

# The Living Church.

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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 Diomedes 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 EPISCOPALIANS.

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 Kempen, 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 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 Cox, 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-

ceal, but such may exist without interfering with Church unity."

So the basis of the programme of Dr. von 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 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 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 upon 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 renounced 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

\*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 here.

the Eastern Church, and they seek to return to 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," (*dis* 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 is based. We think that such unity would be 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 theology, theological learning would advance among us, 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 disloyalty 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 regular service of the Church. So if there are any disloyal to the Church in the way you mention, 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 referred to was simply a statement made in perfect good faith, and not yet authoritatively denied, *viz.*, that the Society referred to 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 rejoice 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.

## 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 churchmen died last week. The famous Abbey of Westminster 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 remark in passing, was one of three successive Lord Chancellors who were Sunday school teachers. But the most conspicuous loss the Abbey has sustained is in its Dean, who was taken from us on Monday night after an illness so short 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 extremely popular in America. Whatever feelings, however, may have prevailed amongst your countrymen concerning him, they were but a 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 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 show that there was a special fitness in receiving 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 lamented Dean's attitude towards religion—

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 yesterday, 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 steps they might take to procure Mr. Green's release. Their Lordships sent in reply a lengthened statement in which they concurred in exploring the present state of affairs and said they 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 of 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) that the prosecutors had no equitable right to complain. It seems that the parish of Miles Platting contains a thousand and fifty inhabited houses, and that a petition for the release of Mr. Green has obtained signatures from more than nine hundred of those dwellings. We may well ask what possible right three persons, who never

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 parish generally?

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.

To the Editor of the Living Church:

Through the kindness of a friend, permission is obtained to offer for publication in two of our Church papers, the following letter from Dr. Hill, and the well-merited and gratifying expression from the King of Greece, regarding our venerable missionaries, who began their good work in Athens before a single modern building of the new city was erected. The little circular tower which first sheltered them, and in which their schools were started, was at that time the only habitable house in Athens.

ATHENS, July 16, 1881.

Rev. B. B. Smith,

DEAR FRIEND:—I have the pleasure of forwarding to you the enclosed documents, containing the expression of approbation from the King of Greece, and the nation's gratitude for 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 Instructions\* 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 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 fifty years since you established, at the expense 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 snoor.

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 little school in the basement of the Tower, has 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 Archaeological Institute.

\*These Instructions were drawn up by Bishop Griswold, 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 church are all in keeping, well designed and constructed.

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. Dr. Hills, of St. Mary's, Burlington, under whose care the church had been projected, erected, and completed, free of debt within two years, Dr. Elvin K. Smith, of St. Mary's Hall, Burlington, Canon Knowles of the Cathedral, Chicago, and several other clergy took part in the services.

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

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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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 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 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 distress and necessity must shortly produce an 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 wrote to the Society that he had about a month before visited his old charge at West Chester, with the purpose of spending the winter among such of his parishioners and friends as were still to be found in their former homes, but he was soon convinced that this purpose could not be carried out, but on his return to New York, he applied for the Mission at Staten Island, as safer than West Chester. The Society, "sensible of his great worth," granted his request, and voted a continuance of his stipend of \$50 per annum until the disturbance then rife had ceased. With his usual promptitude, Seabury at once entered upon work at Staten Island, where he administered Holy Baptism, and preached to a congregation of nearly three hundred. But even here, so marked a man was he, that his residence on the Island was out of the question, and he continued to live in the city of New York, eking out his support and that of his family, by the practice of medicine, as he had earlier done to a limited degree, throughout his ministry. Early the following year he received, from Sir Henry Clinton, the appointment of Chaplain of the King's American regiment, commanded by Col. Edmund Fanning, and while serving in this capacity, a sermon of his from the text "Fear God, Honor the King," was printed in New York at the request of Gov. Tryon, and in one of the rare issues of the revolutionary "Americana." Like all of the writer's productions, this discourse was forcible and pertinent, breathing an earnest spirit of loyalty and devotion, and direct and clear in its personal application of the great duty of personal religion.

In a few words to the Secretary, under date of November 22d, 1778, the Rev. Dr. Seabury, for he had received the honorary Doctorate in Divinity from the University of Oxford on the 15th of December, 1777—continues his personal narrative:

"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 commotions 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 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 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 then we read in the archives of the Venerable 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 by 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 copyright. He is compelled to make this statement in view of his repeated use by another, without any acknowledgment of the source whence they are derived. The importance of the Fogg Letters may be understood from the fact that but for them, many erroneous representations respecting the choice of the first Bishop of Connecticut, could never 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 evidence, whatever may be said to the contrary. The testimony of Mr. Fogg is clear, that "the most proper person for this purpose," in the minds of the Connecticut

writer from impending destruction, on "Lady-day," the Feast of the Annunciation of the Blessed Virgin Mary, March 25th, 1783, ten of the fourteen remaining clergymen of Connecticut gathered 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 Bishop. The Convocation instructed their choice to seek for consecration in England, first of all, and if prevented from obtaining this boon from the prelates of the Mother Church, to secure in Scotland, where the Bishop-elect had, as we have seen, been resident, the Episcopal power the Connecticut clergy felt indispensable to the proper organization of the American Church.

It has been stated that this meeting was informal. The participants in its proceedings styled it a "Voluntary Convention," and we may judge of the nature of their discussion, and the formality of their action, by the long and able letter addressed to the Rev. William White, of Pennsylvania, on this very day of their election of Dr. Seabury, and signed by their Secretary, the Rev. Abraham Jarris. The occasion of this letter is as follows: Before the news of a proposal of peace had been made public, early in August, 1782, when, in the words of Bishop White, referring at a later period to this very matter, "it was an opinion commonly entertained, that if there should be a discontinuance of military operations, it would be without any Acknowledgment of Independence."\* The Rector of Christ Church and St. Peter's, Philadelphia, published anonymously a Pamphlet entitled, "The Case of the Episcopal Churches Considered," which, as the writer sums it up, "proposed the combining of the clergy and of representatives of the congregations, in convenient districts, with a representative body of the whole, nearly on the plan subsequently adopted. This ecclesiastical representative [body] was to make a declaration approving of Episcopacy, and professing a determination to possess the succession when it could be obtained; but they were to carry the plan into immediate act. The expedient was justified by the plea of necessity, and by opinions of various authors of the Church of England, acknowledging a valid ministry under circumstances similar to those of the existing case, although less imperious." (White's Memoirs, 2d Ed., p. 91.) The response of the Connecticut clergy was "clear and convincing." The pamphlet had one especial merit. It was the first public suggestion of the introduction of the laity into the Councils of the Church.

cut clergy, was Dr. Seabury, the one "pitched upon" by the Convention. The fact that there was consultation—Mr. Jarvis with Mr. Leaming and Dr. Seabury, of New York, to which Bishop Seabury refers in his letter to the Venerable Society, of the 27th of February, 1783, does not warrant the assertion that the appointment was first offered to Mr. Leaming. In fact, whatever the abilities and excellence of good Mr. Leaming may have been, and we would be the last to depreciate them, the standing of Dr. Seabury, which had for years been the first of the colonial clergy was, not that Dr. Leaming was about to leave for the Provinces, confessedly unequalled by any. We doubt not that the grave question as to who should undertake this mission fraught with difficulties, and promising but a hazy success, if that success should be at last attained, was one that made the stout heart of Seabury quail. Evidently, it was the wish of the Connecticut clergy, should he decline the choice, that the amiable Leaming should undertake it—*Procurator ad longum intervallo*; but we claim that Seabury's modesty in reference to this matter, and his evident wish to obey the Apostolic precept "in honor preferring one another" by his courteous allusion to the names which may have been joined with his, is not to be distorted to prove that Mr. Leaming was in any formal way the "first choice," or that the "appointment was first offered" especially to him. We do not believe from a careful study both of the documents and of the 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. Leaming was at least an afterthought, and only thought of at all in view of Seabury's possible declination.

\*MS. Note on the Church in America, by William White. In photo-lithography published by Thos. H. 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 communication from Sir Guy Carleton and Admiral Digby, dated August 21, which opened the way for the cessation of hostilities and the coming of peace. Bishop White tells us in the "MS. Note" already cited 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 hands of Philadelphia and elsewhere. Bishop White in his Memoirs (Second edition p. 89), speaks of it as "published in the summer of 1783," and the reprint by Staveland in 1827 and that of the present edition, Perry's Reprint of the Early Journals, III., p. 416-436, give the date of Claypoole'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 plea of necessity no longer available, its dissemination 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 editions of 1782 or 1783, are exceedingly rare and of the Staveland 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 Unitarians immerse.

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 prophetic power. Aaron, the elder brother, was the first high-priest, 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 Pharaoh 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, *leolam*, 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 wash and cleanse, Lev. ix., 14; but Christ the *Yehovah*, who said originally to Moses, *I will be 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 special transmission of the grace of Orders *heos tes sauteleias tou aionos*, to the end of the world.

Here we have in Leviticus three remarkable chapters, the eighth, ninth, and tenth, which form together an historical section, including an analogous reference to what precedes and follows. We have been told what the nature of the offering should be. It implies that there will be for all time a Priest, altar and sacrifice. What do we find in the three chapters? A form of consecration. This setting man apart for a higher duty, was as clearly defined an act, though different in detail, as the service which gave the American Church Bishops Seabury, White, and Provoost; or Dunlop, Brewer, and Paddock. The Rochet and the rest of the Episcopal habit, with the Mitre and Crozier, which time-serving and timidity have banished from the service, find their complements in Aaron's Rod, the garments, the Mitre, and the Urim and Thummim, "ardent with gems oracular."

There is also in this historical section an act which showed the relation in which Aaron and 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 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 mandate before they could offer the offerings of the people, and make an atonement for them. Whatever the difference might be as to the offering, and the particulars of its presentation, "the glory of the Lord," the Shechinah, the *Majestas 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 sensual fat, and kidneys and caul and hide, so that the precious blood which was sprinkled "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 the people. Were they not fitted to do, by their consecration, the highest Priestly acts? Might not the *tenuphah*, the lifting and the waving of the hand, the *metonymy* 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; xiv., 13, and II. Thess., i., 10. See also how St. Luke vii., 12 *ezekomizeto* and Acts vi., 7, etc., *ezekengkantes* are explained by Lev. x., 5. The warning antiphon for the Ninth Sunday after Trinity is: "What shall I do for my Lord taketh away, etc." There is severe punishment meted out for daring, presumptuous sin. Nadab and Abihu, burnt; Ananias and Sapphira falling down dead, show that what belongs to the Lord must ever be consecrated for Himself in holy uses. The incident of the tenth chapter, a more full account of which is given in Num. xvi., undoubtedly occurred at the solemn conse-

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 carelessness, irreverence and want of faith, were not so surprising as the utter forgetfulness of the divine efficacy of the Atonement. How much modern sentimentalism may explain away the 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 late Iowa Diocesan Convention, which, upon its face is calculated to create a wrong impression. The subject being considered was, whether a proposed canon defining the qualifications of Vestries, should require that all vestrymen be "baptized male members of the congregation." The Convention determined this point affirmatively.

But preceding the discussion, the Rev. Mr. Mills moved an amendment, providing that all vestrymen should be "consistent communicants," and not simply "communicants," as your correspondent has it. The majority of the members of the Convention were opposed to the proposition of Mr. Mills, as I doubt not a large majority of both the clergy and the laity of the whole Church would be. For where in the whole range of the Church's experiences could a universal and infallible test of "consistency" be found? And where can any one be found to apply the test, if we had it? Let us fancy a parish meeting for election with the Rector presiding, and the old vestry, whose time is just expiring, present, to decide disputed points as they have done here, at least, theoretically. Then suppose such a canon in force, and a man voted for who is, in the opinion of the Rector, or of one of the Vestry, or of some voter present, not a "consistent" communicant. Who would apply the test, and what test would they or could they properly apply? A great post 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 vicious that it only needs to be stated to be condemned. And this is why the majority of our Diocesan Convention voted it down. And this 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:

Have you nothing to say on the Canon on Ritual of the Diocese of Georgia? or is it possible there 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.

§. 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 every innovation, in the Ritual of the Church, in the ornaments, arrangements, and appointments of the Holy Table, and in the vestments of the officiating minister. What a bishop-trap have we here! If A. tell the Bishop that the Rev. B. 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 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 point of fact established he shall prohibit; and further, see what an ingenious "short and easy method to put down ritualism" it is. Notice Sec second: "The Bishop may suspend any clergyman against whom proceedings are instituted," and then all you have to do is to let the proceedings drag along from month to month, until your poor ritualist is starved. Pity now, that we have not some such general canon as this! Arise! Oh, Protestant laity, and put the screws upon your bishops and clergy, and pass some such canon for the extinction of the monster of earnestness and beauty and devotion and labor-ylept Ritualism.

LUCENDO.

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 his assuming Salvation to be "conversion," in the Presbyterian popular sense. And yet, unlike a certain class of 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 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 "Sacramentalism!" 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 Sacramentalism 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 accord with the historical position taken by "the Holy Church throughout all the world"—and, unless we are mistaken, with the position assumed in the Westminster Catechism itself. It is the unabridged (and, we fear, but seldom read) original.

But since Sacramentalism must be avoided at all hazards, our Presbyterian friends, and some other "baptists" or sect, very proper to give to a child in token of the fact (to state the matter boldly) that it possesses Christian parents. This fact is assigned by the present author as the cause of the child's regeneration. As nearly as we can make him out, he would have us believe that practically the child is born regenerate. Shade of the Genevan past! Are we then, in running away from the Sacramentalist bog, to stumble headlong into a doctrine so perilously analogous to that of an infallible Conception! There is much in the book, however, of interest and 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 great 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 VI., as applicable to the time when it was introduced, and granted that subsequent changes were the result of Puritan influence, it does not follow that this Book was absolutely perfect. The first Prayer Book was a wonderful production, considering the state of things out of which it issued, and in many, perhaps, in most respects, the one 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. Boucher's work, and acknowledges his obligation to it. Every one, be he priest or layman, who desires information upon points of exceeding interest relating to the history of the English Church and Prayer Book since the inauguration of that movement known as "The Reformation," will do well to possess himself of this book.

THE GOSPEL ACCORDING TO SATAN. By Standish Grey, M. A. London: Kerby & Edean, 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 weird 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 DUKES," AND "PRINCE AND PAGE." D. Lophor & Co., Boston. For the sale of James Pott, N. Y.

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 Edward the First; the Page is the youngest son of Simon de Montfort, Earl of Leicester. Both books give vivid pictures of life in medieval times, and Miss Yonge's historical accuracy is admitted. They 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" can be managed at all. The lady who compiled this little book has had experience and doubtless knows 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., 181 Pa. St., Baltimore, Md. Price 2 cts. No. 4 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 COMMUNION, 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. 75 cts.

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 publishers.

Pere Hyacinthe and Catholicism.

Written for the Living Church.

The intended visit of Pere 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.

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, 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.

In the sense above given Pere Hyacinthe is, like all Catholics throughout the world, who do not add Papiam 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.

Such is the Catholicism of the Greek, Anglican and American Churches, the Old Catholics of Germany, and the Gallican Mission Church, all portions of the Universal Church, in harmony with each other regarding all essential points of doctrine, and constituting what may properly be called the constitutional party of the Catholic Church. It is a mistake to suppose that the Old Catholics stand between Protestantism and Catholicism. They are not Protestant as those sects which are the result of the great Protestant Revolution are Protestant. The Catholic recognizes as Catholic doctrine only such as has been believed by all the faithful, always and everywhere.

The position of the German Old Catholics, and of Pere Hyacinthe is logically unassailable. They apply to their faith the Catholic test of universality, permanence and consent, not recognizing that the Pope of Rome has any right to enforce upon Catholic Christendom the reception of non-Catholic doctrine, and do not allow that it is possible for them to be cut off from 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.

Pere 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. H. KNOWLES.

To the Editor of the Living Church:

The important Committee of the General Convention on Liturgical Enrichment will have opportunity of suggesting to the consideration of the Church some means of securing the making of Baptismal vows by persons whose Baptism was received outside our own fold, and who may thereafter seek the laying on of Apostolic hands. Most clergymen have felt that to ask a man to

"renew a promise and vow which he made in his 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-baptized. 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 dying 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 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 day. As their hour comes round, I imagine you in God's House—that sweet refuge from the pursuits and perplexities of life, and the hurry and din of a great city—sending up your prayers and praises with the faithful few who may be counted therein. I doubt not you also bear me in remembrance, and all others who are deprived 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 have forgotten many of them, so I beg, you to jog my memory by repeating them, and I will gladly give you such information as may be necessary till we (D. V.) may meet again.

And here let me charge you not to hesitate to ask Father—for any knowledge you may crave respecting the Church. I know he is a busy and faithful priest, but he has a ready ear 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 pains me to add the last clause, because it should be unnecessary; but I have seen those who have 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 say, proselytes) make the best Churchmen. I will remember the wonder you expressed when your 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 latch of that door, which, opened, shall reveal a glowing vista, brightening and intensifying every earthly pathway, extending even to the Throne of God.

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 scintillate with the beauties of thought and devotion of ages. Think of this whenever you take it in hand! Trust it as a sacred thing, and turn its sweet pages with reverence! Life may be long with you, but each day of life you will see some new beauty on each 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 in many churches it may be even to a sorrowful degree. In your own beloved Church you may not often see an instance, but it exists all around you, and you are sure to be shocked by it sooner or later.

In your late visit to C., you said that the priest did not reverence the Altar, and that

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 St. 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 your conversation, misconstrue your intents and convictions. A word is a seed, and, in some soil, may bear, for good or ill, for the Church or against her, a bountiful harvest.

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 fitting 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 English people may help to solve this problem of President-killing in America. The extract referred to is the following:

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 disgrace of whipping exerted a curative effect. The Queen has not been fired at since."

I remember to have seen a statement some years ago of a school teacher who had in her school a little girl who was subject to epileptic fits. Presently, the child who sat next to her manifested symptoms of the same malady, and in a few weeks it seemed to become general. At the suggestion of a neighboring physician, she then gave notice to the school that thereafter any one of the pupils who should have the convulsions would be whipped. The remedy was effectual. The epidemic insanity (for it was nothing less) speedily vanished. There is a lesson 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 there may not be a kind of moral insanity in some criminal tendencies of mind, which would be much benefitted by the discipline of the rod. Certain demoniacal possessions of old were exorcised by "much fasting," why not others by judicious flogging? Is not that a markish sympathy for crime which has banished corporal punishment almost entirely from our penal code? Am I mistaken in saying that in the only system of criminal jurisprudence which has any pretension to a divine origin, there was but little dependence on any other? The death penalty and the "forty stripes save one," were the main reliance for the prevention of crime. This mad attack upon the President's life suggests many thoughts, 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 round for several weeks. Good. Common decency requires that a comet which may never be seen 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 seen from the ferry-boats.

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 have to prick up its ears to prove worthy of such an ornament.

The Baptist Standard sometime last month incidentally 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, was consecrated on Thursday, July 21st, by the Bishop of New Jersey. Seven Presbyters took 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, 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 Chicago have built residences on the banks of the Lake. Among the most admired of these are the houses of Mr. Fairbanks and Mr. Leiter. The Church is largely built by offerings of the summer residents. All the chancel furniture is to be memorials. The walls of the Church are of granite boulders, broken and laid in the rough, giving a very picturesque effect. The red and gray granite contrasting very prettily, the architects are Messrs. Treat & Foltz, of Chicago, and the design is very handsome.

Iowa.—On Thursday, the 28th ult., at the hour of sunset, Bishop Perry laid the corner-stone of a neat church of brick to be called St. Mark's Church, Maquoketa. Addresses were made by the Rev. James Trimble, Rector of St. John's, Chilton, and the Bishop. A large concourse of townspeople 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. St. Mark's will be opened, it is hoped, by Christmas. X.

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 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.

Diocese of Western New York.—A new reredos has recently been placed in the chancel 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 school 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 on Thursday, Sept. 15. May success crown the effort.

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 extension 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 grinding force of a severe poverty.

So many new towns are rising along the new railways that it seems impossible ever to visit them all. Infinite confidence in the future of a 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.

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 blasphemous, and to let the light of modern times shine in upon his benighted mind.—Exchange.

Itching Pills—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling in and about the rectum; the private parts are sometimes affected; if allowed to continue, very serious results may follow. "DR. SWAYNE'S ALL-HEALING OINTMENT" is a pleasant sure cure. Also for Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch, Blisters, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 8 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 330 N. Sixth Street, Philadelphia Pa., to whom letters should be addressed. Sold by all prominent druggists.

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### 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 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 the article seems to infer the idea of particular bodies, less than a Catholic organism, the objection is admitted; but it is contended that the smaller organizations 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 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 outset 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."

Nevertheless it was inevitable that this invisible entity should eventually manifest itself in a visible form—a proposition which no 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 of Swedenborgian's, and four kinds of Reformed Episcopalians?

We would that it might be deeply impressed upon the mind and conscience of Christian people in this age of division and consequent unbelief, that the law of the Spirit's Pentecostal power was unto organic unity. The Church of the Holy Ghost was visibly one. "When the day of Pentecost was fully come, they were ALL with ONE accord in ONE place." "The same day there were added unto them about three thousand souls." "And the Lord added to The Church daily such as should be saved."

That was not denominationalism, certainly! On the contrary, the invisibility which we just now conceded, for the sake of argument, seems to have passed out of existence, and the spiritual organism is identical with the Church of the Holy Ghost, visible, capable of numerical measurement, having a creed and communion ("the Apostles' doctrine and fellowship"), sacraments (baptism and the "breaking of bread"), a form of worship ("the prayers"), and a place to meet in ("continuing daily with one accord in the temple").

Visible unity, then, was the character stamped upon the Church of the Holy Ghost. The "invisible" theory is untrue. Denominationalism is a blunder and a sin, contrary to the mind of the Spirit, to the rational mind of man, to the teaching of the Scriptures, and to the better instincts of the Christian conscience when it is permitted to speak its real convictions.

The visible unity of Christ's disciples is the most spiritual conception of the Church. Denominationalism is carnality. It is a surrender to the lower motives, the divisive and disintegrating forces, which assert themselves when "the fruits of the Spirit" begin to disappear from the Church. St. Paul could not speak to the Christians of Corinth "as unto spiritual," and why? "For ye are yet carnal." That 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 Paul; and another, I am of Apollos; are ye not carnal?" "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (Greek, *schisms*) among you, but that ye be perfectly joined together in the same mind and in the same judgment."

The "invisible" theory is a novelty. It was the logical outcome of the mistake of those who undertook to organize Protestants according to a method thoroughly contradictory of that which the Holy Ghost employed on the day of Pentecost. The Scriptures uniformly speak of the Church. To be Scriptural and yet denominational, 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 different Churches are one in Christ. Never before were those who were one in Christ petitioned off into different Churches. It was a sad error. There is but one remedy—the return of all Christians to the visible unity of the Church of the Holy Ghost as established at Pentecost and continued to the present time by perfect and unbroken continuity of historic existence. God speed the day!

"Neither pray I for these (Apostles) alone, but for them also which shall believe on me through their word, that they all may be one; as thou Father, art in me, and I in Him, that they also may be one in us, that the world may believe that 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 no Sunday notices save such as relate to Church work. Nor should they lend their name or endorsement to strangers for the furtherance of their business enterprises. The freedom and carelessness of Americans in commending books, nostrums, and schemes of all sorts, is in every way unwise and hurtful. Our clergy should guard against it. Let not their names, at least, appear in the patent medicine almanacs in commendation of nostrums. The medical profession have good reason for protesting against this too common custom. It is one that our clergy, we are glad to say, have never countenanced. A hardly less hurtful habit is that of giving letters of introduction or commendation to all sorts of people. It is said that the cards of Guitau, the assassin, as "attorney," etc., had as references the names of well-known business men, and that in face of the fact that the man had often been in jail, and wherever known was known to be a miserable scamp

### "Liberal Churchmanship."

Definition is the need of our times. Nowhere is it more needed than in the Church. For a century here in America the terms "High" and "Low" have been in common use, and yet there are thousands among us who do not know what they mean. What cleric does not constantly hear the inquiry—"What is the difference between High and Low?" Taking a rose-colored view of the matter—as the LIVING CHURCH loves to do—we should say that the popular query is due to the fact that the differences are less than the partisan mind represents, and hence definition becomes a difficult task. Still, we cannot contradict the fact that there are different schools of thought, not so much arrayed against each other, "with eyes grim malice glancing," as moving forward on parallel lines of effort, each bringing forth fruit after its kind; and if there be modes of thought and work peculiar to each, there ought to be no real difficulty in identifying these and the difference between them.

There is still greater need of definition, however, when we come to that particular style of churchmanship which is named at the head of this article.

It is not difficult to say in one word that a High-Churchman is one who places a high estimate on the importance of the Sacraments of the Church, while the Low-Churchman entertains low views of their importance. But a Liberal Churchman—what is he?

If the word is to be defined by antithesis, dare the Liberal Churchman claim that all other Churchmen are illiberal—that the men who love to date back to Seabury or to White, or those who put special honor on the name of Hobart, or McIlvaine, or DeKoven, are necessarily narrow—that all others except this little coterie are intolerant and bigoted? Observation by other eyes than their own somehow contradicts the claim, and makes it appear ridiculous. For intolerance of 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 free than other Churchmen from bonds and restraint? Are they more free from the solemn vows of Ordination? Are they more free from the declaration which by article 7 of the Constitution they were required to sign—"I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States?" Are they less obligated than others to obey the Bishop and other chief ministers who may have canonical charge and government 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 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 self-will, and all profane babblings and oppositions of science, falsely so called, which some professing have erred concerning the faith?

Our efforts at definition do not satisfy us. We must make another effort.

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 rationalistic *zeit-geist* all that is supernatural in Christianity. He takes liberties with the miracles. He steps aside, when the Mystery of Godliness sweeps by "on mighty pens," and suggests that Niceneism is only a philosophy after all. He loves an altar, provided it means no more than a table, and he delights to adorn it with all the Catholic paraphernalia, taking care, however, to deny the Catholic doctrine they symbolize. He is a self-commissioned iconoclast, and he calls himself

liberal because he dares take liberties with those things which other men deem holiest.

Whatever may be the ultimate definition (to which we have made our humble contribution), we incline to believe that a school of thought (or of the negation of thought) which finds its supreme *raison d'être* in the fact that the age indulges in rebellion against the old Faith and proposes religious reconstruction, is a school which will pass into history, as a fading gleam, when the age changes its mood, as it will, and begins to take up again with the old truth and the old Church. In the meantime let the "old fogies" prepare a tombstone of liberal proportions on which to inscribe the monitory legend—

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 criticism that the marvellous increase of devotion to the Sacrament of the Altar would be impossible unless there were an increase of piety. But it is of little use to argue with such ignorance and bigotry.

"But the case of Louis Victor," the Committee says, "does seem to convict the Rev. Edward 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 for not indicting him. His punishment for neglect has already been terrible and more than his share. Let the Church look well to all charitable work that is conducted in her name, and let every enterprise of that kind be under systematic 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 Chicago office before the date of publication.

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 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 at Houston for six months, doing mission work. He will continue there.

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. This town is growing rapidly, and will be an important railroad point.

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. One or two young clergymen, unmarried, desiring a climate and work like that of Texas, might find it to their interest to write to Bishop Gregg.

### 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 had refused to receive him, and a whole squad 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 important constituency, was flung, torn and exhausted, 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 all the Churches. The sweetly beautiful requiem service of the Church was said, and to the tender 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 the occasion of a Legitimist demonstration in 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 toribearing 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 result of the prevailing heat, or whether it be a proof of the increasing effeminacy of English workmen) that many men also had Japanese paper fans attached to their girdles, and seemed not a little proud of these feminine vanities.



Calendar.

AUGUST, A. D. 1881.

- 7. Eighth Sunday after Trinity.
14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
24. St. Bartholomew.
28. Eleventh Sunday after Trinity.

The children of this world are in their generation 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.

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 pressing, you might have space to print, and your subscribers might have an interest to read, 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 duty in these days of high pressure, as devotion. My wife read the editorial to me at the close of a hot day, after the usual hurry and fatigue of office hours were over, and proceeded at once to follow it up with arguments that I have heard a hundred times before, unmoved. Whether it was that I was more than ordinarily worn with the work of the day, and lacked nerve to meet the charge of committing slow suicide by such constant attention to business, or that the weight of such authority as the LIVING CHURCH overpowered me, I cannot tell.

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 children are seldom awake when I hurry to the office in the morning, and at night they are tired and I am too nervous to enjoy their presence. They go to the nursery after tea, and I go to my desk to finish the work that the interruptions of 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 with my family! It was something I had not done for years, and the last experiment had not proved altogether encouraging. I am sorry to 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 doing.

After the usual skirmishing in the morning, the five children, ranging from twelve to three years of age, were wheeled into line, when it was discovered that the youngest boy, an orphan 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 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 suggested that I should go down town and buy 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.

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 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 a long time before the car came in sight; but large bodies move slowly, and I discovered that a man with five children at his heels does not resemble Mercury in the celerity of his movements, however mercurial he may be in temper.

We were too late for the train that we had intended to take, and the hour of waiting was improved by the children in adventurous amusements. 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 costume, size, etc., by which I could distinguish them in a crowd.

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. But we found "the animals." The spectacle of 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 believe 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 fortunately 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 behind him.

The lunch that we took would have done tolerably 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 appeased 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 holiday appropriation.

On return, the train we sought whirled on in sight and left us for another hour. We were all tired and demoralized. Baby had to be carried for a mile, and the next in years clung to his weary mother. The older children were fretful, and the father was silent and thoughtful. By the flickering gas-light the weary procession wended its way to the paternal mansion. One child was put to bed with a headache, another with a pain that could not be exactly located, and the last state of the whole family was worse than the first.

The moral that I draw from this little episode in my busy life is: Don't try to crowd into one holiday the recreation that should be taken moderately every week in the year; and don't imagine yourself, without experience in managing children, equal to two or three nurses.

A Week at Geneva Lake.

Correspondence of the Living Church.

The choir boys of the Ascension, Chicago, have just had a most pleasant excursion. They left town on Monday, the 25th ult., to the number of twenty-nine, under the charge of the Rev. A. Davis, Curate of the Parish, for Geneva Lake. Mr. Arthur Seymour had been elected Quartermaster, and the accomplished and popular organist of the church, Mr. Thomas Shafer, Adjutant. These gentlemen, with Mr. Davis, had drawn up a set of rules which were strictly adhered to by all.

Tents were pitched, by the kind permission of the owners, in Mr. Schneider's beautiful grounds, and by the thoughtful kindness of Mr. Terhune boats were provided in which the boys might disport themselves to their heart's content. The camp looked remarkably pretty from the lake, and was much admired by all who passed.

A short choral service was held every morning and evening, and the boys' sweet voices resounding across the clear waters used often to arrest the steam-yachts and hold them as if spell-bound. One of the prominent residents declared that the evening service of the Camp, heard from the lake, was the most devotional and beautiful that he had ever attended.

"It goes without saying" that all enjoyed themselves immensely. Base ball, rowing and fishing whiled away the time all too quickly, and when the hour for leaving came one could not realize that a week had sped so rapidly.

On Thursday the Rev. Dr. Leffingwell, Principal of St. Mary's School, accompanied by his wife and daughter, paid a visit to the camp, and partook of its hospitality. The boys were right glad to see their visitors, nor will they easily forget the graceful kindness of the young lady, who insisted 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 party returned to town in highest spirits, unanimously declaring that the whole affair was the best they had ever enjoyed.

The grateful thanks of the managers of the 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 pleasure the boys are so much indebted:

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 port of Bremen for the United States. The emigration from Germany during the present year will probably be over 330,000. Applications are coming forward to Castle Garden, from various sections of this country, asking for laborers and artisans in almost every department of industry, and the supply does not keep pace with the demand.

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 Indian missions, for variety of recreation, after having tired of the springs and the sea-side, it might 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. Knickerbocker reports the death of an 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. 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 Cathedral at Fairbault last Sunday, the Bishop delivering a touching address, and six of our 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, of 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 on the Chinese. Dr. Martin says that China is not, like Africa and Aboriginal America, or even like British India, an assemblage of tribes with little or no community of feeling. It is a unit, and through all its members there sweeps the mighty tide of common life. And this great people are not as stolid and as stationary as is generally supposed. They have passed through many and profound changes in the course of their history. They have lived, for instance, under as many forms of government as ancient Rome or modern France.

The report of Easter Services from Cape Palmas, West Africa, is refreshing in these times of telegraphic speed, and we are almost thankful that there is something somewhere in the world that cannot be "wired."

There are also interesting letters from China, Japan, and Haiti, of which our space does not allow a summary. Church people do not know what they lose by not reading the Spirit of Missions. But tastes differ, and just now the daily papers are in the ascendant. It is to be feared that even on Sunday these papers furnish the intellectual pabulum of too many Christian homes.

To the Editor of the Living Church.

I am glad to find that the "Bible Studies" are interesting the readers of your valuable paper. There is no research more profitable than that 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 blessed and helped by the thought that my pursuit is stimulating others to enquiry and knowledge, and good. To A. J. Bronson, of N. J., I wish to say concerning the answer given to the study in June 18—the heretical Prince, is supposed to be terrible Genserio, 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 name of Artemon whose adherents were called the "Artemonites." These denied the divinity of our Lord Jesus Christ.

But commentators associate the Star, Wormwood, in the Revelation, either with Attila, or with Genserio, 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 news very coolly. People who had been preaching fear and suspicion of Russia for years did not, or many of them did not, feel called upon

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, Italy and Germany followed. Prince Krapotkin, the Russian socialist, applauded the assassination of several Russian generals. It transpired during the proceedings that the social congress, prohibited at Zurich, is sitting secretly in London. The first resolution, declaring that "the time for agitation 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 unanimously. No body 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 England.

The Woman's Auxiliary in Connecticut is now well established and work has been undertaken with commendable zeal by the different parish branches throughout the diocese. Several meetings have been held and considerable money has been contributed. At the April meeting in New Haven, it was decided to appropriate a portion of the funds in hand to Bishop Elliott for his Church School in Texas, a portion to the building of the rectory in Yalesville, and to leave the balance in the treasury. At the June meeting, a large number of ladies assembled. The meeting 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, Texas. Interesting letters were also read from different quarters of the missionary field, Foreign, Domestic and Diocesan, with accounts of work there, with special needs and discouragements. Letters of acknowledgement of valuable aid received were also read, and others again, requesting boxes for the families of missionaries, or asking help in parochial work, followed by a request that some of the parishes would undertake to answer one or more of these appeals. The result was most gratifying, as all of these appeals were accepted by the different parish branches, as objects to work for during the coming fall and winter. Offers were made by individuals present, to contribute books, clothing, etc. At the close of the exercises, additional members enrolled themselves, and the meeting 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. Failing health has compelled him to resign the charge of the Church of the Epiphany, whose affairs he 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 intelligent and cultivated of his flock, much more will the poor and needy miss him. No worthy beggar 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. The love of many will follow him in his retirement, and prayers for his recovery to health and strength will not be few or lukewarm. The parish 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 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," cried the Judge, hastily, "remit the fine. The State can afford to lose the money better than I can."

"I congratulate the Court upon its return to a sane condition," said Tom, resuming his seat amid roars of laughter.

Omnibus.

SECRETARY BLAINE telegraphed to the Consul General in Canada for strawberries for the President, and a supply was promptly shipped from a 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 certain is it that no member of that body will ever catch anything!

SETTING 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 Hugenden. 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 private 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 congregation 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 remarked, "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 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.

THE French Government having invited the Americans to send officers to witness the autumn maneuvers, 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 Swain 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. HICKIE, 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 publication, 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 Diocese 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 eminent in Church and State, as well as Mr. Gladstone's strenuous opposition to the Public Worship 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.

The Household.

Tea, whether black or green, English-breakfast 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.

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 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.

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.

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.

GARDENING FOR LADIES.—Make up your beds in the morning; sew by 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; propagate the tendrils of affection wherever they appear; and carefully root out all angry feelings, and expect a good crop of happiness.

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 children in some intellectual work, else they find themselves sinking into mere providers of their food and raiment, and not their companions.

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

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

MICHAEL'S MALLET.

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 piled the ground;

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;

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.

—Margaret J. Preston in Wide Awake.

Bible Studies.—XXVIII.

Written for the Living Church.

Two Christian women, who seem to have been zealous in good works, yet for some cause were at variance, so that a man of God earnestly entreated them to be reconciled to each other.

Who were the two women? In what city did they live? What Christian men visited it? How did they offend the rulers? What were the blessed results of their visit?

S. J. S., Manchester, N. H., answers No. 25. RUE. "For ye tithe mint and rue and all manner 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 treasury by a poor widow, St. Mark, 12: 42; St. Luke 21: 2-5. Also a small insect very destructive.

S. H., Louisville, Ky., writes: "I send answer to Bible Study No. 15, thinking it has not been 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 the Second Person of the Trinity.

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 get. Luther sang ballads in the street to get the funds for an education.

"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 head sinks contentedly on the pillow, for all is peace and happiness within.

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.

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.

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.

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.

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.

They look as if they enjoyed their life in the air, but they do not always fly for pleasure. The dolphin, a very fierce and fast swimming fish, hunts them in the water.

The white-house children.—The New York Herald correspondent says: "When I called at the White House Friday night, I found Jimmie Garfield at work at the secretary's table.

"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 Swain to do so."

"I tell you, none of my chums will ever aspire to be president. I don't like Washington. Mother has been sick ever since we came here, and now father is shot. Ambition is all very nice for school essays, but it's like other things—it don't pay.

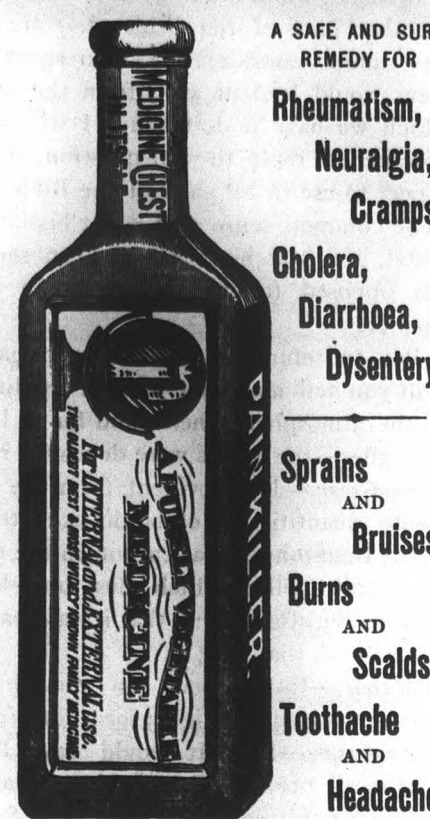
After a pause—"I hate this place. I wish I wrote columns for the newspapers like you do—wouldn't I give it to it. I'll do it in my diary, anyway."

GRANDMOTHER'S ADVICE.—Grandmother wants to give you one or two rules. One is—always look at the person you speak to. When you are spoken to, look straight at the person who speaks to you. Do not forget this. Another is—speak your words plainly. Do not mutter or mumble.

In many parts of the country there are stones that travel, strange as it may seem. They were first found in Australia. Similar curiosities have recently been found in Nevada, which are described as almost perfectly round, the majority of them as large as a walnut, and of an iron nature.

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