

Editor's Cable.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

Sheldon and Company, of New York, publish another book of devotional thought from the pen of Charles H. Spurgeon. It is called EVENING BY EVENING; OR READING AT EVEN-TIDE FOR THE FAMILY AND THE CLOSET.

Mr. W. O. Wilkinson's DANCE OF MODERN SOCIETY is received from Messrs. Oakley, Mason & Co. of New York. We have already quoted largely from the Independent's remarkably favorable notice of it, and will only add that it is a vigorous and effective discussion of the topic.

DEUS SEMPER, by the Author of "SEMPER DEUS," is a strange book, with much that, like "the peace of God, passeth all understanding." It is a discussion of the questions of ontology (or the science of being) from a Theistic and Christian point of view, and touches on a multitude of scientific, metaphysical and religious topics.

Field, Osgood & Co. close their household edition of Thackeray's principal works with the sixth volume, which contains HENRY ESMOND and LOVELL THE FAVORITE.

PAMPHLETS AND PERIODICALS. The September number of Lippincott's Magazine, contains: (I.) "The Vicar of Bullampton," Novel, part III, (illustrated), by Anthony Trollope.

The North British Review for July (Leonard Scott Publishing Co.) contains: Dr. Hanna's Life of Christ; Henry O'Connell's Robinson's Diary; History of European Morals; Geological Time; Danish Literature—Ludwig Holberg; Memoir of Sir Wm. Hamilton, Bart.; The Early History of Man; Walter Savage Landor; The Irish Measure.

The Edinburgh Review for July contains The Unpublished Works of Guicciardini; Lecky's History of European Morals; Victor Jacquemont's Letters; Shakspearian Glossaries; John Bull's Alpine Guide; Mrs. Somerville on Molecular Science; the Ring and the Book; Freeman's History of the Norman Conquest; Forster's Life of Landor; The Marriage Laws of the Empire.

LITERARY ITEMS. Dr. Plummer's Commentary on the Psalms has proved so acceptable that it has reached the third edition.—Presbyterian.

It is understood that a new religious journal, evangelical, but undenominational, is to be started in New York the coming autumn, under Congregational auspices.

Illwild, formerly the residence of the late N. P. Willis, is occupied this summer by a New York bank President, at a rent of \$1,800. Undercliff, the estate of Willis partner in the Home Journal, the late General George P. Morris, is being surveyed with the idea of putting it up into villa sites, which will be offered for sale.

Turkish ladies, who take so much more active interest in politics than European observers suppose, have for some time been suspected of reading the newspapers. Many gentlemen

who has read his Djeride Hawades through in his office, is seen punctually taking his paper home, not for reference or his own perusal. According to our English contemporary at Constantinople, the matter is now openly avowed, and a lady's edition of the Teraki, on fine yellow paper, is regularly issued. Minif Efendi and some others made an unsuccessful effort, a few years ago, to start a Turkish Illustrated News for the ladies.

Mr. Bernard Quaritch, one of the well-known antiquarian book-dealers in London, advertises for sale no less than 316 rare and curious Bibles and Testaments in different languages—Anglo-Saxon, Arabic, Basque, Bohemian, Breton, Bulgarian, Chinese, Coptic, Danish, Dutch, Esquimaux, Ethiopic, Fejean, Finnish, German, Low German, Old German, Gothic, Greek (ancient and modern), Greenlandish, Hebrew, Hindu, Hungarian, Icelandic, Portuguese, Irish, Italian, Lapponic, Latin, Lithuanian, Magyar, Manks, Maori, Mongolian, Negro-Dutch, Negro-English, Ojibwan, Persian, Polish, Portuguese, Rumanian, Roumano-Wallachian, Servian, Sanscrit, Serbian, Spanish, Tahitian, Tamil, Turkish, Welsh and Wendish. The most expensive of all the editions is "Elliot's American Indian or Massachusetts Bible," a fine copy of the first edition, which is priced at £200; which with gold at \$1.40, would be exactly \$1,400 in currency.

Miscellaneous.

THE GREAT CONFERENCE OF 1870.

Messrs. Editors:—Having noticed in your paper a short account of Dr. Schaff's mission in Germany on behalf of the Evangelical Alliance, I have thought that a fuller account from one present at the Berlin meeting might be interesting. The meeting was called by Prof. Messner, Secretary of the Russian Branch, and the editor of the New Evangelical Church Times.

Dr. Schaff then, addressed the meeting, presenting the invitation of the American Branch to attend a general meeting of the Alliance in the city of New York in Sept., 1870. He gave an account of his success in Great Britain, Ireland, France, Holland—the interest, yea, enthusiasm, everywhere manifested. He trusted that Germany would not be behind, but would send a large delegation, for he promised his German friends a cordial welcome and a hospitable reception by the American public, who were determined not to be outdone by their Amsterdam brethren.

Dr. Dorner arose and spoke in the most eloquent terms of the importance of the convention—that it would date a new epoch in the history of the world; would give a new impetus to Protestantism. He spoke with great spirit of the future influence of Protestant America upon the world, and said that if it was in any way possible he would come. He promised to prepare a paper upon the Theology of the Reformation, to be presented to the Convention.

Prof. Semich, Messner and Kleinert, Dr. Kögel, the Dom-probster, and Graf Bernsdorff spoke in appropriate terms, all expressing their desire to come. Indeed, the sentiment of the meeting was unanimous in the one direction. The great difficulties in the way were the sea-voyage and the length of time required. Dr. Schaff stated that the minister of public worship had promised to aid the cause in every way, by prolonging the vacations of the professors who desired to attend, and assured them that the sea-voyage would injure no one, but rather be a good summer cure.

Appropriate resolutions were drawn up and presented by Graf Bernsdorff, and provision was made for an active committee to take the thing in hand. The results will soon be communicated to the American Branch. Dr. Wichern, the father of modern domestic missions in Germany, the superintendent of the Rough House at Horn, and the institution of St. John in Berlin, assured the writer that he would certainly come.

The Hamburg Steamship Company have expressed their readiness to reduce the rates of passage to the delegates; the Bremen line will no doubt do the same, and there is every prospect of a large representation from Germany. This will not be without importance to the relations between the two countries. There is a sympathy between Germany and the United States that is most intimate—not only on account of the immense number of emigrants landing upon our shores, but from the fact that the intellectual life of Germany, their art,

their science, their literature and their theology are better known and appreciated in the United States than anywhere else in the world. They are flattered by the great number of Americans who study at their universities, their art and scientific schools. In addition to this there is a higher sympathy, which arises from the fact of a common progressive spirit.

The influence of so many German theologians upon our country will be great; they will exhibit to our people that German ministers and theologians are evangelical and earnest Christians, ready for every good work; they will put a check upon these reckless Germans among us who would violate the Christian Sabbath and introduce infidelity into our midst. These preachers and professors will put themselves side by side with our Sabbath Committee and our evangelical pastors and teachers. We will know them better, and shall no more hear the cry of German infidelity and rationalism, but shall attribute it to the bad hearts of its advocates rather than to nationality.

There is also another way in which they may be of great assistance to us—in co-operating with us in the work of Church Extension among the German emigrants. There are various societies now in operation, preparing German missionaries for America—one recently organized under charge of Dr. Wichern; these want to be brought into more intimate relations with the American Church. There is much to be learned on both sides, and we earnestly trust, that the American public will not be backward in preparing for our German brethren a suitable reception, that the American Council may indeed introduce an epoch in the history of the world.—N. Y. Observer.

THE PENNSYLVANIA GERMANS.

Many of the early settlers of Pennsylvania and Maryland were Germans, Hollanders, and Swiss, who were driven by religious intolerance in their own lands to seek new homes in free America. William Penn, the Quaker, founder of Pennsylvania, and George Calvert, the Catholic founder of Maryland, having secured guarantees of civil and religious liberty in the charters of their respective provinces, the shores of the Delaware and Chesapeake naturally offered an asylum to all who preferred tolerance to intolerance in matters of religion.

The closing year of the seventeenth century, and up to the commencement of the American Revolution in the succeeding century, many thousands of the people we have mentioned crossed the ocean and settled in Eastern Pennsylvania and Maryland. Some of them pushed into the Shenandoah Valley in Virginia. The Rhensish provinces of Germany seem to have furnished a large proportion of the German settlers. Rhensish Bavaria (Pfalz), Wurtemberg, and Baden sent large numbers of emigrants. Switzerland sent many thousands. There never was a very large emigration of Hollanders to Pennsylvania, the prows of their vessels being generally directed toward New York.

In a brief time the representatives of the three nationalities became so thoroughly intermingled, by reason of religious ties, intermarriages, similarity of customs and language, and general harmony of interests, that they formed one homogeneous class; by some called Pennsylvania Germans, and by others, Pennsylvania Dutch. The Swiss settlers ceased entirely to be called Schwoizers or Swiss.

With the perfect union thus established, and familiar intercourse with the English-speaking settlers, came a new colloquial and written language, also called Pennsylvania German, or Pennsylvania Dutch, which is still largely spoken, but not so much written, in some sections of Pennsylvania, Maryland, and Virginia; and in some portions of the Western States, to which the descendants of the Pennsylvania Germans emigrated. As a language, it must, in time yield at all points to the pure English and German tongues. Few now speak it who do not also speak English. It is mainly a compound of the Bavarian and Swiss dialects of the German language, with many English and a few Dutch (Holland) words added. It is doubtful if a Pennsylvania German could make himself understood in any part of Holland, Germany or Switzerland to-day.

The religious belief of the early Pennsylvania Germans was that of the Mennonites and German Baptists or Tunkers. The Mennonites were the first to come. Their first settlement in this country was made at Germantown in 1638; the year after Penn commenced his settlement at Philadelphia. Those who settled at Germantown were Hollanders. The Mennonites who followed them came from Holland, Germany, and Switzerland. The first colony of the Brethren or Tunkers also settled at Germantown and its vicinity in 1719—thirty-six years after the first Mennonite settlement. They were Germans who had taken refuge from religious persecution in Holland. Other

Tunkers followed in 1729, and during succeeding years. America soon became the stronghold of the new religion. Although its adherents spread into various parts of Germany, Holland, and Switzerland, our researchers lead us to conclude that the most of them finally found their way to this country. The Mennonites, on the other hand, are still more numerous in Europe than in America, Holland being their stronghold. Here their founder, Menno Simon, was born in 1505. Jacob Amen, the leading spirit of the Amish branch of the Mennonite sect, was a native of Switzerland.

Strictly speaking, the Tunker and Mennonite faiths were almost identical at the time of which we are writing, differing only in minor particulars. Both sects recognized and still recognize the Dortrecht Confession of 1632 as their standard of theological belief. The points of difference relate chiefly to Church government and other outward observances; but even in these there is great similarity of practice. The Mennonites were in existence long anterior to the Tunkers. Menno Simon, their founder, was a cotemporary of Luther in the sixteenth century, while the Tunkers did not have a denominational existence until the beginning of the eighteenth century, their first church having been organized in 1708, at Swartzenau, in the province of Wigenstein. It is proper to add that both the Tunkers and Mennonites claimed to have received their religious faith in great part from the Waldenses and Albigenses, and through them from the Primitive Christians.

It may be of interest to the reader to learn that Wigenstein was formerly a small State of about twenty-five German square miles, governed by a count, and that half of it, subsequently belonged to the Duchy of Nassau, and half to Rhenish Prussia. Now, since Nassau was absorbed by Prussia in 1806, it all belongs to the kingdom of Prussia. Ninety-nine out of every hundred of the Mennonites and Tunkers are farmers. Their mode of life is simple in the extreme. They dress plainly, live frugally, and practice a very strict code of morals. Their honesty, truthfulness, and industry are proverbial. They do not mingle much with the world, but are stayers at home, minding their own business, and minding it well. Poverty is almost unknown among them. They are slow to abandon the customs of their fathers, and do not readily adopt modern innovations of any kind. They were originally opposed to the common-school system, but now almost unanimously favor it. They are opposed to war, and generally settle all disputes among themselves without going to law.

We have said that the Mennonites and Tunkers were the first of the German settlers of our State, and to this we now add that they constitute to-day a very large portion of our old Pennsylvania German population, especially in the rural districts. Lutherans, Moravians, and representatives of other religious denominations followed them from Germany, but did not precede them. Whole sections of our State are inhabited by them. They early spread into the fertile Cumberland Valley, and thence pushed into Bedford, Somerset, and Cambria counties. A few of them crossed the Chestnut Ridge and Laurel Hill into Westmoreland, Indiana, and other Western counties of the State. Their settlement in Cambria county was made during the closing year of the last century, in and around Johnstown, in what was then called the "Conemaugh country." The portion of Cambria county thus settled by them was embraced in Somerset county up to 1807. A very large majority of all the farmers in the neighborhood of Johnstown are to this day Mennonites and Tunkers, the latter largely predominating. A majority of the whole are believed to be of Swiss origin.—Johnstown (Pa.) Tribune.

GEOLOGY.

There is a promise of a revolution in geology. The current theory is, that our globe has been formed from a condensing nebula of gas at an intense heat, which gradually cooled down in the condition of a molten metal, of which the granite is the principal part; that a thin crust of cooling matter, forming the present habitable earth, has solidified upon the surface, and the action of the rains washing down the exposed surface into primeval seas has formed the sedimentary strata, which were again elevated by earthquakes, or more gradual upheavals, to their present positions. Recent developments indicate that this theory is likely to be unsettled; it is not entirely disproved. We have not the space to give the particulars made public by gentlemen eminent in science, but if their investigations prove correct, the million-year theories of Lyell, Roë, Ansted, and others, will be displaced, and we shall understand how stratified rock can be changed into granite within months, and years of time, instead of having to wait for the operation of "endless cycles."—Western Christian Advocate.

THE GREAT TELESCOPE AT CHICAGO.

The University of Chicago possesses one of the largest telescopes in the world, perhaps the largest. The destined work of this wonderful telescope is to make, in connection with the nine chief observatories of Europe and America, an entirely new catalogue of 250,000 stars, determining the right ascension and declination of each particular star, so that by observing its position, astronomers may, in far-off ages, be able to pronounce authoritatively on its motion, and to declare in what direction it has proceeded through the illimitable voids. At this moment it is slowly and silently performing its sublime work, and furnishing those far-off astronomers the data upon which to base their calculations respecting that mighty problem, the direct motion of the sun through space. When this is solved, data will also be abundant for locating the position of the

great central sun, around which millions upon millions of other suns, popularly denominated stars, do in all probability revolve. The great work being divided among the ten principal observatories of the world, will make the share of it falling to the Chicago Observatory 25,000 stars—upon each one of which the most careful observations will be made and recorded. It will require about ten years to accomplish this stupendous work, and when it is done we may expect some most important astronomical discoveries.

GERMAN CHURCHES IN CINCINNATI.—Cincinnati, the Queen of the West, is a city of about 300,000 inhabitants, of which nearly 100,000 are Germans, or their descendants. There are eleven German Roman Catholic churches, two large German Reformed congregations, three German Methodist, one Baptist, two Presbyterian, two United Brethren, two Evangelical Association, two Independent, three Rationalistic, and two Lutheran, viz., one Missourian, one Ohio Synod church, and none pertaining to the General Synod.

The Christian Advocate says that Rev. Mr. Richardson, of Washington, Ohio, is probably the oldest living American clergyman. Yet he appears by no means superannuated; for, although one hundred and six years of age, he walks five miles on Sundays and preaches a sermon.

Berea College, Ky., has chosen Prof. Fairchild, of Oberlin, for President. Its commencement was July 1st. The Independent pronounces it a "first-class college." During the past year 800 students have been in attendance, one-half of whom are colored. It employs eight teachers.

AYER'S HAIR VIGOR.

For Restoring Gray Hair to its natural Vitality and Color. A dressing which, is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. This hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore hair where the follicles are destroyed, or the glands atrophied and decayed. But such a result can be effected for usefulness by this application. Instead of falling the hair with a steady incessant it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling out, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. If wanted merely for a FAIR DRESSING, nothing else can be found so desirable. Containing neither oil nor dyes, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre, and a grateful perfume. Prepared by Dr. J. C. AYER & CO., PRACTICAL AND ANALYTICAL CHEMISTS, LOWELL, MASS. PRICED \$1.00.

Ayer's Cathartic Pills.

For all the purposes of a Laxative Medicine. Perhaps no one medicine is so universally required by everybody as a cathartic, nor was ever any before so universally adopted into use in every country and among all classes, as this mild and efficient purgative. The obvious reason is that it is more reliable and far more effectual remedy than any other. Those who have tried it, know that it cures them; those who have not, know that it cures their neighbors and friends, and all know that what it cures them, will cure them. We have thousands upon thousands of certificates of their remarkable cures of the following complaints, and we need not publish them. Adapted to all ages and conditions in all climates; containing neither calomel nor any deleterious drug, they may be taken with safety by any body. Their sugar coating preserves them ever fresh and makes them pleasant to take, while being purely vegetable no harm can arise from their use in any quantity. They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver and other organs of the body, restoring their regular action to health, and correct the disorder, wherever they exist; such derangements as are the first origin of disease. Minute directions are given in the wrapper on the box, for the following complaints, which these Pills rapidly cure.

For Dyspepsia or Indigestion, Listless, Lass, Languor and Loss of Appetite, they purify and restore their healthy tone and action. For Liver Complaint and its various symptoms, Bilious Headaches, Sick Headaches, Jaundice or Green Stickness, Bilious Colic, and Bilious Fevers, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause them. For Dysentery or Diarrhoea, but one mild dose is generally required. For Rheumatism, Gout, Gravel, Palpitation of the Heart, Pain in the Side, Back and Loins, they should be continued by taken, as required, to change the diseased action of the system. With such change those complaints disappear. For Dropsy and Dropsical Swellings they should be taken in large and frequent doses to produce the effect of a drastic purgative. For Suppression, a large dose should be taken, as it produces the desired effect by sympathy. An Aperient Pill, taken one or two Pills to promote digestion and relieve the stomach. An occasional dose stimulates the stomach and bowels into healthy action, restores the appetite, and invigorates the system. Hence it is often advantageously where no serious derangements exist. One who feels tolerably well, often finds that a dose of these Pills does him feel decidedly better, from their cleansing and purgative effect on the digestive apparatus. Dr. J. C. AYER & Co., Lowell, Mass., Practical and Analytical Chemists. Sold by all druggists and dealers in medicine everywhere. at wholesale by J. M. Harris and Co., Phila. July 23-48. No. 9.

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