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CATHOLIC UNITY.

The American, Old Catholic and Eastern Churches.

To the Editor of the Living Church:

I find in the columns of the Threskeutike Phone, of Athens, a Church paper ably edited by Professor Diomede Kyriakos, of the University of that city, an article which I have read with the greatest interest. I have thought that many of the readers of the LIVING CHURCH might be glad to see a translation of this article, and herewith enclose one which I have made. CHAS. R. HALE.

THE OLD CATHOLICS AND AMERICAN EPISCO-PALIANS.

The leading organ of the Old Catholics of Germany, the Deutsches Merkur, publishes a condensed account of an address delivered by the old Catholic Priest, Thurling, in Kempten, Germany, before the Old Catholic congregation, in regard to the reunion of the divided Christian Churches, and the well nigh complete union between the Old Catholics of Switzerland and the Episcopalians of North America, brought about through the recent visit to America of Dr. Herzog, Bishop of the Swiss Old Catholics. We gladly transfer to the pages of the Threskeutike Phone an account of these things, so interesting to every Christian.

The unity of the Churches, he said in substance, was one of the chief points in the programme of the Old Catholics, from the very beginning, at the time of their Congress at Munich. The speaker then spoke of the different steps taken towards this end, especially concerning the Union Conferences called together by Dr. von Dollinger, in 1874 and 1875, whose final aim was declared, by Dr. von Dollinger, to be, that, upon the basis of a common confession, on the part of the religious communities or Churches, who take their stand upon the principles of the ancient, undivided Church, there should be established an intercommunication between them, and a friendly ecclesiastical league (Kirchliche Confederation). In other words, the leaders of the Old Catholics, through these conferences, sought to bring it about that the Orthodox, the Anglicans or Episcopalians, and the Old Catholics, should recognize each other, without there being any mixture of their Churches, and without any prejudice to their national peculiarities in teaching, discipline, or form of worship; such recognition to be manifested by giving the right to the members of the other Churches to take part in the worship of each Church, as if they were members of it. These Conferences, at which many well known representatives of different Christian Churches were present, did good service in preparing in men's minds the idea of unity, even if definite results do not immediately appear.

The speaker then went on to describe somewhat in detail the Protestant Episcopal Churches

Church unity.* So the basis of the programme of Dr. von

CHICAGO.

Dollinger began to be practically accepted. Bishop Herzog determined that, since the General Convention of the American Episcopal Church met in 1880, he would visit the New World, in order to draw yet closer the bonds of Church fellowship, and, at the same time, to judge, from nearer examination, as to the condition and the spirit of the Episcopal Church.

The chief things observed by Bishop Herzog in his visit to this Church, he set forth in a series of letters sent to Berne, and which Pfarrer Thurling read almost in their entirety. These letters give a glowing picture of the Episcopal Church, which in 1784 received its first Bishop,

and now numbers 50 Dioceses, and many missionary districts. In New York City alone, the Episcopal Church has 85 churches, in which the Episcopal service is said not only in English, but also in the German, French, Spanish, and Italian languages. The numerous and richly endowed philanthropic institutions of the Episcopal Church are open to the sick and the unfortunate of every creed, and, although the Church has deaconesses, the wives of the most prominent citizens are not backward in visiting the hospitals, and caring for those suffering there from what are often dangerous diseases. Everywhere one sees the evidences of sincere piety and is based. We think that such unity would be Christian love towards one's neighbor, together with a religious life in peace and concord, and a most earnest desire for the union of all who are divided, in the one Catholic Church, of which the Episcopal Church considers itself a part. From all this it may be imagined with how much sympathy the Bishop of the Swiss Old Catholics would be received in such a Church. As the Bishop of a sister Church, and not a strong and great branch of the Church, but yet a hopeful gy, theological learning would advance among shoot which might grow into a great tree, he was everywhere greeted as a brother. Bishops and presbyters invited him to preach, to celebrate the Holy Communion, and to administer Confirmation. He officiated in a Church in Rome, a city of New York, in which a whole congregation of German Roman Catholics, after the Vatican Council, united itself with the Episcopal Church. Everywhere he was asked to use the vestments of his own Church, in order to show that the North American Church was not so small-minded as to ascribe an exaggerated importance to its own national usages. The Diocesan Synod in the Western Diocese of the State of New York, meeting in an American Geneva, passed resolutions of greeting to the Bishop, which, with

like resolutions from the Diocese of Missouri,

we give below.+

A most striking scene was presented in New York, on the 5th of October, at the meeting of the General Convention of the whole Episcopal Church of North America. There were present 53 Bishops, and more than 300 other representatives of that Church. Some of these Bishops came from most distant parts. The Bishop who held the precedence among them, Bishop Smith, in the 87th year of his age, celebrated the Holy Communion, being assisted in the distribution to the other Bishops by Bishop Herzog. To him and to the Bishop of Edinburgh were assigned by the Presiding Bishop most honorable positions. And, speaking generally, both in the Synod and out of it, Bishops and presbyters took pains to show to their people that the Old Catholic Church and the Episcopal Church of America were in full ecclesiastical fellowship. What has been so happily done is very pleasant for all desiring religious harmony and peace, to observe. Such, the editor of the Threskeutike Phone goes on to say, is a summary of the account given by the Old Catholic Priest, Thurling. According to what he tells us, great progress has been made towards unity between the Old Catholics and the American Episcopalians, and such unity is almost complete. But if the American Episcopalians are united with the Old Catholics, the Episcopalians of England, who are one with those of America, will follow their example. What has taken place has great significance, and may greatly strengthen the Old Catholic movement. Should it not find, in all this, powerful support, we fear lest it soon come to naught. We of the Eastern Church, which is founded apon the principles of the first eight centuries, cannot but sympathize with the Old Catholic movement. The Old Catholics have risen up again at the excesses of the Papacy, which the Eastern Church also condemns. They have re-nounced the unbridled and arbitrary despotism nounced the unbridled and arbitrary despotism of the Pope, and the Infallibility which is at once the latest burden imposed by the Papal despotism, and the latest error of the Roman Church. They have renounced the new dogmas of the Papacy, and its new disciplinary measures, the Immaculate Conception, Purgatory, Indulgences, the compulsory celibacy of the Clergy, the use of the Latin tongue in worship, i. e., they have gone back to the opinions, on those points, of

the position of the Church of the first centuries. Can it be that any Orthodox Christian can fail to sympathize with them ? There were long discussions, at the Conferences of 1874 and 1875, as to the doctrine of the Procession of the Holy Ghost, and the Old Catholics confessed that the addition to the Creed was unauthorized, and that they were not indisposed, for the sake of unity with the Eastern Church, to say the Creed without the addition, and, in their teaching, to use the expression "through the Son," instead of "and from the Son," (dia instead of ek) in accordance with the teaching of the Greek fathers (notably of St. John Damascene.)

When we take all these things into consideration, we may pray and hope that unity between the Easterns and the Old Catholics may be possible. We do not think that the Old Catholics would do a useless thing if, through a proper committee, they entered into direct negotiations concerning unity with the authorities of the Eastern Church, the Ecumenical Patriarch at Constantinople, and the other Patriarchs, the Synod of Greece, the Synod of the Russian Church, and the other Orthodox Synods. * * * * We. at least, venture to think that there is nothing to prevent unity between us and the Old Catholics, because the principles of the Old Catholics are the same as those on which the Eastern Church most useful to the Old Catholics, and to us: to them because that strengthened by the great Eastern Church, and sustained by its dignity and authority, they would be the better able to withstand the oppression and opposition of the Papal Colossus, and to carry on more hopefully the work of reform in the Roman Church; to us, because, through unity with the Old Catholics, who are so strong in their knowledge of theolous, and we should regain that in which we once excelled, but have now confessedly lost.

Firmly persuaded that God will strengthen and bless what is right, we cherish the hope that He will strengthen and bless the good work of the Old Catholics, who are seeking to reform the Western Church, and to bring it back to the doctrine and discipline of the first ages of Christianity.

To the Editor of the Living Church:

In your issue of July 20th, under the head "Foreign Affairs," I notice a paragraph which I think must have got into your paper through mistake. The paragraph states that in the Church of England there is a society composed exclusively of priests of that Church, whose 'deliberations are inaugurated by mass according to the Roman Rite;" then you give the name of the society. As I read the article I was very much pained. I would not have expected it to appear in the LIVING CHURCH. Why, even the order of Corporate Re-union does not do such a thing as celebrate the Holy Eucharist in Latin. I do not know anything about the S. S. C., but I do know a few members by reputation, and I know that their loyalty to the Church of their Baptism is beyond a question. and has been tried in the furnace of persecution and affliction. Now what the society did was simply that it opened its proceedings by reciting the proper office of the Society in Latin; i. e., the members said certain prayers, versicles and responses in a tongue which they understood. That there was any sin in this I cannot see: nor yet dislovalty to the Church. If so, then all the colleges and a large number of the public schools of England are guilty of the same disloyalty, for they all have their officium proprium before and after meals, in the Latin tongue; and not only that, but, if I am not greatly mistaken, the Convocations of York and Canterbury open their proceedings by reciting the office proper for such in Latin; and such office, I believe, is the regu-

ceal, but such may exist without interfering with the Eastern Church, and they seek to return to From our English Correspondent. LONDON, July 24th.

> Our obituary has lately contained several notable names. Chancellor Harington of Exeter, to whose munificence that cathedral owes much of its recent splendid restoration, and who in many other respects was deserving of the veneration of parish generally? churchmen died last week. The famous Abbey of Westminister sustained a severe loss. Lord Hatherley-formerly Sir Wm. Page Wood-who through a long life had been a regular attendant and the foremost inhabitant of that city has also been removed from us. His Lordship, I may To the Editor of the Living Church: remark in passing, was one of three successive

teachers. But the most conspicuous loss the Abbev has sustained is in its Dean, who was taken | Hill, and the well-merited and gratifying exfrom us on Monday night after an illness so short pression from the King of Greece, regarding our that his death may almost be termed sudden. I believe that Dean Stanley was known to a great many people on your side of the Atlantic and was of the new city was erected. The little circular extremely popular in America. Whatever feelings, however, may have prevailed amongst your countrymen concerning him, they were but a only habitable house in Athens. faint echo of the sentiments of respect and esteem which he excited at home. No man was ever a greater social favorite, and no man deserved to be more liked. But to represent him as a great historian or theologian or thinker, as King of Greece, and the nation's gratitude for there seems a disposition just now to do, is a little absurd. Dean Stanley had the making in him of a first rate "special correspondent," and that is about all that can be said for him as a writer. He had a fine eye for "a point" and possibly he did not feel able to risk the spoiling of one by a pedantic regard for accuracy, or he may possibly have suffered from a constitutional incapacity for taking trouble. An amusing illustration of his method occurred some time ago when we received a visit from the Patriarch of Antioch. Dean Stanley, of course, lent Jerusalem Chamber for a meeting of the Patriarch's friends, and in closing the proceedings he took pains to His Holiness on that spot, for the Church of St. Margaret of Antioch was close by, and a Canon of Westminster had written about that virgin martyr. Unluckily a newspaper correspondent pointed out a day or two afterward that though St. Margaret did hail from Antioch it was not the once famous Antioch in Syria with which the Patriarch was connected, but Antioch in Pisidia -about as unlucky a confusion as it would be to mix up London in Canada with the London from which I date these lines. Dean Stanley's theological speculations were still more unfortunate than his other mistakes. As to what he really believed in, I have never been able to form the remotest guess. But I have often fancied that with the substitution of "believing" and "belief" the couplet of the pseudo-Byron in the Rejected

Addresses would hit off with some nicety the ented Dean's attitude towards religio Thinking is but an idle waste of thought And naught is everything, and everything is naught. The funeral is on Monday. Exit Stanley, but who enters? It would be useless to mention the names that are on people's tongues. The best of them is that of Canon Liddon, but it would be hoping too much to expect to see him Dean of Westminster. Meanwhile, the contrast between St. Paul's as a centre of Christian usefulness and Westminster as a show place is at once painful and suggestive. The meeting of Convocation which terminated esterday, has been decidedly interesting. The Lower house adopted an articulus cleri in which they spoke of the prolonged imprisonment of Mr. Green, of Miles Platting, as affecting injuriously the position of the Church, and as damaging the interests of religion. The House therefore begged the Bishops to consider what little school in the basement of the Tower, has steps they might take to procure Mr. Green's release. Their Lordships sent in reply a lengthened statement in which they concurred in delar service of the Church. So if there are any ploring the present state of affairs and said they disloyal to the Church in the way you mention, would be thankful to hear that the prosecutors had consented to have the reverend gentleman set at liberty. But for the rest their Lordships' answer was a mere non-possumus. They repeated for the hundredth time the truism that resistance to the law must-to quote the delicate periphrasis of the Speaker of the House of Commons, on a recent occasion-"be followed by consequences;" and they pointed out once more that establishment or disestablishment would make no difference in that respect. But they ignored, as completely as if they never had heard the matter hinted at, every circumstance which marks off the prosecutions for ritual from the case which they contemplate, namely, that of ordinary resistance to the decisions of courts church are all in keeping, well designed and conof law. They seemed quite to forget what the allegations of Mr. Green and his friends really are, namely, (1) that the existing courts had no right to deal with the case at all; (2) that their decisions have been directly in the teeth of the statutes which they professed to apply; and (3) complain. It seems that the parish of Miles ask what possible right three persons, who never services.

went to church, never contributed a farthing towards its support, and never afforded the smallest personal aid to the work Mr. Green is carrying on, could have to override the wishes not only of the actual attendants at the church, but of so large a section of the inhabitants of the

Several other subjects of great interest were discussed, but my limits are reached and I must say no more just now.

The Gratitude of Greece.

Through the kindness of a friend, permission Lord Chancellors who were Sunday school is obtained to offer for publication in two of our Church papers, the following letter from Dr. venerable missionaries, who began their good work in Athens before a single modern building tower which first sheltered them, and in which their schools were started, was at that time the

ATHENS, July 16, 1881.

Rt. Rev. B. B. Smith, DEAR FRIEND:—I have the pleasure of for-warding to you the enclosed documents, containing the expression of approbation from the the work done by the Church's Missionaries in Greece.

It was you, my dear friend, who induced me to take upon myself the sacred office of the ministry, and when afterward led by the providence of God to come to Greece, signed those Instruc-tions * by following which, with His blessing, has caused the satisfactory testimonial which I now send.

Oh ! let us give thanks Unto the Lord for He is gracious, For His mercy endureth Forever !! Your aged brother in Christ,

JOHN HILL.

Dr. Hill's signature reveals the trembling hand of age, and is also a reminder that it was show that there was a speciel fitness in receiving guided by mental sight alone. The letter itself was written by his ever faithful and devoted wife, and is, like all her epistles, so beautifully traced that it has often been compared to copper plate. The original document and the translation are on parallel pages of the same sheet, and both are exquisitely penned, possibly by the same hand.

> On the Greek page is the Royal seal, (?) in itself interesting, and at the beginning and close of the testimonial blue stamps are affixed, different in kind, but each containing in its centre the simple and well known Greek Cross in pure white and unadorned.

Translation

Kingdom of Greece. Bureau of Ecclesiastical Affairs and Public Instruction, to the Rev. John H. Hill, Presbyter of the Episcopal Church, in the U.S. of America, and Mrs. F. M. Hill:

It is with great pleasure that I communicate to you, on the occasion of the completion of since you esta of your friends and those of Greece, your most excellent schools for females which you still continue and direct, and from which female education has been systematically spread throughout Greece. His Majesty, the King, desires to express to you his Royal approbation, given yesterday by royal decree. In communicating this to you, I consider it my duty to congratulate you on the just royal appreciation of your benefaction to Greece, and to add that, by this. national thanks are also inscribed to you and to your friends by whose aid the true education of the female sex in Greece has had its fitting impulse and succor. In conclusion, acknowledging also my personal gratitude and high respect; I submit myself The Minister S. C. ROMA. (Signed) ATHENS, June 16th, 1881. It may be of interest to state here that modern Athens, which has grown up entirely since our missionaries, Dr. and Mrs. Hill, opened their now a gymnasium, a library enriched with many donations from France and Germany, and a University where about 39 professors and tutors are engaged. The number of students is between 500 and 600. Several interesting works have been printed in Athens, and the French Government has founded an Archæological Institute.

of Europe and America. These Churches stand, according to him, through their Episcopal government, and through the befitting worship which has come to them, through the Roman Liturgy and Breviary, nearer to the Catholic Church* than the various Protestant Churches of Germany. Their bishops, he declared to be lawful and canonical, i. e., consecrated in direct succession from the Apostles, a succession to which they attach great importance, as being through it assimilated to and connected with. the Catholics of other Churches. On account of such Orders, and the succession in the Episcopate, there have been earnest attempts after nearer relations with the Eastern and the Gallican Churches. The Anglo-Continental Society has especially labored in this direction, endeavoring to give to Christians, of all complexions, and of all languages, an accurate knowledge of the Anglican Episcopal Church.

When Pius IX. summoned the Vatican Council, he sent a letter to the other Apostolic Churches, and to all Protestants. He received replies from Bishop Wordsworth, of Lincoln, and Bishop Coxe, of Western New York, which breathed a truer Catholic spirit than the whole Vatican Council put together. The Episcopal Churches of England and America have shown from the first, a great sympathy with the Catholic Reform movement, arising from the Vatican decrees. The first practical step in the way of the unity of which the Union Conferences treated, was the service held in the Catholic Church in Berne, in which the venerable Bishop of Edinburgh received the Holy Communion at the same time with the German Old Catholic Bishop, Reinkens, at the hands of Bishop Herzog, of the Swiss Old Catholics. A Protestant Church, through one of its most distinguished representatives, the Bishop of Edinburgh, expressed itself concerning the unity thus manifested, as follows: "We recognize that we are united with the German and Swiss Old Catholics in one Catholic faith, that set forth in the creed of the ancient and yet undivided Church. Such unity in things necessary is sufficient in order that members of sister Churches may take part with us in the Holy Eucharist, and in other sacred mysteries. That there are differences between us in opinions and forms of secondary importance, we neither deny nor con-

*These words, translated from German into Greek, and from Greek into English, express the sense of what was said, but probably do not give the exact language used by the Bishop of Edinburgh. *These resolutions were printed at the time in our Church papers, so that we need not reprint them

*One or two inaccurate expressions, like this, may be due to mistakes of the reporter.

it is the Archbishops of the Provinces of York and Canterbury. I expect shortly to get a copy of the Guardian, or some other such sheet, quoting the LIVING CHURCH as an authority that what is called the

"advanced Catholic School" is introducing the Latin service. I know that the LIVING CHURCH will make the amende honorable. J. A. M. Van Buren, Ark.

[The Editor of the LIVING CHURCH, in answer to this and several other communications of the same import, would say that the paragraph celebrated "mass" according to the Roman Rite. The statement has been published all over England and America, and though the Church Times gives a three-column slashing editorial to the story as a "mare's nest," it does not deny the fact stated. Nor has any other paper denied it so far as we know. As soon as there is any authority for denying the statement, the LIVING CHURCH will do so with glad alacrity, for it desireth to think no evil, but rejoiceth in the truth. As a newspaper it may sometimes have to publish news that many would prefer not to hear, but it will endeavor not to extenuate nor set down aught in malice.]

Steps have been taken to provide the much needed rectory for St. John's Church at Clifton, Staten Island.

*These Instructions were drawn up by Bishop Gris-wold, and copied and signed by Bishop Smith.

The lovely little church at Point Pleasant, New Jersey, called "St. Mary's by the Sea" was consecrated by Bishop Scarborough on Thursday the fourth of August. The Church is a graceful little structure in gothic style, built of wood, with a beautiful altar in memory of Dr. De Koven in the chancel. The chancel, the lectern and font, as well as the open benches in the body of the structed.

The services on the day of consecration were rendered by the surpliced choir from St. Mary's, Burlington, aided by a melodeon and a cornet. Bishop McLaren assisted Bishop Scarborough in the Communion service, the sermon was by Rev. that the prosecutors had no equitable right to Dr. Hills, of St. Mary's, Burlington, under whose care the church had been projected, erect-Platting contains a thousand and fifty inhabited ed, and completed, free of debt within two years, houses, and that a petition for the release of Mr. Dr. Elvin K. Smith, of St. Mary's Hall, Bur-Green has obtained signatures from more than lington, Canon Knowles of the Cathedral, Chicanine hundred of those dwellings. We may well go, and several other clergy took part in the

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

[Copyright by William Stevens Perry, 1881.] CHAPTER XVI.

There are some particulars relating to the Mission of West Chester which I will lay before the Society by the next opportunity, this letter Bishop. The Convocation instructed their having already exceeded all bounds. I cannot but hope that a few weeks will make a great alteration for the better in the state of this boon from the prelates of the Mother Church, to country. I think the Rebellion is nearly at an end, not that I imagine the Ringleaders are any ways altered in their sentiments or designs, but the Connecticut clergy felt indispensable to the distress and necessity must shortly produce an proper organization of the American Church. effect which the most gracious offers have not been able to produce." (New York, MSS. II., 614-618.)

Early in November of this year, Mr. Seabury of the nature of their discussion, and the forwrote to the Society that he had about a month | mality of their action, by the long and able letter addressed to the Rev. William White, of before visited his old charge at West Chester, with the purpose of spending the winter among Pennsylvania, on this very day of their election such of his parishioners and friends as were still of Dr. Seabury, and signed by their Secretary, to be found in their former homes, but he was the Rev. Abraham Jarris. The occasion of this soon convinced that this purpose could not be letter is as follows: Before the news of a procarried out, but on his return to New York, he posal of peace had been made public, early in applied for the Mission at Staten Island, as safer August, 1782, when, in the words of Bishop than West Chester. The Society, "sensible of White, referring at a later period to this very mathis great worth," granted his request, and voted ter, "it was an opinion commonly entertained, a continuance of his stipend of £50 per annum that if there should be a discontinuance of miliuntil the disturbance then rife had ceased. With tary operations, "it would be without ye Acknowlhis usual promptitude, Seabury at once entered edgement of Independence."* The Rector of upon work at Staten Island, where he adminis- Christ Church and St. Peter's, Philadelphia, tered Holy Baptism, and preached to a congrega- published anonymously a Pamphlet entitled, tion of nearly three hundred. But even here, so "The Case of the Episcopal Churches Considmarked a man was he, that his residence on the ered," + which, as the writer sums it up, "pro-Island was out of the question, and he continued posed the combining of the clergy and of repto live in the city of New York, eking out his resentatives of the congregations, in convenient support and that of his family, by the practice districts, with a representative body of the of medicine, as he had earlier done to a limited whole, nearly on the plan subsequently adopted. degree, throughout his ministry. Early the fol. This ecclesiastical representative [body] was to lowing year he received, from Sir Henry Clinton, make a declaration approving of Episcopacy, and the appointment of Chaplain of the King's professing a determination to possess the suc-American regiment, commanded by Col. Edmund cession when it could be obtained; but they were Fanning, and while serving in this capacity, a to carry the plan into immediate act. The exsermon of his from the text "Fear God, Honor pedient was justified by the piea of necessity, the King," was printed in New York at the re- and by opinions of various authors of the quest of Gov. Tryon, and in one of the rare Church of England, acknowledging a valid minissues of the revolutionary "Americana." Like istry under circumstances similar to those of the all of the writer's productions, this discourse existing case, although less imperious." (White's was forcible and pertinent, breathing an earnest Memoirs, 2d Ed., p. 91.) The response of the spirit of loyalty and devotion, and direct and Connecticut clergy was "clear and convincing." clear in its personal application of the great duty The pamphlet had one especial merit. It was of personal religion.

In a few words to the Secretary, under date of the laity into the Councils of the Church. November 22d, 1778, the Rev. Dr. Seabury, for he had received the honorary Doctorate in Divin-ity from the University of Oxford on the 15th of December, 1777—continues his personal narra-

"I am obliged still to continue at New York, it being impracticable for me to return to West Chester, or reside with safety on Staten Island; and though I am strong in hope that the commo-tions in this country will soon subside, yet I being impracticable for me to return to West Chester, or reside with safety on Staten Island; and though I am strong in hope that the commotions in this country will soon subside, yet I tions in this country will soon subside, yet I confess the present appearances seem to indicate a fixed resolution in the Congress to support their independency as long as they possibly can. I am however confident it could not be sup-

I am, however, confident, it could not be supported against the rigorous efforts of Great Britain for one campaign, as the resources of this country must be nearly exhausted. (New York, MSS. p. 626.)

But the end of strife was not yet, and when that end came, it was not such as the honest and

The Book of Leviticus.-III. Written for the Living Church.

When Moses "went up unto God," it was in the triple character of a leader, lawgiver and prophet of the Hebrews.

In the historical paternity of descent, neither with Aaron nor with Moses, was there any usurpation of assumed authority, or sudden taking upon themselves of priestly or prophetical power. Aaron, the elder brother, was the first highpriest, by the sole right of being the first-born. Moses, the water-saved, received his name, Mosheh, as a sort of Christian name. and became in a certain sense greater than his brother, because he "was called" by the ehyeh, I am that I am, to be a leader, lawgiver and prophet. Amram, their father, "according to his generations," could trace back his lineage to the very beginning of the existence of the tribe of Levi, a space of time between four and five hundred years. It is said in the Talmud, that Moses when a lad of three years old, sitting near Pharach one day, took the crown from his head and put it upon his own, at the same time Bathia, the daughter of the King said, "this child's authority shall continue, leolawm, for all time." John the Baptist, the son of a Priest who had descended from Amram, could only preach and offer spiritual sacrifices; he could not, nor did he consecrate or ordain a single disciple; he might late Iowa Diocesan Convention, which, upon its wash and cleanse, Lev. ix., 14; but Christ the Yehovah, who said originally to Moses. I will be The subject being considered was, whether a that I will be, according to His inherent right, gave as from Himself an ordained Ministry, to be an integral part of the visible Church for the "baptised male members of the congregation." special transmission of the grace of Orders The Convention determined this point affirmaheos tes sunteleias tou aionos, to the end of the tively. world."

Here we have in Leviticus three remarkable chapters, the eighth, ninth, and tenth, which form vestrymen should be "consistent communicants," together an historical section, including an anal- and not simply "communicants," as your corresagous reference to what precedes and follows. pondent has it. The majority of the members We have been told what the nature of the offer. of the Convention were opposed to the proposiing should be. It implies that there will be for tion of Mr. Mills, as I doubt not a large majority all time a Priest, altar and sacrifice. What do of both the clergy and the laity of the whole we find in the three chapters? A form of con- Church would be. For where in the whole secration. This setting man apart for a higher range of the Church's experiences could a uniduty, was as clearly defined an act, though dif- versal and infallible test of "consistency" be ferent in detail, as the service which gave the found? And where can any one be found to ap-American Church Bishops Seabury, White, and ply the test, if we had it? Let us fancy a parish Provoost; or Dunlop, Brewer, and Paddock. meeting for election with the Rector presiding, The Rochet and the rest of the Episcopal habit, and the old vestry, whose time is just expiring, with the Mitre and Crozier, which time-serving present, to decide disputed points as they have and timidity have banished from the service. find their complements in Aaron's Rod, the gar-"ardent with germs oracular."

his sons stood towards God and the people. They were indeed Priests, offerers alone of all that was offered. There was no exemption for them because they were Priests. Holy and blameless in life they were expected to be, as their offerings were special and holy, and were required to be offered before those of the people could be presented. The sin offering, and the

burnt offering were specially for their own atonement; the peace offering, including those that Apostolic undertake it — Protentials set unity in refer-ence to this matter, and his evident wish to obey the Apostolic precept "in honor preferring one another" by his courteous allusion to the name which may have been joined with his, is not to be distorted to prove that Mr. Learning was in any formal way the "first bolog" or that the "appointment was first of were required for the Priests, were the offerings for the people, and for the same purpose the people did need a peace offering, the priests did not. "Make an atonement for thyself," was the

cration of the Altar. An office and the duties which belonged to the father alone as high priest, these two sons presumed to perform. The offense was most aggravating. They pressed into the holy of holies; there they performed the highest and most solemn of the priestly offices; they burnt the costly incense, not with the fire from the brazen altar, but with "common fire," and in this way, "they offered strange fire before the Lord," as it were in mockery and ridicule of the Shechinah, the Creator Spiritus. The careso surprising as the utter forgetfulness of the divine efficacy of the Atonement. How much force of this chapter, it certainly teaches the truth of an historical priesthood, and that it was imperatively necessary not only for the Priests themselves, but for the sacred things with which they were concerned, that there should be some marked expression of the Divine displeasure, for doing that which "the' Yehovah commanded them not.' WM. N. IRISH.

"Consistent" Communicants. To the Editor of the Living Church:

Both in your admirable paper, and in the excellent organ of Ohio (which quotes from your columns,) is an account of a discussion in the face is calculated to create a wrong impression. proposed canon defining the qualifications of Vestries, should require that all vestrymen be

But preceding the discussion, the Rev. Mr. Mills moved an amendment, providing that all done here, at least, theoretically. Then suppose such a canon in force, and a man voted for who ments, the Mitre, and the Urim and Thumum, is, in the opinion of the Rector, or of one of the Vestry, or of some voter present, not a "consis-

There is also in this historical section an act tent" communicant. Who would apply the test, which showed the relation in which Aaron and and what test would they or could they properly apply? A great poet has written:

Vice is a monster of such horrid mien, That to be hated needs but to be seen.

It strikes me that this scheme, with all due deference to our brethren who advocated it, is so time when it was introduced, and granted that subvicious that it only needs to be stated to be condemned. And this is why the majority of our Dioeesan Convention voted it down. And this duction, considering the state of things out of which also, is what they voted down, and not, permanently, the other proposition which they have been made to appear voting against, viz., that vestrymen ought to be communicants. As soon as practicable, this should be, and doubtless will be, adopted. RODERICK.

To the Editor of the Living Church:

f the Diocese of Georgia? or is it possible there

Current Literature.

SIN AND SALVATION. By Henry A. Nelson. New York: Andon D. F. Randolph & Co. Pp. 215. \$1.00. The author's aim is to set forth the "doctrine of Sin and Salvation." He bases much of his remarks on Sin, upon the definitions of the Westminster Catechism, which "clear and candid statements of the Bible doctrine," he considers, the reader would "do well to have in memory and often to meditate upon." We are hardly surprised, therefore, to see him assuming Salvation to be "conversion," in the Presbyterian popular sense. And yet, unlike a certain class of lessness, irreverence and want of faith, were not religionists, he frankly admits that conversion need not, in every case, be accompanied by visible signs of excitement, and even states his belief in the "early beginning of conversion, so early, that the modern sentimentalism may explain away the word conversion is not properly applicable to it, inasmuch as that word implies a turning from a course which they never begin who experience the earliest

beginning of salvation. There is nothing in Scripture to forbid, there is much in Scripture, and in the happiest Christian experience, to encourage the belief, that God does meet some souls with His regenerating grace, at the beginning point of their history, as moral and responsible creatures, so 'that the whole nature may be developed in a state of reconciliation with God.'

Wherein, we are tempted to ask, is this different from Baptismal regeneration? The old objection to that doctrine of the Church, used to be, that it assumed regeneration to take place before a child was old enough to be "converted," or to have undergone 'religious experience"-something which none but those reaching years of discretion were supposed to be capable of. The present author goes far toward the Churchly position in admitting regeneration to be possible in early childhood. It would doubtless be too much to expect that he should associate it with baptism-that would be "Sacramentarianism!" Nevertheless some cause must be assigned for the effect. If it be conceded that the child is regenerate. without voluntary action of its own, and before it arrives at years of discretion, the principle of Sacramentarianism is already admitted. Why hesitate to trace the cause to that ordinance in which the gift of the Holy Ghost is Divinely promised? This would be sound scientific reasoning; it is moreover in acord with the historical position taken by "the Holy Church throughout all the world"-and, unless we are mistaken, with the position assumed in the Westminister Catechism itself, *i. e.* the unabridged (and, we fear, but seldom read) original. But since Sacramentarianism *must* be avoided at all hazards, our Presbyterian friends, and some oth-

all hazards, our Presbyterian friends, and some oth-ers, very curiously adopt the theory, that Baptism is a "badge" or seal, very proper to give to a child in token of the fact (to state the matter boldly) that it possess Christian parents. This fact is assigned by the present author as the cause of the child's regen-eration. As nearly as we can make him out, he would have us believe that prestically the orbid is eration. As nearly as we can make him out, he would have us believe that practically the child is born regenerate. Shade of the Genevan past1. Are we then, in running away from the Sacramentarian bugbear, to stumble headlong into a doctrine so per-ilously analagous to that of the Immaculate Concep-ition! There is much in the book, however, of interest and value, the author having done his best to popuand value, the author having done his best to popularize a somewhat serious and heavy subject.

"MODERN EVANGELICALISM." Is it English or un-English? Loyal or disloyal? By the Rev. J. Sidney Boucher. James Pott, New York. Price 35 cts.

This is one of the keenest arguments in favor of the Prayer Book of 1849, that has been put forth, and withal is very brief. It takes the ground that this Book represents better than any other real spirit and traditions of the English Church, and that the modifications afterwards introduced, were the result of foreign influence. It proceeds to show that "Modern Evangelicalism" embodies not the principles of the Reformation, but those of the Rebellion, and gives the characteristic principles of each of the great movements to revise the Service Book of the English Church. Granted that all the author claims for the first Prayer Book of Edward I., as applicable to the sequent changes were the result of Puritan influence, it does not follow that this Book was absolutely perfect. The first Prayer Book was a wonderful proit issued, and in many, perhaps, in most respects, the Books that succeeded it were incomparably worse. Yet after three hundred years, and under different conditions of life and habits of worship, it is hardly reasonable to suppose that the Church of England can do no better than to go back to the first English Service Book that was compiled.

Dr. Dix, in his recently-published Lectures on the First Prayer-Book of King Edward VI., speaks in the highest terms of Mr. Boneher's work, and acknowledges his obligation to it. Every one, be he Have you nothing to say on the Canon on Ritual priest or layman, who desires information upon points of exceeding interest relating to the h of the English Churchand Prayer Book since the inauguration of that movement known as "The Reformation," will do well to posess himself of this books

conscientious "tory" parson anticipated. Busily and laboriously, for it was his nature to "toil terribly," did the next four years pass, spent in ministering to souls and bodies diseased, and Society, the last of these deeply interesting letters, never before laid open in full to the world.

NEW YORK, June 24, 1782.

The situation of affairs in this country has, for the last year continued so much the same, that I have nothing new of which to inform the Society. Both West Chester and Staten Island remain in the same ruined state, as much exposed to the incursions of the Rebels as ever, though these incursions have not lately been so frequent as formerly.

By what we can learn of the Society's Missionaries, they seem to be in a more quiet state at present, and suffer no personal abuse, unless, perhaps, from some disorderly individuals." (New York, MSS. II., pp. 657-658.)

In less than a year peace was proclaimed. In the words of the historian of the United States, "By doing an act of justice to her former colonies, England rescued her own liberties at home from imminent danger, and opened the way for their slow and certain development." On the 25th of November, 1783, New York was evacuated . y Sir Guy Carleton; but before this time, measures had transpired which were to change, not only the condition of Dr. Seabury, but to give to the scattered and depressed Church in America, new life and being.

Quietly assembling together at Woodbury, Conn., at the coming of news of peace,-so quietly that no minutes of their meeting are extant, and for the number composing their convocation, and for the particulars of their proceedings, we are dependent on fragments of contemporary letters, * rescued a few years since by the

*The Letters of the Rev. Daniel Fogg, of Brooklyn, Conn., to the Rev. Samuel Parker, of Boston, first published in Hawks and Perry's Connecticut Church Documents, together with the remainder of the Bishop Parker Correspondence, are the private property of the writer of these sketches, of which he holds the copy-right. He is compelled to make this statement in view of their repeated use by another, without any acknowledgement of the source whence they are derived. The importance of the Fogg Let-ters may be understood from the tact that but for them, manyerroneous representations respecting the ters may be understood from the fact that but for them, manyerroneous representations respecting the choice of the first Bishop of Connecticut, could nev-er have been corrected, nor could the true history of this important measure have been known. It should be borne in mind that Mr Fogg makes no reference to the alleged first choice of Mr. Leaming, of which we have, in fact, no direct contemporary evicence, whatever may be said to the contrary. The testimo-ny of Mr. Fogg is clear, that "the most proper per-on for this purpose," in the minds of the Connecti-

"first choice," or that the "appointment was first of fered" especially to him. We do not believe from a careful study both of the man, the documents and times, that Dr. Seabury would ever have crossed the ocean as an applicant for the Episcopate, if he had been but the second choice, and last resort. The language of Mr. Fogg's third letter renders it clear that any action respecting Mr. Learning was at least on after the order, and have the second choice and last resort. The language of Mr. Fogg's third letter renders it clear that any action respecting Mr. Learning was at least on after thought of the many thought of the line view of the lord," the Shechinah, the Majestas an afterthought, and only thought of at all in view of Seabury's possible declination.

the first public suggestion of the introduction of

that the appointment was first offered to Mr. Leam-

writer from impending destruction, on "Lady-

day, "the Feast of the Annunciation of the Blessed

Virgin Mary, March 25th, 1783, ten of the four-

teen remaining clergymen of Connecticut gath-

ered in council, and made choice of the Rev.

Samuel Seabury, D. D., Oxon., Missionary of

the Society for the Propagation of the Gospel in

Foreign Parts, at Staten Island, N. Y., as their

choice to seek for consecration in England, first

of all, and if prevented from obtaining this

secure in Scotland, where the Bishop-elect had, as

we have seen, been resident, the Episcopal power

It has been stated that this meeting was infor-

mal. The participants in its proceedings styled

it a "Voluntary Convention," and we may judge

* MS. Note on the Church in America, by William then we read in the archives of the Venerable Society the lost of these deeply interesting lot Montgomery, Esq., of Philadelphia.

Montgomery, Esq., of Philadelphia. † Copies of this pamphlet were advertised for sale in the "Pennsylvania Packet" of the 6th of August, 1782, the day on which Congress received a communi-cation from Sir Guy Carleton and Admiral Digby, dated August 2d, which opened the way for the cessa-tion of hostilities and the coming of peace. Bishop White tells us in the "MS. Note" already eited that "some copies had been previously handed by the author to a few of his friends. Copies bearing the date of 1782 are to be found in the public libraries in Philadeiphia and elsewhere. Bishop White in his Memoirs (Second edition p. 89), speaks of it as "pub-lished in the summer of 1783," and the reprint by Stavely in 1827 and that of 1859, and that appended to Ferry's Reprint of the Early Journals, 111, p. 416436, Stavely in 1837 and that of 1899, and that appended to Ferry's Reprint of the Early Journals, III., p. 416-436, give the date of Claypole's edition as 1783. There seems every -probability that since the prospect of peace opened, as it did almost contemporaneously with the first appearance of this pamphlet, rendering its place for prospective peace available, it discort with the first appearance of this pamphet, rendering its plea of necessity no longer available, its dissenti-nation was for a time suspended, and it was withheld from general circulation till the time named in the Bishop's Memoirs, the summer of 1783. One of the early copies must have fallen into the hands of the Connecticut-Clergy Convocation. The original edi-tions of 1782 or 1783, are exceedingly rare and of the Stavely reprint, but few exist. the Stavely reprint, but few exist.

To the Editor of the Living Church:

Your correspondent, under the heading of The Birth Places of Our Bishops," quotes from my "Sketch-book of the American Episcopate," and unfortunately for my reputation as an accurate historian. falls upon the only Bishop whose birth-place is incorrectly recorded. Bishop Jarris was born in Norwalk, Conn., not in Norwich. It was a printer's error.

There is another mistake, which was noted and marked in three successive readings of proof, but which was not corrected. Bishop Brownell is given as being consecrated in November, 1819. It should read October.

H. G. BATTERSON. Philadelphia, August 1st, 1881.

To the Editor of the Living Church:

In a foot-note on page 8, of the Church League Tracts, No. 13-"Baptism," etc.-it is stated that the Roman Church authorizes immersion, affusion, and aspersion. Is this a fact? I doubt if immersion is permitted by the Rubric in that Church. She may acknowledge such Baptism valid, but I am inclined to think that it is not even permitted. A Roman Priest in speaking to the writer ridiculed immersion, and a gentleman, well known to the writer, wanted to join the Roman Church but wished to be immersed, and the Priest would not do it. I would like to know what the Church of Rome says. I suppose the Uniats immerse. J. A. M.

Dei, the Spiritus Sanctus, could not "dwell" upon either until an atonement was first made for both.

The exhortation in the Ordering of Priests, the fifth and sixth questions with their answers; and the fifth in the Consecration of Bishops, seem to make the Veni Creator Spiritus a very glory of the Lord, a special necessity, before holy hands can be placed upon the head, or the Bible be presented.

There must be then in this section a spiritual meaning in the seclusion from the world for seven days, and in the special washings of the offerings of Aaron and his sons. The sacrifice needed the washing, the Priests the seclusion, for the full development of the spiritual life, as they were signally to be the sole spiritual guides of the people. It was, in both cases, a taking them out of the world, a burning up of the sensuous fat, and kidneys and caul and hide, so "round about upon the altar," might be the symbol of putting these heaven-given men on the side of truth and right and duty and purity, for not the tenuphah, the lifting and the waving of the hand, the metonomy for the wave-offering, by which "Aaron blessed the people," show the final perfection and acceptance of the peace offering, even as now we receive from the Priest alone the Blessing of Peace? Lev. iv., 21-24.

There is another feature in this historical section that ought to be briefly noticed. Chapter tenth has for a parallel, the sixteenth chapter of Numbers, the Morning Lesson for the ninth Sunday after Trinity. There are also in both Lev. x. and Num. xvi., many references to the Testament. Compare x., 3 and St. John xiii., 31, 32; point of fact established he shall prohibit; and xiv., 13, and II. Thess., i., 10. See also how S. Luke vii., 12 exekomizeto and Acts vi., 7, etc. exenengkantes are explained by Lev. x., 5. The warning antiphon for the Ninth Sunday after man against whom proceedings are instituted," Trinity is: "What shall I do for my Lord taketh away, etc." There is severe punishment meted out for daring, presumptuous sin. Nadab and poor ritualist is starved. Pity now, that we have Abihu, burnt; Ananias and Sapphira falling not some such general canon as this! Arise! down dead, show that what belongs to the Lord Oh, Protestant laity, and put the screws upon must ever be consecrated for Himself in holy your bishops and clergy, and pass some such uses. The incident of the tenth chapter, a canon for the extinction of the monster of earmore full account of which is given in Num. nestness and beauty and devotion and laborxvi., undoubtedly occurred at the solemn conse- vclept Ritualism.

can be such a canon. Here it is, on the authority of the Southern Churchman:

\$. If the Bishop have reason to believe that there have been innovations in matters pertaining to the Ritual of the Church, or the ornaments, arrangements and appointments of the Holy Table or in the vestments of the officiating minister, unauthorized by Rubric or Canon, general or diocesan, it shall be the duty of the Bishop to summon the Standing Committee as his council of advice, and with them to investigate the matter If, after the investigation, it shall appear to the Bishop and Standing Committee that innovations have been introduced, it shall be the duty of the Bishop, by an instrument of writing, under his hand, to admonish the minister so officiating to discontinue such innovation, and if the minister shall disregard such admonition, it shall be the duty of the Standing Committee to cause him to be tried for a breach of his ordination vow.

S. The Bishop may, as provided by law, suspend any clergyman against whom proceedings are instituted, under this Canon, from the exercise of his official duties pending the trial.

Remark its language. It shall be the duty of the Bishop, both to examine into and prohibit Edward the First; the Page is the youngest son of that the precious blood which was sprinkled every innovation, in the Ritual of the Church, in the ornaments, arrangements, and appointments Miss Yonge's historical accuracy is admitted. They of the Holy Table, and in the vestments of the officiatory minister. What a bishop-trap have the people. Were they not fitted to do, by their we here! If A. tell the Bishop that the Rev. B. consecration, the highest Priestly acts? Might has appeared in a new surplice, the Bishop is bound at his peril to proceed, to examine and prohibit. Where is any rubrical or canonical authority for the innovation of a new surplice? The Bishop has no discretion. "If it shall appear to the Bishop and Standing Committee that innovations have been introduced" (i. e., the Kyrie chanted, or the Gloria in Excelsis-a great little book has had experience and doubtless knows innovation in many places-or the daily prayer introduced, or the Blessed Sacrament offered oftener than on S. First-Sunday-in-the-Month), "it shall be the duty of the Bishop," etc. On information lodged he shall examine; on the further, see what an ingenious "short and easy method to put down ritualism" it is. Notice Sec second: "The Bishop may suspend any clergyand then all you have to do is to let the proceedings drag along from month to month, until your LUCENDO.

THE GOSPEL ACCORDING TO SATAN. By Standish Grey, M. A. London: Kerby & Endean, Oxford St. For sale by James Pott, N. Y.

There is a certain kind of grim humor in the lurid dress in which this small volume presents itself to the public, and in the wierd characters in which its title is displayed on the cover, partaking rather of the sensational order. The book itself, however, is not sensational; but, in its general tone and drift, is good and practical. It is intended "as a warning against the subtle teaching, which, while pretending to be the result of advanced knowledge and of the higher development of free thought, is in reality a masterpiece of delusion, whereby Satan seeks to blind man's apprehension of Divine Truth." The work, however, is not free from error; and, judging by certain passages, emanates from the pen of a Calvinist.

"THE YOUNG DUKE," AND "PRINCE AND PAGE." D. Lothrop & Co., Boston. For sale by Jansen, McClurg & Co., Chicago. Price \$1.25 each.

These are the two latest of Miss Yonge's historical tales. The first is a story of Normandy in the tenth century; the second is concerned with the times of the last crusade: the Prince is Edward, afterwards Simon de Montfort, Earl of Leicester. Both books give vivid pictures of life in mediæval times, and will serve to awaken in the youthful reader an interest in history; each story illustrates its respective period with the vividness which made so fascinating Miss Yonge's lovely tale of town and castle. "The Dove in the Eagle's Nest."

THE CHURCH CATECHISM ILLUSTRATED. By Mrs. C. H. Smith. New York: James Pott.

This is for very young children. The questions and answers are for the most part very good. The pictures are rude and sometimes ridiculous, but we fancy never the less interesting to the infant class. It is a constant marvel to man that "infant classes an be managed at all. The lady who compiled this much better how to interest and instruct the "little tots" than an editor does. So this editor ventures no further criticism.

PRAYERS FOR MORNING AND EVENING. For sale by H. P. D. No. 41 Paul St., Baltimore, Md. Price 2 cents, 18 cents per dozen, \$1.25 per hundred.

An exceedingly brief, convenient, and devout little manual, such as could be committed to memory in an hour, and would serve on occasion of pressing duty or absence from the usual place of prayer.

THE SUPPER OF THE LORD AND THE HOLY COMMU-NION, COMMONLY CALLED THE MASS. Reprinted from the First Book of King Edward the Sixth. London: Joseph Masters. For sale by James Pott, 12 Astor Place, New York.

No Churchman who has ten cents to invest should be without a copy of this book, around which such a controversy has been raging for years.

GERMAN WITHOUT GRAMMAR OR DICTIONARY. By Dr. Zur Brucke. Chicago: S. C. Griggs & Co. 75cts. The author of this work is a well known educator, and his system seems well calculated to give a conversational command of the language. The get up is admirable, and reflects credit on the publishe

Pere Hyacinthe and Catholicism. Written for the Living Church.

The intended visit of Pére Hyacinthe to this country in September will doubtless renew here the consideration of the subject of Catholic reunion and the immediate future of the Catholic Church. Few Americans outside of the American Catholic Church understand the theological position of Pére Hyacinthe, and the Gallican mission which he represents. It has been, and is, greatly misunderstood, and because of misunderstanding, is greatly misrepresented. It is my intention, here then, without considering any proofs as to what Councils of the Church have or have not been Ecumenical, merely to state and explain, as briefly as possible, the theological position of Pére Hyacinthe.

He says in one of his published Munich discourses: "Three great principles, or, if you prefer the expression, three great methods, in our time, are disputing among themselves the empire of the soul-Rationalism, Protestantism, and Catholicism. Rationalism suppresses Revelation. . . . Protestantism maintains Revelation, but mutilates it; and in effect, while extolling the Bible, separates it from the living tradition which is its complement and explanation, and substitutes the individual faith of the Christian for the collective faith of the Church. Catholicism alone abides faithful to the whole revelation, written and spoken-spoken before it was written, and so written, I repeat, that it ever stands in need of being completed and illustrated by speech; only this speech is not that of an individual conscience of an isolated person, but the universal and constant teaching of the Church-in those masterly words of Vincent of Lerins, 'what has been believed by all, always, everywhere.' Quod semper, quod ubique, quod ab omnibus. Doubtless the faith of the intelligent Catholic is profoundly personal, but it has for its basis and its guide the collective faith of the Church."

In the sense above given Pére Hyacinthe is, like all Catholics. throughout the world, who do not add Papism or Romanism to their Catholicism, not a Protestant, nor a Roman Catholic, but a Catholic. Essentially the faith of the Gallican Mission Church is the same as that of all Catholics who regard as Ecumenical Councils only those which were held in the East during the first eight centuries, and before the separation between the Eastern and Western portions of the Church, and who go back for the symbol of their faith to primitive Christianity and confirm their faith by the test of universality, permanence and consent, and the decrees of Ecumenical Councils. St. Vincent of Lerins, in pressed so much, and such deep sense in so few mental principle, that only such doctrine is truly all times, and by all the faithful."

Such is the Catholicism of the Greek, Anglican and American Churches, the Old Catholics of Germany, and the Gallizan Mission Church, have forgotten many of them, so I beg, you to all portions of the Universal Church, in harmo- jog my memory by repeating them, and I will ny with each other regarding all essential points gladly give you such information as may be necof doctrine, and constituting what may properly essary till we (D. V.) may meet again. be called the constitutional party of the Catholic stand between Protestantism Revolution are Protestant. The Catholic recognizes as Catholic doctrine only such as has been believed by all the faithful, always and everywhere. The Roman Catholic or Papist, holds that the Roman Pontiff is the supreme, infallible, visible head of the whole Christian Church. Because of the prerogative of infallibility no General Councils of the Church have ever been, or are, necessary to ascertain what has been believed in the Church of all lands and ages. "It is enough to interrogate the oracle that speaks at the Vatican." The position of the German Old Catholics. and of Pére Hyacinthe is logically unassailable. They apply to their faith the Catholic test of universality, permanence and consent, not recenforce upon Catholic Christendom the reception of non-Catholic doctrine, and do not allow that it is possible for them to be cut off from God. the Catholic Church by any excommunication by the Pope, on the ground that he has no authority to excommunicate them. They say of the Roman Church as St. Cyprian says of the Novatians: "We did not depart from them, but they departed from us;" claiming, not that they, together with the Greek, Anglican, and American Catholics, are the only Catholics, but that these are the only Catholics who are faithful to the methods and traditions of the Church. Pére Church," but the Church of England has officially recognized his effort to form in France "a Christian Mission, Catholic and Gallican, placed provisionally," under the authority of the Bishop of Edinburgh.

Baptism," when. in fact, no promise or vow was made, either by himself or by anyone for him, is a straining of implication, and, to say the least, unsatisfactory.

I am frequently reminded in this connection of an incident which occurred in St. Mary's Cathedral in the frightful days of 1878. Late one evening a young man came to the clergy house and stated his wish to "join the Church." He had received Baptism from a Presbyterian minister, and there seemed no reason why he should be re-baptised. He was instructed about Confirmation, but there was no one in the city who could confirm him. He could not wait for opportunity. He must join the Church to-night -now! He was instructed as well as the time

would permit, in the doctrine of the Eucharist, and was told to come to the Church at seven o'clock the next morning, when he might make his communion. This was impossible ! he could not wait-people were dving all around him, and he might not live consciously till morning. Besides, his plans were made for getting out of the city that night, and he desired not to tarry another day. He might carry the disease with him, and die outside the Church. The appeal was irresistible. He was taken into the Church adjoining. There, kneeling at the Litany Stool and in devotion was Charles Parsons, who, after he had risen, was asked to be a witness for the young man who desired to make his vows to Almighty God. Just then Sister Constance entered, and the same request was made of her. The font was filled with water, the office of Holy Baptism tiful harvest. was had throughout, except the actual pouring of the water, and the sentence which belongs to it. The vows were reverently taken, the sign of the cross was made, and the anxious soul had the comfort of being "received into the congregation of Christ's flock."

It is difficult to see any reason why persons coming thus to us from without should not be brought to the Church, to be received and to take the vows, which would not apply also to our own children baptized in private. It must be a great relief to many of the clergy, who do not re-baptize, to be able to insist on the promise and vows being once made before they are "renewed." G. C. H.

Letters from the Wilderness. III.

Written for the Living Church.

MY DEAR GOD-CHILD .- I often think of you, surrounded as you are by the many privileges of the city, and especially by those of Holy Church. Situated as you are now, there is no reason for your not being at Matins and Evensong each the year 434, wrote his "Commonitory" against day. As their hour comes round, I imagine you heretics, of which a Roman writer ten years ago in God's House-that sweet refuge from the English people may help to solve this problem of declared that "no controversial book ever ex- pursuits and perplexities of life, and the hurry President-killing in America. The extract reand din of a great city-sending up your prayers ferred to is the following: words." (Gahan's History of the Church, p. and praises with the faithful few who may be 192). In this book he lays down this funda- counted therein. I doubt not you also bear me in remembrance, and all others who are deprived Catholic as hath been believed "in all places, at of the precious privileges you enjoy so fully. Never fail so to do!

> You have asked me so many questions concerning the Church and her services, that I really

And here let me charge you not to hesitate to Church. It is a mistake to suppose that the Old ask Father --- for any knowledge you may and crave respecting the Church. I know he is a Catholicism. They are not Protestant as those busy and faithful priest, but he has a ready ear sects which are the result of the great Protestant and will not fail to give you a clear answer to any question you may ask him. I think there is too little asking done by those who have come into the Church from the sects, or by those who have not been properly instructed in the Church. It manifested symptoms of the same malady, and of granite boulders, broken and laid in the pains me to add the last clause, because it should be unnecessary; but I have seen those who have the suggestion of a neighboring physician, she and gray granite contrasting very prettily, the been born and bred in the Church, who knew little about so gracious a Mother. It has been often remarked that converts (or perhaps I should sions would be whipped. The remedy was efsay, proselytes) make the best Churchmen. I fectual. The epidemic insanity (for it was well remember the wonder you expressed when nothing less) speedily vanished. There is a lesyour eyes and heart were first opened to the gentle influences and the Divine beauties of the Catholic Church. Such has been the experience of very many, and such will be the experience of very, very many more who begin to feel for the there may not be a kind of moral insanity in ognizing that the Pope of Rome has any right to latch of that door, which, opened, shall reveal a some criminal tendencies of mind, which would glowing vista, brightening and intensifying every be much benefitted by the discipline of the rod. earthly pathway, extending even to the Throne of There is much in the Church to learn, I admit, but then it all seems so simple when understood that one wonders that he ever thought it so intricate. The Prayer-book is heavy with fine gold, and its pages scintilate with the beauties of of criminal jurisprudence which has any pretenthought and devotion of ages. Think of this whenever you take it in hand! Trust it as a pendance on any other ? The death penalty and sacred thing, and turn its sweet pages with the "forty stripes save one," were the main relireverence! Life may be long with you, but each ance for the prevention of crime. This mad day of life you will see some new beauty on each attack upon the President's life suggests many Hyacinthe is not the "head" of any "Gallican familiar page. This may be as true of every learned Bishop as of yourself; the profound theologian and the lisping child find the same spiritual life and comfort in its truths. If you rightly read and study the Prayer-book you cannot fail to be a devout and reverent person in the public worship of the Church, You know the trite saying, "An undevout astronomer is mad," and much more mad is an undevout Churchman! There are such! They may be found (I hesitate and grieve to say it,) in almost every parish. I need not describe such-you will know them by your own sense of the "fitness of things," and "at sight." This is an age and country of irreverence, and requires that a comet which may never be seen in many churches it may be even to a sorrowful opportunity of suggesting to the consideration of degree. In your own beloved Church you may not often see an instance, but it exists all around of Baptismal vows by persons whose Baptism you, and you are sure to be shocked by it sooner

"renew a promise and vow which he made in his the Service seemed strange to your devout eyes and attention. At the time I explained some things to you, and in this short letter may only add that the lax and apathetic and down-right

irreverent manner of some congregations are due to the priests themselves. You may always tell a well instructed congregation the moment you enter the church, and 'tis sad that so few, comparatively, may be found. We might expect something besides dogma to be sent out of our theological schools, and in many cases there is too much attention paid to pulpit oratory and too little to the "decently and in order" ministrations before and at the Holy Altar. I often think, would S. Paul brook such departure from the 'beauty of holiness" as may be seen every Sunday in too many churches?

Thank God, there is a sturdy revival of better ways in progress, and the pure and quickening leaven is already working in the Church, which shall ere long be seen and felt in every parish. You have a duty to perform in the way of example, and I pray you to be sustained in precept and practice. Every child of the Church should have a ready answer to the "why do ye this? wherefore do ye that?" that so many are ready to put to him, and to practice always what he preaches.

Remember that the Church is not a Sect. and govern yourselves accordingly. Guard well your tongue that none may, by you conversation, misconstrue your intents and convictions. A word is a seed, and, in some soil, may bear, for have to prick up its ears to prove worthy of such good or ill, for the Church or against her, a boun-

You will soon leave town for your vacation, and I bid you go, as I have before hinted, as a missionary; with the Cross of Christ, and the banner of the Church before and above you, and fear not to show your colors; hesitate not to ring out the Catholic watchword, on land or sea, 'unto your life's end." O. W. R.

To the Editor of the Living Church:

I find in a late Church paper the following paragraph. There is a suggestion in it which appears to me to be worthy the attention of the American people at this time. It is not unreasonable to suppose that there may be a number of half crazy people in this country, who, under the influence of political excitement, have had ideas flitting over their disturbed minds not dissimilar to those which have produced such alarming results at Washington. The retiring British Minister may, on the eve of his departure, have thrown out a hint, which, if wisely acted upon, will prove valuable to the country that he leaves. Some cases of the kind have been hard to deal with. The experience of the

Sir Edward Thornton, late English Minister Plenipotentiary at Washington, on the eve of his embarking for home, thus expressed himself with reference to the recent attempt on the President's life: "One saddening thought that has come into my mind often of late is, that there seems to be a sort of spirit running over the world, inspiring madmen with the idea that Governments can be changed by killing rulers, and there seems to be no remedy. Perhaps a good plan to cure it would be that followed in England a number of years ago, towards lunatics who occasionally shot at the Queen for the fun of the thing. They were locked up in prison, and flogged at intervals. Before that, locking

them up didn't seem to do much good; but the isgrace of whipping exerted a curative effect. The Queen has not been fired at since.

News from the Churches.

Illinois .- Some time since it was published that St. Luke's Hospital had acquired, through the munificence of Mr. N. K. Fairbank, about 100 feet of property on Michigan Avenue, directly back of the Hospital, and about 175 feet on Indiana Avenue, immediately adjoining it. It is now proposed to erect large additions at an early day. Wealthy residents, of the South Side mostly, have pledged the needed money, and as soon as plans are matured, work will begin. Some general outlines can be stated: The main entrance and reception rooms of the hospital will be on the Indiana Avenue front, and the executive department of the Institution on the Michigan and Indiana Avenue wings. Some

few citizens have shown an unwillingness to have the future boulevard of the South Side-Michigan-occupied by such an Institution, even in part. The critical spirit is fortunately as limited as it is ungenerous. It were well if Chicago had more of such unexcelled charities, and no neighborhood in the city but would be given added importance by possessing one of them. No one has assumed to suggest, it is believed, that that peerless Institution and namesake of the Chicago house, St. Luke's, New York City, derogates from the dignity of Fifth Avenue. In time, perhaps in the near future-thanks to appreciative patrons-the Chicago hospital will equal New York's, and Michigan Avenue will an ornament.

The Baptist Standard sometime last month ncidentally remarked that the three Dioceses in Illinois have about seventy churches. There are, in fact, over a hundred organized Parishes, and perhaps half that number of mission stations where Sunday Services are held at least once a month.

New Jersey .- Calvary Church, Flemington, Bishop of New Jersey. Seven Presbyters took effort. part in the Service, and the Missionary in charge, the Rev. Elvin K. Smith, preached the sermon.

The Church (one of the Hewitts' admirable plans) is a modest but very substantial stone structure, consisting of nave, chancel and vestry, capable of seating nearly 200. It replaces a poor wooden building, that was lost to the Church because of debt 35 years ago; and the completion, all paid for, of this better house of worship, discharges a solemn duty of the Diocese, and encourages the reasonable hope of a brighter future in this difficult field of Missionary labor.

Hunterdon County enjoyed the fostering care of the Venerable Society, and the holy ministrations of Talbot and Frazer and others, before the Revolution. At Alexandria, a stone church still stands, in good repair, that was built 110 years ago. But by the war, the county was nearly lost to the Church. At the present time, only one live Parish organization subsists-St. Andrew's, Lambertville-three others being in abeyance. But an attractive Church, and a weekly service, in the court-town give promise, by God's blessing, that the old wastes of many generations shall be repaired.

Wisconsin .- The Parish at Geneva Lake rejoices in the approaching completion of a beautiful stone Church. The place is a favorite summer resort, and several Church families from railways that it seems impossible ever to visit

Diocese of Western New York .- A new reredos has recently been placed in the chance of Christ Church, Lockport. It is of butternut, of elaborate design and rich finish, the workmanship of Mr. C. Hilton. It is the gift of Mrs. W. H. Fursman, in memory of her late husband, who for many years had been an active and devoted member of the Church. On the occasion of its presentation, the Rector, Rev. G. W. Southwell, preached on the duty of adorning and beautifying the house of God, and that temples erected for his worship should fitly represent His supreme majesty and glory. This, with the new credence table and Bishop's chair, makes Christ Church chancel one of the handsomest in Western New York.

The new Trinity Church, Rochester, was formally opened for divine worship on Sunday, July 31st. Owing to some remaining indebtedness, its consecration is necessarily postponed. Besides the Rector, Rev. W. W. Walsh, there were present the Rev. Dr. Clarke, of Syracuse, who preached the sermon, and the Revs. A. Wood and F. C. Brown, of Rochester, the latter having been present at the opening services of Old Trinity in 1848. Now that Trinity has become firmly located in a rapidly growing part of the city, and away from the deafening noise of the Central Railroad, it will doubtless soon become one of the strongest Churches in Rochester. This is the second church erected by Rev. Mr. Walsh during his ministry.

An effort is being made to establish a Church chool for girls at Mayville, on Chautauqua Lake. An act of incorporation has been obtained from the State Legislature, and the name adopted is Mary Washington School. The Rector of the school is Rev. P. Macfarlane. Its object "is to provide for the young women of America a most thorough and liberal intellectual education, and a careful and conscientious moral and religious training." The school will open was consecrated on Thursday, July 21st, by the on Thursday, Sept. 15. May success crown the

The Need in Northern Texas:

[The following is an extract from a letter written by Bishop Garrett, and published by the Episcopal Register:]

My poor people will need all the kindly sympathy and aid which can possibly be afforded them. There has been so little rain in the western portion of my jurisdiction that there has been an almost total failure of crops in those regions. Hundreds of families have not enough growing to feed them for a week. They have been obliged to leave their homes and go to seek work on the railroad. Last week in one instance a sad thing occurred. The north-western exten-sion of the Houston & Texas Central reached a farm where the owners demanded fifteen hundred dollars for the right of way. This was probably much more than the whole farm was worth. The agent of the company refused and the work was stopped. It is reported that five thousand persons returned disconsolate to their sun-dried homes. Suppose the number be somewhat exaggerated, still a very serious condition of things is revealed. I find that I may not hope to build pretty

Churches throughout this portion of my field, nor may I look for any great amount of aid from the people themselves

I have this day finally concluded the purchase of all the materials for a little Sunday School Chapel, at Eagle Cove. The handsome stone Church, of which I laid the corner-stone nearly a year ago, must wait until favorable seasons shall give the people something to spare from the

Chicago have built residences on the banks of them all. Infinite confidence in the future of a the Lake Among the most admired of these country, in spite of parched fields and sun-dried vales, and wells without water, seems to be characteristic of the people. I must keep cheerful, too, and in view of the difficulties of the case, I am doubly thankful for any encouragement. Faithfully yours, ALEX. C. GARRETT.

Pére Hyacinthe's theological position will become better understood in proportion as Catholics insist upon unity only in essentials. The true Catholic spirit sounds forth in those words of his, "I am not afraid; the truth will conquer !" E. R. KNOWLES.

To the Editor of the Living Church:

The important Committee of the General Convention on Liturgical Enrichment will have the Church some means of securing the making was received outside our own fold, and who may or later. thereafter seek the laying on of Apostolic hands. Most clergymen have felt that to ask a man to priest did not reverence the Altar, and that seen from the ferry-boats.

In your late visit to C-, you said that the

I remember to have seen a statement some years ago of a school teacher who had in her The Church is largely built by offerings of the school a little girl who was subject to epileptic summer residents. All the chancel furniture is fits. Presently, the child who sat next to her in a few weeks it seemed to become general. At rough, giving a very picturesque effect. The red then gave notice to the school that thereafter any one of the pupils who should have the convul-

son in such cases which our statesmen may yet have to study.

There are some, perhaps, who would go a step farther in this line of thought, and ask whether Certain demoniacal possessions of old were exorcised by "much fasting," why not others by judicious flogging? Is not that a mawkish sympathy for crime which has banished corporal punishment almost entirely from our penal code? Am I mistaken in saying that in the only system sion to a divine origin, there was but little dethoughts, and may rectify some errors.

DELAWARE.

The Southern Churchman has a correspondent in New York. Here is a specimen of his style (!):

Of course, you have seen the comet. They say it broke in from the South. Well, it is a grand, good thing. I like it myself, and so far as I know, all my friends do. I got up the other morning to give it an early greeting but whether I was too late or the comet took it into its head to shy off, its head and tail was invisible, and I went back again in disgust. However, I'll go for him again. They say he is to hang around for several weeks. Good. Common decency again as perhaps it was never seen before, should give us a few weeks for acquaintance and observation. Then if it is to be an everlasting farewell, why, good bye, comet, and take good care of yourself.

A LARGE school of sharks has appeared in the Hudson River at New York, and can daily be

the Lake. Among the most admired of these are the houses of Mr. Fairbanks and Mr. Leiter. to be memorials. The walls of the Church are architects are Messrs. Treat & Foltz, of Chicago, and the design is very handsome.

Iowa.-On Thursday, the 28th ult., at the hour of sunsetting, Bishop Perry laid the corner-stone of a neat church of brick to be called S. Mark's Church, Maquoketa. Addresses were made by the Rev. James Trimble, Rector of S. John's, Chilton, and the Bishop. A large concourse of townpeople and strangers participated in this impressive service. The music by the choir of the Mission was excellent. The site for the Church is beautiful. The foundations are in Anamosa stone and afford a good basement for Sunday School and Guild rooms. It is only to be regretted that for lack of \$250 additional, the walls cannot be continued in the stone of which the foundations are made. Is there no one who will make "these stones for a memorial" by a timely gift of this amount sent either to Bishop Perry or the devoted missionary in charge, the Rev. S. F. Myers, to whose zealous and judicious efforts the Mission owes so much. S. Mark's will be opened, it is hoped, by Christ-

Pennsylvania.-At a meeting of the Board of Managers of our Hospital in Philadelphia, recently held, it was,

Resolved, That it be recommended to the Board of Managers to authorize the Superintendent to employ, under the direction of the Committee of Arrangements, one or more pupil nurses for each ward, as may be found desirable such pupil nurses to be subject to the rules now in force for the government of assistant nurses, and to receive as compensation, board, lodging, and washing, and wages not exceeding five dollars a month.

Resolved, That the Superintendent be instructed to open a register in which he shall record the names of all applicants for the positions ord the names of all applicants for the positions of pupil nurses, and as vacancies may occur, shall send for such applicants, in the order of seniority of application, and if their testimonials shall be found satisfactory, appoint them to the vacant positions, subject to the approval of the Committee of Arrangements.

Resolved, That until further instructions, the term of service of pupil nurses shall be one year.

The Bostonians were so enraged-or were they in liquor?-that they vilified Dr. Crosby even in their pretended prayers. One of them offered this petition:

Bless that Rip Van Winkle of the temperance cause who was here on a recent occasion, and give him a baptism of common sense; to teach him that Christ was not a gluttonous man, nor a Sabbath breaker, nor a wine bibber, nor a blas-phemer, and to let the light of modern times shine in upon his benighted mind.-Exchange.

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The Libing Church.

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The Living Church will be furnished till January 1, 1882, for 75 cents.

The "Invisible" Church.

The ordinary Protestant idea of the Christian Church is that it is, first of all, and in its most essential aspect, a community of souls not bound together by any outward organism, and therefore invisible to the eye of sense-a democracy mitted to speak its real convictions. of spirits capable of being recognized only by the all-seeing One. The organization of any portion of these into a community, having a place in time and space, is a secondary idea, and results in a "denomination," which may exist or cease to exist without any effect upon the integrity of the "invisible" Church.

The nineteenth article of that formulary known as the "Thirty-Nine Articles," speaks of "the visible Church of Christ," but it does not thereby lead us to infer that the invisible Church is other than that portion of the visible Church which has passed out of our sight "through the grave and gate of death." If it be objected that Paul; and another, I am of Apollos; are the article seems to infer the idea of particular bodies, less than a Catholic organism, the objection is admitted; but it Christ, that ye all speak the same thing, is contended that the smaller orgaizations or "congregations" are not "denominational" in the modern sense of the word. The language of the article, in its second clause, where it speaks of "the Church of Jerusalem, the Church of Alexandria, and Antioch," "also the Church of Rome," shows that the only divisions contemplated by the article are such as exercise their functions under national or patriarchal Ghost employed on the day of Pentecost. limits, within the pale of the One, Holy, Catholic, and Apostolic Church.

But suppose we concede the "invisible" theory as describing the state of things at the outstart of Christianity. Let us contemplate it as a purely spiritual order, without power or outward expression, realizing, though in a different sense from that which our Lord designed to convey by the words, that "the kingdom of God cometh not with observation."

invisible entity should eventually manifest itself in a visible form \cdot a proposition which to the present time by perfect and unno one will be disposed to gainsay. Moreover, this development into historic objectivity must have been conducted under the influence of the same mighty Agent by Whom the spiritual life of individual members of Christ was begun, by the Holy Ghost. A Lutheran theologian (Van Oosterzee) says: "Prepared for by the theocracy of the Old Covenant, and more especially by the coming and work of Christ, it (the Church) dates from the first Christian Pentecost, and is in the full sense of the word a creation of the Holy Ghost." But what was the law or method which the Spirit guided his creative energies by, when He thus gave external form to the invisible Church? Was that law of a nature to produce in the earliest age such a condition of things, with respect to outward organization, as is presented by modern Protestant Christianity? Were there as many denominations? Was the idea of unity regarded as sufficiently illustrated by professed agreement respecting a few things and sectarian controversy and division respecting many other things? Did Antioch contain two or three kinds of Presbyterians, five or six kinds of Baptists, four or five kinds of Methodists, one kind Reformed Episcopalians? pressed upon the mind and conscience of nacs in commendation of nostrums. The Christian people in this age of division medical profession have good reason for and consequent unbelief, that the law of protesting against this too common custhe Spirit's Pentecostal power was unto tom. It is one that our clergy, we are organic unity. The Church of the Holy Ghost was visibly one. "When the day letters of introduction or commendation to of Pentecost was fully come, they were ALL all sorts of people. It is said that the loves an altar, provided it means no more portant railroad point. with ONE accord in ONE.place." "The cards of Guiteau, the assassin, as "attorsame day there were added unto them ney," etc., had as references the names of about three thousand souls." "And the Lord added to The Church daily such as should be saved." should be saved."

THE LIVING CHURCH.

"Liberal Churchmanship."

tainly! On the contrary, the invisibility Definition is the need of our times. Nowhich we just now conceded, for the sake where is it more needed than in the existence, and the spiritual organism is identical with the Church of the Holy Ghost, visible, capable of numerical measamong us who do not know what they urement, having a creed and communion mean. What cleric does not constantly "the Apostles' doctrine and fellowship"), hear the inquiry-""What is the difference sacraments (baptism and the "breaking of between High and Low?" Taking a rosecolored view of the matter-as the LIVING bread"), a form of worship("the prayers"), Visible unity, then, was the character stamped upon the Church of the Holy mind represents, and hence definition becomes a difficult task. Still, we cannot Ghost. The "invisible" theory is untrue. Denominationalism is a blunder and a sin, contradict the fact that there are different to inscribe the monitory legendcontrary to the mind of the Spirit, to the schools of thought, not so much arrayed rational mind of man, to the teaching of against each other, "with eyes grim malthe Scriptures, and to the better instincts ice glancing," as moving forward on parof the Christian conscience when it is perallel lines of effort, each bringing forth fruit after its kind; and if there be modes The visible unity of Christ's disciples is of thought and work peculiar to each, the most spiritual conception of the there ought to be no real difficulty in iden-

them. There is still greater need of definition, Church. St. Paul could not speak to the the head of this article.

tifying these and the difference between

It is not difficult to say in one word that and why? "For ye are yet carnal." That a High-Churchman is one who places a argue with such ignorance and bigotry. high estimate on the importance of the Sacraments of the Church, while the Low-Churchman entertains low views of their importance. But a Liberal Churchmanwhat is he?

If the word is to be defined by antithesis, dare the Liberal Churchman claim that brethren, by the name of our Lord Jesus all other Churchmen are illiberal-that the men who love to date back to Seabury and that there be no divisions (Greek, or to White, or those who put special schisms) among you, but that ye be per- honor on the name of Hobart, or McIlfectly joined together in the same mind vaine, or DeKoven, are necessarily narrow-that all others except this little co-The "invisible" theory is a novelty. terie are intolerant and bigoted? Ob-It was the logical outcome of the mistake servation by other eyes than their own of those who undertook to organize Prot- somehow contradicts the claim, and makes estants according to a method thoroughly it appear ridiculous. For intolerance of contradictory of that which the Holy illiberality, for impatience towards those of a contrary opinion, commend us to one of these enlightened ones, who, having passed out of servitude to the old dogmas, has begun to breathe the charmed atmosphere of "the new thought." They are "liberal." Possibly; but if so, it is on the principal of lucus a non lucendo.

Does it mean, then, that they are more before were those who were one in Christ free than other Churchmen from bonds was a sad error. There is but one remedy the solemn vows of Ordination? Are they Nevertheless it was inevitable that this unity of the Church of the Holy Ghost article 7 of the Constitution they were re- let every enterprise of that kind be under sysas established at Pentecost and continued quired to sign-"I do believe the Holy Scriptures of the Old and New Testament things necessary to salvation; and I do "Neither pray I for these (Apostles) solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States?" Are over them? Do they enjoy greater freedom than others in the matter of believing the articles of the Christian Faith as contained in the Apostles' Creed? Is there anywhere in the statute-books of the Church an act of emancipation by which they are Chicago office before the date of publication. freed from the obligation of being true and loyal members of the One Catholic and Apostolic Church, holding the Faith once for all delivered to the Saints, and contending earnestly for it as against all novelties of opinion, all vain conceits of selfwill, and all profane babblings and oppo-

liberal because he dares take liberties with those things which other men deem holiest. Whatever may be the ultimate definiof argument, seems to have passed out of Church. For a century here in America tion (to which we have made our humble the terms "High" and "Low" have been contribution), we incline to believe that a in common use, and yet there are thousands school of thought (or of the negation of thought) which finds its supreme raison d'etre in the fact that the age indulges in had refused to receive him, and a whole squad rebellion against the old Faith and proposes religious reconstruction, is a school which will pass into history, as a fading and a place to meet in ("continuing daily CHURCH loves to do-we should say that gleam, when the age changes its mood, as important constituency, was flung, torn and exthe popular query is due to the fact that it will, and begins to take up again with the differences are less than the partisan the old truth and the old Church. In the meantime let the "old fogies" prepare a tombstone of liberal proportions on which

BEWARE OF THE ZEIT-GEIST !

A SECULAR paper, with a thin wash of Congregational religion, published in New York, notices our published list of churches where there are daily celebrations, and says: "Progress is not to be measured by multiplicity of forms, but by piety, patriotism, charity, and every good work." It does not occur to the writer of this however, when we come to that particular criticism that the marvellous increase of the Spirit" begin to disappear from the style of churchmanship which is named at devotion to the Sacrament of the Altar would be impossible unless there were an increase of piety. But it is of little use to

> says, "does seem to convict the Rev. Edward service of the Church was said, and to the ten-Cowley of the most atrocious cruelty." While such a conclusion is not well founded, the Committee admits that he did not furnish the fare prescribed by the physician, but made "attempts in this direction" by sending portions of meat and fowl, frequently from his own table. The Committee hold that Mr. Cowley "was grievously culpable in not having, at once, or when the sickness of the child became serious, relieved himself of the responsibility which he ought to have felt, by placing the child, as he might have done, and as he did later, in a fitter home than the Shepherd's Fold, and under better treatment than the funds of the Fold could supply. It would seem that the Shepherd's Fold ought

to have been a "fit home" for sick children. What was it for and why was it so named? Mr. Cowley is, evidently, not the only one to blame in this disgraceful business, but a great blame there is somewhere, and a deep disgrace to the Church. A Shepherd's Fold feeding its children for the most part on peas and beans! "The supply of milk was utterly inadequate," but the Committee are convinced that the twenty children had two gallons of beans served out for a meal, "or very much nearer two gallons than two quarts!"

The LIVING CHURCH does not thirst for the blood of Mr. Cowley, nor indict the Committee petitioned off into different Churches. It and restraint? Are they more free from for not indicting him. His punishment for neglect has already been terrible and more than his share. Let the Church look well to all char--the return of all Christians to the visible more free from the declaration which by itable work that is conducted in her name, and

AUGUST 13, 1881.

FOREIGN AFFAIRS.

THE scene in Westminster palace on Aug. 3d, was such as had not been witnessed since the day when Lord George Gordon led a fanatical mob to the very doors of the Commons' Chamber. Bradlaugh, noisily supported by a huge gathering of the lowest scum of England, endeavored to force his way into the House which of police was required to repel the audacious infidel. The scene was a disgraceful one. The intruder, who, it must not be forgotten, has been lawfully elected a member of the House by an hausted, among his rowdy friends, and the Commons itself did not by any means preserve that calm dignity which was hoped for.

WITHIN a stone's throw of the gaudy edifice in which some of the wisdom and much of the folly of the United Kingdom congregate, stands the stately Abbey of St. Peter, and here, but a short time before the unseemly commotion caused by Bradlaugh and his friends, all that was noblest and best in the land had assembled to do honor to the memory of the latest successor of the lordly abbots who had once held almost regal state within those hallowed walls. There, Religion had sent her most eminent representatives. Royalty, too, was there. And Rank. And Literature. And Science. And Art. And Politics. Conspicuous even in this proud throng, were two Princes of that alien Church, which once regarded the Abbey as its own peculiar heritage; these doubtless wondered to find themselves there, and sighed as they thought of the faded glory of their Zion. All sorts and conditions of men were there; differing in opinions, in manners, in tastes, united in affectionate admiration of one whose fame is in "But the case of Louis Victor," the Committee all the Churches. The sweetly beautiful requiem der strains of the organ, Arthur Penrhyn Stanley was laid to rest under the shadow of the holy shrine of a sainted King, and by the side of her who for so long had been the light and joy of his existence.

> THERE has been a general meeting of Communists in London. A Miss Lecointe represented "America," and was very violent in her denunciation of "all governments, Imperial, Royal, and Republican." It transpired during the proceedings that the Socialist and Revolutionary Congress announced some months ago, and prohibited by the authorities of Zurich, in which town it was at first proposed to be held, has been sitting in "secrecy" in London. The deliberations began on Wednesday last, and were finished on the following Tuesday. The place of meeting was known only to the delegates, and those who attended its sittings were designated by numbers, no names being employed. There were 144 members in all, drawn from every class of society. The decisions of the Congress were kept secret.

THE King of the Sandwich Islands has been quite a lion in London. He has been feasted. seemingly, at least, to his heart's content, though Punch insinuates that His Majesty was seen to cast longing eyes on two or three chubby members of the House of Commons. Parnell, Biggar, and O'Donnell would form a dainty dish to set before a King, and hospitable England would gladly sacrifice them to please its Royal Visitor. THE fete of St. Henri, on July 16th, was made

on of a Legitimist demonstration in

broken continuity of historic existence. to be the Word of God, and to contain all God speed the day!

That was not denominationalism, cer-

with one accord in the temple").

Church. Denominationalism is carnality.

It is a surrender to the lower motives, the

divisive and disintegrating forces, which

assert themselves when "the fruits of

Christians of Corinth "as unto spiritual,"

was St. Paul's indictment, and he follows

it up by specific testimony. "For whereas

there is among you envying, and strife,

and divisions, are ye not carnal, and walk

as men? For while one saith, I am of

ye not carnal?" "Now I beseech you,

The Scriptures uniformly speak of the

Church. To be Scriptural and yet de-

nominational, it was necessary to put a

new meaning into the words. "The

Church" must be made to indicate the

invisible unity of all those who in differ-

ent Churches are one in Christ. Never

and in the same judgment."

alone, but for them also which shall believe on me through their word, that they all may be one; as thou Father, art in they less obligated than others to obey the me, and I in Him, that they also may be Bishop and other chief ministers who may one in us, that the world may believe that have canonical charge and government thou hast sent me."

To missionaries and rectors of our country parishes are frequently sent all kinds of notices "to be announced from the pulpit." In this day of daily or weekly newspapers everywhere, the habit is a senseless one. It has come down from a former day when there were few, if any, facilities for the dissemination of announcements relating to community life. But there is no sense in keeping up the custom simply because it is a custom. Our clergy will do well to make it a general rule to give sitions of science, falsely so called, which no Sunday notices save such as relate to some professing have erred concerning the Church work. Nor should they lend their | faith? name or endorsement to strangers for the furtherance cf their business enterprises. The freedom and carelessness of Americans in commending books, nostrums, and schemes of all sorts, is in every way of Swedenborgian's, and four kinds of unwise and hurtful. Our clergy should

guard against it. Let not their names, at We would that it might be deeply im- least, appear in the patent medicine almaglad to say, have never countenanced. A hardly less hurtful habit is that of giving well-known business men, and that in face a miserable scamp.

We must make another effort. us.

Possibly the Liberal Churchman is one who takes liberties with those things which other men regard as too sacred to be touched save with the finger of reverence. Perhaps he is liberal because he acts as though he were free to concede to the rain Christianity. He takes liberties with He will continue there. the miracles. He steps aside, when the Mystery of Godliness sweeps by "on mighty pens," and suggests that Nicenethan a table, and he delights to adorn it with all the Catholic paraphernalia, taking missioned iconoclast, and he calls himself Gregg.

tematic visitation and oversight of the Bishop or a Board of Charities. Mr. Cowley's case should teach a lesson of care and caution not soon to pass out of mind.

The Diocese of Western Michigan has several Missionary fields now vacant. They offer encouraging work to missionary ability and zeal. Salary from six to eight hundred, including the missionary stipend. The Bishop will be glad to correspond with clergymen who are willing to do some of the hard work of the Church, in a harmonious, earnest Diocese.

The next issue of the LIVING CHURCH will contain an important paper on Old Catholic Liturgical Reform, translated by a correspondent of this paper in Baden Baden. Extra copies of that issue may be had if orders are sent to the

In a school catalogue, under the head of "Discipline," we read: "A constant effort is made to get at the warm side of a boy's nature." In the good old times it was the teacher's business to give the boy a warm side, and the boy appeared to be the one whose constant effort it was to get at it!

A subscriber writes: Bishop Tuttle presses on through the Wood River country. This country seems to be a second Leadville. Half the population of this region are gone out there. Boise Our efforts at definition do not satisfy is happy indeed over its new clergyman, Mr. Osborne. He is just the right man.

Diocese of Texas.

Correspondence of the Living Church At S. David's, Austin, Sunday, July 31st, Mr. Charles L. Fitchett, was ordained to the Diaconate, Rev. J. J. Clemens, Rector of Christ's Church, presenting the candidate. The Bishop preached. Mr. Fitchett had acted as lay-reader tionalistic zeit-geist all that is supernatural at Houston for six months, doing mission work.

Mr. Reginald Collisson, recently admitted a candidate for Holy Orders, having for two years been a Methodist Licentiate, is now studying and doing lay work in S. Luke's Parish, Belton. ism is only a philosophy after all. He This town is growing rapidly, and will be an im-

> The Rev. B. A. Rogers, Rector of S. Paul's Church, Waco, has gone to Wisconsin for a month's rest and for the benefit of his health.

Paris, and addresses to the Comte de Chambord were adopted at meetings in each arrondissement. In consequence of his presence at a Legitimist religious service on Friday last, Don Carlos was ordered to quit France within twenty-four hours.

THE French elections will be watched with great interest and with no little anxiety. All parties are working hard, but the only serious struggle will be between Conservative and Radical Republicans. Gambetta may be looked upon as the coming man, but after him? He is strong and determined, but he can no more stem the rushing tide of revolution than could Mirabeau. Danton, and the thousands who have been already swept away. The "Dictator" will appear for a season, and then vanish, happy if he vanish in peace.

"A RESIDENT in Rome" writes to the London Times that he "has sufficient grounds for believing that, had all gone quietly, Leo XIII. would have taken the occasion he desires for terminating the 'imprisonment;' and the torchbearing procession was organized by the old zealots, in distinct opposition to the representations of the Cardinal-vicar, in the hope of provoking what, in fact, happened, and so effectually to prevent the Pope from passing the doors of the Vatican."

THE Rev. Dr. Geikie, who was appointed to the incumbency of Christ | Church, Neuilly, Paris, in the latter part of 1879, announces his intention of returning to England at the end of September next, and remarks—"I earnestly hope that my successor may find fewer peas in his shoes than my predecessor or I have done."

THE heat has been so unusually great for England that it is worthy of special record. Many persons, residents at Malta, Colombo, Antigua, and other similar places, have testified to the heat in London having equalled, if not having surpassed, anything known to their experience in those islands. Four horses fell down dead in Regent street alone last week, and several persons were seen to stagger and to fall on the pavements. Great strong men carefully sheltered themselves with their umbrellas, and in some of the street-cars fans were provided for the use and accommodation of the passengers. Several military reviews have been relinquished on account of the dangers from exposure to the sun. It is worthy of notice (whether it be the sub. It is worthy of notice (whether it be the result of the prevailing heat, or whether it be a proof of the increasing effeminacy of English workmen) that many men also had Japanese pa-per fans attached to their girdles, and seemed not a little proud of these feminine vanities.

AUGUST 13, 1881

The Church in Providence, R. I., has sustained a grievous loss in the death of Miss Mary M. Paine, sister of the Rev. Robert H. Paine, of Mt. Calvary Church, Baltimore. She was eminently a Church-worker, having been, up to the time of her departure, a leading and active member of the various parochial Societies of St. John's parish, and an indefatigable Visitor among the poor. She was a prominent member of the Woman's Auxiliary Committee, and of the Children's Friend Society. She was also Associate Manager of St. Mary's Orphanage. Her influence with the young was remarkable. She was among the first workers in St. Mary's parish, which was founded by her brother; and is the first of its Sunday School teachers to be called to the rest of Paradise. Her interest in all the work at St. Mary's continued unabated to the end. On Monday, August 1st, her remains were committed to the grave, in the presence of a very large gathering of mourners, among whom were her uncle, the Bishop of Quincy, and Mrs. Burgess.

It is gratifying to know that a Memorial to the departed sister has already been set on foot, with assurance of success, in the form of a Rectory to be attached to St. Mary's Church, Eas. Providence.

Personal Mention.

The Rev. Arthur Piper has resigned the rectorship of St. Luke's Church, Racine.

The Rev. Peter C. Wolcott has accepted the Rector-ship of S. Andrew's Church, Chariton, Iowa, and has entered upon his duties there.

The Rev. Walter H. Moore, Decatur, Ill., has been induced by his congregation to take a short vacation. The argument was in the form of a purse sufficient to defray his expenses to the seaboard. Other par-ishes please note. A word to the wise is sufficient.

The Rev. Henry Langlois has changed his place of residence from one of his mission points to another, having removed from Hudson to River Falls, Wis.

The Rt. Rev. the Bishop of Rome (otherwise known as Pope Leo XIII.) declares that the late disturbances prove that he has neither liberty nor safety in his see city. His assertion has a good show of truth.

The Rev. Willis Probyn Nevins, who some time since seceded to the Roman Catholics, has recanted, and resumed his position as a clergyman of the Church of England. He is now editor of a periodical. A London dispatch announces that the Baroness Burdett-Coutts and her husband will reach the United States in October, and remain several months. The Rev. Dr. Matlock, Secretary of the Evangelical Educational Society, is in the Catskill Mountains for

his health. The Rev. John S. Lindsay, of Georgetown, D. C., and the Rev. B. F. DeCosta, of St. John the Evange-list's, New York, have received the degree of D. D., from the College of William and Mary.

The English Bishop of North China preached at the Cathedral, Chicago, on last Sunday. After the ser-mon he was called to administer the Holy Eucharist to a dying person. He is on his way westward to take a ship for China.

Rev. B. F. Fleetwood returned from a vacation of three weeks on Wednesday, and has resumed his du-tics in St. Mark's Parish, Chi. ago. The services in August are as follows: Sundays-10.3) A. M., with sermon; 4.30 P. M., without sermon. Sunday School, 3.30 P. M.

Mr. T. H. Onderdonk, Jr., recently came into pos-session of the original manuscript of a sermon preached in Grace Church, Jamaica, L. I., by the Hev. Thomas Poeyer, Sunday, July 30, 1710, one hundred and seventy years ago. The paper is in a good state of preservation, and the writing clear.

The Bishop of Rhode Island is interested in a move ment at Newport to raise subscriptions for a statute to surmount the monument in memory of Bishop Berkeley, about to be erected in the cathedral of Cloyne. Bishop Berkeley presented an organ to Trinity Church, Newport, the case of which is still in use in that ancient edifice.

Obituary.

JONES.—Entered into rest, at New Lenox, Ill., July 21, 1881, Mr. Thomas Jones, aged 81 years, for many years Senior Warden of Grace Church.

PAINE.—Fell asleep, in Minneapolis, Minn., July 28, 1881, Mary Mackie Paine, of Providence, R. I., only daughter of Mrs. Sarah A. and the late Captain Amasa Paine, U. S. Navy, aged 40 years.

Our Lord thus called from His working Church a most faithful and conscientious laborer. From early youth this, His child and disciple, was true to every duty of the family, the Sunday School, the Church. Her eves waited upon the Lord, her God. Her devo-



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Miscellaneous.

WANTED.-The 31st of July and months of August and September for permanent supply duty, address, Rev. S. B. Duffield, 24 Sherwood Ave., Bridgeport, Conn

WANTED.—By a graduate of an Eastern College, the second in his class, who can bring the best testi-monials as to character and scholarship, a position as teacher of Latin and Greek in some academy or high school (a Church School preferred). Address "G" Living Church Office.

An unmartied Clergyman with some experience in the management of Missions can hear of an Assist-ant Rectorship in a Southern Diocese, paying be-tween six and seven hundred dollars, by addressing at once D.W.S., care of the LIVING CHURCH, Chicago. An English lady of experience desires a re-engage-ment. Teaches English, French, and German, (ac-quired in France and H+nover) Latin and Music, Highest testimonials. Address stating salary, Miss Fricker, Brunswick House, Old Orchard Beach, Maine.

Maine. A member of the Invalid Guild of the Holy Cross will be glad to take orders for Church work; Sur-plices, Embroidery, etc. Orders to be sent to Mrs. Chas. Ranney, 787 Euclid Ave., Cleveland, O., Warden of the Guild of the Holy Cross. The Dental Parlors of W. G. Cummins, M. D., are located at 70 State Street, in the very heart of the City. All of the street car lines pass the door. All departments of dentistry receive prompt attention. It will be to the interest of readers of the LIVING CHURCH, requiring work of this kind, to visit these parlors.

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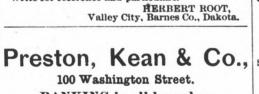


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Address the Rector at Knoxville, Ill., or call at 162 Washington St., Chicago, during August, for a per sonal interview. The next term begins Tuesday A. M., Sept. 6th.

THE CATHEDRAL GRAMMAR SCHOOL.

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Under the supervision of the Rt. Rev. the Bishop of Springfield. The Rev. E. A. Larrabee, Chaplain, Miss D. Murdoch and Miss M. S. Dusinberre, Princi-pals. This school for young ladies and children will open (D.V.) on Monday, September 5th, 1881. For circulars address Miss D. Murdock. St. John Baptist School,

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Under the charge of the Sisters of St. John Baptist. Terms \$275 per school year. Address the SISTER SUPERIOR, as above. ECCLESIASTICAL EMBROIDERY. Address: Church Workroom, 233 East 17th street. Indianapolis, Ind.

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tion was characterized by a loyalty, unselfishness and glad laboriousness that would have adorned the professed sister. The young who looked to her for guidance, the orphans, and the aged who trusted her care, the charities and missions of the Church, which accepted her frequent attention and energy, confess a loss, which, except for the Lord's promise to provide, would seem irreparable. What shall describe the void near kindred feel! A short sickness, after years of unusual healthfulness, and Paradise welcomed her. Her rest is with the Lord's faithful ser vants. Her example remains, full of that "which is lovely and of good report." Our Lord give to many like obedience, faithfulness and peace!

Acknowledgements

Chapel Fund for St. Mary's School.

Total pledged or paid \$4,297.10

Nashotah Mission, Wisconsin.

Nashotah Mission, Wisconsin.
The undersigned, in behalf of Nashotah Mission-gratefully acknowledges the receipt of the following offerings during the months of June and July 1881: For Daily Bread-St. Michael's, Genesso, N. Y., \$30. St. Peter's, Niagara Falls, N. Y., \$16'23. Julia Pomeroy, \$2. S. St. John's, Toledo, Ohio, \$15. Trinity, Newport, R. I., \$25. St. John the Evangelist, Barrytown, N. Y., \$11.50. St. Jude's, Philadelphia, \$5. A member of Trinity, Chicago, \$5. Charles E. Schlinger, \$1. Grace, Cleveland, Ohio, \$7.75. Member of St. Peter's, Philadelphia, \$200. Mrs. Julia Merritt, \$100. S.S. St. Paul's, Norwalk, Ct., \$3. Emmanuel, Emporium, Pa., \$6. Mrs. Laura E. Gray, \$5. Trinity, San Francisco, \$50. Two Classes St. Paul's S.S. Paw-tucket, R. I., \$19.70. St. Jude's, Philadelphia, \$5. St. Mark's, Mauch Chunk, \$25. Wm. C. Lewis, \$20. Offertory at close of term, \$19.01. Simonds and Brocke, \$8. Zion, Green, N. Y., \$10. St. Paul's, Oxford, N. Y., \$12. Canastota and Petuton, N. Y., \$1. Christ, Binghampton, N. Y., \$25.65. From a friend, \$1. An old friend, \$5. S.S. St. Paul's, Norwalk, Ct., \$4.50. For Salaries-"Memorial Savings Bank, M. L. S.," \$1.07. Grace, Canton, N. Y., \$14.21. Rev. Wm. E. Toil, \$10.
Payle Debt-Church of the Good Shepherd, Bos-

For Sauries - For Sauries - For Sauries - Strengther, Strengther, Church of the Good Shepherd, Bos-Toll, \$10. Pay the Debt—Church of the Good Shepherd, Bos-ton, Mass., \$100. Communicants in Milwaukee, \$5. A. D. COLE, President of Nashotah House.

Appeals.

The Church Mission to Deaf Mutes, a society organ-ized and incorporated in 1872, asks to be remembered with offerings on the 12th Sunday after Trinity, Sept. 4th. Offerings for the Western work may be sent to the Rev. A. W. Mann, 5 Chestnut St., Cleveland, O.

To the Editor of The Living Church:-Permit me for call attention, through your columns, to the case of the Rev. K. J. Stewart, D. D., of the Diocese of Delaware. He is advanced in years and almost blind; near the series of the series of the theory inderate stipend allowed him from the Diocesan Fund for Dis-ble average of the form the Biocesan Fund for Dis-ble average of the form the Diocesan Fund for Dis-ble average of the form the Diocesan Fund for Dis-ble average of the form the Diocesan Fund for Dis-ble average of the form the Diocesan Fund for Dis-ble average of the form the Diocesan Fund for Dis-ble average of the withdrawal of his stipend if he presisted in the defence of Mr. Phillips, whose "counsel" he subsequently became. Unselfship dis-regarding the warning, he has now seen it realized. Thus a godly and well-learned man, by age and in-firmity 1...capacitated from work, is deprived of a living for himself and family. This case appeals touching for the sympathies and benevolence of his brethren and of the Christian People. His address is Delaware City, Delaware, Henry A. Skinner, Parish Priest at Sunbury, Pa. To the Editor of The Living Church :- Permit me

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The Rev. Geo. W. West, M. A., Rector. For Ci culars &c., address as above.

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Sience

A school for girls, under the charge of the Sisters of S. Mary. Terms, \$300.00 per year. Fall term com-mences Sept. 21st.

Calendar.

AUGUST, A. D. 1881.

 Angleta Sunday after Trinity.
 Ninth Sunday after Trinity.
 Tenth Sunday after Trinity.
 Sector Sunday after Trinity.
 Sector Trinity. Eighth Sunday after Trinity. wenth Sunday after Trinity.

The children of this world are in their gen eration wiser than the children of light. S. LUKE xvi., 8.

There are martyrs of the devil who put to shame the saints of God, and running as they do with more alacrity to death than these to life, may be proposed to them for imitation. The children of light are rebuked that they give not But we found "the animals." The spectacle of half the pains to win Heaven which men of the world do to win earth; that the world is better served by its servants than God is by His.

ARCHBISHOP TRENCH.

Blest is the faith, divine and strong, Of thanks and praise an endless fountain, Whose life is one perpetual song, High up the Saviour's holy mountain.

Blest is the hope that holds to God In doubt and darkness still unshaken. And sings along the heavenly road Sweetest when most it seems forsaken.

Blest is the love that cannot love Aught that earth gives of best and brightest; Whose raptures thrill like saints above, Most when its earthly gifts are lightest.

F. W. FABER.

A Summer Excursion.

By a Business Man.

MR. EDITOR:-It has occurred to me that during the summer months, while reports of Conventions and Church work in general are not sight and left us for another hour. We were all pressing, you might have space to print, and your subscribers might have an interest to read. tired and demoralized. Baby had to be carried for a mile, and the next in years clung to his now and then, a letter on affairs that are not strictly ecclesiastical.

I was much impressed by one of your recent editorials advocating the relaxation of business men, and arguing that recreation was as much a wended its way to the paternal mansion. One duty in these days of high pressure, as devotion. child was put to bed with a headache, another Cathedral at Fairbault last Sunday, the Bishop My wife read the editorial to me at the close of with a pain that could not be exactly located, a hot day, after the usual hurry and fatigue of and the last state of the whole family was worse office hours were over, and proceeded at once to than the first. follow it up with arguments that I have heard a hundred times before, unmoved. Whether it in my busy life is: Don't try to crowd into was that I was more than ordinarily worn with one holiday the recreation that should be taken the work of the day, and lacked nerve to meet moderately every week in the year; and don't the charge of committing slow suicide by such imagine yourself, without experience in managconstant attention to business, or that the weight ing children, equal to two or three nurses. of such authority as the LIVING CHURCH overpowered me, I cannot tell. Suffice it to say, it was decided that I should take a holiday on the morrow, and devote myself for one day to my wife and children.

The one thing about my busy life that I regret, next to the sacrifice of opportunity for devotion and spiritual exercise, is the loss of the companionship of those that I love most on earth. My Lake. Mr. Arthur Seymour had been elected children are seldom awake when I hurry to the office in the morning, and at night they are tired Adjutant. These gentlemen, with Mr. Davis, and I am too nervous to enjoy their presence. They go to the nursery after tea, and I go to my had drawn up a set of rules which were strictly Rome or modern France. desk to finish the work that the interruptions of adhered to by all. the day have made it impossible to leave behind. You may imagine, then, the feeling of complacency and self-satisfied virtue with which I contemplated the resolution to spend the whole day boats were provided in which the boys might that cannot be "wired." with my family ! It was something I had not disport themselves to their heart's content. The done for years, and the last experiment had not camp looked remarkably pretty from the lake, and Japan, and Haiti, of which our space does proved altogether encouraging. I am sorry to was much admired by all who passed. say that this did not result just as I had anticipated, but I am determined not to be discouraged in what I am persuaded is one way of well ing across the clear waters used often to arrest daily papers are in the ascendant. It is to be doing. After the usual skirmishing in the morning, the five children, ranging from twelve to three that the evening service of the Camp, heard from homes. years of age, were wheeled into line, when it the lake, was the most devotional and beautiful was discovered that the youngest boy, an urchin of about five, had left his coat on the curb-stone the night before, and nothing else seasonable and becoming was to be had. A council of war was called and various expedients were discussed. The nurse was dispatched to inquire of that a week had sped so rapidly. all the neighbors along the street for the missing garment; but the children were all in bed, and nobody knew anything about the coat. It was him another coat; but the early hour precluded the possibility of making a purchase, and we might lose the train. Should the boy be left at home as a penalty for his carelessness? Tears and expostulations soon put aside the thought of that Spartan treatment. Could he go without a coat ? Yes, but his costume must be remodelled. party returned to town in highest spirits, unani-

THE LIVING CHURCH.

The August Spirit of Missions.

The Missionary Conference which was appointed to be held in New York during October, has been postponed till December. Other Conferences will probably be held as announced, in New Haven in October, in Boston in November, and in Syracuse in December.

The Spirit of Missions has a thoughtful article on the Great Importance of Gifts called Little. The Church is beginning to awake to the

need of gathering in little sums, and its general work is coming, more and more, to be representative of the whole Body. It is a poor policy for a parish or for a missionary board to depend upon the large offerings of a few rich people. The Church of the future is to be known as the Church of the people and not as a select society of the upper classes.

A description is given of St. Mary's School, Santee Agency. The Indian girls are taught to work as well as to study. The little details of duty and household arrangement are very interesting. It would seem that better accommodations might be afforded them. If some of our wealthy families would make a little tour of our Italy and Germany followed. Prince Krapot-Indian missions, for variety of recreation, after kine, the Russian socialist, applauded the assashaving tired of the springs and the sea-side, it sination of several Russian generals. It transmight result in a better knowledge of the work and in laying some deeper and larger foundations for the future.

The work among the colored people seems imperfectly represented in this number, if the work is anything like what it ought to be. A brief report of the Normal School at Raleigh is given by the Principal; the outlook seems to be promising. Action has been taken for increase of accommodations by the purchase of a house adjoining; greater facilities for the training of colored men for the ministry are earnestly solicited.

Dr. Knickerbacker reports the death of an England. Indian Deacon, whose burial was noticed in the LIVING CHURCH. He says:

I regret very much to inform you of the lamented death of the Rev. George St. Clair. and the father was silent and thoughtful. By At Christmas time he was with us and seemingly very well. He was taken sick soon after and rapidly ran down with quick consumption, the scourge of his race. He was buried from the delivering a touching address, and six of our the funds in hand to Bishop Elliott for his Chippewa Indian Deacons, who had been present the week before at our Council, acting as pall bearers. George was a noble, brave Christian warrior, and was respected and loved by all who knew him. He leaves a wife and one child, large number of ladies assembled. The meetof course with no means. His old father and mother, too, who live at Mendota, near me, will miss him sadly. We have no one to take his place as Missionary to his people in Minnesota.

A chapter on the Intellectual Awakening of China is prepared from Dr. Martin's recent work Texas. Interesting letters were also read from on the Chinese. Dr. Martin says that China is not, like Africa and Aboriginal America, or even like British India, an assemblage of tribes of work there, with special needs and discouragewith little or no community of feeling. It is a unit, and through all its members there sweeps ber of twenty-nine, under the charge of the Rev. the mighty tide of common life. And this great requesting boxes for the families of missionaries, people are not as stolid and as stationary as is or asking help in parochial work, followed by a generally supposed. They have passed through Quartermaster, and the accomplished and popu- many and profound changes in the course of take to answer one or more of these appeals. lar organist of the church, Mr. Thomas Shafer, their history. They have lived, for instance, un- The result was most gratifying, as all of these der as many forms of government as ancient

The report of Easter Services from Cape Tents were pitched, by the kind permission of Palmas, West Africa, is refreshing in these times dividuals present, to contribute books, clothing, the owners, in Mr. Schneider's beautiful grounds, of telegraphic speed, and we are almost thankful etc. At the close of the exercises, additional

to turn round all at once and put on a show of grief for a ruler whom at heart they detested. The appearances of grief were decorous, but in some quarters they were not much more. But Mr. Gladstone touched a true note when he spoke in the House of Commons of the United States as a nation not only friendly to England, but he really believed, growing more and more friendly from year to year.

The Communists and Reds and all that race have been meeting in London, the only place where they could meet in safety. Seven hundred were present, and the blood red flag floated everywhere in the building. They went through the usual wild, bloodthirsty, utterly fanatical speeches. Some one who hailed from that very general place "America," described the disappointments of small farmers going West depending on the illusory promises of an emigrant agent, and how the great capitalists in possession of the railways oppress the laborers and raise the price of food in the seaboard States. Louise Michel, the amnestied French communist, then spoke, and male delegates from America, Switzerland, pired during the proceedings that the social congress, prohibited at Zurich, is sitting secretly in London. The first resolution, declaring that "the time for agi ation by means of the press and platform had ceased; the time has now come for force," was moved by Citoyenne Lecompte, delegate from the United States. Louise Michel of Paris seconded the resolution, which was supported by a large number of delegates from various countries and carried unamimously. Nobody need be afraid among us, but we do not wonder that European governments growl a little at such talk being allowed even in free spoken

The Woman's Auxiliary in Connecticut is now

with commendable zeal by the different parish

branches throughout the diocese. Several meet-

ings have been held and considerable money has

been contributed. At the April meeting in New

Haven, it was decided to appropriate a portion of

Church School in Texas, a portion to the build-

ing of the rectory in Yalesville, and to leave the

balance in the treasury. At the June meeting, a

ing was opened by Dr. Harwood. A letter from

Bishop Elliott was read containing thanks for the

\$3,227.68 sent him in response to his appeal for

\$2,500, with which to build a school at Seguin,

different quarters of the missionary field.

Foreign, Domestic and Diocesan, with accounts

ments. Letters of acknowledgement of valua-

ble aid received were also read, and others again,

request that some of the parishes would under-

appeals were accepted by the different parish

branches, as objects to work for during the com-

ing fall and winter. Offers were made by in-

AUGUST 13, 1881.

Omnibus.

SECRETARY BLAINE telegraphed to the Consul General in Canada for strawberries for the President, and a supply was promptly shipped from farm in the province of Quebec.

A TURTLE seven feet long, four feet wide, and weighing about eight hundred pounds, was caught in a net in the ocean recently at Fire Island, N. Y. The oldest fisherman on that coast had never seen anything like it.

THE London authorities have determined to discontinue the practice of vaccinating the police, so morally certainly is it that no member of that body will ever catch anything !

SITTING BULL and his immediate followers have been loaded upon a steamer and sent off to Standing Rock Agency. The fallen chieftain keeps aloof from all persons.

THE gauge of the Illinois Central extension to the Gulf was last week changed to the standard width from Cairo to New Orleans. The track is 550 miles long, and 3,000 men completed the task in eleven hours, at a cost of \$300,000.

FOR selling liquor to their children, some people of Cambridge City, Ind., blew up the saloon of Thomas Hibbs with dynamite. The proprietor made his escape.

THE Duke of Sutherland astonished people in San Francisco where he refused to go to the theater because the manager wouldn't let him pay for the box. Glad somebody declines to be a deadhead.

BEN. FRANKLIN'S mother-in-law hesitated about permitting her daughter to marry a printer, as there were already two printing offices in the United States, and she was. uncertain whether the country would support a third.

THE results of the last census show that the Roman Catholics of the United Kingdom cannot be so numerous as they were forty years ago, notwithstanding the population has enormously increased as a whole.

QUEEN VICTORIA has taken possession of the pet peacocks which Lord Beaconsfield kept at Hughenden. When the gorgeous birds arrived at Windsor the Queen, her daughter Beatrice and her son Leopold drove to the aviary to give them courteous welcome.

LORD GRANVILLE has advised British diplomatic and consular agents that no more ransom money would be paid to brigands to ransom priwell established and work has been undertaken vate citizens.

> ST JOHN'S Church, at Pickering Bridge, Chester County, Penn., was recently destroyed by fire. supposed to have been the work of an incendiary. The Church was built in 1853, for the benefit of the miners and the people in the neighboring district.

It has been ascertained that 50,000 people in Connecticut never attend religious service of any kind. This may in part account for the six thousand divorces that are annually issued in that land of steady habits.

THE Iowa Churchman says. "The adoption of the subscription scheme for missionary offerings, recommended by the late General Convention, has already increased the amount of the general missionary gifts of the Cathedral con-gregation five fold."

THE following telegraphic dispatch was sent from Boston to Mrs. Garfield, by the National Christian Temperance Union:

Our hearts and hopes, our prayers and tears, Our faith triumphant o'er our fears, Are all with thee, are all with thee !

A MINISTER had preached an hour; then he re-

marked, "Another wide field opens from the subject in another direction." Just then an old colored saint ejaculated, "Please, Lord, shut up de bars.

THE Episcopal Register has what it calls a "very beautiful engraving of the late Bishop Kerfoot," which may possibly bear some resemblance to what he was very many years ago, but has nothing suggestive even of his appearance since he became Bishop of Pittsburgh .- Standard of the Cross.

"You are now one," said the minister to the and by the thoughtful kindness of Mr. Terhune that there is something somewhere in the world members enrolled themselves, and the meeting happy pair he had just tied together with a knot that they could never undo. "Which one?" asked the bride. "You will have to settle that for yourselves," said the clergyman.

This toilsome feat having been accomplished, and my wife having kindly solaced the little boy for his loss by the suggestion that perhaps some good little boy had found the coat, and would now be able to go to Sunday School, we started.

The cavalcade of seven passed down the street as cheerful as could be expected under the circumstances, each according to size and strength bearing some burden that should minister to the comfort and happiness of the day. During the course of the day, the ardor of the junior members of the party gradually diminished, and one after another their charges were transferred to me, till I resembled a paternal pack-horse on the pleasure the boys are so much indebted: return. The nurse, by the way, had been left behind, by my advice. I wished my family all to myself for this one day, and counted myself equal to two or three nurses in the care of children, when I should give myself up to it.

The street car that we should have taken passed about half a block before us, in spite of my frantic effort to arrest it. We heard the bell

We were too late for the train that we had in.

tended to take, and the hour of waiting was im-

proved by the children in adventurous amuse-

ments. There being many other children about,

I found it exceedingly difficult to know my own

at a little distance, and spent the time in the

vigorous intellectual exercise of photographing

upon my memory various peculiarities of cos-

tume, size, etc., by which I could distinguish

On arrival at the park, it was concluded that

we would not take a carriage, there were too

many of us. So we walked in the hot sun down

the avenues in the wrong direction for the music,

and were aggravated to catch a few distant strains

after we were too far away to retrace our steps.

wild animals in a cage is, to me, a very mournful

one; but it seemed to be fun for the children.

and I faced it. They were here and there and

everywhere, and but for the keeper I verily be-

lieve they would have climbed over the railing

and have been torn to pieces by the bears.

"Baby" was as active as any of them, but fortu-

nately was more interested in the white mice

than in the lions. When these began to roar, I

began to calculate the chances of escape, and

realized that a man could not climb a tree any

better than catch a street car, with five children

The lunch that we took would have done tol-

erably well for seven adults; at least, it was all

that could be carried by the united strength of

the party. But appetite in the human species

seems to vary in the inverse ratio of age and

size. The hunger of the urchins had to be ap-

peased at every stage by pea-nuts, candy, ice-

cream, and fruit, until it was a question which

would give out first, the juvenile hunger or the

On return, the train we sought whirled on in

weary mother. The older children were fretful,

the flickering gas-light the weary process 5'n

The moral that I draw from this little episode

A Week at Geneva Lake.

The choir boys of the Ascension, Chicago,

have just had a most pleasant excursion. They

left town on Monday, the 25th ult., to the num-

A. Davis, Curate of the Parish, for Geneva

Correspondence of the Living Church.

them in a crowd.

behind him.

holiday appropriation.

and evening, and the boys' sweet voices resound-

that he had ever attended. "It goes without saying" that all enjoyed them-

whiled away the time all too quickly, and when There is no research more profitable than that the hour for leaving came one could not realize

On Thursday the Rev. Dr. Leffingwell, Principal of St. Mary's School, accompanied by his blessed and helped by the thought that my purwife and daughter, paid a visit to the camp, and suit is stimulating others to enquiry and knowlsuggested that I should go down town and buy partook of its hospitality. The boys were right edge, and good. To A. J. Bronson, of N. J., I glad to see their visitors, nor will they easily for- wish to say concerning the answer given to the get the graceful kindness of the young lady, who study in June 18-the heretical Prince, is supinsisted on aiding the cooks in the preparation of the day's dinner.

The week passed away without mishap or disagreeableness of any sort, and on Saturday the mously declaring that the whole affair was the name of Artemon whose adherents were called The love of many will follow him in his retirebest they had ever enjoyed.

The grateful thanks of the managers of the of our Lord Jesus Christ. excursion are due:

To the boys for the prompt and amiable abedience rendered on all occasions, and for the general good-will shown in every circumstance which rendered the officers' task a pleasing one:

To Mr. Schneider who so generously allowed the use of his grounds, and rendered so many services:

To Gen. Tompkins and to Mr. and Mrs. Terhune to whose forethought for their comfort and

To the Chicago & North Western Railway Company for a notable reduction in fares:

And finally to the many kind friends of the Parish and elsewhere who contributed so largely to the success of the expedition.

DURING the past six months, 77,306 persons have left the part of Bremen for the United States. The emigration from Germany during a long time before the car came in sight; but the present year will probably be over 330,000. large bodies move slowly, and I discovered that Applications are coming forward to Castle Gar-den, from various sections of this country, asktarge bodies move slowly, and I discovered that a man with five children at his heels does not resemble Mercury in the celerity of his move-ments, however mercurial he may be in temper.

There are also interesting letters from China, not allow a summary. Church people do not A short choral service was held every morning know what they lose by not reading the Spirit of Missions. But tastes differ, and just now the the steam-yachts and hold them as if spell- feared that even on Sunday these papers furnish bound. One of the prominent residents declared the intellectual pabulum of too many Christian

To the Editor of the Living Church:

I am glad to find that the "Bible Studies" are selves immensely. Base ball, rowing and fishing interesting the readers of your valuable paper. which opens to us the inexhaustible treasures of

the Book of Books; and besides the personal gain that comes from every new exploration, I am posed to be terrible Genseric, King of the Vandals, "who was a bigoted Arian, and a cruel

persecutor of the orthodox, and might justly be said to have poisoned the waters. There was an heretical teacher in the third century, by the the "Artemonites." These denied the divinity

But commentators associate the Star, Wormwood, in the Revelation, either with Attila, or with Genseric, the latter of whom appears the most probable.

The rest of the answer was correct. I shall take pleasure in giving to the young any information at any time, regarding these studies, though my desire is to incite them to diligent examination. That which we acquire by painstaking, we prize much more than that which comes to us without cost. F. B. S.

It is a tolerably true proverb that "it is an ill wind which blows nobody any good," and the one little speck of good that one can find in the black horror of the assassination of the President, is the warm friendly feeling toward this country it has brought out in England, where we used to be, whatever was the outward show, cordially disliked that feeling is passing away. When the Emperor of Russia was murdered, no small portion of London society heard the

adjourned till October.

From a New York Daily Paper.

The retirement from active ministerial work of the Rev. Richard Newton, D. D., is an item of interest to our readers. Dr. Newton was ordained forty-eight years ago, and, with the exception of the first two years of his ministry has lived in Philadelphia, holding the rectorship of only two parishes—a thing worthy of note. Fail-ing health has compelled him to resign the charge of the Church of the Epiphany, whose affairs h has administered so ably, and he will be missed not only by his own congregation, but by many others who were attracted by his earnest preaching and genial manner. His reputation as a preacher to young people is world-wide. Some years ago the renowned Spurgeon hailed him as "the prince of preachers to children," and volumes of his sermons have been translated not only into several European languages, but also into Arabic, Burmese, Siamese, and one of the dialects of our own native Indian tribes. But if his retirement will be regretted by the intelli-gent and cultivated of his flock, much more will the poor and needy miss him. No worthy begger was ever sent empty away, and those among his clerical brethren, poor country parsons, who were straitened in circumstances, ever found his hospitable home open to them, and—one might almost say-his purse at their command. These lines are written by one who has had an opportunity of knowing the esteem in which Dr. Newton is held, not only by members of his own denomination, but by thousands in all the churches. ment, and prayers for his recovery to health and strength will not be few or lukewarm. The parsh which he resigns the charge of has made Dr. Newton Rector Emeritus, and voted him an annuity, thus setting a worthy example to many other churches who are not very mindful of the men who have worn out their lives for the benefit of their flocks.

Tom Marshall was engaged in the trial of a case in the interior of Kentucky, when a decision of the Judge struck him as so bad that he rose

and said: "There never was such a ruling as that since Pontius Pilate presided on the trial of Christ." "Mr. Clerk," responded the Judge, "fine Mr. Marshall \$10 for contempt of court.

"I confess, your Honor," continued Tom, "that what I said was a little hard on Pontius Pilate, but it is the first time in the history of Kentucky jurisprudence that it is held that to speak disrespectfully of Pontius Pilate is contempt of court." "Mr. Clerk, make the fine \$20 for a continuous

"Mr. Clerk, make the nne \$20 for a continuous contempt," said the Judge, solemnly. "Well, Judge, Tom added, "as you won all my money last night at poker, lend me the twenty." "Mr. Clerk," oried the Judge, hastily, "remit the fine. The State can afford to lose the money better than I can."

THE French Government having invited the Americans to send officers to witness the autumn maneuvres. Secretary Lincoln has designated General John M. Scofield, Lieutenant Colonel Robert S. Lamotte, and Captain James Chester to represent the United States.

"I FEAR," said a country curate to his flock, when I explained to you in my last charity sermon that philanthropy was the love of our species, you must have misunderstood me to say specie,' which may account for the smallness of the collection.'

THE Czar and his family were enthusiastically received by the people of Moscow. The trip from the palace to the Cathedral was made on foot, an immense crowd cheering all the way. The Emperor reviewed twenty thousand troops, and to-day will make a pilgrimage to the Convent of St. Sergius.

KILLING the President with kindness. As General Swaim ordered a patent bed into the cellar, he exclaimed: "If the President could have used everything that has been sent him, Arthur would have been President over two weeks ago !"

PATRICK T. HIČKIE, a young Irishman of London, has been convicted of threatening to kill Secretary Forster unless he released the Irish prisoners and resigned his office. The verdict was accompanied by a recommendation to mercy, and the counsel for the crown announced that Mr. Forster desired that the sentence be the lightest consistent with justice.

IT may be a comfort to newspaper editors to know they are not the only souls that are tried in the endeavor to read undecipherable manuscripts. The editor of Scribner's not long ago received a paper from Dean Stanley for publica-tion, which he was unable to read, and it will have to be returned to England to be transcribed by some one there who is familiar with his hand writing.

THE edelweiss, the flower of the Alps, has found a friend in the authorities of the Canton of Luzerne. Proof having been submitted that it was in danger of extermination through sale and export, a law has been passed, applying to the Canton, which forbids the sale or export of the plant, and permits only the full-blown flowers to be gathered.

MORE than two hundred clergy of the Dio-cese of York have petitioned Mr. Gladstone for the release of Mr. Green from prison, urging especially Mr. Green's earnestness and devotion, with the respect and confidence of his people; the approval of his proceedings by many emi-nent in Church and State, as well as Mr. Gladstone's strenuous opposition to the Public Wor-ship Regulation Act in 1874, and the fact that it has effected all the mischief its opponents feared, and done none of the good its advocates anticipated. Mr. Gladstone has replied that he fears he has no power to act in the matter.— Dominion Churchman. AUGUST 13, 1881.

The Mousehold.

MICHAEL'S MALLET.

Tea, whether black or green, English-break-fast or Oolong, should never be allowed to boil. English-breakfast will bear a little longer steeping, but any delicately flavored tea, to be enjoyed in perfection, should be made as quickly as possible. Have at the head of the table over an alcoholic lamp a tea-kettle filled with fresh boiling water just as the tea-bell rings. While the family are taking their seats, the lady of the house should pour from the tea-pot—an earthen one, of course-the hot water which had been put in to heat it, and from the caddy put into it the proper amount of tea for the number at the table. "One teaspoonful for each person with one for the pot," the old rule says, and it is a very safe one except when English-breakfast tea is used, when a smaller quantity will be found quite enough. The tea in the pot, a little more than enough water to cover it should be poured on from the boiling kettle, and if the cover of the kettle can be raised and the tea pot set over the steam it is a good plan to do so. The lamp can now be extinguished, and in less time than it has taken to read the description the tea will be made. As soon as the blessing is asked, which should be always a short but earnest one, a sufficient amount of water from the kettle should be put into the tea pot, and the tea im-mediately poured into cups well heated and rinsed. With good tea to begin with, this makes a royal drink for the tea lover.

BORAX AND NITRE IN COLDS .- Dr. W. Corson states, in the Medical Record, that by the use of these two remedies he has had the pleasure, within the last few years. of restoring to a number of clergymen and lecturers the lost gift of speech within twenty-four hours. The paper contains a statement of several cases. He sums up the results of his experience in the following conclusions: That in sudden hoarseness or loss of voice in public speakers or singers, from "colds," relief for an hour or so, as by magic, may be often obtained by slowly dissolving and partially swallowing a lump of borax the size of a garden pea, or about three or four grains, held in the mouth for ten minutes before speaking or singing. This produces a free secretion of saliva, or "watering" of the mouth and throat. It proba ly restores the voice or tone to the drid vocal cords, just as "wetting" brings back the missing notes to a flute when it is too dry. Such "colds" may be frequently "broken up" at the very commencement, and this restorative action of the borax to the voice may be materially aided by promptly taking, the evening previous to the public effort, dissolved in a glass of sweetened water, a piece of nitrate of potassa, or "saltpetre," a little larger than a garden pea, or about five grains, on going to bed, and cover-ing with an extra blanket. The patient should keep warm next day. This both moistens the dry throat and further relieves the symptoms of "cold" and slight blood-poisoning from suppressed perspiration, by re-opening the millions of pores of the skin more or less closed by cold .-Journal of Chemistry.

The release from homely, household cares does not tend to build up a woman's strength or character. The time thus gained is not, as a rule, very largely spent in doing good to others, or in study and efforts to acquire knowledge, but an incessant round of gaiety and self-indulgence. Who will surmise how much of this time is given to gossip, rather than in securing by such a roaming life any substantial mental or artistic culture.

* * * Does any honest, truth-loving woman be-lieve that our hardest-worked housekeepers encounter half so much exhaustive fatigue, use up so much vital force, or half so fatally break down the nervous system, as to those who, to escape care and labor, have exchanged homes, of which they were the queens for a boarding-house ? Let us not dapart from those good, true lessons which good. true mothers and home-makers have so wisely taught .- Christian Union.

A German corn cure which is said to be very effective and cause no pain, is as follows: Salicylic acid, 30 parts (thirty); extract of cannabis indica, 5 parts; collodion, 240. Apply with a camel's hair pencil so as to form a thick coating for four successive nights and mornings the corn from friction, the Indian hemp acts as swered No. 26. an anodvine, and the acid eats away the corn, so that after a hot foot-bath on the fifth day it will come out adhering to the artificial skin of collodion. A little nitrate of silver is usually added, which blackens with the light and shows the limits of the application. The inventor is Mr. Gezoff, a Russian chemist.

Long, long ago, in the olden day, On a slope of the Tuscan hills there lay

A village with quarries all around And blocks of marble that piled the ground; And scattered among them, everywhere, With wedge and hammer, rule and square. With the dust of the marble powdered white, Sat masons who chiseled from morn till night.

The earliest sound that the baby heard Was neither the whistle nor song of bird, Nor bleating of lambs, nor rush of breeze Through the tops of the tall, old chestnut trees, Nor the laughing of girls, nor the whoop and sho Of the school at the convent just let out, Nor the tinkle of water plashing sweet From the dolphin's mouth in the village street.

But foremost and first, that sharp and clear Arrested the little Michael's ear When he waked from sleep, was the mallet's knock On the chisel that chipped the rough-hewn block; From the dawn of day till the twilight came, The click of the tools was still the same: And constant as fell the fountain's drip, Was the tap-tap-tap! and the chip-chip! And when he could crawl beyond the door Of the cottage, in search of a plaything more, Or farther could venture, a prying lad, What toys do you think were the first he had? -Why, splinters of marble, white and pure, And a mallet to break them with, be sure; And a chisel to shape them with should he ch Just such as he saw the mason's use. So Michael, the baby, had his way, And hammered and chipped, and would not play With the simple and senseless lot of toys That pleased the rest of the village boys. They laughed at the little churches he Would daily build at his nurse's knee; They scouted the pictures that he drew On the smooth, white slabs with a coal or two:

They taunted and teased him when he tried To mould from the rubbish cast aside Rude figures, and screamed "Scultori." when His bits of marble he shaped like men.

But who of them dreamed his mallet's sound Would ever be heard the earth around? Or his mimic churches in time become The mightest temple of Christendom? Or the pictures he painted fill the dome Or the Sistinc-the grandest of sights in Rome? Or the village baby that chiseled so Be the marvelous Michael Angelo!

-Margaret J. Preston in Wide Awake.

Bible Studies.--XXVIII. Written for the Living Church.

Two Christian women, who seem to have been fly farther on. zealous in good works, yet for some cause were treated them to be reconciled to each other. king who conquered and fortified it. Near it gulls and pelicans, seize them as they fly out. fertilized by many streams, beside one of which nets and fry them. was a sacred Oratory or place of prayer. The city is now a heap of ruins. In the primitive days of Christianity, it was visited by some persons of eminence in the Church, who were evil entreated by the officers of the law, and deprived Jimmie Garfield at work at the secretary's table.

Who were the two women? In what city did they live? What Christian men visited it? next hardest thing, he had started a diary. How did they offend the rulers ? What were the blessed results of their visit ?

ANSWERS. S. J. S., Manchester, N. H., answers No. 25. RUE. "For ye tithe mint and rue and all man-

ners of herbs." St. Luke, 11: 42. Annie S. Morrow, Peoria; S. H., Louisville; and Walter B. Smith, Hinsdale, Ill., answer No. 26 correctly: MITE, a Hebrew coin cast into the to be president. I don't like Washington. Mothtreasury by a poor widow, St. Mark, 12: 42; St. er has been sick ever since we came here, and Luke 21: 2-5. Also a small insect very destruc-The collodion coat at once covers and protects tive. S. J. S., and Maggie Houston also an-. S. H., Louisville, Ky., writes: "I send answer answered. 'David's ambassadors sent to Hanun. Half of their beards were shaved off, and their garments cut. The account can be found in 2d Samuel, 10th chapter, and in 12th chapter, verses 30, 31.'" The answer to No. 4 is FLAX. "Co-workers," Lowell, Mass., sends the following answer to No. XVIII. The name of the plant is wormwood. It is mentioned in Rev. 8. 11, and is supposed to refer in that place to Arius, who held heretical opinions concerning name of the plant is Artemisia. The first queen of the name referred to reigned over Halicarnassus, and assisted Xerxes in his expedition of Mansolus of whom she was so fond that after his body burned, and erected a magnificent mausoleum to his memory.

THE LIVING CHURCH.

when the giver lies mouldering in the silent grave. The memory of a gentle mother's kiss has cheered many a lonely wanderer's pilgrimage, and has been the beacon light to illumine his desolate heart, for remember life has many a stormy billow to cross, a rugged path to climb, and we know not what is in store for the little one so sweetly slumbering with no care or sorrow to disturb its peaceful dreams. The parched and fevered lips will become dewy again, as recollection brings to the sufferer's couch a mother's love-a mother's kiss. Then kiss your little ones ere they sleep; there is a magic power in that kiss that will endure even to the end of life.

Flying Fish.

An old sailor said there was nothing on land not to be found in the sea. There are sea cucumbers and carrots, and many other sea vegetables that look very much like those whose names they bear. Some of the fish even have names like those of land animals. There are hog-fish, sea-horses, toad-fishes, and sea-cows. One lovely fish in the South is the angel-fish.

But most curious of all is the flying-fish, which has broad fins like wings. This fish is shaped and colored something like a mackerel. Its back is blue and its under parts are white. When it flies it takes short flights from the top of one wave to the top of another. The flying-squirrel can fly, in this way, from a point high up on a tree to one lower down. They are plentiful near the West In lies, where the water is warm.

In the morning the sailors may find a dead fish on the deck. It had seen the lights that the vessel carries at night, and flown toward them. It could fly high enough to reach the vessel's deck, but could not fly across it. It may have struck a boom or sail and fallen dead from the blow.

After this they will grow more numerous, and you will see them in the day-time. They will fly out of the water in front of the ship, in little groups, looking like flocks of swallows. Their white sides will gleam like silver in the sun. They can not fly far, perhaps a hundred yards. After wetting their wings, or fins, they then can

They look as if they enjoyed their life in the at variance, so that a man of God earnestly en. air, but they do not always fly for pleasure. The dolphin, a very fierce and fast swimming fish, They lived in a city whose name signified "Foun- hunts them in the water. When the poor flyingtains." It was afterward changed in honor of the fish tries to escape him, the great sea-birds, the were mines of gold and silver. The arms of They are very good to eat. The people in the mountains embraced it, and it was watered and islands about which they live catch them in dip

THE WHITE-HOUSE CHILDREN .- The New York Herald correspondent says: "When I called at the White House Friday night, I found of their liberty. Heaven interposed in their be- He was writing in a note-book, and to my question, 'Have you taken upon your shoulders the affairs of state ?' replied No, but he had done the

'I don't intend to keep it long,' he explained; 'only till father gets well, so I can read it to him.

The doctors won't tell him anything nor allow Colonel Rockwell nor General Swaffn to do so.' He drew his chair over to the side of mine and came under the influence of my big palm-leaf fan as he continued with bovish frankness:

'I tell you, none of my chums will ever aspire now father is shot. Ambition is all very nice for



The Literary Revolution.

The a possum, in the winter; and to prevent our friends, the **Cheap Books**. book publish ers.from for **Cheap Books**. book publish we have concluded to publish a few more cheap books. We have concluded to publish a few more cheap books. **Shakespeare** Shakespeare, and will give you either his "Merchant of Venice" or "Hamlet," or any one of his fourteen other principal plays, in beau-tiful type, for i esset. At **Three Cents**. **Macculays**" Life of Frederick the Great," former price Macculays" "Life of Frederick the Great," former price Macculays "Life of Frederick the Great," former price for Life of Macculays the Great for Macculays the former price for Macculays the former former price for Macculays the former price former price for Macculays the former price former former price for Macculays the former price former price former price for Macculays the former price form Ago one of his fourteen other principal plays, in beau tiful type, for 3 cests. At Three Cents. Macaulays" Life of Brederick the Great, former prices "If one of his fourteen other Burns," or Lamathee and the senter of the derick the Great, former prices "If one of this formed rick the Great," former prices "The Mashington Irving's wonderful, delightful, heretofore inaccessible "Stetch Book," which contains the incom-parable Rip Van Winkle, you can A Dime. Tom Brown as Rughes," which contains the incom-inaccessible "Stetch Book," which contains the incom-parable Rip Van Winkle, you can A Dime. Tom Brown as Rughes," the test boys bout and the senter sectors, the sector of the center, the out and the sector of the same price of the sectors. To the sector of the sente sector, Cooper's "Last of the Ocoper's Wohle contains the income," which out at these who Crusoe for 10 cents. To which working ranks at the ver, 'Monicans. The Kingdey's "Hypats, 'Monicans, and which working ranks at the ver, 'Monicans, and which working ranks at the ver, 'Monicans, and which working ranks at the ver, 'Wohle work, and which working ranks at the ver, 'Wohle and side or any other,' adder of "square' style, but handy pockets of the chesp books we publish, are all in good and the sector of square's tyle, but handy pockets of the other books, to which we are making additions, with speed unprecedented in the history of publishing, are all elegantly and strongly bound, and out are slift of standard books, to which we are making additions, with speed unprecedented in the history of publishing, are all elegantly and strongly bound, and out are slift of standard books, to which we are making additions, with speed unprecedented in the history of publishing, are all elegantly and strongly bound, and out are slift of standard books we preced them will not be the states and Chang are prepared to either atum-ment of public the come as a precise and the states and the states and Chang are prepared to either atum-ment of the book making and typp



Now is the time to gather ferns for pressing. The prettiest ones are so delicate that they cannot be carried far without their curling or breaking. Take with you into the woods two thin pieces of board as large as you wish the largest ferns to be, and two straps, and some newspa-pers. An old atlas will do, if large enough, or pressers can be bought, which are made for the purpose. As you pick the ferns, place them carefully in the press, and they will be in good condition to be put into permanent press when you get home.

TO REMOVE OLD VARNISH. -Successive coats of varnish may be removed from a plain, uncarved surface by rubbing with ordinary sandpaper. Where there is fine carving take a stick, sharpened and rounded at the' end, and cover the rounded part neatly with sand paper, rolled or glued on. The rubber may be worked in the fine spaces and rub the varnish off. Another method is to take a piece of haircloth, pour linseed oil and fine rottenstone on the varnish, and rub continuously until the wood underneath appears.

GARDENING FOR LADIES .- Make up your beds in the morning; sew bu tons on your husband's shirts; do not rake up any grievances; protect the young and tender branches of your family; plant a smile of good temper in your face; propogate the tendrils of affection wherever they appear; and carefully root out all angry feelings, and expect a good crop of happi-

Always require your laundress to boil the clothes in a bag; this will keep them free from the iron-rust. which often comes from contact of the clothes, with spots in the boiler from which the tin is worn off.

Much gilding on the walls kills all the other decorations in the room unless it be the most brilliant colors. It should never be forgotten that the wall is a background upon which the furniture, upholstery and pictures are thrown.

Mothers need to keep in advance of their childred in some intellectual work, else they find themselves sinking into mere providirs of their food and rainment, and not their companions.

Oatmeal water, in the proportion of an ounce of meal to a quart of water, is said to be excel-lent to quench the thirst in hot weather.

If clothing is to be diminished, it should be done in the morning when first dressing. Addi-tional clothing may be safely put on at any time.

Answer to No. XXIV. The article is ebony, which is mentioned in Ezekiel XXVII. 15.

SOME POOR CHILDREN .--- We owe more to poor children than we think. Columbus was a poor boy, often needing more food than he could Do the thing you don't like to do first, and then, get. Luther sang ballads in the street to get the with a clear conscience, try the rest. funds for an education. Franklin used to buy a roll for a penny and eat it alone. Lincoln and Garfield were poorly clothed, and worked very on his loom while at work. Emily C. Judson used to rise at two in the morning and do the slept in an attic. Lucy Larcom was a factory girl. Dr. Holland was poor and a school teacher. been idle, or whiled away their time on street corners, or in games of cards or billards. They were too busy.

"Kiss me, mamma, before I sleep." How simple a boon, and yet how soothing to the little suppliant is that soft, gentle kiss. The little close-the rosy lips part in a sweet smile, for the that good-night kiss will linger in its memory magnetic iron ore.

to Bible Study No. 15, thinking it has not been where she has a chum, Colonel Rockwell's daughter; and only Harry and I are here in this gloomy place.'

After a pause-'I hate this place. I wish I wrote columns for the newspapers like you dowouldn't I give it to it. I'll do it in my diary, anyway.'"

GRANDMOTHER'S ADVICE. - Grandmother wants to give you one or two rules. One isalways look at the person you speak to. When you are spoken to, look straight at the person the Second Person of the Trinity. The botanical who speaks to you. Do not forget this. Another is-speak your words plainly. Do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly. A against Greece. The second queen was the wife third is-do not say disagreeable things. If you have nothing pleasant to say, keep silent. A his death she drank in some liquor the ashes of fourth is-and, oh children, remember it all your lives-think before you speak ! Have you some-

thing to do that you find hard and prefer not to do? Then listen to a wise old grandmother. Do the hard thing first, and get over with it. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards.

In many parts of the country there are stones that travel, strange as it may seem. They were hard. Dr. Livingstone learned Latin from a book | first found in Australia. Similar curiosities have recently been found in Nevada, which are described as almost perfectly round, the majority washing for the family. Gambetta was poor and of them as large as a walnut, and of an iron nature. When distributed about on the floor, table or other level surface, within two or three Captain Eads was barefooted and penniless at feet of each other, they begin travelling toward a nine years old. None of these people have common center, and there lie huddled like a lot of eggs in a nest. A single stone, removed to a distance of three and a half feet, upon being released, at once started off with wonderful and

somewhat comical celerity to join its fellows; taken away four or five feet, it remains motionless. They are found in a region that is comparatively level, and is nothing but bare rock. Scattered over this barren region are little basins, from a few feet to a rod or two in diameter; and head sinks contentedly on the pillow, for all is it is in the bottom of these that the rolling stones peace and happiness within. The bright eyes are found. They are from the size of a pea to close the rosy lips part in a sweet smile, for the five or six inches in diameter. The cause of close—the fosy hps part in a sweet smite, for the little heart is revelling in the bright and sunny found in the material of which they are comdream of innocence. Yes, kiss it, mamma, for posed, which appears to be lode stone, or

Cape May Point, N. J.—Now open, T. C. DAVIS, Prop. These cottages adjoin each other and are almost within a stone's throw of the surf, with an unob-structed view of the Ocean as far as the eye can penetrate from parlors, Dining-rooms, Chambers, and first and second story plazas with doors opening out to the same. There is an Episcopal Chael at the Point, with daily Evening Prayer and Sunday Services. Terms of board, from six to twelve dollars per week, according to size and location of rooms. A reduction in prices to Clergyme. Cape May Point is within two miles of Cape May City by Rail Road, running every few minutes. Excursion tickets to Cape May from all Points: North, South, East and West. Address as above. Photographs of the Cot-tages can be seen at the office of the LIVING CHURCH, or sent by the proprietor.

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THE LIVING CHURCH.

GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.

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Professor .- While I cannot deny what you say, I must say, this is not Genesis, if I am to believe what I understand to be the general voice of commentators and of the Hebrews themselves, who certainly understood their own language. They thought there was over them a real firmament, something solid, which held up the heavenly bodies, and had doors and windows. This idea of vacant space, vacant as to any solid support for the sky, is a modern thought for which the world is indebted to science.

Myself.-I shall not discuss the claims of science; our business is with Genesis, and the question is not as to what some one else has said or written, but what did Moses himself put on record? Did the in the limestones, or as carbon in the coal word "rakia," translated in our version "firmament," convey, at that time, the idea of solidity, or was this meaning tacked on long after in harmony with the "Science" of a much later age? (1)

Professor .- Of course, every scholar knows that rakia means an expanse, but how did it happen that so many among the earliest commentators attached to it the sense of solidity?

Myself.-That could be explained, I think, by the false "science" of their day. They had as much confidence in their knowledge of all pertaining to our world, as scientists of our day, and possessing at the same time a rugged belief in Revelation, they found the two to agree, and interpolated the idea of solidity to make the statements of Moses harmonize with their belief in the existence of crystal spheres, rising above the earth like so many watch glasses. It is a hard lesson, not yet half learned by the friends or opponents of that story, to take its words as written, and let the truth take care of itself. It must be remembered, too, that the very earliest commentators and translators lived so long after Moses, that they had no special opportunity of knowing what he or his cotemporaries understood by the word mistranslated "firmament."

All this, however, as to what others have thought, is really foreign to the question before us. You admit that "rakia" properly means, not a solid, but an expanse, and this is all that is now required.(2) Moses says, God made an "expanse" which separated the waters below it from those above it. Such an expanse now exists. It has existed ever since the temperature of the earth was low enough. Professor.—This seems fair; but I must -call your attention to the fact that Moses says, all this occurred in one day, "the second day," as he calls it. Until scientists had shown the absolute absurdity of such a statement, all biblists agreed that this stage of progress was begun and ended in twenty-four hours-or rather in twelve hours, for they excluded the night-and I may add, many believe so now. Myself .- Once more I protest against are of no importance, save so far as they are sustained by the words of Moses. It is only the narrative that anybody claims to be inspired. In that I find no assertion that this work was done in one day, nor, indeed, any reference whatever to the time employed. The writer says "God made the 'rakia,' and divided the waters which were under the 'rakia' from the waters which were above the 'rakia;' and it was so, (3) and God called the 'rakia' heaven." And after that a day is spoken of which is called the second day. It marks the completion of this act, and separates it from the next. As marking the conclusion of so great an event as the deposition of the waters and the consequent clearing of the atmosphere and the admission of the sunrays, was it not well worthy of the distinction? It was the second of these epochmarking days. Professor .- Certainly, the day which marked the end of that great step in worldprogress, was well worth commemorating. But this is a new kind of Genesis, which

keeps so close to the letter of the text. sciously to them, as to him, began to weaken a Think to what absurd results it will lead. tion. What, by such strict literalism, will be-

come of the rest of the Bible? to other parts of the Bible, they are not trial and perplexity, from the consequence of now under consideration. To speak of them would lead us away from the work which we have undertaken. I will say, however, in reply to your question, that I expect to use in all parts of the Bible the same common sense that other books demand, and which, so far as I can see, is not opposed to any statements in this

chapter. But to return to the matter in hand. Will you tell me, what was the condition of the atmosphere when-and for a long time after-the waters were deposited ?

Professor.-It is evident from the immense quantities of carbonic acid stored and lignites, all of which must once have been in the atmosphere, that it was heavily loaded with that gas.(4)

Myself.-Could such an atmosphere have supported the higher forms of life? Professor.-No. It would have been fatal to all present air-breathing animals, no vertebrate could have endured it.

But why do you ask these questions? What have they to do with this account? Myself.-Much, as you will see. If you will read the narrative through, you will notice that a verdict of "good" follows each stage of the progress from the first day to the last, axcept this, an exception that has puzzled many a reader of it, and cupants of the house. But such midnight work, which some-the Septuagint for examplehave tried to remedy by interpolating such a verdict here. "Good," in all such matters as these can have no reference to moral quality, but only to complete fitness for some purpose which I take to be the use of the coming man. And certainly an atmosphere thus loaded with poison was not "good." This omission-unintelligible down to almost the present day-is another of those significant circumstances that go to prove the exhaustive knowledge possessed by whoever was the real author of this chapter.

Professor .- This, certainly, is very curious, and very difficult to reconcile with

Income with the facts, and they have been known for scarcely a generation.
 (4) Whether, or not, those geologists are right who assure us that, during the Carboniferous Age, the atmosphere could not have been loaded with carboniferous Age.
 (5) The function of the carboniferous age.
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 (18) The function of the carboniferous age.

vigorous and apparently well established constitu-Circumstances and controversy in no sense intended as personal, but which centered

to some extent in himself, made his entrance to Myself.-I find nothing absurd here. As the priesthood in June 1880, a time of severe which, Mr. Smythe's most timid and retiring nature had not recovered before, after a year of active service, God took him to that Haven of Rest where nothing enters that can disturb.

There happier hours than Eden's bloom

"Nor sin nor sorrow know, "Blest seat! through rude and stormy scenes "I onward press to you."

The effect of all these trials, while they bore heavily upon a shrinking disposition, seemed only to deepen the devotional side of his character. and he bore with patience and fortitude much that had not principle been involved others

daily Celebrations at Mount Calvary were his especial joy. Not one morning in his two years' residence as deacon and priest, did he fail to attend the pleading of the one sacrifice once offered. One year of work in the priesthood and his toil was over.

One incident may be told that illustrates the character of the work and of the man

In the spring of 1881, while preparing members of a class for confirmation, Mr. Smythe found one lad whose occupation prevented his attending the instructions. Anxious that this one should not fail to receive all the help that the others had, Mr. Smythe, when the work of the day was over would bid good night to the occupunless possibly some of the lowest forms ants of the clergy house, and retire to his room. might have managed to live. Certainly When the time drew near, just before midnight, that his pupil was returning from his work, he would remove his shoes, so that others might not be disturbed, and go down with noiseless step, seeking was near at hand. Then cautioning him to be as still as himself, they would ascend to his own room, and then after half an hour of instruction Mr. Smythe would guide him down to the street again without in anywise arousing the other ocand early hours of rising, together with all the worry of his other duties, must have told upon his health, and as he never would take rest, but was anxious to spend all his time, and do all he could, for others and for God, there was no regaining of lost strength. At the close of June he left Baltimore for a holiday, to which he had looked forward with joyous anticipation. meaning to spend at least four weeks with his aged parents, the Rev. W. N. Smythe and wife at their home at the Mission Station in Port Austin, Michigan. On his way he tarried for a few days with a brocher in Kingston, Canada. Ere he had with a brother in Kingston, Canada. Ere he had arrived at his father's house, he was conscious of the presence of disease, but bearing up until he could be nursed by a loving mother, he hastened home. There, after a fortnight of seemingly slight fever, his enfeebled frame was attacked with acute peritonitis, and after a few hours' in-

The deanery of Westminster has been tendered to Rev. Henry Montague Butler, head master of Harrow School, who will doubtless accept.

A NEW church, called "The Living Church of God," has been organized at Charlotte. Mich., by people of various denominations. They are re vising the Bible.

PATRICK T. HICKIE, of London, who threatened to kill Secretary Forster, was sentenced to fifteen months imprisonment at hard labor. In America we would hardly charge him so much for trying to kill the President. Killing is getting to be almost as free as everything else with us.

LAST Friday was the hottest day experienced in many parts of the country for many years. Among those reported as prostrated by the heat was Judge S. H. Treat, a prominent Churchman of Springfield, Ill. We are happy to hear that no serious results are apprehended in his case.

WILLIAM C. FARGO, of Buffalo, the great express man, left his widow their elegant residence and an annuity of \$15 000. The remainder of might have advised him to try to escape. The his estate is divided into thirds, for two daughters and a number of grandchildren. Mr. Fargo was a warden of Christ Church, wealthy and liberal, and highly respected.

BISHOP TALBOT, as reported by special telegram to the LIVING CHURCH, is steadily improv-He has gone in Mrs. Talbot's care to ing. Racine, under orders from his physician to be withdrawn from all business.

BOTH houses of Convocation in England have passed a resolution expressing great regret at Mr. Green's imprisonment. and hope that the recently appointed Royal Commission will reform the Ecclesiastical Courts.

THE President has undergone another operation more severe than the first, and one that it is hoped will not require repetition. Another deeper incision has been made to open the track of the bullet below the ribs. The method of the surgeons seems to be that of the man who having to cut off his dog's tail could not bear to do it all at once, but cut off an inch at a time!

THE Bishop of Adelaide, S. Australia, Dr. Short, after an episcopate of thirty-four years' duration, has announced his intention to resign and wait near the front door until he heard the he has not once relinquished the personal charge his See. A very pattern of a Colonial Bishop, whistle which assured him that the one he was of his distant diocese since the day of his undertaking the active superintendence of his See.

Interesting Correspondence.

The letters printed below are taken from the pri-vate correspondence of the Electro Magnetic Co., 205 Clark St., Chicago, and bear good testimony to the virtue of their remedies: Corunna, Mich.

Aug. 4th, 1881.

Aug. 4th, 1881. J. C. Cushman, Gen. Manager Electro Magnetic Co., 205 Clark St., Chicago, Ill. Dear Sir:—Some time since my son was offered the agency of your Electro Magnetic Pad, but other af-

agency of your Electro Magnetic Pad, but other af-fairs prevented his taking it. I have been so much benefitted myself by the Pa'! that I very much wish to persuade others to try it, and feel pretty sure that I can dispose of some if I have them in hand. I enclose five dollars with which to make a small start, and would like to hear from you concerning terms. Mr. McMartin, your agent in Boston, wrote you of my son ou of my son.

Yours truly, Mrs. Henry Wil/TSE. From a Druggist. Cedarville, Illinois

August 5th, 1881. J. C. Cushman

The Pads give good satisfaction. I must have plenty on hand.

Chillicothe, Ohio, July 28th, 1881.

An overdose of Dinner often deranges the system, brings on flatulence and wind colic, and sub-ects the patient to great bodily suffering. A single

Tarrant's Seltzer Aperient will correct the acidity, relieve the pain, carry off the offending cause, and save sometimes a long spell of illness. Its effects are gentle and thorough, and its general use would prevent much suffering. SOLD BY ALL DRUGGISTS.

OLLECTORS

Of the beautiful in Chromo Cards.

French manufacture. French designs, unique, handsome. Send from 15 to 75 cents for a set of them to E. Lovejoy, 88 State St., Chicago. For details, see Living Church of July 16. (Take Elevator.)

Of the Sermons on the Christian Year. OF THE

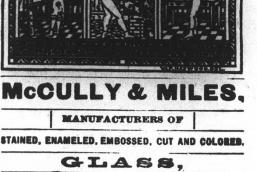
LATE Dr. FRANCIS E. LAWRENCE,

the LIVING CHURCH says: "The many who loved him will read again, with a sort of sacred joy, these burn-ing words, now doubly sacred. Other hearts than theirs will not fail we think, to beat the quicker, for coming in contact with this fervor. We do not praise blindly. Dr. L. was not a great man, as the world counts greatness, but he was in earnest, and his were more than ordinary gifts, over which hung, uncon-sciously to himself, the halo of saintliness." One vol., 12mo, with Heliotypes portrait. \$1.50.

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⊥ J. &	R. LAMB. +
9 CARMINE ST., N. Y., 6th Ave. Cars pass the door.	
Altar Cloths	In Manchester Velvet, inex- pensive and durable; suitable for churches having but one set in red.
Eagle Lecterns.	New designs submitted by photograph, now on view at warerooms, in Polished Brass and Bronze.
Aemorial Brasses.	Three new designs now in progress of work; several on view in warerooms. Send for photograph.
Marble Fonts.	New styles of simple Fonts in Gray Champlain, Knoxville, and Tennessee Marbles.
Fair Linen.	Hand-made Fringe. Corporals, Sacramental Covers, Palls, Chalice Veils, etc. Heavy Linen Satina. 37 inches wide, \$3 per yd.
Sterling Silver.	Full Communion Services in stock. Alms Basons 12, 15, 20 inches diameter. Chalices with jewels, patens, etc.
Send for Hand-book by mail.	
KCUSELLA. CHAUVIOOD	



CHICAGO.

183 & 184 Adams St., |

(1)See the discussion of this word farther on. I here anticipate so far as to remark that not one of the texts so often quoted to prove that the Hebrews be-lieved that the "rakie"—the firmament—had doors and windows, contains the word at all.

(2) A full discussion will be found at the end of this "Conversation."

this "Conversation."
(3) The translators of the Septuagint, with their desire to imprive upon and correct the errors of Moses, removed the words, "and it was so," from the seventh verse where Moses put them, and annexed them to the sixth. To the seventh they added the words: "and God saw that it was good;" Kalon, i. e., beautiful and good.
In like manner they interpolated into verse 20 the words, "and it was so."

The Late Rev. Herbert B. Smythe.

The removal from earth of the Reverend Herbert Baring Smythe, whose departure after a short service in the priesthood was noticed a fortnight ago, deprives the Church militant of one

who promised much of work and usefulness. Mr. Smythe was born in London and was brought bringing in the opinions of others, as they in childhood to this country by his father, who settled as a clergymen at Helena, in Arkansas. From his earliest youth he was devoted to the Holy Ministry, and from his first consciousness he corresponded with the call, and looked forward to a life of service at God's Altar. With further confinement would endanger his life. that in mind he kept himself pure, and free from aught that might interfere with the fullest and freest service he could render. Aided by the loving counsel of his revered instructor and adviser, the Rev. Dr. De Koven, he passed through all the departments of Racine College, aiming at fitting himself, with God's help, for his high calling. There, as at the General Theological Seminary, which he entered in 1876, he cal Seminary, which he entered in 1876, he glad now that he was not sent to Washington to won for himself the love and respect of all his be shot. classmates and instructors who looked for great blessings to the Church from his steady perseverance, his entire sacrifice, his bright and cheery disposition, and his apparently strong and powerful constitution.

prospects, his desire was to return with Bishop Schereschewsky to the China Mission, but he was hindered by the delicate state of his mother's health. In the spring of 1879, the feeble health

of the Rev. O. P. Vinton, then the assistant of the Rev. Mr. Perry in the work among the enough in most places without fire-works. colored people under the charge of the clergy of Mount Calvary Church, Baltimore, forced him to retire from active labor. Mr. Smythe respond-

appreciation of his own abilities, to the proposition made for him to take the vacant place, and entered upon the work in July, 1879, soon after his ordination to the diaconate by Bishop Gilles-

authority of Michigan.

judgments, and of sympathy which all uncon- royal family were present.

address on the occasion.

There on the shores of Lake Huron were laid away the remains of one whom all who had known loved. May he rest in peace, and have a joyful rising in the day of Jesus Christ.

THE WEEK.

It is believed that the English cabinet will offer an uncompromising resistance to the amendments made to the land bill by the House of Lords.

JOHN DILLON has been released from Kilnainham jail, on the report of his physician that

GUITEAU is making an effort to get released on bail. With the practice he has had he will be able to kill his man next time at the first shot. GAMBETTA, in replying to a toast to President Grévy declared France to be democratic from her very heart.

GENERAL HANCOCK has been invited by Secretary Lincoln to command the troops at the Yorktown celebration. The General's shadow is no less than before election, and he is probably

THE International Convention of Irishmen was in session in Chicago, last week. The chair-man was reported to be Rev. George C. Betts, of St. Louis.

BRADLAUGH. with his arm in a sling, adal constitution. Ready to give up himself, and all earthly dressed a gathering of fifteen thousand persons at Northampton, and was loudly cheered.

ONE day last week, the rates from Indianpolis to New York were forced down to ninetyfive cents.

BROOKLYN has had her Fourth of July fireworks in August, having postponed the display on account of the assassination. It has been hot

AT a banquet to the English ministers, last week, Gladstone expressed the hope that they were on the way toward general peace. He deto retire from active labor. Mr. Smythe respond-clared the attempt to break up the kingdom of ed willingly, although with a shrinking and modest Afghanistan an error which taught a painful

lesson. ORVILLE GRANT, the youngest brother of Gen. U. S. Grant, died on Friday at Morris Plains, N. J., aged 48 years. He came to Chicago in 1865. Eight years later he was sent to an inpie, acting at the request of the ecclesiastical sane asylum, where he has been under treatment for a long time.

Of his short ministry no adequate account can be given. Those who were with him can alone testify of labors in season and out of season, of

would have had inflamation of the bowels had it not helped her so soon. Her stomach would not retain any medicine. So the Pad was just what she needed. She is going to give me a good testimonial soon. I must get a number of others and send to you. I shall see what I can do in securing agents for you elsewhere. I expect to go to Washington soon, and hope to find some one who will take hold of the busi-ness there, either on their own account or work for me. Respectfully yours, S. V. BRIGGS.

Columbia City, Ind., August 5th, 1881.

August 5th, 1881. Dear Sir:--I am truly thankful I am able to write you once more. I think by next week I will be able to go out to work again. I am obliged to send in an order this morning, as the people are sending to me all the time for Pads and Plasters, without my going out to sell. Please send me one large size Pad, three childs' Pads, and three common size Pads, the balance in Plasters. If I make a mistake in sending orders please tell me. Please send to my address soon as possible; parties are waiting. I hope to send a larger order soon. Yours respectfully, MRS. A. CHESTNUT. order soon.

Kenosha Water Cure, Kenosha, Wis., a quiet home-like resort for invalids. Chronic Diseases, Nervous Diseases, Diseases of women. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, pro-prietor. References: The Bishop of Minnesota, the Sisters of St. Mary, Kemper Hall, Kenosha.

Important to Travellers. — Special induce-ments are offered by the Burlington route. It will pay you to read their advertisement to be found else-where in this issue.

THIS IS THE SEASON for Bowel Complaints; unripe fruit and exposure produces them, and PERRY DA-VIS' PAIN-KILLER cures them. It acts with wonder-ful rapidity, and is perfectly harmless. No family should be without it. For Internal and External word these we caught. uses it has no equal.



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COMPETENT PHYSICIAN IN CHARGE, with such treatment as the symptoms indicate. A carefully prepared

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RADICAL CURE

Can be readily. effected in every case where the dis-ease is not absolutely beyond the reach of any rem-edial agent. Patients at a distance treated by the aid of a diagnostic sheet. Treatment is pleasant, di-rections easily followed, and the price

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