

The Living Church.

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WHOLE No. 149

Robert the Pious.

Written for the Living Church.

Robert, surnamed the Devout, or the Pious, was born A. D. 971, and was King of Gaul for thirty-five years. His character, though extremely lovely, hardly fitted him for his royal position. His gentle, benevolent, and devout disposition was better suited to the cloister than to the throne. He had not force of mind sufficient to enable him to cope with the turbulent elements of the tenth and eleventh centuries. Educated by the noted Gebert of Rheims, he was skilled in many branches of knowledge, and especially in music. He devoted himself to the care of the poor, to training the choirs of the Abbey of St. Dennis, and was zealous in his efforts to enlarge and rebuild the churches and cathedrals.

The beginning of a loftier style of church architecture dates from his reign.

He composed music, and wrote many beautiful hymns for the church service, of which the most noted is the "Veni Sancte Spiritus."

It has been translated into different languages, is included in the seven great hymns, and ranks next to the "Dies Irae" and the "Stabat Mater." It has been called "the first in loveliness, as the "Dies Irae" is the first in terror. It consists of thirty lines, and opens with these familiar words:

Veni Sancte Spiritus
Et emitte cœlitus
Lucis tue radium.

The first four stanzas are a prayer for the descent of the Holy Spirit; the remainder of the hymn invokes His aid in special needs. The following version is one of the most accurate of the many translations:

Come, Holy Ghost, Thou fire divine!
From highest heaven on us down shine!
Comforter, be Thy comfort mine!

Come, Father of the poor, to earth;
Come, with Thy gifts of precious worth;
Come, Light of all of mortal birth!

Thou rich in comfort! Ever blest
The heart where Thou art constant guest,
Who giv'st the heavy-laden rest.

Come, Thou in Whom our toll is sweet,
Our shadow in the noon-day heat,
Before whom mourning dieth fleet.

Bright Son of Grace! Thy sunshine dart
On all who cry to Thee apart,
And fill with gladness every heart.

What'er without Thy aid is wrought,
Or skillful deed, or wisest thought,
God counts it vain and merely naught.

O, cleanse us that we sin no more,
O'er parched souls Thy waters pour;
Heal the sad heart that acheth sore.

Thy will be ours in all our ways;
O, melt the frozen with Thy rays;
Call home the lost in error's maze.

And grant us, Lord, who cry to Thee,
And hold the faith in unity,
Thy precious gifts of charity,

That we may live in holiness,
And find in death our happiness,
And dwell with Thee in lasting bliss!

From a worldly standpoint, the life of King Robert might be deemed a failure, for his domestic life was not a happy one; he lacked the energy and ambition necessary to political success; his own sons raised a rebellion against him, and, at length, worn out with his many trials, he died at the age of sixty.

But, judged by a religious standard, his life was a grand success. His piety was not ostentatious; his benevolence to the poor, and his sympathy for all in distress, arose from purely disinterested motives. He did all in his power to promote the welfare of the Church, temporally and spiritually. No stain, no blot, rests upon his name; beloved by his subjects, true to his God, the Church, and his country, he died as he had lived—calmly, devoutly, and nobly.

C. F. LITTLE.

A man cannot go a thousand miles from home without seeing and hearing something. Of the things good to see have been the faces of men, and of the things good to hear, the words of men, as they have scanned the bulletins during the last few days. There can be no doubt but that President Garfield has a grand and rare place in the hearts of his countrymen. They love him for what he is and for what he has suffered, but more than all, I believe, for what they hope he is, and have good cause to think he is. They know he has lived decently, reputedly Christianly and intellectually, and is the peer of any prominent man of his day. What wonder that the people love him and pray to God to spare to them such a man. It is not necessary, however, to go to quite the length that the pastor of the "Christian Church" in Washington does; for, according to the correspondent of the New York Times, this Mr. Power asserts that "Gen. Garfield is the only communicant of the Church of Christ who has ever been called to the position of President of the United States." Rather hard on his predecessors is it not? Still who can wonder that the members of the obscure sect to which the President belongs should make the most of the fact that one of their following is President. I am reminded of a remark which I once heard—which, at the time, struck me as pretty hard on the inhabitants of British America. I was talking with a woman, whom I found

to be a Campbellite and a resident of Canada. I ventured to say that I believed there were few of her denomination in Canada. She answered promptly: "Yes, there are no Christians in Canada."

More than once in time past has the writer indignantly denied it when it has been asserted that the habit of strong drink prevails among American women. I have been astonished at evidence of an undeniable sort that there is some foundation for the allegation. Among the guests of a certain hotel at a certain village on the St. Lawrence, were certain ladies from New York City who habitually ordered "beer," "milk-punch," "brandy and water, cold," "Sherry-cobbler," etc. Of these two or three were young unmarried women, and of the number two or three, at least, were respectively communicants of leading denominations, and were educated and personally agreeable women. It was to us an amazing revelation, but to these ladies it seemed a mere matter-of-course habit of life. It is said that there are well-known and well-patronized saloons in New York City, "exclusively for ladies." Of Jennie Cramer, the poor victim of the New Haven tragedy, it is said, "she loved music, dress and frivolities of many kinds, and was not averse to a glass of wine or beer."

And this might be said of many a lady in the most fashionable society, as well as of that poor pretty girl found dead in New Haven Harbor. We sometimes think the Temperance Party go to extremes; but if these things be so, is it not high time for the Church to take up with new interest the temperance work that she has begun none too soon? S.

Massachusetts.

Correspondence of the Living Church.

On Wednesday evening, Aug. 24th, the Rev. D. Lobdell, Rector of St. Andrew's Church, Harlem, who, with his family, is spending his vacation in Easthampton, Mass., but doing Sunday service in New Haven, was invited by the members of the Payson Congregational Church in Easthampton to hold a service and preach in their new chapel. A large congregation joined heartily in our precious chants and hymns, and listened with interest to the Doctor's admirable discourse.

This town of Easthampton is a beautiful village of about 5,000 inhabitants, containing Williston Seminary, a flourishing school for boys, two Congregational Churches, a Methodist one, and a Roman Catholic.

For several years past, the Rector of the Episcopal Church in Northampton has held a mission service in the town hall at Easthampton, on Sunday, P. M., but this he is no longer able to continue. If there were a church building where services could be regularly held, a large number would soon be drawn into the fold. Already a Sunday School is sustained by the exertions of a lay-reader, who also reads the Evening Prayer after the session of the Sunday School is over. This excellent opportunity for placing the Church here on a firm foundation, and supplying to the Churchmen already living here its ancient services, ought not to be neglected.

Dr. Lobdell has suddenly been called home to his parish by the death of an important and valued parishioner, whose zeal and abundant means freely bestowed, were most helpful in the needs of the parish and its many charities. Within the last two years, more than three hundred communicants have been added to St. Andrew's Church, which is one of the most beautiful in the city, with every convenience and facility for thorough Church work. Holy Trinity and Grace parishes have also received large additions. The growth of the city in the upper part of New York is wonderful, and the elevated Railroads are increasing the population at a rapid rate, which is daily manifest. The Church seems to be alive to her responsibilities in providing for these new comers that which is of more importance to them than houses or lands.

The late Dean of Westminster had in preaching a very unemotional manner and total absence of gesture. Therefore he was surprised once at creating a visible sensation, and on returning home asked his wife whether she had noticed with what strange and marvellous intensity the congregation had gazed upon him as he preached his sermon. "How could they help it, my dear," she replied, "when one of your gloves was on the top of your head the whole time." The Dean's glove had fallen on his head when he took off his hat, and his unemotional position in the pulpit caused it to remain quietly there. This reminds us of an incident connected with one of the present Irish Bishops. He had been visiting the Dublin Royal Society, and coming out he observed the street boys and others greet him with unusual spirit. At last a friend met him, and called attention to his hat, which displayed a broad gold band and rosette. Horror! The Bishop had doffed the porter's head covering.

Trinity Church, Trenton, N. J., is building a new Sunday School to cost \$4,000, the whole of which sum has been already subscribed. The construction of a new chancel to the church is also in contemplation.

First Missionaries in Britain.

At the Council of Pisa, in the year 1417, the following question was seriously debated: Is the British, the French, or the Spanish Church the oldest? The decision was given in favor of the British Church. That decision was confirmed by counsels held afterwards at Constance and Sena.

Cardinal Pole stated in Parliament, in the reign of Queen Mary, that "Britain was the first of all countries to receive the Christian Faith." The British Historian Gildas says that Christianity was introduced into Britain in the last year of the Roman Emperor, Tiberius Cæsar; that is, in the year 38, A. D. Robert Parsons, the Jesuit, says, "It seems nearest the truth that the British Church was originally planted by Grecian teachers, such as came from the East, and not by Romans."

Put these statements together, and mark the conclusions to which they lead. The British Church was not founded by Missionaries from France or Spain, for it was of earlier date than the Churches of those lands.

It was the oldest Church of the West; it was planted very early, a few years after the Crucifixion of our Lord; its Missionaries came, not from any European country, but from the East.

We have now to ask, who were these Missionaries, and by whom was the British Church planted? The famous Roman Catholic writer, Baronius, quotes a manuscript which says that, in the year 35, St. Joseph of Arimathea, with Lazarus, Martha and Mary, and some others, sailed to Marseilles, in France, and from thence came to Britain.

Were they the first Missionaries who, as Gildas tells us, introduced Christianity into Britain in the year 38, the last year of Tiberius, and five years after the Crucifixion of our Lord?

St. Joseph preached the Gospel, and made numerous converts. His Church was at Glastonbury. It is the first British Church, the beginning of Christianity in Britain, recognized as such by all. There lie the remains of St. Patrick, the Apostle of Ireland, St. David, the Apostle of Wales, and St. Aidan, the Apostle of the North of England. St. Joseph died in A. D. 76.

The story of St. Joseph's Mission is true; its authority is acknowledged by Archbishop Usher, and other competent witnesses. Details are uncertain, but the general facts of the case are not to be disputed. The most certain truths of the Bible are surrounded by legends and falsehoods; the records of history have been corrupted. In each case, our work is to separate the true from the false, and not to receive or reject the whole.

It is not hard to believe that Britain was so soon evangelized. There are two good reasons for not doubting the story, two reasons apart from the story itself. In the first place, Britain was outside the Roman Empire. Roman soldiers, when brought to the sea coast of France for the purpose of invading Britain, declared that willing as they were to follow their general anywhere in the world, they were not willing to follow him out of the world. After sundry unsuccessful efforts, the Romans conquered part of Britain; the persecuting edicts of the Roman Emperors, therefore, had little or no effect in Britain; and at the time of the arrival of the first Missionaries, a safe refuge was to be found there.

Therefore, when all the disciples, except the Apostles, were scattered everywhere, preaching the Word, after the persecution which arose about Stephen, it was natural that some of them should go to Britain, the land of the Druids, where the Roman Governors could not persecute, and the Druids would give them religious toleration.

And in the second place let it be remembered that the Roman roads in Continental countries had made travelling easy. London was an ancient city, older than Rome. Roman merchants traded where Roman legions did not conquer; and so, even in the far East, the Isles of the West were not unknown.

After St. Joseph, came St. Simon Zelotes, of whom Dositheus, Bishop of Tyre, about A. D. 300, reports: "Simon Zelotes traversed all Mauritania, and the regions of the Africans, preaching Christ. He was at last crucified, slain, and buried in Britain."

St. Joseph's work was in the west of Britain; St. Simon's was in the West in Lincolnshire. The fact of St. Simon's mission is established; details are wanting. St. Simon is said to have lived longer than St. John, whose disciples evangelized Ireland. And thus the two Apostles who lived longest, had part, directly or indirectly, in sending the Gospel farthest.—*The Gospeller*.

The English Church papers say that Mr. Gladstone wished to appoint Canon Liddon to the vacant Deanery of Westminster, but that the Queen determinedly refused her consent. Her Majesty does not like High Churchmen, although she is by no means an "Evangelical."

It is now understood that Dr. Bradley is to have the Abbey. The Rev. George Granville Bradley, LL. D., is a son of the Rev. Charles Bradley, who was for many years Vicar of Glasbury in the county of Brecon. He was born in

1821, and educated under Dr. Arnold at Rugby, from which school he was elected to an open scholarship at University College, Oxford, where he was a favorite pupil of the great Dean whose seat he is now called upon to fill. He took his B. A. in 1844, obtaining a first class in classical honors, and in 1845, he obtained the Chancellor's prize for a Latin essay. Having been elected to a fellowship in 1846, he proceeded M. A. in 1847. Mr. Bradley was for some years assistant master at Rugby, under Dr. Tait, the present Primate, and his successor, Dr. Goulburn, and was elected in 1858 to the Head Mastership of Marlborough College. He was ordained Deacon in 1858, by the Bishop of London, and priest in the same year by the Bishop of Salisbury. At Marlborough he was remarkable for his successful administration, his sound scholarship, and his constant effort to make the education given by a great public school, wide, large, and many-sided, so as to meet the increasing wants of the age. He gave the best possible scope to the study of modern languages and science, and in his examination before the Royal Commission on Public Schools, suggested many important reforms and improvements which are now being carried into effect. In December, 1870, he was elected to the Mastership of University College, in the place of the late Dr. Plumtree, and in 1873 he received the honorary degree of LL. D. from St. Andrew's University. He was appointed examining chaplain to the Archbishop of Canterbury in 1874, was Select Preacher at Oxford 1874-5, and Honorary Chaplain to the Queen 1874-6.

While Dr. Bradley's theology is of a more positive stamp than Dean Stanley's, his general views are thoroughly in accordance with the latter's, and the old Abbey under its new head will still be the centre of a bold and liberal, if somewhat erratic, school of thought.

Diocese of Western Michigan.

Correspondence of the Living Church.

The Grand Rapids Convocation met at Big Rapids on Tuesday and Wednesday, Aug. 30 and 31. The attendance of clergy was very good, and the proceedings peculiarly interesting. The Convocation sermon was preached by Rev. Mr. Wetherbee, of Grand Rapids. The sermon *ad clerum* by Rev. J. B. Pritchard, Holy Communion was celebrated by the Rt. Rev. the Bishop of the Diocese.

A children's Service was held Wednesday afternoon, the procession of children with their many banners singing "Onward Christian Soldiers," marching into the Church led by Rev. S. Burford, of Grand Rapids. The sermon was preached by Rev. W. T. Whitmarsh, of Muskegon. A very rare paper on the New Revision was read by Rev. J. S. Large, of Traverse City. He described the New Version of the New Testament to be the most wonderful production of the age, a stupendous work, and a perfect marvel in its display of five features—these being:

1. Absence of Greek scholarship.
2. Profound ignorance of English.
3. Woful want of familiarity with the New Testament.
4. Want of critical taste and judgment.
5. Lack of reverence for Divine Inspiration.

A spirited discussion which Rev. S. Barford, Rev. W. T. Whitmarsh, and Rev. L. Noble participated in, showed that the views of the writer were largely sympathized in.

An Essay on Sunday School work by Rev. Mr. Large also elicited so earnest a discussion that no time was left to discuss a very able paper on the Religious Press, which was read by the Rector of the Parish, Rev. R. N. Avery.

Reports from the various Mission fields showed the fidelity of the brethren, and the need of more laborers, and the pressing requirements of the Diocese for more ample means to prosecute the work lying ready to our hands.

The hospitality of the Big Rapids friends was unbounded, and was suitably acknowledged by a rising vote.

The Lenox Library of New York is particularly rich in curious editions of the Bible. Among them are the Gutenberg Bible of 1450, the earliest book printed from movable types; the Breeches Bible, in which Genesis iii. 7, is rendered, making themselves breeches out of fig-leaves, instead of aprons; the Wicked Bible, which receives its name from the omission of the word "not" in the seventh commandment. The printer of this Bible was fined \$1,500 for overlooking this blunder, and the money was used to found the first Greek press at Oxford. There is in the library a German Bible of 1571, in which is found the same mistake, and this was sixty years before the Wicked Bible was printed in England. There is a Placemakers' Bible, in which "Blessed are the Peacemakers," is rendered "Blessed are the Placemakers," as though it had been edited by modern politicians; and also the Murderers' Bible, "murderers" being substituted for "murderers" in the Epistle of St. Jude. Among the illustrations in one of the Bibles, in the library, Adam is represented as asleep under what looks like an apple tree, and Eve is coming out of an incision in Adam's side. "There are in the library," says the *Evening Post*, from which we gather these details, "copies of the Codex Sinaiticus, found by Tischendorf in a convent on Mount Sinai, and supposed to date from 340, and of the Codex Vaticanus."

Clerical Vacations.

Correspondence of the Living Church.

A very large number of Church clergymen have passed their summer vacation at the White Mountains. One prominent New York clergyman is obliged to resort thither every summer on account of hay-fever, which he escapes here.

In every resort of importance here, the Services of the Church have been maintained. Bishop Ley spent the summer at Lancaster with his family, and gave much valuable assistance to the pastor, the Rev. Edward P. Little. Bishop Williams was at the same place for about two weeks, and Bishop Bedell spent a few weeks at different places in the vicinity. The Rev. Mr. Benton was in charge of the Church at Bethlehem, and was assisted by other visiting clergymen. During August, the Rev. Mr. Blanchard was at the Intervale, and assisted the Rev. Henry A. Parker, of Christ Church, North Conway. The Rev. Dr. Harwood and Rev. Mr. Vinton officiated in the same Church.

During July, the Rev. Phillips Brooks was in the mountains, and on one occasion, at least, held Sunday Services at the Crawford House.

The Rev. Professor Beckwith and the Rev. Edwin S. Lines, of St. Paul's Church, New Haven, held Services for some weeks at Jefferson, and then the Rev. Dr. Ewer, of St. Ignatius Church, New York, took up the same, intending to carry them into September. The Rev. Dr. Locke and others of the clergy have spent the whole or a part of their vacation in Northern New Hampshire.

There was indignation against some persons who came on a Sunday to attend Service at one of the houses on the Mountains, announced as the Episcopal Church, at finding the officiating minister was one of the "Bishops" of the "Reformed Episcopal Church" from the Canada side. It would have been, they thought, more nearly honest, had the word "Reformed," whatever that may mean, appeared in the notice of the Service.

One cannot but observe how generally visitors of other Christian names, attend our Services when an opportunity is given. It is a common thing for these Christian people to carry a Prayer Book with them to the sea shore and the mountains, and Sunday morning often sees them in hands when one would least expect. It is said the little church at Bar Harbor, Maine, has been crowded Sunday after Sunday during the summer season. On Sunday last, a very pleasant Service was held for the exceeding large number of guests, seven hundred, it is said, assembled at the new and elegant Kaaterskill House, recently erected on South Mountain, of the Catskills. The Service was read by a brother of Ex-President Buchanan, and the sermon was preached by a clergyman from Philadelphia.

St. John's Church, at Kingston, New York, which was closed during a portion of the summer for repairs, is again open, and regular Services are assumed by the Rector, the Rev. William C. Camp.

Summer is the period for the interior renovation and improvement of churches in New York, as in other large cities. Two very noticeable architectural additions have been made during the past season—a new reredos at St. Luke's, and a new and elegant window at Grace Church. The reredos at St. Luke's is intended as a memorial of the late Anthony Bluder McDonald, who was thirty-eight years a Warden of the Parish, and forty-two years the Superintendent of its Sunday School. The chancel of this church is already handsomely paved, and the altar is of stone. The new reredos is therefore of stone also, the material used being Rutland marble. There are three compartments in canopy form, the centre having the words, "Thou art the King of Glory, O, Christ," and those on either side appropriate emblems. All details of the carving are picked out in gold. The reredos is ten feet wide, and rises at its highest point, fourteen feet above the floor of the chancel. The giver is Miss Law, a sister-in-law of Mr. McDonald. The design is by Geissler.

The window at Grace Church is in the nave, the third from the west door, on the south side, and was presented by the children of the Sunday School. It represents "The Four Marys." The two upper figures, left and right, are the Blessed Virgin, and Mary, the wife of Cleophas. The lower figures are those of Mary of Bethany and St. Mary Magdalene. All are two-thirds life size, and are very realistic in treatment. The bordering is of rich plant work. The window was designed by Henry Halliday, of London, the designer of the Brunel memorial window in Westminster Abbey.

When a deputation of physicians told Mrs. Garfield that there was no more hope for the President, her words were substantially these: "Gentlemen, you shall not give him up. He is not going to die; he is going to live. I feel—I know it. Go back to your post, every one of you, and leave it not until every remedy is exhausted—until death itself has set its seal upon him; for I will not believe that he is dying. Get back and do what you can. You can not do more; but don't give up. I am his wife, and I say that we will not give up until the end is upon us."

GENESIS I. AND SCIENCE.

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

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But it may be replied that the idea of solidity and firmness so enters into the radical meaning of the word and its cognates that we are forced to believe that Moses himself thought that there really was a strong, solid arch above the earth, and intended to be so understood. Let us see.

Turning to the lexicon, I find: "Rakia, the root of rakiya; to beat, to stamp, to beat out, i. e., to spread out or to expand by beating," etc. Cognate with this is "rakak, to beat or pound, especially to spread out by beating, to beat thin."

Then there is, "rikim, plates or laminae;" "rakia, a thin cake or wafer;" "rakkah, thinness, something thin; hence the temple, or part of the head;" "rak, thin, lean, said of cattle;" "rakach, to spice [the primary idea seems to lie in the pounding of the aromatic substances]; hence rekach, spice, and rokach, a perfumer," from the same idea of pounding up the aromatic substances.

Thus far, at least, there is not the slightest shade of meaning denoting solidity or firmness involved in rakia itself, or in any word allied to it. The verb raka occurs eleven times. It is unnecessary to quote them, as they can readily be found in any Hebrew Concordance.* I will only say that in all cases, as far as I can discover, rakia and its cognates are used to denote thinness or expansion, almost always associated with more or less noise and violence.

The total absence from the Hebrew word of the idea of solidity, and firmness which is the very essence of a firmament, as I have remarked, is not in harmony with the statements in Bible dictionaries and lexicons. This greatly perplexed me at first; but when I turned to the passages referred to as proofs, my perplexity was turned to surprise; for in nearly all that were quoted as evidence of the Hebrews' belief in a firmament the word in question is not to be found. The reader can see for himself, and must make his own explanation.

In Smith's Bible Dictionary I find the following: "Heaven; there are four Hebrew words thus rendered in the Old Testament. 1st, Rakia; a solid expanse. Through its open lattice, Gen. vii. 11; 2 Kings vii. 2, 19, or doors, Ps. lxxviii. 23, the dew and snow and hail are poured upon the earth, Job xxxviii. 22, 37. This firm vault Job describes as being strong as a molten looking-glass, Job xxxvii. 18" [In not one of these seven text does rakia occur].

"It is transparent as a sapphire and splendid as crystal, Dan. xii. 3; Ezek. i. 22 [I have discussed these a few paragraphs back]; Ex. xxiv. 10 [rakia not found here]; over which rests the throne of God, Isa. lxvi. 1 [no rakia]; and Ezek. i. 26 [already discussed a few paragraphs back]; and which is opened for the descent of angels or for prophetic vision, Gen. xxviii. 17; Ezek. i. 1 [found in neither of these]. In it, like gems or golden lamps, the stars

*NOTE.—According to the Hebraist's Vade Mecum, the verb raka occurs only eleven times in the whole Hebrew Bible, all of which I quote as translated in our common version:

1. Ezek. vi. 11, "Smite with thy hand and stamp with thy foot."
2. Ezek. xxv. 6, "Because... thou hast stamped with the feet."
3. 2 Sam. xxi. 43, "I did stamp them as the mire of the street, and did spread them abroad."
4. Isa. xl. 19, "The goldsmith spreadeth it over with gold."
5. Isa. xlii. 5, "He that spread forth the earth."
6. Isa. xlii. 24, "That stretcheth forth the heavens (shamayim) alone; that spreadeth abroad the earth by himself."
7. Ps. cxxxvi. 6, "To him that stretcheth out the earth."
8. Ex. xxxix. 3, "They did beat into thin plates the gold."
9. Num. xvii. 4 (xvi. 39), "And they were made broad plates, etc."
10. Jer. x. 9, "Silver spread into plates is brought from Tarshish."
11. Job xxxvii. 18, "Hast thou with him spread out the sky?" etc.

An examination of the above reveals several interesting facts. In 1 and 2 the idea seems to be purely the noise made by stamping with the foot either in despair or in exultation, and the word raka is justly rendered in the Septuagint by *paophos*, and with no reference to the other idea of spreading out or expanding. In 3 there is no reference to the sound, but only to the spreading out; so in 4, where raka is translated by *perichruso*. In 5, 6, 7 it may be that the allusion is only to the spreading out; but to the ear of one who, with the author, believes that the Bible was in a very real sense indited by him who was himself the Maker of that first rakia, there is in the use of the word here an echo of the tumultuous deafening violence when first the down-pouring oceans beat upon the hot lava crust whose ridges and peaks then formed the rough face of the earth. Whether this be so may not be as clear to others; but I think all will agree that our English version, to spread abroad or forth, or to stretch out, is reasonably near the original; while the *stereo* of the Septuagint is a gross mistranslation, or, rather, it is no translation at all, but the substitution of another idea to accord with the philosophy of their own day. With the same unhappy prepossession in favor of solidity, the Seventy have rendered this word raka in 11 by *stereo*, as well as in 5, 6, 7.

In 8, 9, 10 there is the proper meaning of beating into thin plates, not plates thick and strong. It is curious to note that this word has always its proper rendering in the Septuagint, except where the philosophy of that day is concerned. Bearing this in mind, I am led to the conclusion that these texts confirm what has been said in the previous article about the significance of rakia.

are fixed, *Gen. i. 14, 19 [found here, and already discussed]; and the whole magnificent, immovable structure, Jer. xxxi. 37 [rakia not here]; "as its pillars or strong foundations, Ps. xviii. 7; 2 Sam. xxii. 8; Job xxiv. 11" [rakia in none of these].

The writer, the Rev. Frederick W. Farrar, late Fellow of Trinity College, Cambridge, makes a clear case for a solid support or firmament, until one finds that in fifteen of his proof-texts (the only ones that have any bearing upon the question of solidity), rakia does not occur. Nothing can be learned from them as to the use of this word. Whatever they teach as to other words, it is clear that they tell us nothing about rakia.

He adds: "In the authorized version, heaven and heavens are used to render not only rakia, but also *shamayim*, *marom*, *sh'chakim*, for which reason we have thrown together under the former word the chief features ascribed by Jewish writers to this portion of the universe." Unfortunately for this explanation, heaven and heavens are not used in a single instance in the authorized version to render rakia. In most cases *shamayim* is the word so translated. Whether the Hebrews attached the idea of solidity to that does not concern our present inquiry. It will suffice to say that it means literally "heights," and there is no more reason for thinking that they took literally such expressions as "the windows of heaven" (not of the rakia, remember, but of the *shamayim*) any more than that they did that verse in Job which speaks of "the bottles of heavens" (also *shamayim*).

*"In it, like gems or golden lamps, the stars are fixed." Moses makes no such statement. He simply says, God made the stars, and placed them in the expanse. It would be so much better not to put words into the account.

At a recent meeting of the Convocation of Canterbury a letter was read in the House of Bishops from Bishop Bedell, of Ohio, calling attention to the intrusion of English bishops in the dioceses of American bishops. He wrote: "Considerable uneasiness exists as to the 'intrusion' of missionary bishops of the Church of England within the fields occupied by bishops of our Church in China, Japan and Africa. The purpose of the resolutions of the Lambeth Conference was that all such conflicts of jurisdiction, or appearance of it, might be prevented. Our General Conference complied with the suggestions of the Lambeth Conference with great unanimity, feeling that it is of main importance that the utmost cordiality and the most brotherly co-operation should exist between the branches of the Anglican communion in heathen lands. The continued purpose of the English Church to establish a Cathedral in Shanghai, which has been the See of our Bishops for thirty-six years, is a surprise to us. Bishop Boone was seated there for nine years before the English Church had sent a missionary to China. Bishop Williams has been in Japan since 1866. If a bishop of the English Church should now be sent to that kingdom, as is, no doubt, desirable, the arrangement of jurisdiction should be the subject of careful mutual considerations. The singular 'intrusion' of Bishop Crowther into the field of our missionary bishop at Cape Palmas has never been explained. I trust your Grace will pardon me for calling attention again to these incidents and expressing the earnest desire that the whole subject of sending bishops of the Anglican communion into fields already occupied by any member of that community may be the subject of consultation and adjustment by the board appointed under the direction of the late Conference at Lambeth." The Archbishop of Canterbury explained that with regard to Japan and China, he thought the controversy had been settled and that there would be no trouble in the future. The paper was referred to the Committee appointed by the Lambeth Conference,

To the Editor of the Living Church:

Although you have once favored me with your opinion as to the names "Vesper" and "Evensong," being used to designate the Evening Service of the Church, yet I have the idea still, somehow, that while the Evening Service is Nones, Vespers and Compline condensed, it would properly take the name of the most important of the Offices from which it was compiled. That Office, on account of the time for singing it, is Vespers. Else, how is it that in the Roman Catholic Church, the Sunday afternoon service, whether at three o'clock or eight, is called Vespers? And so, indeed, in churches of our Communion; as at St. Ignatius, New York, and others. When did the name "Evensong" first enter into use, and what were the circumstances attending its introduction? Will some one please enlighten

CATHOLICUS. WILMINGTON, Del., Aug. 31, 1881.

[Evensong is a good old Anglo-Saxon name, and was universally used in England for centuries before the Reformation. Vespers is a distinctly foreign word. The Roman Church in using it refers only to the office properly so called, which is, as a general rule, the sole portion of the hours used in its Parishes.—ED.]

THE JEWS OF THE WORLD.—According to recent statistics, there are now 6,080,132 Jews in the world, of whom Europe contains 5,166,326; Africa, 402,996; Asia, 182,847; America, 307,963; and Australia, 20,000.

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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

On the return of the newly-consecrated Bishops, Seabury, who had only held aloof from their earlier measures from a consciousness of Provoost's personal enmity, and an unwillingness to submit to the radical notions with reference to the Episcopate then in vogue at the South, addressed a friendly letter to each of them, doing credit to his head and heart. If any proof were wanted to convince us of the Christian charity and forbearance of the Bishop of Connecticut, this letter, which we print from the original draft, still preserved in Bishop Seabury's manuscript letterbook, would surely be enough. In reading it, we should remember that it was addressed to a man who had openly and avowedly sought to cast contempt upon the official character and personal reputation of Seabury; and in the Convention of his own State, and in the wider Assembly of the Middle and Southern States, had introduced resolutions aimed directly, and even by name, against the Bishop of Connecticut, seeking to limit his influence, and reduce him to a position inferior to those who should be consecrated in the English line. This letter is as follows:

May 1, 1787.

The Right Rev. BISHOP PROVOOST, New York:

"RIGHT REV. AND DEAR SIR:—It is with pleasure I take this opportunity of presenting my congratulations on your safe return to New York, on the success of your application to the English Archbishops, and on your recovery from your late dangerous illness.

"You must be equally sensible with me of the present unsettled state of the Church of England in this country, and of the necessity of union and concord among all its members in the United States of America, not only to give stability to it, but to fix it on its true and proper foundation. Possibly nothing will contribute more to this end than uniformity in worship and discipline among the Churches of the different States. It will be my happiness to be able to promote so good and necessary a work; and I take the liberty to propose, that before any decided steps be taken, there may be a meeting of yourself and Bishop White with me at such time and place as shall be most convenient, to try whether some plan cannot be adopted that shall in a quiet and effectual way secure the great object which, I trust, we shall all heartily rejoice to see accomplished. For my own part, I cannot help thinking that the most likely method will be to retain the present Common Prayer Book, accommodating it to the Civil Constitution of the United States. The government of the Church, you know, is already settled; a body of Canons will however be wanted to give energy to the government, and ascertain its operation.

"A stated Convocation of the clergy of this State is to be held at Stamford, on Thursday after Whitsunday. As it is so near to New York, and the journey may contribute to the reestablishment of your health, I should be much rejoiced to see you there; more especially as I think it would promote the great object, THE UNION OF ALL THE CHURCHES. May God direct us in all things!

"Believe me to be, Rt. Rev. and dear sir, "Your affectionate brother and humble servant," SAMUEL, Bishop of Connecticut."

In making this proffer for union and uniformity, Bishop Seabury was acting on his own individual responsibility. The Convocation of the Connecticut clergy, held at Wallingford, the February preceeding, indignant at the affronts [their Bishop had publicly received at the Philadelphia Convention, had determined to send another Presbyter from their ranks to Scotland, to be consecrated, after the fashion of the Scottish Church, coadjutor to Seabury. Jeremiah Leaning and Richard Mansfield were successively elected to this important office; but age and infirmities induced them to decline, and the choice subsequently fell on Jarvis, who was afterwards to succeed him to whom he was now elected Assistant. And measures were put in train to accomplish in Massachusetts the choice of the excellent Samuel Parker, then Rector of Trinity Church to the Bishopric of that State and New Hampshire that the Episcopal College in the Scottish lens might then be completed, and any necessity of union with the Churches at the Southward effectually precluded. Had these measures been consummated as was the ardent wish of the great body of the New England Churches, then would have seen in this country the spectacle of two rival Churches differing in origin, in doctrine, in ritual and antagonistic in principle and practice. Union would soon have become impossible, and the Church, a house divided against herself could not have failed to have been despoiled and destroyed by foes on every side.

All this was prevented under God by the patient forbearance and wise conservatism of Seabury. He might have been the "Primus" of the Church in New England. He chose rather for the whole Church's good to become one of a House of Bishops in which he was to be a hopeless minority. He restrained the ardor of his devoted friends and adherents in and out of Connecticut. He returned again and again to the effort for union and uniformity; and God at length crowned his self-denying, self-forgetting labors and concessions with the desired success and made him the Presiding Bishop of a united American Church.

Mysteriously did God, in His wise providence, hedge up the way to the completion of the Episcopal College in the English line, till in His own good time measures for the union had been inaugurated. The amiable and pious Griffith, chosen Bishop of Virginia, found his journey to Eng-

land prevented, the perfect indifference of the parishes to the project leading them to withhold their contributions for accomplishing it; and when this hindrance was in a fair way of removal, through the proffered kindness of friends at the North, the coldness of the clergy towards their Bishop-elect made it apparent that they feared alike his piety and zeal for the Church, should he ever enter upon the limited Episcopate to which they had chosen him. Then began a series of petty persecutions, detailed, in Dr. Griffith's unpublished letters, in language far too mild, when we think that their story was of the conspiracy of ministers and members of the Episcopal Church, aimed at the efficiency, and even existence of the Episcopate. These annoyances resulted, finally, in wearing out the patience of Griffith, and in wringing from him a resignation of the office he had never sought, but which he would have highly honored. In Maryland, the Church was still farther off from obtaining an Episcopal head. The General Convention at Wilmington, after a stormy discussion, had refused to sign the testimonials of the Rev. William Smith, D. D., President of Washington College, and perhaps the foremost man, in point of ability, in the whole American Church, from a sad conviction that he was far from being "blameless" in life or conversation; and this step effectually precluded any further nominations from that quarter, the Maryland Convention being, at that time, to a certain extent, under the influence of this gifted but unhappy man. In New Jersey, personal controversies between the most prominent members of the Convention, resulting from selfish intrigues on the part of Uzal Ogden, D. D., who, in revenge for losing the Bishopric, afterwards turned Presbyterian, prevented the choice of the excellent Dr. Beach to the Episcopate, and plunged the Church throughout this State into confusion and distress. Delaware had too little life to call to the highest dignity of the Church the distinguished Wharton, whose name appears upon our annals as the first convert to the Protestant faith from Romanism, numbered among the ranks of the reorganized American Church. South Carolina had stipulated, on her admission to the confederacy of churches, that no Bishop should be sent to her; and on either side of her, there was too little Church zeal even to gather a convention, and consequently there was no hope of a popular election of an Episcopal head. At the North, Massachusetts and New Hampshire were receiving the ministrations of Seabury, and cared not to unite themselves to the churches at the South. In Rhode Island, the Bishop of Connecticut was from the first openly acknowledged, and subsequently invested with full Episcopal charge of the State. Vermont presented the anomalous spectacle of an election of a Bishop growing out of a gigantic land speculation, and the well-meaning but erratic John Cosens Ogden was duped into giving aid to a project for securing the consecration of Samuel Peters, LL. D., the author of a burlesque history of Connecticut, and then a refugee in London—an act which, if consummated, would have been a disgrace to the Church never to be wiped out. And so the eyes of all who longed and prayed for union were turned towards Parker, the Rector of Trinity Church, Boston, as the only means of accomplishing this union. Seabury, who had maintained the closest intimacy with him from that convocation of Connecticut clergy which had been the occasion of their first meeting, hoped to find in him, as a last resort, the third Bishop of Scottish ordination.

White, on the other hand, looked to him to fill the vacancy still existing in the number needed for the canonical transmission of the English succession. He, with characteristic modesty, was deaf to hints, and, while others saw in him the fittest person for the second New England Bishopric, quietly planned and secured, by means of his personal influence, the adoption of measures for healing the breach, and bringing back to union and uniformity the churches of all the United States.

To these measures we shall revert in detail, when the name of Parker, second Bishop of Massachusetts, comes under our review. It is enough to state that the application made to the Philadelphia Convention of 1789, by the clergy of Massachusetts and New Hampshire, nominating the Rev. Edward Bass, of Newburyport, for the Episcopate of those States, and requesting the Convention to take measures for his consecration by the union of Bishop Seabury with the prelates in the English line, proved the hinge of union. It came out afterwards, somewhat, we infer, to the surprise of Bishop White (*vide* Memoirs of the Protestant Episcopal Church, 2d edition, page 148), that when this union was effected, and Bishop Seabury received into the House of Bishops, and the obnoxious resolutions of earlier date had been either explained away or rescinded, there was no effort made to proceed with Mr. Bass' consecration. The fact was, that it was not the purpose of those who brought his name before the General Convention in this connection, that he should be consecrated. Their object was, by presenting a case in point, to convince the Churchmen out of New England, that a further resort to England for Bishops was unnecessary; that a full college of consecrators was already on the ground, and that all the American communion now needed, under God, to ensure a successful career, was to be at unity with itself. This done, the consecration of Mr. Bass might well afford to wait, till, in the progress of the Church in New England, there appeared a greater need of Episcopal supervision and advice. Of this we shall speak again, and, in our record of the hidden springs of action of this affair, bring out an interesting and unwritten chapter in the history of the Massachusetts Church.

Edward A. Freeman, the distinguished English historian, has been engaged as non-resident Professor at Cornell University.

Sketches of Chicago Churches.

Written for the Living Church.

CALVARY CHURCH, Chicago, had its origin in the efforts of a few faithful souls, who, in March, 1867, met together to establish a Sunday School in the then extreme western part of the city. The first sessions of the school were held in a private house; but successful efforts were soon made to build a small chapel for its use. In the meantime, the prospects were such that the workers in this growing enterprise determined to make application for admission as a parish, the papers being signed by fourteen male communicants. The request was speedily granted, and on the Festival of the Epiphany, 1868, the first Services of the organized Parish were held. The Rev. A. W. Snyder, now of Rockford, Ill., was made Rector in February, 1868, and labored faithfully here until 1872. He was succeeded by the Rev. J. F. Walker, now at rest in Paradise, a man of remarkable abilities, but very feeble health. His rectorship continued on until September, 1874. The Rev. Luther Pardee, then a deacon, assumed charge in November, 1874, and has remained with the Parish ever since.

In April, 1869, the Church was enlarged by adding aisles to the nave, and by considerably deepening the chancel, the effect of which was to increase its seating capacity to 300, and to make it a very attractive and Churchly structure. At different times within the last six years, it has been still further improved, by being handsomely colored inside and painted outside, by the gift of a handsome Altar, and by putting down a new chancel carpet of olive green. Many other lesser improvements have also been made. Last Lent, seats were put in the chancel for a choir of men and boys, who make more attractive the hearty offering of worship by the congregation, and add much power to the singing, which for years before had been conducted entirely by a voluntary choir of ladies. The Rector has now in hand, from special offerings of the Sunday School, money for the purchase of a Chalice and a Paten of sterling silver, to take the place of the plated set that has been in use. Through the loving work of the Embroidery Ward of the Guild, handsome sets of altar cloths and chancel hangings have been provided for Festival use, and for Advent and Lent, and the intention is to supply sets for the other seasons of the Christian year as soon as possible. This Ward has sent out, during its existence of three years, a large amount of Church needle-work, to parishes and individuals in different parts of the country.

The migratory character of the population of the western part of the city, has made a very changeable congregation for this Parish; and it is no exaggeration to say, that the body of worshippers changes almost entirely every three or four years. This was a source of great anxiety to those whose interest in the Parish was lasting, and has always been a hindrance to the full prosecution of its work, since a fresh interest had constantly to be created in the minds of those who were new to the work. A more settled character, however, is now attaching itself to the whole surrounding district, and anxiety as to means for work is rapidly being dispelled. The Sunday School has about 225 children enrolled, with 20 teachers, and the attendance ranges from 150 to 190.

The special efforts of the Parish during the incumbency of the present Rector, have been directed towards clearing off a considerable indebtedness that had been incurred in previous years; and, although the time has been by no means favorable to such an effort, the zeal of the people has already done so much as to justify the belief that the old debt will soon make way for a fund for the erection of a new Church. The Church Guild has been active in its efforts in this behalf, and has succeeded admirably in accomplishing its object.

The Holy Eucharist is celebrated in the Church on every Lord's Day, and on all Holy-days, with a second celebration on the greater Festivals. It is administered also on Thursdays in Lent. The attendance at the Weekly Celebrations has been very encouraging; and to this heavenly agency is to be attributed the growth of spiritual life that is shown in the Parish. Besides the other Sunday Services, the Church is open for worship on Wednesday and Friday evenings, and on all other days noted in the Prayer Book. On Wednesday evening, there is a class for Bible study, and on Friday evening, a Service of Intercessory Prayer for the wants of the general Church, of the Diocese, of the Parish, and of individuals. Under God, this must prove a great blessing to the Parish, as it becomes better known, and more freely used.

The St. John's Episcopal Church, of Fisher's Island, Connecticut, was opened for Divine Service for the first time on Sunday, Aug. 28, the Rev. Mr. Rogers, of New Britain, and the Rev. J. M. Bartlett, officiating. A sermon suitable to the occasion was delivered by the Rev. Mr. Bartlett, and was listened to by a large congregation. The church has a seating capacity of two hundred, is finished in chestnut wood oiled, and the edifice would be creditable to any city. The erection of the church is largely due to the liberality of Mr. Henry Bowers; the chancel furniture is the gift of Mr. Chipman, and the bell was presented by Mr. Lyles. Mr. George H. Bartlett will soon present an excellent organ to the church, and the land upon which the church stands was donated by Mrs. Fox. Mr. James H. Hill has generously presented a three years' insurance policy on the church property.

The first baptism that is known to have occurred on the island took place at the service yesterday. It was the infant daughter of Mr. and Mrs. George H. Bartlett.

The party who usually pays the highest compliments to the Lord, in his prayers, usually pays the lowest wages to the people he has in his employ.—Stuebenville Herald.

The Living Church.

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C. W. LEFFINGWELL, D. D.
CHICAGO. NEW YORK.
162 Washington Street. No. 40 Bible House.

September is the month for fall advertising, and business men will do well to begin early. The LIVING CHURCH has now a large circulation in all the States and Territories. It devotes a limited amount of space to advertisements of the best class, and assures its patrons the attention of the most influential families in all parts of the country.

Creation and Incarnation.

Almighty God, Who sits upon the throne, rules the universe by different methods, appropriate to His will and to the needs of the universe.

The government of God, as related to human kind, illustrates this remark. The history of the world has two chapters, of which the first began with creation, and the second with incarnation.

The first genesis was the resolution of that which was without form and void into order and life by Divine energy operative upon material and spiritual things created. The second genesis was the restoration of order and life to that which had been disordered and destroyed. In the first God made all things very good. In the second He made it possible for all things to become very good again.

The object in either chapter was to exhibit the magnificence of His nature, to show forth His infinite glory, to publish abroad to the universe the incomprehensible majesty and goodness of God. The heavens that were created declare the glory of God and the firmament showeth His handiwork. The Incarnation was "to the intent that now unto the principalities and powers in heavenly places might be known by the Church, the manifold wisdom of God."

In either instance the agency of its inauguration was the Logos, the Eternal Word, the Second Person of the Adorable Trinity, Whose office-work it is to manifest the will of the God-head. By Him whom we call the Son of God were all things created. But it was this Son of God Who became the Son of Man—"God manifest in the flesh." "In the beginning was the Word * * all things were made by Him." "And the Word was made flesh and dwelt among us." "And the Word was God."

At the summit of each dispensation stands a representative headship. The first Adam was first in a line of natural heirs and from him to them flowed down whatever of good or ill he possessed. The second Adam stood forth the royal primogenitor of the sons of glory, to redeem them as well as to represent them, to become the Head of a new race, "of whom the whole family in heaven and earth is named."

In the order of creation, individuals of mankind come to light by the natural process of generation. Under the scheme of the incarnation individuals secure membership in the new family, and into vital union with its Head, receive the interior gift of Supernatural life, by the process of regeneration—the visible organ of which is the Sacrament of Baptism, the invisible Life-giver, the Holy Ghost. "Except a man be born of water and the spirit, he cannot enter into the kingdom of heaven."

Under better conditions, the whole nature of man participates in the results peculiar to each. In creation man was made as perfect in his physical as in his spiritual and intellectual nature. Individuals born into the family of the first or natural Adam inherit the defects of his physical being, while their souls are tainted with the corruption of sin by which he vitiated and lost his innocence. Individuals, newborn into the Church by water and the spirit, receive the germ of a spiritual development, which, if unopposed, will culminate in absolute holiness, but also the germ of a physical renewal and exaltation that will endure throughout eternity. "For since by man came death, by man came also the resurrection of the dead." "The first man is of the earth, earthy; the second man is the Lord from heaven * * and as we have borne the image of the earthy, we shall also bear the image of the

heavenly." "For this corruptible must put on incorruption, and this mortal must put on immortality."

The order of creation resolves itself into the order of incarnation. Nature gives way to the Kingdom of Heaven. The Incarnate God is the Key to all history. Providence is but another name for God ruling the ages in the interest of His Church. The story of the earth and man becomes rounded and beautiful only as it merges into the story of Bethlehem and Calvary. All the natural beginnings become braided into God's supernatural purposes, and thus the circle is completed and God is all in all.

Only in the light of Christian truth can we understand our life and our destiny in their true relations. We are parts of a collective whole—members of a vast family—united to a sublime confederacy of new creatures, in and by whom God works out the tremendous plot of a drama older than time, wider than eternity, in which He substitutes for the division of destructive forces of a fallen creation, the perpetual energies of a unifying life, so that in the God-Man shall be secured a grander unity than was lost by the fault of the first Adam. How magnificent this divine purpose, "that in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in HIM."

The Immorality of Infidelity.

The immoral tendencies of popular infidelity do not consist simply in blasphemous utterances against Christianity and the Bible. It strikes a deadly blow at righteousness of life. It denies primary principles which are the basis of all morality and godliness. Thus, for example, a popular infidel lecturer who thinks little but talks much never wearies in asserting the boldest fatalism. It is, perhaps, a remnant of his Calvinistic inheritance. He asserts everywhere, over and over again, that no man is responsible for his belief or opinions; no more responsible for his creed than for the color of his hair or the size of his feet. It is a forcible statement of a cheap but popular fallacy. It is the dreariest of fatalism. Not only does it deny responsibility for belief but for acts. If a man be not responsible for his belief and opinion he is not for his actions. An act is simply the embodiment of a thought. A man is responsible for what he does because responsible for what he believes. He is not to be held accountable for that wholly outside of the frontier of his own choice. No man is responsible for the fact of his parentage, or as to who are his "sisters and his cousins and his aunts," but for himself he is responsible. Therefore he is responsible for his belief, his opinions, his thoughts. Where choice begins responsibility sets in. Because responsible for himself a man is responsible, above all, for that wherein consists his real selfhood. He thinks as he does and believes as he does because he is what he is, and for that he is himself, in the main, responsible. Separate acts of choice, of choice through the months and years, have determined the direction and drift of every man's life. For all this choosing he is responsible. If not accountable for his belief, opinions, and thoughts he is not for anything. If a man has no choice as to his belief, opinions and thoughts then he is no more responsible than a tiger or a kangaroo. But we are responsible for unbelief as well as belief. "The fool hath said, in his heart there is no God." His unbelief was a matter of choice. So, largely, is every man's. To deny choice is to deny accountability. An irresponsible is not a moral agent. There is neither philosophy, nor morality, nor sense in the common popular notion that the unbeliever or misbeliever is not blameworthy. To deny responsibility is, in fact, to overthrow the very basis of all morality and godliness of living.

The condition of the President still excites the gravest apprehensions. There has been no manifest improvement, although he holds his own. The physicians have moved him to Long Branch, and it is hoped that the change of air may benefit him. On Tuesday, at the request of the Governors, public prayers were offered in the churches throughout many States, and throngs showed by their attendance and devoutness how deep is the national grief. The issue is in the hands of Him, Who knows how to make all things work together for good. O Lord, save Thy servant, who putteth his trust in Thee.

Bradlaugh.

This most unprepossessing individual has his apologists. We think there is very little left to admire in a man who can apologize for the career of such a vulgar creature. If it is only a question of taste, what earthly reason can there be in him why he should have a moment's consideration at the hands of decent people, particularly if they happen to have any regard for the religion this wretched fellow treats with contumely and scorn. Leaving out the truth or falsity of it, religion has the best of the conflict in this that the falsest of religions would appear sweet and attractive in contrast with the utterly vulgar and ruthlessly nasty nature of this person. He belongs to the genus *sans culotte*. His congener in Paris is the *petroleuse*. In St. Petersburg he would be in place among the Nihilists, were it not that he is too low-bred and ignorant of the deencies of life. In America he would find his congenial home among hoodlums and other classes of practical Ingersollians.

For our part we cannot wonder that the House of Commons does not want his company. It is one thing to favor "liberty" and "progress," but quite another to be compelled to fellowship with moral lepers. It is high time to insist that it is an abuse of terms for hyenas to talk about their right to associate with the cleanly of the animal kingdom.

The reader may deem this language severe. Severe it is, but as just as severe. Mark, that we do not raise the question of his atheism or of his right to a place in the House of Commons. That is for Parliament to decide. But we do insist that there is a law of common decency which is outraged by the presence of this creature in the high places of his mother-land. A decent atheist would respect the feelings of even the most abject slave of superstition. There would be a tone of gentle manhood to rise up in his breast and prevent him from outraging the sensibilities of others, no matter how absurd and unfounded they might seem to him to be.

Those among us who try to keep up with the current history of England, ought to know that it is impossible to estimate the position of affairs in this Bradlaugh *embroglio*, unless we take into consideration the shock which the moral sense of English public opinion has sustained at the election to Parliament of a man who takes a perfectly fiendish delight in outraging the domestic sentiments and religious traditions of the country. Bradlaugh is not a gentleman nor of the stuff out of which gentlemen are made; he is simply a howling boor. Born in the lowest ranks of society, he has nothing in him on which to build himself up into something decenter. With all his native vulgarity, he came into public life and office only to add to it a hundred fold. He belongs to the order of beings who wallow in moral slime and ooze by spontaneous choice, and who when they speak of God spit, and when they address a devotee of Christ sneer and gibe. "Except this man," says a writer, "I never met a freethinker who did not speak with a certain admiration of Jesus Christ." He publicly announces Him to be a coward and His mission a sham, and that the doctrine He taught is not the doctrine of a good man. He publishes and circulates literature (?) of the basest kind. It is stated of the "Elements of Social Science," that it is so filthy that the author seems to have been afraid to put his name on the title-page. "It is sensual in the extreme; it condemns marriage and condones general prostitution, and does all this in language that is feebly described when it is set down as disgusting and revolting." Bradlaugh, with characteristic indecency, quoted John Stuart Mill and others as favoring his book, and continued to do so among ignorant people after they had repudiated it. Another book of the same infamous character, "The Fruits of Philosophy," was for months sold at the entrances of those theatres where the social evil made its greatest nightly display, until finally the police magistrates stopped the atrocious traffic. Those hawkers, thrusting the nasty effusions of Bradlaugh's hyena-mind into the hands of young women leaving places of amusement, fitly represented the character of the moral fiend who sent them out on their satanic mission.

Decent people in England cannot forget these things, and ought not. They

associate the name of Bradlaugh with everything that is low, vulgar, and demoralizing. He is the ruthless demon who has struck a blow at everything that a true Englishman holds sacred. He is the bloodthirsty destroyer who would slay the dearest things in life, and dance over their graves like a ghoul. Englishmen are excusable for remembering what it is to be a Bradlaugh, and desiring to be governed by a decenter kind of being.

It was reported on Sunday that a terrible disaster had befallen our troops in Arizona. A General and his whole command were said to have been killed by Indians, and it was even added that Fort Apache, containing many women and children, had fallen into the blood-stained hands of the Indians. Happily, the official accounts show the first rumors to have been much exaggerated. Only one officer, Capt. Hentig, and six men, of the 6th Cavalry, were killed, and Lieut. C. G. Gordon, and Sergeant Macdonald were wounded. The fight lasted nearly three hours, and at 11 o'clock at night the command started on its retreat to Fort Apache. By a forced march Gen. Carr reached the Fort in safety last Wednesday afternoon. The Indians cut the telegraph wires every few miles.

A MOVE is being made in Germany to introduce Roman characters into printing. Some of the printing establishments at Hanover, Brunswick, and Leipzig, have already made the innovation. On the other hand, opposition is made to this change on the part of many literary Germans. They say that the use of a national type has kept the language from being overlaid with Latin and other foreign words and phrases; that, until within a hundred years, it was usual in German books, to print all foreign words borrowed from Latin, French and Italian in Roman letters. This greatly discouraged the use of such words. The result was, that the German language formed most of the expressions in art, commerce, and science, out of its own native roots; and thus, that the children in German schools are not troubled, like English or American, with learning definitions by heart. Nor is a dictionary seen in the house of a German family.

True to the Church, and prepared to set full value upon Holy Matrimony were the couple who forgot to engage the Rector for the marriage ceremony, though they arranged with the sexton to open the Church, with the organist for music, and sent out hundreds of cards. The guests were all assembled before the omission was discovered. The Reverend gentleman had gone to Chicago, and as the bride declared that none other could tie the knot, the couple followed him to that city on a special train, accompanied by all who desired to go.

A contemporary heads an article on the casting off of aged clergymen, "The Ministerial Dead Line." By another exchange the conundrum is proposed, "When is the Revised Version to take effect?" It has already taken effect, and the only effect it ever will take, in the Anglican Communion, in a general dissatisfaction. Now that the publishers have made their millions, the best thing the Revision Committee can do, is to meet and rescind 999 out of every thousand changes that they have recommended, and then to retire to private life.

A satisfactory conclusion has at last been reached in regard to Bishop Berkeley's familiar saying: "Westward the course of empire takes its way." A well-known historian of the Church, who is familiar with Berkeley's English works, and who is at the present time preparing an elaborate article on the Bishop of Cloyne, by reference finds that "course of empire" is undoubtedly the original expression, and that the change to "star of Empire," was probably made by some writer in this country.

We intend offering to the children a series of sketches illustrating the history and faith of the Church. These sketches, when not original, will be taken from the best sources, and we venture to hope that this department of the LIVING CHURCH will prove at once interesting and instructive to those for whom it is primarily intended. May He who loves children, and Who was once Himself a child, bless our work.

The Rev. Edward C. Gardner, of St. Thomas' Church, Hartford, has accepted a call to St. Michael's Church, Nantucket, Ct. There is no more promising field of work in the Diocese than this thriving manufacturing town. The Church is already strongly established here, with good promise of healthy growth to keep pace with the increase of the population, which gained fully 50 per cent. during the last decade.

A retreat for the clergy will be held at Haverhill, Mass., opening on the evening of St. Matthew's Day, Sept. 21, and closing on the following Saturday morning. The expense for each clergyman will not exceed \$1.00 per day. All wishing to attend are requested to address the Rev. Edward L. Drown, Newburyport, Mass.

We have to thank the Secretary for a copy of the Convention Journal of North Carolina for 1881. It is handsomely and carefully gotten up, and contains a very neat memorial of the late Bishop Atkinson. The Diocese includes 2,756 families, 12,027 individuals, and 5,796 communicants, and holds property to the value of \$372,225.00.

St. Mary's School, Knoxville, reopened after the summer vacation on Tuesday last, with a larger attendance of pupils than ever before. It is expected that the corner-stone of the new chapel will be laid on All Saint's day.

St. John's Military School.

Correspondence of the Living Church.

In a most elevated, healthy, and beautiful section of country in Central New York, part way up a long slope, commanding an extensive view into the valley, and over to the high walls of Pompey, is situated St. John's Military School for boys. The surrounding country and the school are equally worthy a visitor's time and attention.

The main school building, with additions made during the present summer, is certainly the most convenient and pleasant one of its kind in this country. The addition, which is nearly completed, is a model of perfection. It contains a lavatory, in which are ten bath-rooms, tubs of the French pattern, a double row of sunken marble wash basins, one for each boy, with an equal number of small toilet closets in the rear of the basins. Hot and cold water are supplied through pipes to the tubs and basins at all times.

Above the lavatory is the armory, finished in the interior with red pressed brick laid in black mortar, a hard wood floor and wainscoting, with wooden ceiling, laid above the polished beams. Across the end in a convenient rack are fifty new Remington rifles, made purposely for the school.

The Chapel, on the next floor above, is a thing of beauty, and unique in this country. It is finished in the interior with buff terra cotta brick laid in red mortar. There are lines of ornamental terra cotta in the wall, a wide cornice of the same material, and in the ends are special designs artistically arranged. Embedded in the interior wall over the entrance, is a circular piece of Ohio sandstone, on which is carved the school's seal—a book, representing learning, a Latin cross, Christianity, the cup and serpent, symbolic of St. John, and the encircling school legend, "Christo et Ecclesiae." The roof is Gothic in form, open, with polished rafters and cross-trees. The seating and furniture of the chapel will be in harmony with the whole. The windows of stained glass are designed to be replaced by memorial windows as they shall be given by friends of the school.

A noticeable feature of the new building is its substantial beauty, an entire absence of plastered walls and ceilings, the use of hard wood floors, wainscoting and ceilings, and the open roof. It is heated and lighted like the main building, with steam and gas.

The improvements on the building and spacious grounds around it, furnish material advantages of unquestioned superiority. St. John's School is entering upon a new era of prosperity. A full corps of masters, specialists in their respective departments, warrant success in intellectual training. The military discipline, complete in character but subordinate in use, has in view the best physical and moral training, and is entrusted to an army officer of peculiar fitness. The home refinements and culture are provided in the influence and society of the educated and refined members of the entire household.

All is based upon a faith in the Divine inspiration of everything that is good, and the chief end sought is the educating and training boys to become Christian gentlemen. A visit to the school is worth the traveller's time and trouble.

Among the important books to be published this fall by Jansen, McClurg & Co., are the Hon. E. B. Washburne's work on the early history of Illinois—"Governor Edward Coles and the Slavery Struggle of 1823-'24," a translation of the popular German fairy tales of William Hauff, to be published with the original illustrations, under the title "Tales of the Caravan, Inn, and Palace;" a volume of poems by Ella Wheeler, the popular Western poetess, containing the best portions of her previous volumes with a large number of new pieces; a Memoir of Haydn, a new volume in Dr. Nohl's series of musical biographies, translated from the German by Mr. J. J. Lalor; and "Golden Thoughts," a selection of brief and striking passages from a wide range of authors, orators, statesmen, divines, etc., prepared by the Rev. S. P. Linn, of Cincinnati; with a companion volume of "Golden Poems," containing an entirely new selection from the best minor poems in the language, and choice extracts from longer works—the range being from Chaucer to the poets of our day—prepared by Mr. Francis F. Browne, editor of *The Dial*.

The foundations are laid for a new building at Bellevue Hospital, New York. It will cost \$30,000, and will be devoted to the use of women and children. It will be two stories in height, have a frontage of 185 feet on Twenty-ninth street, and 60 feet on Third Avenue. The material is to be brick, with blue stone trimmings, and the interior will be decorated with rosewood. It is expected to be ready for occupancy, November 1st.

The assassination of the Brule chief, Spotted Tail, by a rival claimant for the headship of the tribe, gives an opportunity for abolishing the *imperium in imperio*, and bringing the members of the tribe personally under the civil law. We have pursued, too long, the policy of regarding these various tribes of unwashed barbarians as nations with whom treaties are made, but never fulfilled.

How is it that the *Church Standard*, on page 58 of No. 5, credits the *Church Weekly* with a story of Archdeacon Kirby's, which was written expressly for, and published in, the LIVING CHURCH?

We are glad to welcome the *Church Guide* to our table again. It is now published at Alexandria, La., and appears as the official journal of the Bishop of the Diocese.

Mr. Wm. B. Ogden, of High Bridge, is erecting at Elmira, a Memorial Chapel attached to Trinity Church, which is of Gothic Architecture and promises to be, when completed, one of the finest specimens of this style in the country.

