterly unconscious of Davie's reverent thought her. "Yes

## your life,

Not always they whom multitudes applaud,
There is a beauty which is born of God
Revealed by those who born of God, but you know I was thinking of Chevy Chase, and Flodden Field, of Hector, and Siegfred, and of the Argonauts.
"And the Golden Fleece!" said Helen, merrily interrupting Davie's irregular journey.' "What do you suppose the Gol den Fleece really was, Davie?
Then Helen and Davie wandered away into the fairy land of the poets, among the heroes of whom it has been said, "Neither id mortal infirmity preside over their irth, nor shall forgetfulness ever lay them sleep. There is in them a divinity that grows not old."
But to Davy's later query, Helen said The story is one of Gull Island. I have ritten of the lives of those simple fisher olks, as I know them; of the work of th Church among them, and of the influence f the Prayer Book, intil I feel as thoug had been resting in the shadow hapel, watching the worshipper old o. I have read the story to our Rector and he kindly says that should I fail to in the prize, I may be able to add some thing to our Church literature,'

Three gentlemen sat round a table, dis ussing chirography, decpphering manu "We and comparing merit.
ell," said the Judge, "thith Sydney Doture is Juage, "that feminine liter efforts are from the pers the best of these ho would be willing tor women ; and rature the contribut to lose from our lit Mrs. Brówning and George Eliot?"
"I like this plan of the No Name Se serted, with too much truth, has been aspopular author's name to an ther attach uction, gives it a welcome place in eading literary journals. It is time, in the highest interest of culture, that a more mpartial recognition of merit should into vogue, and less of the worship of bels.
Dr. Felton, as he spoke, walked restless $y$ from the table, and looked out of the window. He was a fair haired man, with grey eyes, and brown mustache; on his in his bearing the dignified alture, he cosmopolitan.
"We have come over to your way of thinking, Dr. Felton," said the Judge and have awarded the prize to this man uscript. I think it may be commended for ncouraging a virtue more rare than gen ,-that of common sense
"I knew you would. Its undertone of suggestion of the unwritten meathes brings to mind that old and yours who searched the world over for a our-leaf clover which grew near his own oor-sin. It is a bit of aboriginal soil, in which I see blooming the flower of character. It convinces you that the friend you thought a thousand leagues away, may
be so near that you can hear the heart beat.'
The judge replied gravely: "We evidently have here the best convictions of a beaten woman, on love and religion. The the general masquerade of society, rarely reveal as much of real humanity as this little manuscript.'
"What do you suppose she will do with her money? It will doubtless undergo netempsychosis, and come forth a new bonnet," said another.'
"No," said the Doctor with emphasis. "She does not care for frippery, though

and of one's broken resolutions.'
The Judgesmiled, as Dur Felto The Judge smiled, as Dr. Felton reached
for papers to put his pledge into form. "I will not," he said, "surround this give me your word that
dheet this lady you will
fr she is like her ideals.
Felton went away. They heard him, as hr "Ich will der folgen durch walder und Meer,
Eisen und Kerker und feindliches Heer." "Strange," said Judge Burton, as
listened, "that with such a nature as hi
Felton has never formed domestic ties !" "What a Bohemian taste he possesses
Hheres into the country for the summer where he takes a cottage and surrounds
himself with his books; retreats, as he
says from the world as it is man's to the vorld as it is God's,' even as Diocletian
went tack to his garden.". "Do you think, Judge, he has gotten
over the pain of that old hurt? What a blow for such a man, to know that the
woman he loved cared only that he had
something, not that he weas something in the words of Schiller! !" "Oudge, "that lesson
"O, eys," said the
gave him strength, or he would never sing so bravely,
"Throngh for "Throngh forests I'll follow, and where the sea
Thows
foup, ice, and through iron, through armies of
foes." "Helen, I have not the willow's nature,
which takes root easily, or I would never Davie breathed a deep breath of the soft
sea air. His cheeks had a new color, and
his eyes were bright. to siteretis mother and nook, where we we wisend
the disistant mirage, and hear the waves as
 may beexposed. Conduct him in satety
mo the haven where he would be.,
Davie repeated the words reverently. "Dave"." she said, "let us not forget
that weare always sloved by the Father of
the fatheresess. Will you not play a song
 "That was right, to give a pleaure to
McDowell and his wife;" then, after mittee, , would not ofret to name then
in mery prayers. For the best, after all, re
mains to be told. They have promised make it possible to stay here all summer
and now you can have all the rare old
music you have wanted so much. Who us?"'
She took Davie's little, worn crutch, and
caressed it softly. She did not tell him her thought of the wonderful cure of which
she had been told, that hat been done by
a new physician from over the sea. Per. haps, after a whire, she may be able to buy
his service for her boy. She thinks o
those who went of old to touch the hem of the Master's garrinent. Davie did not see
the tears that fell like a rosary on the lit.
tle, worn crutch she caressed as to His had gone into that world where it was per
mitted Beethoven to hear, Homer to see ress grave.',
The lapping sound of oars came to Helhad come in among the boats resting or the shore, she saw it was occupied by Mc-
Dowell and a stranger, who saluted her with courtesy, while McDowell lifted his
hand, pointing to Davie, as though requesting permission to listen. No sound
reached Davie's ears. He may have heard Pan's pipe and the song of Apollo, but not
the sound of oars on any navigable sea. winning appreciation, she was so proud of him, her crippled lad, fragile as a reed,
and knowing little of any other world save world of the old tone-masters.
his own, in which was blended the Adagi of Beethoven's Eroica. He gave it with
the great sobs of anguish breaking through as though he, too, had learned what beauhe held his violin a little more closely to his breast, as he drew his bow over the re
sponsive strings. The melody was that arrangement from the Messiah, "Come
unto Him." It flowed forth exultantly as a lark's voice when she feels herself lift her flight leads starward.
those long yearş of silence, to listen to the
melody he makes in the hearts of
the children of men ?" This ques-
iton passed through the stranger's mind,
as he listened, a radiation of pleasure as he listened, a radiation of pleasure
lighting his face.
"That is his subsistence," said Mc Dowell, smiling broadly. "He asks naething nd I do say," McDowell continued
trongly, "d'ye not think that a bonnie oung lady, and a gude ane,-ye'll think
it very bauld $o^{\prime}$ the like $o^{\prime}$ me to speak o't -is mair than a weel-tochered ane?"' McDowell's delight at his appreciation of entleman's admittance easy to the little
sland home. He supported Davie to the onfidence that Helen found them tngetheen his father's, and the stranger talking
ith Davie about the last melody he had ritten. She heard Davie say, "I had jah, 'O Rest in the Lord.' Then she read
me that legend Mericeau tells of the Spanmay be heard there where a ship was "Then you, too, heard the sweet, mel-
low, aerial music"" said Davie's new friend.
Helen saw the stranger's eyes kindle, as
they turned to her for a moment. "I re-
member to have read somewhere about that
legend. 'Slowly to the measured sound
oo the spirits' music, there goes round the
world the golden band of brotherhood.
Sowly the earth comes to its place and
makes a chord with Heaven. Sing on,
thou true hearted ! for if a harp in in per-
fected tune and a flute or other instrument
near it in perfect tune also, thou canst not
play on the one without waking an answer
from the other." "."
Why, in looking in his face that moment,
did Helen know she was sorry they had
ever met, if they were to part? Who can
tell, but He who wrote in the first woman's
heart that rapture we call 'the old story?"
She turned her eyes, as he continued to
examine Davie's scores song.
To Helen's relief, the gentleman did not
secm to hear. But why did the look in did he smile, and smoothe the paper, as
he would have lingcred in the greeting of
an old friend? Why did such a light come
 completed the trio, and then Davie's hap-
piness was assured. This, with caressing
and tender touch, he told his violin, until $5=-2$ $5=x^{2}=5$ On the rainy days, when the sea was un-
quiet, the new friend brought a book and rhythinic fow of the songs of Hellas, a
wild Germanic bal ad from the Nibelungen days, or a legend of good King Arthur and of the sea, Helen felt that for her the old
idylic times had come, like a summer from "the ionship of fear for Davie, in the companwith a new glow in his face, though he did g son. or, smoother than the ripple of the water that subtle, intangible dream in which she lived,-who but the painter who borrow
$\qquad$ write, my friend, to redeem my
promise. Last summer, in my cruis old fisherman, McDowell by, met an used to pilot me around the island. Thi his he had living with him the children of his former employer. One a schoo
mistress ; her brother, a violinist. I re garded this as unfortunate, especially when
he requested me to come from my hermithe requested me to come from my hermit the violin. I consented, thinking with re gret of the thrush I had left singing in the
dusk omore leaves, and looking orward with longing to the 'silence' de a poultice, comes to heal the blows o those years in Berlin, have given me strong indisposition to the fiddle, as ma
nipulated by a village prodigy. But as
ears such melody ! Shades of Orpheus ! I
would not have felt more surprise at the would not have felt more surprise at the
appearance of Jubal himself. There, on a rustic seat, was the young musician, a yend and the of truenty, wiolin face, his appea nce identical with his music. (Schwär
menisch.) He did not see this world, for in had gone with Handel and Beethove
into musical Eden. His companion Was she one of Corregio's Madonnas?
there was in her face the same look of oyful reverence. It was the face of
oman who would drag her thorns, and burn her brow in the sun, for ave rained blown over her, the rain Her darky and soul a kindred freshness, f loving admiration. I was permitted to revealed to me that I had found the lady Alban Monthly.
These two, they are poor, if such exquisfor the boy has real genius, and the world father, who was formerl, Kapell Meister sary musical drill, and his romances for the violin found ready acceptance by publish-
ers, when I spoke to Steinfell of them. He me tell you what I am doing,- taking him or local paralysis. He is growing better, value my profession. His sister has not
yet learned our relations ; he wishes to surShe believess me unacquainted with her you they are poor. As strange as to call he music of the spheres. I will not now
tell you of the simple room that gains such he is beautiful without the aid of adven-
itious surroundings. Davie and his friend had been gone all
day. It was a warm, summer afternoon patient unrest. It may be the, joy in her the Captive Princess's answer to the King;
it was to be communicated to the Allan Gathering up her papers, she hastened
away. But the laughing wind had already ucked it down in the grass just at the feet
f Davie's friend, when Davie left him to
hasten on to tell his sister the great good news, without his crutch
If Dr. Felton's sense of honor had per-
mitted him to read on, after recognizing he hand writing addressed to "My own ame, with fushed cheeks and glistening
ches, to tell him her gratione ness to her brother, and her great goy at her trembling hand in his, and looked in "How good you are!" she said with
hildlike naïveté! "But, Dr. Felton, are A futile attempt to speak with calmness
'No, I have only met with a loss!" mean I am very poor, Miss Wohl "Have the banks failed? Pray do no for helping others, you can never be
"I mean that I am entirely bankrupt.'" you. We are all members of one great family, an
other.'
She
 care so much.',
The Doctor's shining eyes looked for a "Helen," he said, "do you know what r this?
He gave her the Princess's letter. 'I most as I love you, as I loved you even Helen lost this last mysterious confes miliar epistle.
story? I did you find that page of write stories!" Helen stammered, with What merry eyes met hers! What joyful "Then you do love me,
is violin. So may the young phoenix hav om the fin he rose in unlessoned beauty from the fragrant ashe

## Des Moines, IA., Aug.

I se Eaitor of the Living Charch
ceived this morning, and would ask of you, f it should impress you as it has me, to or it seems to me an attempt to inag. Catholic, a system whanch of the Church froportions of a pest in the mother Church
for sale, for the use or nay Pons-no duplicates ds for Students, or for legitimate use for Clergy-
sen, to be read for information on subjects kinhosen for their own discourses. Price $\$ 3.75$.
ngle eopies of Duplicates, $\$ 1.50$. Lectures, $\$ 2.50$. They call them over there, "sermonpurveyors," and their "calling'" is to sup-
ply the trade at thirteen shillings and sixence. But once in their toils, and the moment, has been tempted to purchase
one of their sermons instead of writing his own, must wear their chains forever, them heavy tribute for their silence. his remonstrances, and a guinea charge is should get in arrears. If he grows refrac, a thumb-screw is applied in the form try, by postal, or by letter.
"Lithograph sermons," they call them,
ignificant of the ease and rapidity with draught has been obtained after a first of the realm are sometimes congregations "Not long ago, one of our sermon ummoned fifteen Eanchester Examiner, into court the paid defended, and in three cases the sumNow I rely upon you, Rev. Mr. Living
Church, to protect all of us ministers who temptation to use the illegitimate coinage as a sermon, and from the more than im-
plied indignity involved in even mailing ous such a card as this I send.
Joseph Sherburne Jenckes, Ik,
Rector St. Paul's Church, Des Moines, Ia.

orrespondence with Mexico.

My Dear Friend:-Thank Goc Im the first days of my arrival, in which I was now almost well. I can attend the prinam preparing me to preach, because Mr is going, to take his mother to her town. the merciful Lord Jesu will give me
strength to preach His glorious Gospel the Theosary time in order to His will. The idly. I think that it is the future of our
infant Church, and the sure foundation Pray, my dear brother, for these poor boys gling with so much poverty and difficulty; The dark clouds are passing; the beauti One of the new students, Melguiadas Cherlin, is an exact picture of the actual
Pope Leo XIII.; but I think he has not chair of Rome. He'll be very happy ${ }_{*}^{\text {preaching }}$ I recore purnthend to you little Peter (Pedro Aguilar.) I desire he may be in a
school, and after in a Theologicel Seminary. I have much hope in the bo

In his sixth anniversary sermon in Cleve Second Presbyterian Cnurch, said mandone more for you, perhaps, and tho have side certainly, if I had been content to onsidered suicide a Christian grace, and kill myself before my time by work beyond
my conscious strength."

Sir Watkins William Wynne, talking to
friend about the antiquity of his family which he carried up to Noah, was told that e. "How so, pray ?", "Why," replied the other, "when I was in Wales a pedi
gree of a particular family was shown to me. It filled five large skins of parchment and about the midde of it was. a note in
the margin.:'About this time the world
was created:'"
Cburch Calendar.
September, A. D. 1879.

|  | Thirteenth Sunday after Trinity. |
| :---: | :---: |
| 12. | Friday, Fast. |
| 14. | Fourtenth Sund |
|  | Ember Day. Fast. |
| 19. | Ember Day. Fast. |
| 20. | Ember Day. Fast. |
|  | \{ St. Matthew. |
|  | \Fifteenth Sunday after Trinity. |
| 28. | Friday. Fast. ${ }^{\text {S }}$ Sententh Sunday after Trinity. |
| 28. | St. Michael and all Angels. |

Summer Outings.
 side of the Atlantic.
This log cabin is a very model of com
fort and convenience-of its beauty I hav already spoken. It was built as a summe years. It may be that some of your read-
ers would like to build such a lodge amid the wild, and I will try to describe its
plan.
Imagine, then, an oblong room, perhaps corners is another cabin, entered b
a door at the end of the larg
cabin. On three sides are porches two running the length of the living-room,
and having for their ends the sides of the annexed cabins; the third is at the end
between two of the cabins. I would like to give the ground-plan-it is so simple
and practicable, and gives such conven you are too busy, Mr. Editor, to get out you are yet prepar do to make your pape
an "illustrated weekly." large enough to make roomy chamber There are three such rooms on the ground sess. The fourth of the annexed cabins the kitchen. The space between that and fire-place and a pantry


 zas, or porches. Gray, by exposure to ance, be easily mistaken for short dis tage such as those that adorn so frequentl the English landscape.
Looks like, but isn't! Now that does n mean that my model summer home is
sham. 'The logs are substantial building materials, are well put together, and are just what they pretend to be. Even within form the walls of rooms which are tasteful in the extreme. Nailed against the log within, are rustic brackets, often made of through the surrounding woods.i The lad of the cabin told me that one of the charms of her abode was that nails might be driven are books a-plenty in low book-cases o are just high enough, and low enough, to furnis convenient stands or shelves. The rag-carpeting, for which an artist must hav is no reason why a rag-carnet should be ugly, and these particular bits harmonize completely with the rustic interior.
 table chat suggests what some favorite au
thor says, and it is not out of order to ris from the table, and taking down a volume
from the shelf, to read a passage aloud. One of our party is from over Uncle Sam
uel's northern border; and there arises sometimes a merry international war o
words about words-their uses and thei is admitted to the party to act as umpire.
Now for a peep into the chambers. There, as in the living-room, there is no
attempt to conceal the logs; but brigh
chintzes give cosiness, and are a pleasing chintzes give cosiness, and are a pleasing
contrast to the wood color of the walls.
All the furniture is as as indeed good taste would demand in so
rustic an habitation. In these rooms ther known, in childhood's happy hour, the rets on the ground floor; for these roon ridge-pole of the steep roof.
I would like to tell you of the fine sur roundings of this model cottage; but time
and space are wanting. If I have made myself intelligible concerning the log cabi
itself, I have fulfilled my purpose. Wher ever this domicile is, it is not in Utopia
My visit here has been most delightful. leave it with an enthusiastic appreciation log cabin architecture, and wondering why
more people have not found out the bilities of an inexpensive yet comfortable,
and even attractive, summer home in a $\log$
cabin. Y. Y. K.

In the course of an article by Fath
Hyacinthe, in the Independent


We do not wish to found a new relig
ion. We do not wish to introduce, under
a ritualistic form, Protestant a ritualistic form, Protestant doctrines int
the bosom of Catholicism. We do wish to establish in rrance a communio Anglican. Church. We simply ask of the Catholic Church, of which we are the chil
dren, that she purify herself. The Catho cause it is divinely true. The errors which
have crept into its teachings, the abses have crept into its teachings, the abses
which have invaded its practice, have pot affected its divine elements. We have
nothing to add to or take from the authentic creeds which express its faith-the creed of the apostles and that of Nice. It is only
necessary that, in remaining itself, without undergoing the slightest change in that which makes it what God has appointed it Christianity cast off the garments whic were proper to its infancy, and clothe it-
self in those which become its manhood 'I have fed you with milk, and not with it.' -1 Cor., iii: 2 . Thus understood, the Catholic reform may condense into fiv Rejection of the infallibility of the Pope II. Election of bishops by the clergy and
beliavers III. Preaching of the Bible and general services in the national language general services in the national languag
IV. Liberty of marriage to the priest. V
Liberty and morality in the confessional Liberty and morality in the confessional.

[^0] To the Editor of the Living Church:
Your recent remarks on science lead m - 253 .
Besides certain theological irregularities
of opinion, he is reputed to have held that of opinion, he is reputed to have held that
the sun and the other heavenly bodies were

## animated and endowed with rational souls. If I mistake not, these views of his were condemned by the firth General Council,

$\qquad$


New Mexico is a noble specimen of Chri to be met with, especially in our. worldly
western civilization. Judge Prince was a member of the last General Convention He believes in his Lord and in his Church Though a layman, a business man, a law-
yer, a judge, an officer of the State, he is
still a Christian and a Churchman, not ashamed 申ut ever conscidus of his Christian obligations. While traveling through his
jurisdiction, he acts as lay reader in places
$\qquad$ and thus consecrates the Sundays when too
many would only desecrate them. He is deeply interested in all the missionary
forts of the Ghurch. in New Mexigo, an has lately written a long and earnest ap alonêin this, but we woutd that more Christian men would be Christians, thorever their calling; that their influence would be as that of a lighted lamp among ings, and that they would be ready to put and his Church. We need more Christian aymen.-Pacific Churchman.
The Belgium Literary Union has rearved to organize an International Liter-
ary Congress to be held in Brussels next

$$
\begin{aligned}
& \text { Rowland Hill once finished a charity } \\
& \text { sermon by requesting all persons who were }
\end{aligned}
$$

sermon by requesting all persons who were
in debt not to put anything in the plate.

## Consolation for the Nervous, Debility puts its terrible hand upon the nervous and plays the tyrant

 Debility puts its terrible hand upon the nervousand plays the tyrant with them. Their sensitive
natures, most highly endowed for enjoyment, are
robbed of their ple sure by nervous irritation and robbed of their ple 2aure by nervous irritation anc
prostration. Such persons receive perfect and per
manent manent liberation from their suifferings, and increas
their capacity for enjoyment, by taking Vitalize
Phosphates, a brain and nerve food. F. Crosb their capacily for enjoyment, by taking Vitalize
Phosphates, a brain and nerve food. F. Crosby
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THE LIVING CHURCH.

ST. MARTS SCHOOLL <br> \section*{KNOXVILLE, ILLINOIS <br> \section*{KNOXVILLE, ILLINOIS moLinne <br>  <br>  <br>  Mavavexa
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## 

 9,999,999THE LIVING CHURCH.

## Cye zibing Cburct

Chicago, September 4, 1879.

## $=$

## Remitranes muss be made in ped. Order

## The Assumption.

The English Church Review pleads fo the restoration to the Calendar of the Virgin Mary, on the 15 th of August. I says truly that in omitting it the Churc of England was untrue to the grand princi"ples of the Prayer Boincipled mistake
"unprincipled mis
It certainly is
scheme of Festivals that we defect in our apart distinctly for the commemoration o the Virgin Moher. The An ciation Lord ; by Athanasius it was esteemed one of the most important days of commemo
ration in His honor. The Purification, a the preferred title of the Prayer Book in dicates, celebrates the presentation o
Christ in the Temple. Neither of these Festivals, though associated with the nam of St. Mary, can properly be called he
day, or be said to be named after her Surely, there can be no good reason fo this discrimination against her of whom it favored." Shall we set apart a day for St. St. Paul, and not one for her by whom the manger cradle was prepared in Bethlehem the Cross? Shall we make all our monus mental days for men, and forget that to
holy woman was granted the highest honor of all? Shall we keep the day of All
Saints, and have no day for her whom all generations shall call blessed It is true that many fables and superstiMiddle Ages ; but so they were with some days that have been retained. For in-
stance, the day of All Saints and of St. Michael and All Angels, had a local origin the former, in the dedication of the Ro man Pantheon to "Our Lady and all Ma
tyrs," and the latter, in the dedication a church in honor of the Archangel, on a mountain where he was supposed to give But "the abuse of a thing doth' not take them and other like days, in a Catholic spirit; not for the foolish superstitions that their use, but for the sublime truth that their use, but for the sus
was enshrined in them.
oo doubt the principal objection to the Feast, under the name of the "Assumption," has come from the meaning which
Rrman usage has given to the word. We re accustomed ound itand culiar privilege of the Blessed Virgin Mary, which we have not the warrant of Scrip
ture for believing. If it could be show that we have good historic or traditional grounds for accepting it, in this sense, we
see no objection to it, for it would not be conceding to the Mother of our Lord higher honor than is conceded to Enoch and Elijah, and by some to Moses. But we do not recognize any such evidence, of any necessity for accepting the "Assumption" in any such sense. The original design of the institution, dating back at least to the sixth century, was simply to commemorate the departure from this world of the world's greatest human benefactor According to ancient usage, "Assumption" meant only translation from one state to another, the passage from this world to another. If the word means now some thing more, let us restore its Cathol meaning, or ge
have the thing.
have the thing.
There is som
There is something in a name, we grant; but it is not about names that we speak a principal day; we have passed over in silence a principal personage; we have been so morbidly fearful about "germs" that we have cast out the Magnifcat even, and have left no memorial of the sainted woman who has done more than any other woman for Christianity and Christian ci jilization.

## Perverts and Reverts.

The London Guardian says, that within the last few days there have been two
cases of the return to the Church of England of clergymen who had strayed away opposite directions. One, who became
a Romanist about a yeat ago, has written a Romanist about a yeat ago, has written
to the Bishop of Winchester, acknowledg. ing his error, and asking permission to re sume clerical work. The other joined the
Unitarians about two years since, but fiud ing.a religion of negation unsatisfactor We could mention similar cases in country, of men who from causes of mino onsideration, relinquished their service a that they had gone out, like the prodigal, that they had gone out, like the prodigal,
to feed upon husks, and returned to the to feed upon husks, and returned to the
old fold, quite satisfied with their experi ence. No one can become fully imbued with the broad, c的servative principles of
the true Catholic ¢hurch, and afterwards find a congenial home elsewher

The urgency of the case induces us call the attention of our readers to the sa ondition of things in Memphis, as se forth in the Appeal from the Bishop
Tennessee, published in our last issue.

## After having done all that was in their

 power, with the determination to avoid, in hearted and much afflicted brethren Memphis were compelled, at last, to yie ask for aid. Ten days have already elap ed, since Bishop Quintard received th elegram which we published last weekigned by the Rev. Drs. Geo. C and W. T. D. Dalzell.
Church to send und offerings
Church to send us offerings?""
What response may have been made, far, to the Bishop's appeal, we have no
means of knowing; but sure we are, that the brethren have need of all that kind
loving hearts and open hands will sen loving hearts and open hands will sen
them. Will not every reader, whose eye fall sympathizing nature, (we would still mor willingly say the promptings of the good
Spirit of God,) act upon the inspiration of Spirit of God,, act upon the inspiration of
the moment, and send his offering of love thelp lift. the burden which weighs heavily upon the hearts of the sufferers. The clergy of Memphis are the Rev Mary's Cathedrall ; the Rev. W. T. D. Dal zell, D. D.; and the Rev. Willard B. Hu

The Bishop says; "Sister Hughetta ith a number of assistants, is doing the "I send out the appeal with a heart so burdened, that no one can measure its weight but the dear Man of Sorrows. When
the fever appeared in Memphis, I at once made an unreserved tender of my servic me to join them ; nor do they desire the presence of any unacclimated person, eith er lay or cleric. If other clerical aid is ready to go to the help of their Memphis rethren.
The orphans in Huntsville were sent from Memphis as soon as the fever mad provide for them, but as yet I do not feel obliged to ask help outside my own dio cese. It may become necessary
this touching communication, speak ing as it does for itself, we need add noth ing more, and we can add nothing bette or more constraining, than the words as ye have done it unto one of the least o these My brethren, ye have done it unt Me.'
Send your contributions either to Rt
Rev. Bishop Quintard, at Sewanee, Tenn or to Rev. Geo. C. Harris, S. T. D., 346
Poplar street, Memphis, Tenn., and do not forget, that "He who gives quick gives twica

The Congregationalists of Connecticut, we fear, are losing their grip of the doc trine of One Baptism for the remission sins. Ninety-five of their Churches, with a membership of 11,228 , do not report a single baptism of a child. It may be they
are falling into the heresi of are falling into the heresy of the Anabap-
tists. One would tists. One would fay that infant baptism
was not dying, but was dead among them,

The Penalty of Rashness.
Mr. Matthews, President of the Alpine
Club, writes from Zermath, Switzerland, Club, writes from Zermath, Switzerland,
saying that the remains of Dr. William O Mosely that the remains of Dr. William O recently in the Alps, have been buried in the church-yard of the English Church Zermath, heside victims of ffrmer acci dents on the Matterhorn, and that his ef fects have been forwarded to the American Consul at Geneva. A full account of the catastrophe shows that Dr. Mosely had been complaining of the restraint of the with difficulty been persuaded from releasing himself sooner. At a point on the de ing himself sooner. At a point on the de-
scent, distant about 20 minutes' walk from the hut, the rope was taken off. Dr. Mose y, shortly afterward, refusing the guide's ly, shortly afterward, refusing the guide projecting rock, stumbled and fell into the snow beneath, down which he slipped on his back, almost succeeding in stopping
himself with his elbows. But the surface of the snow was, unfortunately, frozen
His body was found 2,000 feet below where the accident happened.
We hope this will be a lesson to future
tourists. No men in the world are more careful than the Alpine gaides. They are
cate
iutelligent, dever iutelligent, devout, self-restrained. The tirely to their judgment, and a man is fool who does otherwise, when out on glacier, with surroundings utterly unfamil
iar to him: Climbing is a splendid thing iar to him: Climbing is a splendid thing
for professional men out on vacations, bu

The In ey's "Addressses and Sermons in Ame consistency of which the Methodists wer guilty, in their enthusiastic reception
the Dean in New York, and their publi ndorsement of his teachings; while D Thomas of Chicago was under censure by
his Conference. The ministry of Dr homas was pronounced "unsatisfactory" by the Rock River Conference in the. West,
but Doctors, and "Bishops," and all, joined in laudation of Dean Stanley, a few eeks afterward at the East. The Inde 'brilliant ovation ;"' nor do we protes
against any indorsement, implied or ex against any indorsement, implied or ex
pessed, of the Dean as a theologic pthinker and writer. The reception was a
honorable to the Methodist Church as to the noble Dean. Why the making of $s$

go beyond those of Dr. Stanley? Has
the attenuated Doctor of Chicago shown any greater breath of theology than the
thin Doctor of London? Is Dr. Thomate in hat Chicago pulpit more dangerous tha Dean Stanley in the pulpit of the world He had gone, in his utterances, at hom
and in this country, far beyond Dr. Thom as, and in his address of only a few week mast ;" and yet the Methodist assemblage in the East praised and complimented him tongue and pen, and in the poetic language
of Fawcett, and with the voice of song and accompaniment of organ, blessed the tie Sellowship of kindred.

We have had several letters lately speaking of the change in form in this
paper last May, as though it had been paper last May, as though it had been
adopted as a matter of economy. Our riends are much mistaken. We adopte it for good reasons, without reference to
expense. We pay for setting 30,000 ems of type more than was paid on the maga zine form, and that is just four times a much as it cost to stitch and trim it in tha form. In other words, by changing the form we have incurred weekly an expens of about four times what it would cost to despise the magazine. form. We do no paper pay its way; but we have deterand no magazine can be made to do news. paper work respectably. Newspaper men understand this better than readers gener ally, who think a magazine nicer than a newspaper. But we do not so much care

The Reformed Episcopal Bishop Latane recently presided over a gathering of the schism in Ottawa, Canada. By a curious typographical error, the secular press gave bis name as "Satane." The compositor must have been thinking of the great fathe of all schism, so largely described by Mil ton, in his "'Paradise 'Lost."

## BRIEF MENTION

Not so censoriously as sadly, do we oc casionally refer to denominational peculi arities. The Chicago dailies contain ad vertisement that "Uncle Tom's Cabin" will be played for one week ad the "Mich igan Ave. Baptist Church" "unden church auspices," "by Chicago church choirs." O, tempora ! $O$, mores ! - The Methodists have a quiet camp-meeting near this city. A young ranter has been renewing e old-fashioned style of shouting and
he Times reports-he feeds the flock
"Let no one say that I am running down ny denomination, when I proceea. Says young man floating around: 'I think I' my prayers and utter my parts, and go to eaven like the rest. It's easy enough. So, my friend, you'll take the fory and
not the 'power.' Wrong, formality will ot save. Says another: 'I believe I'd like he Baptist church best ; go under the wa can't be done. My mother, Mr. Harrison, is a Methodist. I couldn't go to communio and see her shut out.' Some one else he audience says: 'I rather lean to the
Presbyterian style, to the old-fashione lue Presbyterian. But, hold on, Mr. Ha ison. I don't believe, after all, that I can join that church, for they say that some ould be telling me that mother was to to hell, while I might go to
augh, and a man mutters: 'You are cun is to join that church.' No, wait until ell you. I do love the Methodist church. orn in it. I am like a certain Baptist rother who arose in meeting and said h
was a Baptist to the very would feel disgraced did I not love $m$ Willing. But abo mother of Brother illing. But above the waves of misty
rouble, beyond the rolling doubts, I hear voice crying down: 'I am the way Therefore I ask you now to get Jesus and ing the Gospel: No wonder the world great deal of disgusting scandal. Bu he fact is not without its compensation. hey also kill off not a few scoundrels in he West-a cheap but respectable summer resort for the Clergy and their families. reat lakes.-Bishop Gillespie was ported as having such a project in hand -Chicago proposes to büild three of it ing houses on the lake-shore to windward the water-supply crib. This is about by plays and dances.-Those people who insist that a clergyman is of ac will pease world nnless he is a preache will please note that a certain individual
who was lately perforated with a bullet in an Francisco was "a man of wonderful magnetism and powerful eloquence in the
pulpit."-"Bob Ingersoll is reported to getting up a new party to put dow Christianity. When he has done it, ive notice that we shall organize at on
put down hot weather in snmmer, the extent, if necessary, of hurling th
fervid sun from his fiery station. as B. Smith, Esq., has furnished the secular papers an excellent series of icles on the Provincial System. trongly favors it.-Bishop Schereschew sky has been criticised (by the Presbyterins) because he had an ornate Service when ege, Shanghai. They think we need Pope ; and if we won't have him of Rome hey will furnish one of Genevan hue. All Bishops please take notice.-The Masschusetts Society for relief of widows ${ }^{\star}$ and rphans of deceased clergymen has $\$ 75,00$ Standing Committee of New Jersey, ac ng as the Bishop's Counsil, equest, advised him not to admit any on what is known, as the limited diaconate of $\$ 120,000$ is now divided eqnally beween the two dioceses. How many of the western dioceses are endowed ?-An
American Bishop says of the English Bishops, "if any one thinks of them as men oving their ease and rolling in wealth and luxury he kuows little of the life-currents
that are flowing through the English

Church to-day wlth mighty power, and little of the exactions that are all the while
driving and pressing the men who hold driving and pressing the men who hold
the highest places of responsibility in her ranks." Maryland, a celebration of the close of the first century of the existence of the Diocesan Convention.-Maryland last year disabled $\$ 2000$ on her superannuated and disabled clergy. - The motto of the Diuf aceamus id quod praedicamus
"let us practlce what we preach
good moto for those who preach the Gos-pel.-The Lambeth Conferenee recogndian Dicportance of forming the West ested the election of a Metropol sug the Bishops of those Dioceses. Really, the Bishops of those Dioceses. Really,
this is a startling thought :-The Church's annual remembrance of St. Barholemew, just past, will not permit us to India, and how remiss we missionary India, and how remiss we are in not folowing her example more faithfully.-A Chinese tract society has been formed at
Shanghai. Bishops Schereschewsky and Russell are at the head of it. Among the priests interested are-the Rev. Messrs. Ban Tsih-dræe, Pœen Sing-z, and Wong Jung-ya. As to names it is quite an even these Chinamen!-Bishop Bedill says that all the Bishops who choose to act, ar Visitors of Kenyon College, by the char - The miracle of the dead return879, and Zwingle redivivus is writing ed torials on the Holy Eucharist for a Church Weekly published in a large eastern city -The General of the esuits has been o conform to the recent Encyclical orde erning the teaching of philosophy. A em que esuitical sys Van Morder is furious. But ege opens' on the itth. Many repairs an mprovements have been made, -'W郎 antar, said St. Raul. "We have Reformed.) This reminds us of the othold lady, who' when rebuked for speak gin "meetin" said, "I will, old Paul

## A Letter from Central New York.

In these August days I am enjoying tire rest of mind and body as anyone ou, Mr Editor I could have made to conscience also. I can not think of Living Church but when I have written the last ghost of promised work will cease o haunt me, and I shall rest in peace. he Living Church have ample, and of think you are "called" to church newspa er well as to educational work, for yo ave a way of getting friends to lend a elping hand which must be the envy

flame and odyool.
Baby Thankful. Ruaming in the meadow
Little four-yeat old
Picks the starry daisies, Picks the starry yaisises,
With their hearts of go Fills her snowy apron,
Filss her dimpled hands Suddenly-how quiet
In the grass she stands
"Who made fowers so pity-
Put 'em here? Did God !" I, half heeding, answer
With a careless nod.

Dropping all her blossons
With uplifed head,
With uplifted head,
Fervent face turned skward,
"Thank your, God !" she sait
Then, as if explaining,
(Though no word I sp .
Allwas mus' say "thank kou,"
For the things t take." Oh, my litule preacher,
Clad in robes of praise
 Baby Thankful's ways

A Donation Party
$\qquad$
$\qquad$

$\overline{\text { Answer Shall I Give? }}$

## B, Ref. B. w. Low

uarrious Protestant bodites did?"
. First, let me tell you, my good friend,
who and what "Protestants' are : the historical, strictiy historical Protestants, I
mean. They are the Lutherans. It was
It they who drew up the celebrated Protest
against the decree of the Diet of Spires,
and who received the name ""Irotestants," from the fact of their having thus protested.
They did not protest against Rome, and yet the general popular op The, prousted
seem, is that they did. The proted
only asainst the Eict of this Diet. But,
since this edict favortd the Papacy, indi-
rectly, it is trut, but very decidedly, their action, in thus entering a protesting voice
against it,
who, lituruted the endorsement of all
like themselves, were oppos.d to the
Paper and in favor of the Reformation And so it came to pass, that the whole
Continental movement took, by common
constnt, the name of Prutestant.
In England, in 1 IStis five years later
than the second Diet and the protestation of the Conti, ental Reformers, Parliament
took the step; need fult, in due and solemn course of law, to the full and final dissolu-
tion of the Papal hold upon the English Church, and the entire aborogation of the
Italian supremacy in the Island. This al. most simultaneous action of the English
nation caus.d her to ba classed among the nations, for convenience sake known as
C.Protestant, "Protestant." The theory being, the Cocation the clergy, of England; and for the abolition of the. Papal claims, the
Church of England came to be regarde Church of England came to be regarded
among the Protestant bodies, as the nation Protestant peoples. So that, popularly
speaking, it may by said, that the English Speaking, it me Lutheran and other ecclesias-
Cical bodies on the Continent of Europe, tical bodies on the Continent of Europe,
were early found in the same ranks; tha , all these bodies had, directly or indiagainst the assumptions and uncanonica is an old story told a thousand times. Says Palmer, the great Ecclesiastical
Historian: "The term protestant, does not properly signify a protest against the error edict of Spires. It belongs properly to
to the Lutherans, by whom in fact it $i$ claimed as being peculiarly their own; while the word to

## ormularies. This bring

facts; one is, the difference between the were based; and the other, that the Eng lish Church never at any time assumed the term and title "Protestant"
In repect to the first: On the Continen contemplated by the earlier Diet of Spires Says Palmer: "A temporary system o Church government was established by th
Lutherans, which they intended should b replaced by the ordinary Episcopal gov

| ernment." A branch of the Lutherans of today are feebly agitating the restoration of the order of Bishops. The views of Calvin in regard to Episcopacy, are well known. Efforts were made, but in vain, owing to the interception and suppression of the correspondence, to obtain from England, consecration for some of the Continental Reformers. Had this been secured, and had the temporary government of which Palmer speaks been superseded as contemplated, the Continental Reformation would have assumed a totally different complexion. <br> In England, on the contrary, a permanent and not a merely temporary stand was taken. Henry was favorable ; the Church anxious; the times ripe. A legitimate Na tional Church proceeded, in due form of law, and by solemnly recorded acts, to cast out all foreign influence and to become free mistress of her own local internal affairs. She denied that the Bishop of Rome had any more power, of right, in the realm of England than the Bishop of Alexandria or Constantinople ; that no foreign Potentate, wore he crown, or wore he mitre, had any lawful a thority whatsoever in the land, or over the Church of England. <br> In regard to the second fact, that the English Church, is neither technically nor historically, but only popularly speaking, a 'Protestant" Church, and that she never | as before. The blood of the same old British Church of the sixth century flowe I still in her veins. And side by side with it, flowed Scot blood, and the blood af her Norman line; and she now breathed again the air of her ancient independence, and England's land and England's Church both waxed in stature and in strength. <br> Let us be thankful for her Reformation; with all its blemishes, it was the making of England and of the English Church. But that it severed the Church from the Church, the English branch from the Catholic trunk, let us stoutly deny, and be ever ready with the weapons of reason and facts, to disprove Says Dr. Döllinger: "It was distinctly declared to the people, that England would continue to be a part of the great Catolic Church, of which the Roman Church would also be only a part."(Lecture at Munich.) <br> Thus the Church of England was reformed, about the time at which the continental Reformation took place. But she was not "originated" then. On the Continent, Luther and Calyin and Melancthon and others did their work in their own way, and are responsible to no one but God. whether it was gold and silver, or hay and stubble, or somewhat of both. Across the channel, Wycliffe and Cranmer and Edward and Ridley and Latimer and others did theirs; and to God alone, they are ac- |
| :---: | :---: |







 the controversies of the time, was so great
that it obtained for him, the :itle of "De.
fender of the Faith," $i$. e., of the Roman But, though "Defender of the Faith,"
by vir.ue of special Papal Bull, little cared Churgh, or refurming the old one. His
mind was on other things-his love for one Annie and his hate for one Clement. He
was politically useful in breaking the force
of the Roman Bishop's usurpation over the
English Church; that was all. The civil arm sustained the Church in her efforts to
retorm. The "Popes"" claimed that Con stantine had, very kindly and generously
indecd, bes owed all the islands upon them;
certain '"Pope,'" one Adrian IV, had, aboat the middle of the twelfth century, in a
of gratitude and 'generosity combined, lotted all Ireland to King Henry the ond of England. That their Psland taught the people, who fully believcd it XIU once p'aced the Island in charge of a with a view of forcing the English monarchs to govern Ireland just as the Papal
patron and bestower of it should say. History tells how this movement for a Holy
War failed; and Elizabeth dying, the Em erald Isle, at the beginning of the seven-
teenth century, became English property again. Next came 1642 and the days o blood and revolution on Irish soil, all be
cause Constantine in the fourth centur cause Constantine in the fourth century on all the Popes. A Papal nuncio seize
the reins in Ireland, and the country wa to be presented to Spain ; and would have
been, but for Cromwell's most unwise appearance upon the stage of events, just a that time
I cite
show, how, in other countries besides Eng land, and in other matters besides ecclesi astieal ones, the Bishops of Rome made bold pretensions and were not slow to pro-
claim them. It became necessary that England should free herself from all en 1an Church and its ambitious head: The
hatred of Henry for Clement afforded the golden opportunity. Pariament stood by
the King; and the King, by Parliament The Leacters of the church encouraged the
breach between their liege King and the
alien Bishop. Behold the agency of the alien Bishop.
eight One thing, in conclusion. All the
3. Onrys in the world did not, and could
not, break the continuity of the Church. All the Parliaments in existence, then, be fore and since, could nut. Tne Church
existed before Parliaments were dreamed of. Human institutions, like General Con ventions and Vestries and Parlaments, ar The English Church, national, and anto
cratic, went on, the same identical Church

## The Patriarch of Turtles.

 We reccived a turtle a few days ago onwhose back was marked the date i iooo, and also the Spanish coat-of-arms, indicating that this old resident was in existence one
hundred and seventy-nine years ago. What changes this old fellow of the deep has
seen! The rise and fall of empires, and seen! The rise and fall of empires, and
the continent on which he partly lived, the continent on which he partly lived,
emerged from the thraldom of despotism, with the rrise of a republic that has become
the great conservator of freedom, the ad the great conservator of freedom, the ad-
vancement of civilization, and the glory of the world. A few words in Spanish o
the shell were translated, which say the shell were translated, which say:
"Caught in $7000^{\circ}$ by Hernando Gomez, in
the St. Sebastian, and was carried to Ma he. St. Sebastian, and was carried to Ma
tanzas by Indians; from there to the Wekiva'" (which is now the St. John's Riv-
er.) On Tuesday, the 1 th of June, the er.) On Tuesday, the 1 th of June, the
turtle was tnined adrift in the St. John's River at Palatka, with the inscription o
his back: "Eastern Herald, Palatka, Flor ida, 1879 ." It may be supposed that by
this time old fellow has scented salt water, and gone over the bar at high tide,
and probably a few generations hence may ake him up at a Spanish port on the other
ide.-[Palatka (Florida) Herald.

Kind Words.
A good old Quaker once said: "Wherver I am, I always speak kind words, way again.", That beautiful thought is ike a sunbeam from heaven. Kind words are such very little things, that we rarely stimate them at their true value, and yet vere fed, "as small as hoar frost"" we find te and hope and sweetness hid "we find in these little words. Not specious, ful ome congratulations regarding successe in life, pleasant-lipped, hollow-heartced proindness which, putting aside self, earnest That dear old Quaker's heart was overflowing with genuine Christ-like feeling for When or where he died, but I should thin imousand weepers would have followed would be called "blessed." If very dust were pervaded by the spirit that animated he goo man whose words I have quoted
millennial era would straightway dawt

The Litany.
The word "litany"' comes from the Greek and was originally used in the general At a very early period in the history of
the Church, it was restricted to prayers that were said in processions of
he clergy and people. We find in the Apostolic Constitutions, some parts of
which cannot have been written later than which cannot have been written later than
the second century, and the most modern parts of which cannot be later than the supplication closely resembling in structure deacon named the various subjects of petiion, and the people completed the prayer
with the words, "Lord, have mercy." In the Eastern . Church kindred forms of prayer were used under vario
from the retention Kyrie Eleison in the Latin litanies, it seems probabie that the earliest of such litanies
were derived from Eastern sources; but acteristic of the West rather than the East.

Agencies have recently been in Philadelphia for the exclusive employhe . Dutch counties of Pennsylvania. These girls are always neat in person, respectable, and blooming with good health.
It is not always the force of circumstances It is not always the force of circumstances
that places them in a position of this kind, but more frequently rents, who desire that their daughters shall
be thoroughiy trained in a way that will make them competent housekeepers and good wives when they marry. A Lehigh
county paper has an account of the return from service of two sisters. The welcome accorded them by neighbors, friends and
parents, in a grand dance and lawn feast, was such as any city young lady would have been proud to share. They were met
at the train by a bevy of young pirls not at the train by a bevy of young girls not
more than twelve years of age, who crowned them with flowers, and in the
bright sunshine which streamed through bright sunshine which streamed through high Valley, they were conducted songs and joyous shouts to their homes,
where the festivities began. $N$. Y. Tri-

Bishop Huntington is now spending his
vacation in his old home at Hadley, Mass. Six successive generations on the maternal Six successive generations on the maternal
side of the Bishop's ancestors have been born, married and died in this dwelling.
For more than twenty years the Bishop For more than twenty years the Bishop
has had the care of the estate, living there only two or three months of the year. He is a lover of cattle, and raises constantly Holsteins, preferring the f rmer. The land is rich and very favorable for the
tobacco crop, which is now the staple tobacco crop, which is now the staple
of the region, but a tobacco plant was never grown on the Bishop's acres.
"And does Charley like going to
school ?", kindly ingnired a good man of the little six-year-old boy, who was wait ing with a tin can in hand the advent o,
another dog. "I like goin' well 'nough,' replied the embryo statesman, ingenuously "but I don't like stayin' after I git there."

- Rockland Courier.


Hot Bread, One of the most injurious habits of Americans is that of eating fresh,
hot bread, cake and biscuit. The Prussian Government compels bakers to keep their bread at least one day before selling. If there wou $\qquad$
$\qquad$
Walter, do you think the stars are in habited?" she said, glancing at him with
an expression that showed what confidence she had in his superior wisdom. "Clare," he replied, "your father only allows me $\$ 10$ a week, and you can't expect any but a
high-priced clerk to answer that question."
-Andrew's Bazar.

Che $\mathfrak{Z u n d a y}$ Qctool.

## Church Sunday School Lessons.

## Subiect-The Giving of the Law.

God had given the Law to the children with a thick cloud upon the mount, and with the voice of a trumpet exceeding
loud. At these manifestations of His presence the Israelites had trembled, and besought Moses to mediate between God
and them. Having done so, Moses delivand them, Having done so, Moses delivmandment, promising blessing and houor f the commandments were kept, but de-
claring, at the same time, the sad consennences of disobedience, The people had istened with awe to the message, prom-
sed obedience, and seen Mosesgo into the mount But they were disappointed and was with God in the mount. They knew not what had become of him ; perhaps they
supposed, as some Jewish writers allege, hat he had lost his way in the darkness, hours went by, and still Moses delayed, the people gradualty worked themselves up
into a state of fear, excitement, and disrust, which at last found vent in the maner related in the lesson.
Notice the contrast between the popular
sentiment and feeling expressed in thi sentiment and feeling expressed in "this verse, and the tone of reverence and awe
with which the people had listened to the days since that Law was given; "they were
still encamped upon ground which they had every reason to regard as holy-the cloud of glory that capped the summit of
Sinai u as still before their eyes, affording cl $\mathbf{s}$ : contact with, or rather in, the imme-
diate presence of God." So soon do even deep and fervent feelings fade away. It
is one thing to have right and religious emotions; it is quite another to be trul.
religious down in the depths of our being.
How many Christians are overcome wit awe at some manifestation of God's power
or providence, who soon turn to the lead-
ers of this world and to the things of this world, saying: "Make us a god to go be
fore us." The withdrawal of Moses hat
been a trial of the people's faith, and the "Aaron and Hur were not to the people
what Moses, 'the man who brought them
up out of Egypt,' was; ; they had seen
Moses vanish into the burning mount, and they asked for a god, (not 'gods,' as trans-
lated,) to go up before them." (Churton.) dren, to have something to strike the
senses ; they could not form, at least they could not retain, the permanent concep-
tion of an unseen spiritual Deity; and as the cloud of which they had hitherto enjoyed the sight, seemed, as well as Moses,
to have withdrawn to the summit of the mount, they wished for some visible ma
terial object as the symbol of the Divine
presence, which should go before them as presence, which should go before them
the pillar had done." (Jamieson.) Wordsworth makes the following re
mark upon this passage: "This circum stantial recital of the sins of the elder
brother of Moses-Aaron, the future High Priest, with whom God was very angry,
on account of this sin, to have destroyed him, (Deut. ix: 20 , ) is a strong evidence
of the truth of the history. No palliations or extenuations are offered for Aaron,
such as are suggested by the circumstances of the case, and are urged by many
Christian expositors. And the reception of the whole Israelitish Nation, is another proof of its veracity. This history relate
their own sin-a sin of great enormity under peculiar circumstances, aggravating its guilt; and yet the whole Hebrew Na
tion agreed in receiving. and in publicly tion agreed in receizing. and in publicly
reading it as true, and divinely inspired reading it as true, and divinely inspired
They never would have done this if they had not been convinced, by the clearest demonstrations, of its Truth and Inspira tion." Aaron yielded to the tumultuous demands of the people, and made for then the people, to represent Elohim whic brought Israel out of Egypt. The figur chosen was that of the Egyptian god Apis, Mnevis, and, when made, was greeted with the festive dances usual in Egyptian wor ship. The people were not only familiar
with the worship of their gods, but in with the worship of their gods, but in
some cases, worshippers of them them selves; "the offerings, dancings and re joicings were in imitation of a ceremony they had witnessed in honor of Mnevis,"
says Wilkinson. "The ox was worshipped says Wilkinson. "The ox was worshipped
from its utility in agriculture; and was from its utility in agriculture; and wa
with Egyptians, a symbol of the sun, and consecrated to him.
sisted in worshipping, under the form something visible, Him, Whom nothin sible could represent. (St. John v:3.)
Moses at length came down from mount, the two tables of testimony bein mount, the two tables of testimony bein
of God, and the writing was the writing
of God." "This last expression declares that the engraving was miraculously ac-
complished. The meaning undoubtedly is, that the law was inscribed on these tw
tables without the agency of angels, tables without the agency of angels, or
any other creature, by the immediate op eration of God."
Joshua had patiently waited the return of Moses "in the hollow of the mountain's
brow, where he had been left by Moses ", As they go together, they hear the shout
ing before they actnally see the camp ing before they actnally see the camp.
Joshua, being a soldier, thought it was the nolse of war;'" but
Egyptian melodies.
An abrupt turn, as he came nigh the
camp, revealed in a moment what had aken place. "With an holy indignation ike unto that of Jesus our Lord, (St. Joh of a man who but lately pleaded for mercy,
he broke the tables containing the already he broke the
St. Augustin says, that Moses broke the tables, (which had been written by the
finger of God,) because the people had renThe two tables were like the marriage
The and these were broken by her idolatry. the covenant that they had made with God so must Moses have reasoned, as he de-
stroyed the tables of testimony. "The Jews preserve a memorial of the breaking
of the tables, by an annual fast on the 17 th
Tamuz, (July). On tis day say that the daily sacrifice ceased in the
first Temple, and the Romans irst Temple, and the Romans, made Man loses God's law by violating it.
By sinning against God, nations ooke Him to take the Scriptures from
hem. "The Egyptians carefully avoided eat-
ing the flesh of animals which they honored as gods. Moses now made the sin-
ful and degraded-Israelites swallow,- in
water, the idol figure, ground to powder. This degraded them lower than their hated bitter water."
"By making them drink of the water in
$\qquad$
$\qquad$
$\square$
$\qquad$
$\square$
$\qquad$
$\qquad$ Scripture, and reducing it to powder, and
dissolving it by the waters of Christian
Baptism. dissolving
Baptism.

Trust a Boy.

During the session of our Generth Con
vention in Boston, the Bishopof Louisiana, face he fancied, औnd, calling to him, asked
him if he had anything to which he replied, "No." "Are you his head and replied: "I'm not a very good
boy ; I cuss a little sometimes." That candid answer imspired the Bishop with
confidence, and he then said, after giving
his name and address "I want his name and address, "I want you to go charge of $\$ 8$; here is the money to pay it dōing the errand which you will keep for hotel, the Bishop's friend laughed at him for his credulity, telling him that he wo
never see the boy or the bundle or money again; but in half an hour, the young chap returned, bringing the money having made a slight mistake as to the amount due. "How did you manage to
pay the extra half dollar?" he inquired. pay the extra half dollar?" he inquired
"I took the money you gave me for the 'I took the money you gave me for th And "all right" it was made, and I hav no doubt that the confidence that was re posed in that boy because of his truthful biss, will do him

The election of the late Bishop Oden heimer has been pleasantly attributed to a that Bishop Doane preferred Dr. Mahan to succeed him. Dr. Mahan preached the
Convention sermon. A bat flew into the church in the midst of the Service, and so disconcerted the preacher, that, it is said
the Laity formed so poor an opinion o the Laity formed so poor an opinion o
the learned Doctor, that he failed of elec tion, and Dr. Odenheimer was chosen.
It may be that the simple minded farme has no selfish design in telling the touris that fish will bite only at potato bugs, and
in kindly offering to let the disciple o Walton go into the potato patch and get all the bait he wants.-Boston Post.
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## Our New York Letter.

"Guibron" case in New York, and another in
Philadelphia, The Practice of Thfant Baptis $m$.
 Richardion and St. Paul's,

New York, Aug. 30, 1879
We have here just now a repetition o the case of Guibord, of Montreal, who
was refused burial in his own lot in a cemetery, by the Roman Catholic Bishop, on the ground that he was not in good stand this city last week, was refused burial by the Roman can ana aithorities, on the ground that he was a ree Mason. The man owned a lot in the cemetery for which
he had paid, and in the deed there was no condition or limitation, except as to the
number of graves which were to be placed on the lot. It was to be held for a burial place for himself and family,
heirs and assigns heirs and assigns. Reaching the cemetery with the body, entrance was refused, but, be placed in a receiving vault, until the authorities of the Church could be further
consulted. After several days, the friends were notified to renove the body, or it
would be buried in the Potter's Field of the cemetery. Thereupon, a writ of in
junction was served out, and the question is to be decided by the Courts, whether the with a man's use of his own property has taken untenable ground, and that of the body in the family lot in the ceme
tery. The Montreal case will prove preached, The Church is a spirion boty and may inflict spíritual censures; but it cannot interfere with the rights of persons within it it is supreme, but is powerless in the presence of the State. A similar case has occurred during the week, in Philadelphia; and instead of the Free Masons, was the Grand Army of the Republic that Woman Catholics are not like the Vicar of Morwenstow. On one occasion, when he
had been accused by a dissenting minister of being unwilling to bury dissenters, he The Christian at Work reports three
ministers at a watering-place. By way of
recreation, one had "Thomas Browne," on-
other Shakespeare, and the third -a cork.
screw; but there was not a Bible among
them. They could not have been Episco-
$\qquad$ "Scott's Commentary,", or of The Chirch els without taking with him a treatise The Rev. J. C. Fleischhacker is now missionary of the Protestant Episcopal So ciety for promoting Christianity among the Jews. It is a hard field of labor, and couragement. It is the will of God that Israel also should be gathered into the one fold, and He will accomplish it in His own time.

Rev. W. T. Johnston has erected, in St John's Church, Baltimore, at a cost of wife. It is of oak, ornamented with Minton tiles. A central Gothic canopy, richly carved, surmounts a niche, in which ar two panels, with clusters of wheat and grapes:
The Seceding Reformed Episcopal Church in England denounces the action of the late council of that schism in Eng land, as having raised an insurmountable obstacle to a compromise between the tw English branches. We wish some of our learned divines would give us a pedigree and a nomenclature of schism, It is schism when people leave the Church-what is it when they leave a schism to form anothe schism?

St. Paul's Church, Buffalo, on the 14th of September, will commemorate the semicentennial of the rectorship of the Rev Dr. Shelton. It will undoubtedly be great and memorable occasion, and will have an interest not only for St. Paul's, but for the whole diocese of Western New

York. Dr. Shelton comes of a stock which believes in the grace of persever-
ance for his father, Rev. Philo Shelton, ance, for his father, Rev. Philo Shelton, was tor forty years rector
Fairfield, Connecticut.
We have a good deal of faith in Con necticut, as the land of "steady habits," and one of those habits, we think, must in the old parishes that antedate the Rev olution on the shore of Long Island Sound, and among their descendants. On Sunday last, we happened in at St. Paul' Church, Bridgeport, of which Dr. Rich ardson, the distinguished editor, for many gears, of the Church Review, and a man great learning, is rector. The Chance
window recalled to us the memory of Bishop Whitehouse ; for it was the chan cel window of St. Thomas' Church, New ummer large, the Sy, but the coldregaton and heàky. In the chancel was a venerable minister of eighty, taking part in the Serice. Of course, as might be expected, here was nothing specially noticeable in surprise, however, when we saw the min ster ascend the pulpit in a black silk the only silk gown we had seen in years or half a generation being the one whic' Bishop Whitehouse had put upon Mr hedral in Chicago But Dr Richa not a man of "vestments," and in his Church in the city in able work for th as adorned his faith by his practice, no hem; and in a thriving parish unday School, is seeing the fruit or hat " we have not, we could easily forgive many other "habits," which, togethe might well be taken for the panoply d nin. It was a parish where was given n always spoken, and spoke the truth wa
The Roman Church in Mexico has au ment among its people. With some vain ations from our version, the Spanish Ne Faith; and this action of the of the of that Church is a long step in advanc
$\qquad$
uch a cruel superstition as that of Rome. hat the permission now given is owing to or which our Church so recently Jesus,

We mentioned, not long ago, the larg number of people who avail themselves he free baths of our city. Last week the number was 182,006 , of whom 69,896 were
women and girls. We are glad to note that Chicago is moving in the same direcit will be a long step towards Christiand ing your people.
The following letter, which we clip from local paper, speaks for itself, and does liberal action of the donor, and to the zeal and Christian example which called forth such an appropriate and substantial ac of the beautiful gift, that our "ancient and venerable Church" is honored through them! And happy the man, to whom the idea occurred, of paying to the Master, in the person of His Church, such a tribute of respect and love! May such incidents multiply throughout the land!
Waukesha, Aug. 25, 1879.
To the Officers aud Members of St. Albans Church, located at Sussex
Kind friends: Permit me to present to you, as a token of love and respect for of pure white American marble, made in the form of a Cross, to be placed in your
beautiful church edifice. Your zeal for the Church, and the worthy example you place fore the world as the devoted follower of Jesus Christ, call for expressions of grat
itude from all who chance to live within radius of your example. Please accept through your worthy clergyman, Dr Wright and his amiable wife, who are m personal friends; and much oblige, : Yours truly,
P. S.-Please let no consideration motives are pure. my


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[^0]:    He was" inclined to be facetious. "Wha quantities of dried grasses you keep here
    Miss Stebiñs! Nice room for a donkey to get into." "Make yourself at home,"
    she responded, with sweet gravity.

