

# The Living Church

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## News and Notes

BISHOPS BICKERSTETH and Awdry, with their wives, arrived in Japan April 27th, and the two Bishops, with Bishops Evington, of Kinshin, and McKim, of the American mission, attended at once the meeting of the General Synod of the Anglican Communion in Japan. A large number of English, American, and Japanese delegates were in attendance from every part of Japan.

It is proposed to have an unusually fine ecclesiastical and educational art exhibit at the coming English Church Congress. It will be held in a large iron building constructed for the purpose. The clergy and Churchmen generally are invited to contribute towards the loan collection, and the members of the Shrewsbury Archæological Society have promised their aid in making it as interesting as possible. The exhibits will include articles of every description used in the services of the Church and everything connected with the equipment of churches, both useful and decorative, including stained glass windows. Space will also be given for religious literature, Bibles, Prayer Books, etc., and a special feature will be made of educational works and appliances.

MR PEROWNE, one of the gentlemen engaged in the business of organizing excursions from England to the continent and elsewhere, has provided a new attraction in connection with a tour to Palestine, Egypt, Athens, and Constantinople. This consists of a number of lectures, by distinguished men, to be delivered on the way. The Bishop of Hereford, the Archdeacon of Manchester, Dr. Butler, master of Trinity, Professor Max Muller, Professor Mahaffy, and Professor Lanciani, of Rome, have consented to be placed on the list of lecturers. This should be a valuable addition to the educational features of these tours. Mr. Perowne has arranged a tour to Palestine and Egypt at the low figure of twenty-one guineas, on the "Midnight Sun," a splendid steamer of 3,188 tons burden.

An interesting bit of news comes from Georgetown, British Guiana. The offering at Christ church on Easter Day amounted to over \$1,400, of which \$1,000 came from the sale of three old cancelled stamps. One of these was a blue four cent stamp of the

colony, issued in 1853, given by a lady, and sold for \$33.60. When the clergyman called to thank the donor, she made a search to ascertain whether she could discover some more, and found an old envelope with two stamps, the one cent circular rose of 1851, marked with the postmaster's initials. These she also gave to the offering, fully aware that they were extremely valuable; and, being sold, they brought more than \$1,000. The incident led to a lively search through old desks and drawers with the hope of finding further philatelic treasures, but we are not told whether the eager searchers were fired with the desire of replenishing still further the coffers of the Church.

BARON EDMOND DE ROTHSCHILD is establishing another Jewish colony in Palestine—in Galilee, not far from Damascus. The district selected covers 3,000 acres, and is watered by numerous springs, which practically form one of the sources of the Jordan. It appears that the Jewish colonists already in Palestine are prosecuting agriculture with gratifying success. The red and white wines they are now bringing into the market are said to be quite equal to the wines of Europe. It is a far better method which Jewish philanthropists have adopted of acquiring Palestine for the Jews little by little, and in accordance with solid business principles, than to attempt the same thing on a large scale through national intervention and all at once. The most capable emigrants are selected, and there is time for adaptation. The time may come when through the labors of its ancient people Palestine will again be a "land flowing with milk and honey."

A PETITION has been presented to Lord Salisbury from a number of prominent lay members of the Evangelical party, urging the importance of appointing a larger number of representatives of that party to positions of ecclesiastical authority. They speak of such persons as those "who will be prepared to uphold firmly the character of the Church of England as settled at the Reformation." In conclusion, the petitioners pray Lord Salisbury to give such attention to their memorial "as may tend to remove just ground of complaint from a large and most loyal body of Churchmen." The history of the Catholic movement, from the Oxford days onward, might teach these gentlemen that temporal advantages in the

way of high place and official station, are comparatively unimportant, if character, learning, and enthusiastic devotion to principle are not lacking. Lord Salisbury replied as follows: Dear Lord Middleton—I am much obliged to you for your letter, and the memorial which you forward to me. I need hardly say, it shall have my most careful attention. Yours very truly, SALISBURY.

THE Archbishop's Assyrian Mission Association recently held a crowded meeting at the Church House. This mission, it will be remembered, strictly excludes proselytizing, and is devoted to the enlightenment of the Assyrian Christians, in the way of education, endeavoring to confirm them in intelligent loyalty to their own ancient Church. Its success may be estimated by the fact that the American Protestant missionaries, who seem to regard ancient Christianity as no better than paganism, are complaining that the influence of the Anglican workers has largely checked the accession of converts to their several sects. The Archbishop made an interesting address, in which he dwelt upon the importance of the Assyrian mission at the present crisis in the East as preserving the Christians from persecution from the Kurds, such as their Armenian neighbors have suffered. The Bishop of Albany spoke eloquently of the interest felt in this mission by the American Church, and expressed the hope that these ancient Churches would, through influences now at work, be brought into communion with our own. There was an interesting exhibit of Assyrian vestments at the close of the meeting.

In connection with the reports of commencement exercises at the various colleges, a new feature appears at one of the leading co-educational universities of the West. This is the announcement of numerous matrimonial engagements between young men and maidens of the various classes. It has frequently been denied that such results were to be looked for at these places, and sometimes statistics have been cited to refute such base insinuations. There was a period, doubtless, when the young women who ventured to defy popular prejudice so far as to attach themselves to a co-educational college were not of the marrying variety, but with the gradual disappearance of prejudice, a mixed class of girls have begun to present themselves, impelled by all the various motives which have

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ruled in case of boys. Many of the young women of the present generation who flock to the co-educational class-rooms are as guiltless of any scholarly ambition as any young man can be. Thus human nature asserts itself, and the saying is fulfilled that "when Venus comes in at the door, Minerva goes out at the window."

### The Church in England

FROM OUR SPECIAL CORRESPONDENT

June is a month which the High Churchman devotes to the anniversaries of his pet societies as assiduously as the Low Churchman frequents the "May meetings." Among the commemorations of the month have been the festival of the Confraternity of the Blessed Sacrament. Every year sees an increase in the number of those who attend the special services of Corpus Christi; and the work which the Confraternity does in promoting faith in and devotion to the Blessed Sacrament grows year by year. At the annual meeting the venerable founder and Superior of the Confraternity, Canon T. T. Carter, presided, still vigorous in mind and body, although he is nearly ninety. His address touched on the question of re-union, and he said that for Lord Halifax's work Catholics could not be too thankful. We had patiently claimed the true understanding of our position for many years, and it now seemed as if our hopes might be realized. But even if they were disappointed he felt sure that there would be no panic among English Catholics, but only a calm reaffirmation of their position. Among other interesting anniversaries has been that of the Guild of All Souls, which does an immense work in promoting the true faith of the Church in relation to the faithful departed.

The meeting of the Universities' Mission to Central Africa had a certain undertone of sadness, for the mission has lost many members by death. Yet there was good progress to report, especially in the growth of the native ministry, to which all the best energies of the European workers are applied. The bishopric of Likoma, on Lake Nyassa, vacant by the tragic death of Bishop Maples, has been accepted by one of the medical missionaries, Dr. Hine, who has served the mission for eight years. It is to be hoped that he will be spared longer than his two predecessors in the see. He will probably be consecrated in Westminster Abbey on St. Peter's Day.

The Pope's Commission has completed its sessions, and the representatives of the Italian mission have returned to England. If rumor be true, Canon Moyes who is our most energetic opponent, did not greatly impress his fellow-members of the Commission with his learning or grasp of the subject. It is only among his co-religionists in England that the slender sophistries which he advances against our claims are allowed to pass as serious argument. Mr Gladstone's letter stands out as the one important contribution to the discussion during the past month. Yet, weighty and admirable as it was, it has not been received at Rome in the spirit in which it was penned. A well informed correspondent writes that it produced an impression of great surprise at the Vatican. The Pope immediately had a translation made for himself, and after reading it attentively, said it was a document of importance, but tended rather to render more delicate and difficult the solution of the question. It is announced that the Pope has charged "a person of confidence" to formulate the replies to the various points. The cardinals who have taken part in the examination of the question are of opinion that Mr Gladstone's letter will complicate rather than help to resolve the problem. The effect in England has been most amusing. The Nonconformists have risen as one man to denounce their former Liberal leader, being apparently under the impression that his championship of the principle of "religious equality" should render it quite impossible for him to acquiesce in a sacerdotal

system or to express a belief that the Catholic hierarchy is the only true form of Christian ministry. The reception of the letter at Rome has not, I understand, discouraged Lord Halifax who was probably the prime cause of its appearance. He is believed to be in receipt of reassuring dispatches from Rome, notwithstanding all the current rumors of the coming condemnation of Anglican Orders.

One disadvantage arising from the connection of Church and State is that a long and tedious battle has to be fought before any Catholic ornament of the Church can be said to have established its legality. The chancellors of the various dioceses have to be applied to for "faculties" for the erection of such things as rood screens, chancel gates, and baldachinos; and if no precedent has been set in the diocese, the application for a faculty is apt to assume the form and length of a law suit, counsel being heard for and against the petition. Nor does this tedious process result in uniformity of practice; some chancellors will grant what others will refuse. But gradually precedents are established; and there are not many chancellors who would refuse a faculty for anything which is common use elsewhere. A typical case has just occurred in the diocese of Norwich. The vicar of a country parish wished to erect a rood, with the figures of St. Mary and St. John, upon a Jacobean rood screen in his church. The case was argued at great length. The faculty was at last issued, with the curious proviso that the vicar must produce proof "that the services of the Church are conducted in accordance with the directions of the Book of Common Prayer, and that there was, and had been, nothing in those services, or in the attitude of those who attended them, to indicate any probability of superstitious reverence being paid to these figures." So suspicious is the law, so chary of sanctioning Catholic usage! But our advance, if slow, is sure; and, at any rate, in the diocese of Norwich, any priest who may in the future desire to erect a rood may take it for granted that a faculty will be issued to him. The rood is becoming a fairly common feature of well appointed English churches; and its adoption in pre-Reformation churches has the effect of providing a proper focus for the building, and of assisting the general effect of its proportions. For in medieval England the great rood, and not the altar, was the focus of every church; and this explains the fact that in our old churches the altar is often found to have been little raised above the floor level of the nave, and the east window to have come down to within a foot or two of the altar, an arrangement which is not practicable in our modern churches when no screen intervenes between the congregation and the glare of the east window.

The annual festivals of the various theological colleges have been taking place. It is mainly owing to those colleges that the Catholic revival has made such rapid progress among us, and exercised so profound an influence upon the younger generation of clergy. It was one of the first aims of the successors of the Tractarians to capture the diocesan seminaries, and to found them where there were none. Their wisdom has been justified by results. The distinctively Protestant colleges may be numbered on the fingers of one hand; there are a few in which the teaching is colorless; but the great majority are in sound Catholic hands, and give their students an excellent training in the whole Faith. The battle is already won; as is shown by the difficulty experienced by Protestant trustees in finding clergy who will pronounce their shibboleths and may safely be permitted to teach the few Protestant flocks which remain. "Holy Islington" is isolated.

We have lately been reminded by the Bishop of Sodor and Man of the legal and ecclesiastical independence of the tiny island which constitutes his diocese. His lordship has taken alarm at the Bishop of Winchester's Rubrics Bill; and in addressing the convocation of his diocese, he reminded them that they were quite independent of the Convocations of Canterbury and

York, just as the Manx legislature is independent of the Houses of Parliament. Whatever was done in England, the Bishop said, nothing would be done in Man contrary to Manx sentiment. The Bishop need not have taken alarm at the Rubrics Bill, which is not at all likely to pass Convocation and Parliament. The great weight of Church opinion is against it; and it comes from a suspicious quarter.

There has always been a breezy independence about the Convocation of York; and the recent pronouncement of its Lower House on the divorce question leaves nothing to be desired, either in directness or comprehensiveness. It is to be hoped that some at least of the northern bishops will realize the strength of the support which the clergy are prepared to give them; and will venture to break the silence. At present the Bishop of Stepney stands alone in his fearless defense of the Church's doctrine and rights.

The Bishop of Rochester, Dr. Talbot, who is everywhere winning the confidence and exciting the admiration of the clergy and laity of his diocese, has inaugurated a new departure, by taking up his residence in the most crowded part of his diocese, South London. Unlike most of his brethren, he is so fortunate as not to be burdened with a "palace," or see house built in the days when the incomes of the bishops were three or four times their present value. A sum of money for a residence was placed at his disposal when the diocese was reconstituted; and with this he has built a house in the middle of South London; a house commodious and useful, but, as the Bishop is eager to make clear, "not a palace, nor to be called one." Doubtless most of the bishops wish that they could follow his example. In many dioceses, perhaps in most, the palace is far too large for a modern prelate's needs; yet it cannot be disposed of, and has to be kept up at great expense, at the cost of an inability to respond to other and much more pressing diocesan claims.

There is no truth in the rumor that the Archbishop of Canterbury has appointed a commission of inquiry into the validity of Roman Orders; a question which has been raised several times lately by the reception of Roman priests into the Catholic Church of England, and the subsequent recognition of their orders received from the schismatical prelates of the Italian mission. Grave difficulties are raised, not only by the fact that their orders are schismatical, but also by the breaking of the papal succession and the uncertainty introduced by the ordinations of the infidel prelates of the Renaissance and the Revolution. But it is said that the Archbishop will take the more charitable view, and will for the present admit the claims of Roman priests to valid orders. I am informed, on good authority, that in the case of an English priest who recently seceded to the Italian mission their bishops have not only refused to reordain him, even conditionally, but have even directed him to reassume the habit of a priest, which he had laid aside, until the appearance of the report of the Pope's Commission of Inquiry.

### Canada

At the ordination service held in St. Alban's cathedral, Toronto, on Trinity Sunday, by the Bishop of the diocese, six candidates were ordained priests, and nine, deacons. The Rev. Provost Welch, of Trinity University, preached the sermon. The Bishop held a Confirmation in the mission of West Mono, on the 27th ult., confirming 25 in the church of the Herald Angel, and 12 in St. Matthew's. The vestry of the church of the Ascension, Toronto, has decided to give up the pew system and adopt free seats in the church. The Bishop held a service in Trinity church, East Toronto, on the 1st, for the setting apart of Miss Cross and Miss Darling as deaconesses. The national anthem was sung in the Toronto churches on the Queen's birthday, and reference made to the 77 years of Her Majesty's life. Many matters of importance were to come up before the diocesan synod,

which met in Toronto on the 9th, in St. James' school house, the Bishop presiding. The last meeting of the rural deanery of Durham and Victoria was held at Port Hope, May 28th and 29th, when a number of the clergy were present. The next meeting will be at Millbrook, in September. A service was held in the church at Ashburnham, June 5th, to dedicate the carved oak altar, reredos, clergy stalls, and bishop's chair, a gift from the widow of a former member of the congregation, the Hon. Robert Hamilton, and in memory of him. The annual meeting of the council of the Church Boys' Brigade of Canada was held in the Synod Office, Toronto, on the 8th. The annual diocesan conference on missions was held in Toronto on the 11th.

The opening service for the synod of the diocese of Huron was held in St. Paul's cathedral, London, June 16th. The Bishop held an ordination in St. Matthew's church, East London, on Trinity Sunday. Five priests were ordained and five deacons. The 7th Battalion attended morning service in St. Paul's cathedral, London, on the 24th, to commemorate the Queen's 77th birthday. The Bishop confirmed a large class of candidates in St. Jude's church, Brantford, on Whitsunday. A large number of delegates were present at the meeting of the rural deanery for the county of Lambton in Warwick village, on the 26th ult.

The synod of the diocese of Ontario is to meet July 7th. The Archbishop is making a Confirmation tour. There was a Church parade on Whitsunday, of the Queen's Own Rifles and other regiments, to the cathedral, Kingston. The bands took part in the full choral service. The dean of Ontario preached. Fifty-three candidates received the rite of Confirmation in St. George's cathedral, Kingston, on Whitsunday. A very handsome brass lectern has just been given to Trinity church, Wolfe Island, by the Lieut.-Governor of Ontario, in memory of his brother, at one time incumbent of this mission. The new church of St. John the Evangelist, at Money more in the parish of Roslin, was consecrated by the Archbishop of Ontario on the 1st. After the consecration 36 candidates were presented to the Archbishop for Confirmation.

Bishop Hamilton held the first ordination in the new diocese of Ottawa on Trinity Sunday, in St. James' church, Perth. Delegates have to be elected for the new synod at Ottawa, and the Bishop has issued a circular requesting congregations to hold meetings for the purpose. Rural Dean Bogert was to read a paper on "Deepening the spiritual life of the clergy," at the meeting of the rural deanery of Carleton on June 10th. Bishop Hamilton has held a number of Confirmations in his new diocese since his consecration. Mr. T. Travers Lewis, a son of Archbishop Lewis, has been appointed to the office of chancellor of the new diocese.

The course of popular lectures to the boys of Bishop's College School, Lennoxville, during next autumn and winter, will many of them be given by well known men. Among the names are the Dean of Montreal, the Dean of Quebec, Mr. Rudyard Kipling, and other celebrities. The deanery of St. Francis Association of Church Choirs held the united festival, the fifth annual one, in St. Peter's church, Sherbrooke, on May 21st. Full Choral Evensong was sung, and about ten choirs were represented. A number of the clergymen were present. The church was beautifully decorated with flowers. The annual meeting was held in the parish hall immediately after the service, and the reports were good. The next annual festival will be at Lennoxville. The Bishop of Quebec leaves for a visitation on the Labrador coast in the end of June. His eldest daughter was married on the 10th, in Quebec cathedral, Quebec, to the Rev. A. Dickey, rector of St. Paul's church, St. John, N. B.

Christ church, Dartmouth, diocese of Nova Scotia, has received a bequest of \$500 from Mrs. T. P. Mott. Large congregations were present

at the opening of the new St. Paul's church, Charlottetown, on the 10th.

A large class of candidates received the rite of Confirmation at the hands of the Bishop, Dr. Kingdon, in St. George's church, St. John, diocese of Fredericton. The rector of St. George's has during his ministry presented 56 persons for Confirmation who were brought up outside the Anglican Church. At the annual service for the Sunday school of St. John's church, St. John, on the 30th, the offerings were for the Seaman's mission, which is well looked after in that place, cheerful and pleasant rooms being provided for the sailors to meet in when they come on shore. Bishop Kingdon confirmed a class of 32 in St. Luke's church, St. John.

So much rain has fallen in Manitoba that prayers have been offered in the churches for its cessation. A new stained glass window has been placed in the chancel of St. John's cathedral, Winnipeg. The Archbishop of Rupert's Land held an ordination in the cathedral on Whitsunday morning. Dean Grisdale presented the candidates, and the Archbishop preached the sermon. A meeting was held in the school house of Holy Trinity church, Winnipeg, in connection with the departure of three missionaries for the far North, who were passing through Winnipeg on their way to their distant fields of labor. The Rev. Mr. Stringer and his bride are on their way to Herschel Island, and Mr. Flewelyn to the diocese of Selkirk, to work under Bishop Bompas.

The Bishop held an ordination in Trinity church, Montreal, on Trinity Sunday. The rector, who has lately been appointed archdeacon of St. Andrew's, DeMills, presented the candidates. Six were for the priesthood and three for the diaconate. A liberal collection was taken up for the General Hospital, Montreal, at the service attended by the Sons of England on Trinity Sunday, in St. Mary's church, Hochelaga. The Bishop confirmed a large class in St. George's church, Montreal, on the 17th, and one two days previous at L'Eglise du Redempteur, from the Sabrevois College, when a large number of the clergy were present and a great many friends of the mission. The closing exercises of the school were held in the college as soon as the service was over in the church. The principal reported a year of steady progress. The Sunday school of St. James the Apostle, Montreal, closes for the summer in the middle of June. The mission opened at Beauharnois last autumn and served by a student from the Diocesan College, has met with marked success, and the people have resolved to erect a church building, and a beginning has been made toward that end.

### Trinity College

The commencement week at Trinity College, Hartford, Conn., began with a Eucharistic celebration on the morning of the 3rd Sunday after Trinity, June 21st. In the evening, the baccalaureate sermon was preached by the Rev. Dr. William Douglass, rector of Trinity church, New Haven. The graduating class, in cap and gown, occupied reserved seats near the chancel.

A feature of commencement week was the announcement that the college library has received the complete law library of the late Judge Dwight W. Pardee, of the class of '40, numbering 450 volumes; it was presented by the Misses Pardee, sisters of the Judge.

Class-day exercises were held on the afternoon of June 23rd.

The alumni association met June 24th, Mr. Perry S. Bryant, of the class of '75, presiding. The Rev. Dr. Samuel Hart, of '66, read the necrology of the year, and Mr. N. S. Cogswell, '62, of Jamaica, N. Y., was elected alumni trustee. Officers were elected as follows: President, the Rev. H. M. Barbour, '70, New York; vice president, Col. W. C. Skinner, '70, Hartford; secretary, F. E. Haight, '87, New York; treasurer, F. E. Johnson, '84, Hartford.

One of the alumni prizes in English composition went to Kontaro Takami, of Okayama, Japan, which is regarded as remarkable.

Commencement day was Thursday, June 25th. The exercises were held in Proctor's Opera House. Geo. B. Gilbert, of Randolph, Vt., delivered the Latin salutatory, and Geo. N. Holcomb, of Granby, Conn., the valedictory.

President Smith, in announcing the degrees, conferred the following: M.A., on the Rev. Wm. Bayard Hale, of Middleboro, Mass.; Ph.D., the Rev. Flavel Sweeten Luther, class of '70, Seabury professor of mathematics and astronomy in the college; LL.D., on the Rt. Rev. Wm. Woodruff Niles, D.D., Bishop of New Hampshire, and Horatio Rogers, Associate Justice of the Supreme Court of Rhode Island; D.D., on the Rev. Geo. Francis Nelson, of New York City.

President Smith announced the award of the Holland prize scholarships of \$600 each, which are given to students attaining respectively the highest rank in the junior, sophomore, and freshmen classes for the year. The awards are to Herman von Wechlinger Schulte, of Utica, N. Y., Woolsey McAlpine Johnson, of Hartford, Conn., and Harold Loomis Cleasby, of Hartford, Conn. To these the trustees have added special scholarships of \$250 each for the students of second rank in the year, the award being to Joseph Henry Secour, Jr., of Brooklyn, N. Y., and Chas. Wm. Henry, of Bridgewater, Mass. Announcement was also made of the Russell Fellowship prize, awarded to Frederick Macdonald Goddard, of Windsor, Vt. It is worth \$400 a year, for two years, and the winner may study abroad or at Trinity. The fellowship is the gift of Henry E. Russell, of New York. This is the first occasion of its award, and the recipient is the son of an honored priest of the Church.

### New York City

The death of Mrs. Mary Bradley, wife of Dr. E. Bradley, occurred June 19th. She was one of the active workers of Grace chapel. The burial took place Monday, June 22nd, in Trinity cemetery.

The latest purchase on the old site of St. Luke's Hospital is for a private house, with a frontage of 50 feet. Only seven lots in 55th st. now remain unsold of this fine property.

The Rev. Prof. T. M. Riley, D.D., of the General Theological Seminary, conducted the annual retreat of the associates of the Sisterhood of St. Mary, which terminated Tuesday, June 23rd.

St. Thomas' church, the Rev. Dr. John W. Brown, rector, is to be redecorated during the summer. Dr. Brown will spend his vacation at West Hampton, L. I., and the Rev. John Huske, his curate, will have charge of the services during his absence.

The marriage of the Rev. Braddin Hamilton, one of the curates of St. Bartholomew's parish, to Miss Augusta Rosalie Stevenson, took place at noon Wednesday, June 24th, at the home of the bride's parents in Germantown, Philadelphia. The ceremony was performed by Bishop Whitaker, assisted by the Rev. John K. Murphy.

During the few weeks that the church of the Incarnation will be closed for repairs, already described in the columns of THE LIVING CHURCH, services will be regularly conducted at the chapel by the assistant clergy of the parish.

The church of the Ascension, the Rev. Percy S. Grant, rector, is closed for alterations until Sept. 1st. The changes to be made have already been described in the columns of THE LIVING CHURCH. The Rev. Lester Bradner will conduct services of the Church in the parish house during the absence of the rector on vacation.

President Low, of Columbia University, has been confined to his house for about two weeks, the result of an injury to his leg, by which one of the tendons near the knee was sprained. He is progressing favorably. He drives out daily, but is not allowed to walk.

It is hoped that St. James' church, the Rev. Dr. E. Walpole Warren, rector, will be consecrated in the autumn. Through the sale of the

property of the former church of the Holy Trinity, which some time ago was consolidated with St. James', the debt on the latter building will be paid off and a large endowment left for parochial use. Dr. Warren, who sailed for Europe Wednesday, June 24th, with his family, will spend vacation in Switzerland, returning about Sept. 24th. St. Christopher's mission building will be ready in the autumn for aggressive work.

The closing exercises of the Choristers' school of Grace church were held Friday, June 26th. Mr. James M. Helfenstein, the principal, announced that the committee did not think the record of the scholars this year came up to the standard that would warrant any selection from among them for the high honor of having the name engraved under the word *Optimus* in the stone of the transept door between the church and the school. Mr. Helfenstein further announced that each of the pupils' records for the next seven years would be preserved, and one of their number chosen for the distinction. Two prizes were given for good work and conduct. Several songs and recitations were given by the pupils. The rector, the Rev. Dr. Wm. S. Huntington, delivered the address.

An heroic rescue from drowning, in which a clergyman of the Church was the rescuer, took place in New York bay Saturday night, June 20th. A party of children were bathing in the bay near Fisher's Lane, when one of the little girls ventured beyond her depth and sank. She went down several times while the other children screamed in terror. The Rev. H. W. Maguire, rector of Calvary church, Bayonne, was seated on a veranda near by. He and several other persons in the vicinity rushed to the beach, he arriving first. He took in the situation at a glance, sprang into the water without stopping to remove any of his clothing, and made his way to the drowning little girl, whom he successfully brought to shore. The child was quickly revived.

The Very Rev. Eugene A. Hoffman, D.D., LL.D., D.C.L., dean of the General Theological Seminary, has just received the honorary degree of Doctor of Divinity from the University of Oxford, England. Dean Hoffman sailed for Europe a fortnight ago, and is expected to return on the steamer sailing the present week. The degree of D.D. has been conferred upon him already by Rutgers, Racine, and Columbia Colleges; that of LL.D. by the University of the South and Trinity University, Toronto, and that of D.C.L. by the celebrated King's College, Nova Scotia. The honor conferred upon him by Oxford cannot but be understood as well deserved by himself, and as reflecting distinction upon American Churchmen.

A telegram received on June 22, announces the death of the Rev. Libertus N. Van Bokkelen, at Santa Barbara, Cal., of consumption. Dr. Van Bokkelen was 33 years old, and was born at St. Timothy's Hall, Catonsville, Md. His father, the late Rev. Libertus Van Bokkelen, was the first rector of St. Timothy's church at Catonsville, and was also headmaster of the school. The son was educated at Hobart College, Geneva, and later graduated from the New York Theological Seminary. Until last November he was rector of St. Thomas' church at Mamaroneck, N. Y., but resigned on account of ill-health, and went to California, in the hope of being benefited. Although his rectorship lasted only about six years, it made a deep impression on the parish and on the community. He was an enthusiastic temperance advocate, and organized a strong movement in that direction in Mamaroneck. The deceased leaves a widow.

Major General Gustavus Woodson Smith, who died Tuesday, June 23d, was buried from his home Friday, June 26th, the services being conducted by the Rev. Wm. K. McGown, rector of Emmanuel church. In the Mexican war he received two merits, one for gallantry at the battle of Cerro Gordo, and the other for meritorious conduct at the battles of Contreras and Churubusco. In 1849 he was appointed profes-

sor of engineering and the art of war, at West Point, but subsequently became engaged in business in this city. In 1861 he left New York to join the confederacy, and was at once commissioned a major general and placed in command of a division of the army of northern Virginia. He was in chief command of the army after the wounding of Gen. Joseph E. Johnson. When Sherman began the famous march to the sea, he was placed in command of the Georgia troops, and so continued until the surrender of Lee.

Mr. J. Frederick Kernochan as a committee of the person and estate of Marie Marshall, has just obtained permission of the courts of this city to use \$3,000 of his charge's estate to restore the Bruton church, in Williamsburg, Va. Miss Marshall for 20 years has been an inmate of the Eastern State Hospital at Williamsburg, as an insane patient, but draws an income of about \$100,000 a year, under the care of legal administrators. The Bruton church is interesting for many historical associations, among them as being the place where Patrick Henry's voice aroused the patriots at the outbreak of the Revolution. Mr. Kernochan in his petition to the court set forth that the ancient edifice was rapidly going to pieces for lack of proper restoration and repair, and that he was certain, if his charge was in her right mind she would contribute the needed \$3,000, and much more, to restore the old church. The courts granted his petition, and the church will be preserved from ruin.

### Philadelphia

The Rev. Dr. Charles D. Cooper, rector *emeritus* of the church of the Holy Apostles, is lying seriously ill at his residence, 2026 Spruce st.

The Rev. L. H. Schwab, rector of St. Mary's church, Manhattanville, New York, is to be the Bollen lecturer for the ensuing season.

Ground was informally broken on the morning of Wednesday, June 24th, for the new ward of St. Timothy's Hospital, by the Rev. R. E. Dennison, rector of St. Timothy's church, Roxboro.

Mr. Lewis Havens has taken the contract to build a four-story extension 20 by 95 feet, with mansard roof, to the large dwelling at the southeast corner of 20th and Race sts., to be occupied as a boarding house by the Brotherhood of St. Andrew. The whole cost is estimated at \$15,000.

On account of the "expense exceeding the appropriation for the maintenance of the music of the church," it has been decided by the committee of St. Luke's church, Germantown, the Rev. Dr. S. U. John, rector, to dismiss three of the paid members of the choir.

St. Margaret's House for Women and Children at Cape May, N. J., one of the numerous charities of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, was opened on Monday, June 22nd. It is under the charge of the Sisters of St. Margaret who are connected with St. Mark's parish.

A handsome pair of seven-branched candelabra have recently been presented to the church of the Ascension the Rev. G. Woolsey Hodge, rector, and placed upon the retable; they are in use at high Celebrations and at Evensong. The two Eucharistic lights have for many years been used at all Celebrations. The rector, with his family, has taken "Devonshire," the old Blight homestead, near the city, for the summer, but he will officiate at least once every Sunday during the present season.

There was a choral festival Evensong at old St. Paul's church on the 26th ult., when the combined vested choirs of St. Paul's, St. Jude's, St. John Baptist, and Christ church, Germantown, rendered the music, under the direction of Thos. Robinson, choirmaster of St. Paul's. Bishop Whitaker administered the rite of Confirmation to a class presented by the rector, the Rev. E. K. Tullledge.

The Rev. Dr. W. N. McVickar, rector of Holy

Trinity, sailed from New York on the 2nd inst., per steamer "Columbia," for England. On the 15th inst., per same steamer, he will take the excursion to Norway, North Cape, and Spitzbergen. On the return he will proceed to Christiana, Stockholm, and Copenhagen. Mr. George C. Thomas, with his wife and children, will be fellow voyagers with Dr. McVickar, making the same trip.

The benediction of the rectory of St. Paul's church, Aramingo, took place June 23rd, Bishop Whitaker officiating, assisted by the rector, the Rev. E. J. Humes, and by a number of the clergy of both city and country. A procession was formed in the parish house, and to the singing of the hymn, "O God, our help in ages past," the choir led the way, past the church, to the rectory, where the clergy assembled on the porch. Passages from the Scriptures were recited by the rector and responded to by the assemblage, following which the door was opened, and prayer was offered by the Bishop. A like ceremony was held in each room of the house, and the services concluded with prayer for the donor of the edifice, the rector, and the people. A collation was served to the Bishop, clergy, and invited guests, and in the evening a social gathering was held in the parish house. The rectory is a gift of Mrs. Sarah W. Gillilan, in memory of her son, Richard Wistar Hopkinson. It is built of Frankford granite, in a Gothic style of architecture, corresponding to that of the church, with which it is connected by a cloister. It was commenced in October, 1895, and completed last April, at a cost of \$12,000. The church itself is a memorial of the late William Welsh.

The 5th triennial convention of the National Association of the Deaf began its session on the morning of the 23rd ult., in the auditorium of the Drexel Institute. The opening prayer was offered by the Rev. J. M. Koehler, rector of All Souls' church for the deaf. The Rev. J. M. Koehler was elected president, to serve for the ensuing three years. Among the members of the National Executive committee appointed during the session, are the Rev. J. H. Cloud, of Missouri, chairman, and the Rev. A. W. Mann, of Ohio. A number of "papers" were read, among them one by the Rev. J. M. Koehler, on "Recent occurrences among the deaf of Great Britain," and on "Laws especially affecting the deaf," by the Rev. James H. Cloud. Almost concurrent with the sessions of the National Society was the first meeting of "The Pennsylvania Society for the Advancement of the Deaf" which met the afternoon of the 23rd ult., in the assembly room of the Industrial Art School, which was in former days the building of the Pennsylvania Institution for the Deaf and Dumb. The Rev. J. M. Koehler presided and devotional services were conducted by the Rev. A. W. Mann. In accordance with their annual custom the members of this society attended a service on the feast of the Nativity of St. John Baptist, at All Souls' church for the deaf, when the sermon was preached by the Rev. J. H. Cloud, of St. Louis, and the Rev. A. W. Mann was the celebrant of the Holy Communion. There was a public meeting of the society held in the evening of the same day at the Industrial Art School, the Rev. J. M. Koehler, presiding. Dr. A. L. E. Crouter, superintendent of the Pennsylvania Institution, made an address. The Rev. Mr. Koehler spoke of the liberality of the State in giving such beautiful grounds and buildings, far surpassing anything he had seen in Europe, through which he had travelled extensively. The Rev. A. W. Mann gave an account of the Home for Aged and Infirm Deaf Mutes of Ohio, 10 miles from Columbus. An address was made by Babu Jamene Nath Banerje, superintendent of the Calcutta school, in which he praised the Pennsylvania Institution at Mt. Airy, and added that in India there are at least 200,000 uneducated deaf-mutes. In a district there with 43,000 deaf-mutes, there are but two day schools. At the concluding session held Friday, 26th ult., the Rev. J. M. Koehler was elected president of the Pennsylvania Society for the ensuing year.

## Diocesan News

### Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

CITY—An interesting service for men was held in St. Peter's church, on Sunday evening, June 28th, under the direction of the chapter of St. Andrew's Brotherhood of that parish. The sermon was preached by the Rev. E. M. Stires, rector of Grace church, and addresses were made by Mr. Foster, formerly of the diocese of Pittsburgh, and Mr. Oliver, of Evanston. The congregation was a large one, and the music was excellently rendered.

On Sunday morning, June 28th, a very interesting service was held in the cathedral of SS. Peter and Paul, when Bishop Derouman, head of the Armenian Church in America, celebrated the Holy Communion and addressed the Armenians of Chicago in their native tongue. The music was rendered by a choir of Armenian men. The Bishop, whose home is in Worcester, Mass., expressed the hope that in the near future a mission might be established in Chicago. The congregation was large, and was almost entirely composed of Armenians.

Hobart college has recently conferred the degree of L.H.D., upon the Rev. Joseph Rushton, Bishop's secretary, and upon the Rev. Wm. White Wilson, rector of St. Mark's church, Chicago.

The Church in Chicago has been saddened during the past week by the death, at St. Luke's Hospital, of the Rev. James E. Thompson, the faithful colored priest of the diocese. Mr. Thompson has been priest in charge of St. Thomas' church for colored people since 1879, and during this time his quiet but efficient labors have endeared him not only to his own people but to all who have watched the progress of his work. His death leaves vacant a place that will be hard to fill, and his loss will be keenly felt by all who have known him. The funeral services were held in St. Thomas' church, on Friday, June 26th. The service was taken by the Rev. Messrs. Stires, Rouse, and Rushton. The honorary pall bearers were the Rev. Messrs. Bixby, Williams, Clinch, Pardee, Knapp, and Phillips. Short addresses were made by the Rev. E. M. Stires and the Rev. Jos. Rushton. The church was crowded with members of the parish and representatives from other churches in the city. The service at the grave was conducted by the Rev. Messrs. Bixby and Lealtad.

WHEATON—Confirmation services were held at Trinity church, June 21st, and a class of 29 was presented to the Bishop by the Rev. A. Mead Barges.

### Colorado

John Franklin Spalding, D.D., Bishop

The annual commencement exercises of Jarvis Hall Military Academy took place in the academy at Montclair. They opened by a skirmish drill, followed by company drill, dress parade, and battalion drill. The assembled company then moved to the study room, where the remaining portion of the programme was carried out. The hall was handsomely draped in the national colors flags, banners, and bunting covering the walls. Captain Sharpe addressed the young men on the subject of military training. Bishop Spalding presented diplomas to the four graduates, and the medals were awarded.

Monday, June 22d, at Denver, the Rev. Chas. W. Douglas, Mus. Bac., and minor canon of St. John's cathedral was married to Miss Mary J. Williams, M. D. daughter of the late General Thos. Williams, U. S. A. Owing to the condition of the bride's health, the marriage was at the house, and private. An altar, with its proper ornaments and vestings, had been erected in the drawing room. The Very Rev. H. Martyn Hart, D.D., performed the marriage ceremony. The Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, brother of the bride, had been ex-

pected, but official duties detained him, therefore the Rev. Mr. Newton celebrated the Eucharist, at which the Collect, Epistle, and Gospel of the Sarum Missal were used. As a prelude thereto Miss Lucille du Pre played upon the violin, with piano accompaniment, Sgambati's counterpoint upon the ancient Plain song of the *Te Deum*. After the absolution, Dean Hart administered to the bride the rite of unction, for restoration of strength of body.

### Michigan

Thomas F. Davies, D.D., LL.E., Bishop

By the will of the late Bela Hubbard, St. Luke's Hospital, Detroit, receives a legacy of \$1,000, and St. Thomas' church one of \$5,000. In this latter case the bequest is most timely, as it will undoubtedly enable the growing congregation of St. Thomas' parish, the Rev. George Forsey, rector, to enlarge and rebuild their present church edifice upon plans already drawn and approved, and it is expected there will now be no great delay in the undertaking of this important work.

The last union meeting, for the year, of the Detroit chapters of the Brotherhood of St. Andrew was held in St. Joseph's memorial chapel on the evening of Thursday, June 18th. There was an encouraging attendance, and an earnest discussion of the subject proposed: "The perils and possibilities of the Brotherhood; (a) in the city; (b) in general." The leaders of the two sections of the subject, respectively, were the Rev. W. O. Waters, of St. Andrew's church, and Mr. Frederick T. Livermore, of St. John's chapel.

### Olympia

Wm. Morris Barker, D. D., Bishop

There passed from earth June 13th, George Herbert Watson, D. D., rector of Trinity parish church, Seattle, aged 49 years. His memory will be revered by priests and friends of the Church in the United States, Scotland, England, and Canada. Dr. Watson was the son of the Rev. William Watson, a clergyman well known in Connecticut and New York City. He was educated at Hobart and the General Theological Seminary. He was ordained to the priesthood in 1871, and married Miss Genevieve De Argolis in the same year. His first rectorship was that of Freehold, N. J.; he then passed to the Pacific coast and took charge of the Church school for ladies at San Mateo; from thence he was called to the rectorship of Trinity church, Seattle, where he has been ever since. He saw the city grow from a village to a town of 60,000 people. He was a friend of all the pioneers, and was much esteemed by them. One of the strongest, sturdiest, and wisest men of his order in the far-off Northwestern States, the stamp which he set upon the Churchmanship of the Pacific coast will not be lost. A Catholic priest of the most intense convictions, he never swerved from the course which he marked out—to establish firmly the high teachings of the great revival of the past half century. For 17 years Dr. Watson struggled with the difficulties of frontier Churchmanship. No one had a greater love for and faith in the Church, no one did more to extend her borders. Many missions which he was instrumental in establishing speak in triumphant tones of his missionary zeal. A speaker of no mean ability, at missionary and council meetings his polished utterance and fervid oratory were always listened to with pleasure, even when men differed from him. At the time of the great Seattle fire he was suffering from a carbuncle, a precursor of that severe illness which ensued soon after. The old church and rectory were swept away, almost the last buildings swallowed up in the awful holocaust. His illness took place in the rooms of the little chapel of the Good Shepherd, in another part of the city, where for a year the services were carried on. Then lots were obtained on the hill, on 8th and Cherry sts., and a guild hall erected, which was used for a chapel for another year. Then the new stone church began to materialize, and the

most stately church building north of San Francisco was built. Here the vested choir was introduced. Immediately before the fire Seattle had been divided and a new parish instituted, St. Mark's, which has become a strong factor in Seattle Church circles, under the guidance of its present rector, the Rev. D. C. Garrett. Dr. Watson, when he first came to Seattle, was in the jurisdiction of Oregon and Washington, but, largely through his efforts, the two States were divided. Now Washington has two dioceses, Spokane and Olympia, and had the later policy of Dr. Watson been carried out, Olympia would have been divided and an endowed diocese of Seattle erected four years ago. He was first secretary and then president of the Standing Committee from the time of the division to the day of his death, dean of the Western deanery so long as that office was in force, chairman of the mission board throughout its history, and editor and publisher of *The Washington Churchman* for the past four or five years. Amongst other works which he carried out was the building of Grace Hospital, the chapel of the Good Shepherd, the new church, rectory, and guild hall of Trinity parish, besides helping the erection of several mission churches. Dr. Watson and the Bishop of Spokane received the degree of D.D. at the same time, a tribute to the former's powers and position, which the authorities, in view of his early demise, may be proud and thankful that they gave, as a greeting and recognition of the East, before he passed away. He will be mourned far and wide. *Requiescat in pace.*

### Alabama

Richard H. Wilmer, D. D., LL.D., Bishop  
Henry Melville Jackson, D. D., Coadjutor Bishop

The sermon preached by Bishop Wilmer on his 80th birthday has been printed by request of the Guild of Trinity Workers, of Trinity church, Mobile, and is sold by them at 25 cents a copy, in aid of their fund for the rectory which they have built and are paying for. Orders for the sermon may be sent to Mrs. Corinne S. Orton, 254 State st., Mobile, Ala.

MONTGOMERY—The church of the Innocents, West End, was consecrated to the service of Almighty God, June 7th, in the presence of a large congregation, many of whom went out from the city to take part in the ceremony. Bishop Jackson officiated, assisted by the rector, the Rev. R. P. Williams, and the Rev. Mr. Jeter. The sermon was preached by Mr. Williams, from the text I Kings viii:63 "So the king and all the children of Israel dedicated the house of the Lord." Bishop Jackson was celebrant of the Eucharist. The music was excellent, being rendered by the choir of the church of the Holy Comforter. The rector has other plans in preparation for aggressive church work. He desires to purchase a lot adjoining the chapel and erect a small but convenient parish house thereon, for the use of the guilds, reading room, etc. This is a most necessary adjunct to the work required in the West End, but thus far the funds have not been secured for that purpose.

### North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

OXFORD—The closing exercises at the Francis Hilliard school were of special interest this year, as they marked the close of the fourth school year under the present management, so that the young ladies who graduated were the first who had received their whole academic training under the present school influence. The final concert, consisting of vocal and instrumental music and elocution, took place at the school on the evening of Saturday, and was very enjoyable and specially interesting to those who had noted the constant advance in the difficulty of the selections and the skill of the performers from year to year. On Sunday morning, the school family attended, for the last time together, the early Celebration at the parish church, where they had so often found strength, and comfort, and patience for the work and

worry of school life. A special service was held at 11 o'clock, the sermon specially prepared for the students, and the music selected by them. The school entered the church in procession, singing the hymn "Rejoice, ye pure in heart." On Tuesday evening the Misses Hilliard gave a reception to the graduating class, and on Wednesday evening the graduating exercises took place, when, after a programme of vocal and instrumental music excellently well rendered, and the reading of thoughtful and well-written essays, the graduates received their diplomas from the hands of the Rev. Junius M. Horner, who addressed them in words that were few but earnest, ending by giving to each his blessing, a solemn and fitting close to their life at school.

### New York

**Henry C. Potter, D.D., LL.D., Bishop**

**BEECHWOOD.**—A stone parish house is in process of erection for St. Mary's parish, to be connected by a cloister with the church. The architects are Messrs. Barney & Chapman, of New York. The edifice is a gift from Mr. and Mrs. Wm. M. Kingsland.

**SPRING VALLEY.**—A movement is on foot to decorate the interior of St. Paul's church. Mrs. Jane Stewart, of Bayonne, N. J., has just presented a handsome new font of carved oak.

**RYE.**—An artistic adornment in the interior of Christ church is far advanced, the expectation being that the work will be completed by July 1st. It is to completely transform the chancel, a window now contained in it being replaced by another on a much larger scale, and the entire surrounding inner stonework made new. Below the window is to be placed a stone reredos occupying the whole width of the chancel, with a new altar in stone raised up two marble steps. The window, reredos, and altar are all in Gothic style. For the reredos and altar the material is Caen stone. The window tracery is in limestone of a delicate buff tinge. The central panel of the altar contains a representation of the Last Supper, based on Da Vinci's conception; on one of the small side panels is sculptured the figure of the Lamb with flag, the panel showing the dove with half expanded wing. The sculpture of the reredos presents the subject of the Crucifixion, supplemented by the figures of four Evangelists grouped in the side panels with canopies above. The work is in the hands of J. Massey Rhind. The window composition is by Tiffany, from designs by Frederic Wilson. It illustrates the Bible description of the New Jerusalem, a Paradise in which our Lord is surrounded by choristers, the accompanying angels holding crowns of immortality to be placed on the heads of the blessed, coming to our Lord to receive them. The four views of Paradise are pictured in the scene, in which are united the varied symbols of blessedness.

### Pittsburgh

**Cortlandt Whitehead, D.D., Bishop**

The interior of Trinity church, Pittsburgh, is to be thoroughly renovated and adorned, and for the furtherance of that work is now in the hands of the decorators, Leake and Green. The work upon the chancel is to be quite elaborate, that of the nave more simple. During the summer the daily services and those on Sunday will be held in the chapel. The Rev. Dr. Arundel, rector, will spend the months of July and August in Massachusetts, where he is to have temporary charge of a parish. During his absence the regular services will be maintained at Trinity by the assistant minister, the Rev. Mr. Benton.

On Monday morning, June 22nd, at the Church Rooms, a special meeting of the Woman's Auxiliary of the diocese was held, in order to give the members an opportunity of meeting Miss Suthon, a missionary from Japan, who is in this country for a much-needed rest; but who is taking advantage of every opportunity afforded her of meeting those engaged in mission

work, and of awakening their interest in her special department of it. Miss Suthon addressed the meeting, telling in a pleasing and graphic manner of her work in that far distant field.

On the third Sunday after Trinity, the Sunday school on Troy Hill, Allegheny, which is a mission of St. Andrew's church, Pittsburgh, celebrated its 50th anniversary. Invitations to be present on this auspicious occasion were sent out to all the clergy and superintendents now living who have been connected with the management of the school, and a number responded in person. At the service on Sunday afternoon, Bishop Whitehead, and others of the clergy, made addresses. A series of services and reunions was arranged for the succeeding evenings during the week. The school is now in a very prosperous condition under the superintendency of Mr. Edwin Logan.

Friday evening, June 19th, was the occasion of the annual visitation of the Bishop to St. Luke's church, Georgetown, which is one of the oldest parishes in the diocese. Bishop Whitehead was accompanied by the children's missionary, the Rev. Lewis F. Cole, and was met at the church by the Rev. Charles O'Meara, minister in charge, and the Rev. W. J. Williams, of Steubenville, Ohio. Evening Prayer was read, and the Bishop preached. Short addresses were also made by the Rev. Messrs. Cole and Williams, and the Rev. Mr. O'Meara administered the sacrament of Baptism to four candidates.

### Newark

**Thomas Alfred Starkey, D.D., Bishop**

**RUTHERFORD.**—In Grace church, June 14th, a handsome oak altar was set apart for sacred uses, by the rector, the Rev. H. M. Ladd. The altar was placed in the church through the exertions of Mr. Thomas Byers who raised the money from friends outside the borough. It is of solid oak, and takes the place of a temporary one in use for some ten years. The Holy Communion was celebrated at the service of dedication. This church has recently transferred the rendering of its music from a boy choir to a choir of vested men and women, and the latter is fast getting in shape, and renders the music very satisfactorily to the congregation. It is in contemplation to do away with the present old-fashioned pulpit, and to secure a new and larger organ.

### Central New York

**Frederic D. Huntington, S.T.D., LL.D., Bishop**

The commencement exercises of Keble school, at Syracuse, took place June 16th. The programme consisted of music and essays well rendered by the pupils. In the evening, Bishop Huntington delivered the annual address, giving wise and loving words of counsel, and presented the diplomas and testimonials. The commencement this year was of more than usual interest, as it marked the close of the 25th year of the school. Many alumnæ and former daughters of Keble gathered in goodly numbers to join in congratulations to Miss Jackson, and to testify their appreciation of her noble work. The school has been both an educational and a social force. Its influence has been always healthful, its tone elevating. From its walls have gone forth not a few of the women who are to-day conspicuous in social and intellectual life, diffusing the sweet and gentle influences, the culture and refinement which they gained at Keble. Nothing was left undone to make the week a memorable one, and this fifth re-union surpassed in interest each and all of its predecessors.

### Connecticut

**John Williams, D.D., LL.D., Bishop**

**ESSEX.**—Bishop Williams visited St. John's parish, the Rev. Percy T. Fenn, D.D., rector, on Sunday, the 21st inst., and confirmed a class of 31 persons. This makes 42 persons confirmed during the past ten months.

### Nebraska

**Geo. Worthington, S.T.D., LL.D., Bishop**

**NORFOLK.**—Trinity church has witnessed the second visitation of the Bishop for Confirmation in a month, and also the ordination of the rector's eldest son, the Rev. Wm. R. McKim, to the diaconate, recorded elsewhere in our columns. The rector presented five additional candidates for Confirmation. The rector's Auxiliary beautifully decorated the church with June roses and potted plants, and on Tuesday evening, after the service, tendered a reception to the Bishop, the visiting clergy, and Mr. McKim, at the rectory.

### Delaware

**Leighton Coleman, S. T. D., LL. D., Bishop**

On Sunday, May 31st, Trinity ("Old Swedes") church, Wilmington, celebrated the 198th anniversary of its building and the 258th of the founding of the parish, the Ven. Archdeacon Tiffany, of New York, preaching an historical sermon. Old Swedes is perhaps the most important remains of the attempt to found a New Sweden in North America. The Swedish settlers first came in March, 1638, under Peter Minuit whose name is now enrolled as that of the first governor of Delaware, and landed on the promontory which separates the waters of the Christiana from those of the Brandywine Creek. A title to the land was obtained by purchase from the Minquos Indians—a title never since disputed—antedating Penn's treaty some 50 years. A fort was built at once, and a church and a storehouse, the two latter inside the fort. About 80 years later the colonists erected another church, on the opposite side of the Christiana River, and a half mile from the fort. This was abandoned in 1699. This site the Delaware Historical Society proposes to mark with a monument. A third church—Trinity, Wilmington—was built in 1698-'9, a short distance from the landing place. The pastors of these churches were appointed by the Bishop of the Church in Sweden, under approval of the Crown. The dedicatory services were conducted by the Rev. Eric Bjork. The building was 60 feet long by 35 wide and 20 high; there were then no porches or spire, they having been added later. The floor was of brick, and the seating was deal benches. The church was called at the dedication "Holy Trinity." Pastor Bjork remained in charge until 1714, when he returned to Sweden, and died in 1740. The Rev. Lawrence Girelius and the Rev. H. Collin were recalled to Sweden by the king in 1786-'7, and were the last of the Swedish pastors. In 1759 a vestry had been incorporated by an act of the General Assembly. On Dec. 15, 1799, the Rev. Mr. Price was put in charge, at a salary of £175, and each year thereafter until 1810 he was elected for the ensuing year. In 1810 the Swedish record ended, and from that date down to the present day the church has been the church of the Holy Trinity, of the Church known in law as the Protestant Episcopal Church in the United States. The venerable old edifice, as it stands to-day, is a beautiful monument and memorial of the early settlement on the Delaware.

### Massachusetts

**William Lawrence, S.T.D., Bishop**

**BOSTON.**—Mr. Samuel F. Jones, of St. Stephen's Rescue mission, has been appointed chief of the staff in the proposed Church Army organization.

The Girls' Friendly Society of the diocese will open their holiday home at Milford, N. H., July 2nd.

**SOUTHBORO.**—The graduating exercises of St. Mark's school took place June 23rd. The founder's gold medal was given to George E. Watson, of New York. The Ely speaking prize of \$20 in gold was awarded to A. W. Nason, of Springfield, Mass. Bishop Lawrence, Dr. John Fiske, of Harvard, the Rev. Dr. Chambre, of Lowell, made addresses. On the alumni association, Mr. H. P. Chapin, '62, was elected president, and the Rev. Waldo Burnett, secretary.

CAMBRIDGE.—On June 17th, in St. John's church, 15 persons received the degree of B.D., as graduates of the Theological school, and one received the certificate of the school. Bishop Lawrence made the address. The ordination service followed, which is recorded elsewhere.

The Rev. George W. Porter, D.D., of Lexington, who, by vote of the vestry of St. James' parish, now occupies an assigned stall in the spacious chancel of its beautiful church, and generally is in it when health and other duties permit, reached his 79th birthday on Sunday, June 21st. By invitation of the rector, wardens, and vestrymen of that parish, he took charge of the morning service on that day, preached, and administered the Holy Communion. A large congregation was present, despite the extreme heat, to join in this interesting commemoration. The sermon was an affecting review of nearly half a century in the holy ministry, and touched upon all the various points at which Dr. Porter has labored in the dioceses of New York, Long Island, and Massachusetts. At the close of the Communion Office, he received the loving congratulations of many friends, some of whom had come from a distance. Dr. Porter is one of the few remaining links that connect the Church of to-day in Massachusetts with Bishop Griswold; Bishop Horatio Potter and the Rev. John Henry Hopkins were among the leaders and guides of his earlier years. His venerable and commanding form, and his long and faithful service in many fields, make him a notable figure among the Massachusetts clergy.

The Rev. Drs. George Hodges, of Cambridge, and S. D. McConnell, of Brooklyn, have been elected preachers to the University of Harvard.

### Minnesota

Henry B. Whipple, D.D., LL.D., Bishop  
Mahon N. Gilbert, D.D., Coadjutor Bishop

FARIBAULT.—The 30th year of St. Mary's Hall closed with the 9th of June. The commencement exercises were presided over by Bishop Whipple, its founder and rector, who made the address and gave diplomas to the ten young ladies who graduated with honor as the class of '96. Bishop Gilbert led the choral service of the school, and gave to each graduate the cross of gold. Prizes were also awarded. The musical and reception in the evening were attended by a large number of friends and patrons who came to bid Miss Lawrence farewell, and to greet Miss Eells, her successor, whom she had invited to receive with her, and Bishop Gilbert.

### Western New York

Arthur Cleveland Cox, D.D., LL.D., Bishop

The Rev. Dr. Darnell, rector of Zion church, Avon, celebrated the 13th anniversary of his pastorate by a reception at the rectory, on the evening of Wednesday, June 24th. A large number of the parishioners were present, and friends from the adjoining missions of Caledonia and Livonia, which are under the Dr.'s care. A beautiful oak office desk was among the gifts presented.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

ROYERSFORD.—The corner stone of the new mission church of the Epiphany was laid on Monday afternoon, 15th ult., by Bishop Whitaker, who was assisted in the services by Archdeacon Brady. The Rev. A. J. Barrow, who is in charge of the mission, gave an historical account of the work done in that locality. Mr. Chas. Lukens read the list of articles contained in the box deposited in the stone. A number of both city and country clergymen were present, as was also Mr. Charles Burns, the architect.

CHESTER.—The baccalaureate sermon before the graduating class of the Pennsylvania Military College was delivered on Sunday morning, 14th inst., by the Ven. James F. Powers, archdeacon of Reading. His text was II. Timothy, ii: 3, and his examples were drawn from the life of a soldier.

OGONTZ.—The large assembly room of Cheltenham Military Academy was well filled with friends of the graduating class on Wednesday, June 10th, when the exercises incidental to the 25th annual commencement were held. The address to the graduates was made by Col. J. H. Merrill, of the class of '76. Diplomas were given to 14 young men, 12 of whom will enter upon a collegiate course in September. After the award of several prizes, the programme concluded with an exhibition of military exercises.

### Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The Rev. W. H. Capers died at Crystal Springs on June 25th. He was born in Charleston, S. C., in 1844, and was ordained by Bishop Alonzo Potter 28 years ago. He served various parishes in New York, Ohio, New Jersey, and Mississippi, and some years ago accepted the work at Crystal Springs, hoping to build up his failing health by a residence at that place. He was a cousin of the Bishop of South Carolina. The funeral services were conducted by the Rev. Messrs. J. B. Fitzpatrick and H. W. Robinson. A wife and five children survive him.

### Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The closing exercises of Ascension school, Miss N. C. Robinson, principal, were held on Friday, June 12th, in the school building adjoining the church. There was one graduate. The programme included a "motion hymn," by the little folks; an essay, "How shall we educate our girls?" by Miss Grace Hynson; essays, music, and readings, and an address by the Rev. Charles C. Griffith, rector of Ascension church.

A simple and impressive service in memory of the late Wm. Woodward, whose death has been recorded in these columns, was held on Sunday, June 14th, in St. Peter's church. It was conducted by the rector, the Rev. Frederick W. Clampett, assisted by the Rev. J. G. Sadtler.

Memorial services in honor of the late Messrs. John R. Kelso and Ira Day, were held in Henshaw memorial church, on Sunday, June 14th. Addresses were made by the Rev. Julius E. Grammer, D.D., the Rev. Frederick W. Clampett, and the rector, the Rev. Wm. H. Milton. A special musical programme was rendered. Resolutions commemorative of the work done by Messrs. Kelso and Day in behalf of the Church were adopted.

St. Martha's Episcopal Home has been opened at 735 W. Lexington st. It was formerly called the Daughters of the King House, and was on Fayette st. It is intended as a home for women who are trying to support themselves.

Bishop Paret, on Sunday afternoon, June 14th, administered the rite of Confirmation to a class of 19 persons at Emmanuel church, Cumberland, the Rev. J. A. Evans, rector. In the evening he confirmed a large class at the House of the Holy Cross, in South Cumberland. In the morning he confirmed 17 persons in St. John's church, Frostburg, the Rev. A. C. Haverstick, rector.

Mr. George A. Reinecker has made known to the rector and vestry of Trinity church his intention to give the sum of \$800 to pay the mortgage debt, if they will arrange for the remainder of \$561. They have agreed to do so. This gift of Mr. Reinecker, with his previous offerings, makes nearly \$7,000 that he has given old Trinity since the Rev. Julius E. Grammer became rector, in April 1894. During Dr. Grammer's rectorship the offerings have amounted to \$15,437. Improvements costing \$4,600, the ground rent, \$4,670, and the current expenses have all been paid for, and the church will now soon be entirely free from all debt. When Dr. Grammer took charge of Trinity it had ten communicants and eight families. Now it has 200 communicants, a flourishing Sunday school of 250 pupils, an industrial school attended by 250 children, an energetic brotherhood, a Woman's

Auxiliary to the Board of Missions, and a Boys' Friendly Society.

HANCOCK.—On June 13th, St. Thomas' church was favored with a visit from the Bishop, who preached and confirmed a class of 17 persons, presented by the rector, the Rev. J. C. Koon.

SYKESVILLE.—Bishop Paret made an address at the closing exercises of Warfield College School, the diocesan school for boys, June 14th. Mr. C. W. Stryker is headmaster of the school. Additions will be made this summer to the buildings, in order to accommodate 12 more pupils, so bringing up the number to 30.

REISTERSTOWN.—The closing exercises of Hannah More Academy, the diocesan school for girls, were held on Tuesday evening, June 16th. The graduates received their diplomas from the hands of the Bishop. The literary part of the programme was enlivened with musical selections, which were well rendered. Bishop Adams, of Easton, addressed the graduates on "Christian education." After the exercises the graduates held an informal reception in the school rooms. At a reunion of the graduates of the academy held during the day, attended by about 40 of the alumnae, representing classes since '76, it was decided to devote a part of the "Calocagathian" funds, held by the society of the alumnae, to the execution of an oil portrait of the late principal, the Rev. Dr. Arthur J. Rich, to be hung in the building. The alumnae decided to use a portion of their regular funds as an appropriation for the library.

HAGERSTOWN.—The trustees of the College of St. James' have decided to make extensive repairs to the buildings preparatory to its reopening next September. Since the death of Professor Henry M. Onderdonk, which occurred Aug. 14, 1895, the school has been closed. The trustees have now leased it to Mr. Julian Hartbridge, a teacher from Savannah, Ga. The property is owned by the diocese of Maryland.

On Friday, June 12th, Bishop Paret confirmed a class of 30 persons in St. John's church, the Rev. H. E. Cotton, rector. This church will shortly be handsomely improved in the interior. A brass and iron pulpit has been ordered by a member for a memorial, and another will give a brass rood screen for the chancel.

TOWSON.—The Rev. Wm. H. H. Powers celebrated his 14th anniversary as rector of Trinity church, June 8th. During this time 154 persons have been baptized and 231 confirmed. The total number of communicants is 256. The church contributions for all purposes aggregated \$92,000 in 14 years, and the indebtedness of the church is only \$3300. The contributions included money spent in enlarging the church and building a chapel and rectory.

ALBERTON.—The new St. Alban's church, the Rev. Wm. L. Devries, rector, was opened on Sunday, June 21. It was formally turned over to Bishop Paret, just before the morning service, by Mr. James A. Gary, one of the proprietors at this place, who built it at his own expense. The Bishop was assisted in the services by the rector and the Rev. John B. Purcell, M. D. In the afternoon the Bishop administered the rite of Confirmation to a class of 21 persons, after which addresses were made by the Rev. Drs. C. George Currie, Arthur C. Powell, and J. Houston Eccleston, and the Rev. Percy F. Hall. At night the Rev. J. H. Eccleston preached. St. Alban's church is the outgrowth of a mission started by the Rev. David Barr, in 1893. He was succeeded by the present rector, the Rev. W. L. Devries. The site of the edifice is the spot where the first religious meeting was held in this place, in 1852. Mr. Gary recalled that fact in speaking of the Bishop's sermon, the subject of which was "The first meeting place in the time of the Apostles in Jerusalem." The new church is of stone, and is 36 by 40 feet, with high rafters and exposed beams. The walls are rough coated. In the rear is a school room 50 by 20 feet, which is also built of stone. The church is lighted by electricity, and is to be heated by steam. It is supplied with an organ, and has a McShane bell in the tower.

## The Living Church

Chicago, July 4, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

*The Family Churchman* tells its readers that at a recent meeting in Chicago, "one hundred and fifty men in holy orders" gave a unanimous vote in favor of placing the Bible selections set forth by the Woman's Educational Union in the public schools. It is true such a resolution was passed in a meeting of ministers of various denominations, but none of them were in "holy orders," as Churchmen on this side the Atlantic understand that expression. Our English contemporary also says there is nothing in the book "that can offend the Jew or the Nationalist." "The Jew" we know, but who "the Nationalist" may be, or why he should care about the matter one way or the other, we are unable to imagine. We know of no sect or party in the United States which goes under that designation. The case before us is a sample of the way in which American affairs are served up in the average English newspaper. We have interesting evidence that the editor of *The Family Churchman* occasionally finds the editorials of this paper highly useful, and we might hope that an attentive study of our columns would give him a better notion of American questions from a Churchman's point of view than he has as yet attained.

THE Archbishop of York, presiding over a meeting held to consider the relations of "Christianity and Labor," expressed with force and fervency the fundamental truth to which men will be forced to return when all other expedients have been exhausted. "The difficulties which beset us," he said, "in all endeavors to improve the condition of labor do not lie in the mere social circumstances of the day. They lie not in adverse or deficient legislation; the great difficulty is in human nature itself. If every man were right-minded, as he ought to be; if every employer were just and generous, as he ought to be; if every workman were sober and industrious, as he ought to be, the difficulties which exist and which are continually causing us great anxiety—the difficulties as regards employer and employed, and the relations between capital and labor—would be adjusted with comparative ease. If labor is ever to be placed in a position entirely satisfactory, it must be due to the influences of Christianity." Archdeacon Wilson, another speaker at the same meeting, pursuing the same line of thought, said that "the clergy ought to speak more boldly than they were in the habit of doing, against the sin of luxury in all classes—luxury among the poor as well as the rich. The clergy, too, must rely far more on a life of holiness and

deeds of love and self-denial, and of the workingmen he would beg that they should not be ashamed of showing their Christianity, and of carrying it into their home life." These are homely words, very old-fashioned, and many are inclined to think them out of date; but whatever social changes may be attempted, and however righteous any legislation may be, unless these old-fashioned Christian principles can be brought home to the individual man, all will be vain so far as any true elevation is concerned.

### The Religious Forces of the United States

I.

Dr. Carroll's book\* bears a title which, in view of the contents, seems open to criticism. Instead of "The Religious Forces," the thoughtful reader is inclined to feel that "Sources of Religious Weakness" would be a truer description of the subject matter. We learn from the introduction that there are 143 Christian denominations in the United States, besides 150 separate congregations without denominational name, creed, or connection. We think the enormity of this is enhanced rather than palliated by the fact that many of these denominations differ from each other only in name. Wesley passed from this life about a century ago, and there are now seventeen Methodist bodies. There are thirteen Baptist Churches and twelve Presbyterian. If this is the case among those bodies which are best known and include a large proportion of the people of education and influence, it may easily be imagined how the case stands with the many strange, peculiar, and fantastic sects who upon the foundation of the "Bible only" have developed forms of religion that claim the name of "Christian." There can be no sadder commentary on the religious condition of our people than the bare facts which this census reveals. The seeker after truth cannot but ask, "Is this, then, the answer to the prayer of the Divine Founder, that 'they all might be one,' as He is one with the Father?" Is this the kind of unity which will cause the world to "know" that the Father has sent His only-begotten Son into the world?

Dr. Carroll thinks the inquiry into the causes of these divisions one of profound interest, but he nowhere suggests that the situation is deplorable—that it is a spectacle to make angels weep. It is true he occasionally implies that he does not see the reasonableness or the utility of separations between bodies which perfectly resemble each other in all intelligible particulars. The only reason he can suggest why reunion has not taken place "in scores of instances" is "the prevalence of the doctrine of the perseverance of the saints. It must be that the saints of the sects think they ought to persevere in sectarian division."

\*The Religious Forces of the United States. By H. K. Carroll, LL.D. New York: The Christian Literature Co.

It would appear that while the writer thinks there is something wrong somewhere, he has not become convinced that there is a fundamental principle at the bottom of all this division—a principle accepted on all hands as the basis of Protestantism, and which, being once so accepted in good faith, leads on by an inevitable necessity to division and subdivision, and is subversive of the idea of the Church as a divine institution, because it logically makes every man his own Church, and the various associations commonly known as "Churches" nothing more than matters of convenience and a certain practical utility. That principle is that the Christian religion for any man is the Bible, as read and interpreted by himself. When all is said and done, the parting of the ways between a Christianity which has in itself a force which necessarily tends to division, and one which embraces in itself a strong cohesive power, is found in the assertion of the unrestricted right of private interpretation and judgment, on the one hand, and, on the other, the denial of this right in favor of the principle of authority. And this is the fundamental distinction between Protestant and Catholic. No scheme of unity is possible which proposes to ignore this distinction. No matter in what beautiful and fine flowing phrase the attempted compromise may be expressed, it must, in the end, be futile. No union is possible between Protestant and Catholic except by the conversion of the one into the other.

### How to Read the Bible

BY THE REV. A. W. SNYDER

XXI.

We receive the Bible from the Church as the inspired Scriptures. In writing to Timothy, St. Paul speaks of them as "the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus," and adds, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." As in prayer we speak to God, so in these Holy Scriptures He speaks to us. It is not the only way in which God speaks to men, but it is a particular way, and the ordinary way of our knowing His will concerning us. Hence the great importance of knowing how to read the Bible. For one thing, we should read it remembering that it is not simply one book, but made up of many books, and that in these we have an authoritative record of the special revelation of God to men. We are to remember also that it was "at sundry times in divers manners" that God "spoke in time past unto the fathers by the prophets," and that these sacred Scriptures do not contain simply the record of a revelation to those of a single generation, but to those of very different times and stages of mental, moral, and spiritual development. We should therefore read these Holy Scriptures with due appreciation of the relative importance of their several books. The Old Testament is a record of the special, progressive revelation that God made "in time past unto the fathers." In the nature of the

case the Old Dispensation was imperfect, transitory, preparing for and leading up to that which was better.

In reading the Bible we find, therefore—as we would expect to find—that this special revelation of God to men has necessarily been accommodated to those to whom it was given, and that, in the nature of the case, it was often adapted to those of a rude day, of childish notions, and a small and defective knowledge. We are to remember the words of the Lord Jesus, how he said: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." It is as if He had said that He came not only to accomplish "all things which were written in the law of Moses, and in the prophets, and in the Psalms," concerning Him, but to fill up, supplement, the imperfections of the earlier revelations made "unto the fathers by the prophets." We should therefore read the Old Testament Scriptures, remembering when and to whom these sacred writings were committed, and not expecting to find in them a record of the highest and best that God has done for men; *that* we find in Jesus Christ our Lord, and the record of His words and works in the New Testament Scriptures. Then, too, we should read the Bible, remembering its relation to the Church. The Church existed long before the Bible did. Thus, the Old Dispensation existed from the time of the covenant with Abraham, but further and greater revelations were given "at sundry times and in divers manners," and in the Old Testament Scriptures we have the record of them.

So, too, the Christian Church existed before the Christian Scriptures. The Church gives us the Bible, and in so doing tells us how we are to interpret it in "all things which a Christian ought to know and believe to his soul's health." There never was a more delusive saying than that "the Bible, and the Bible only, is the religion of Protestants." If it means anything, it means that men are to go to the Bible and, without any other helps as to its meaning, are to find out a faith and duty each one for himself. It is simple enough as a theory, but it is an impracticable, utterly unworkable, one. No body of Christians in all the world would or could abide by it. The Baptists say, "The Bible is our religion," but what they mean is, the Bible as Baptists interpret it. So, too, the Seventh-Day Baptist, the Methodist, the Mennonite, and all the rest, insist that men shall interpret the Scriptures as they do. No one of them will, so far as they are concerned, let a man interpret the Bible for himself. They one and all insist that men shall find in the Bible what they think they find in it. The saying, "The Bible, and the Bible only," is an utter delusion. No Christian denomination has ever acted on it. On that theory no denomination could hold men together for twenty-four hours. Practically the plan of the various Christian bodies is *the Bible as we expound it*. The rule of the Romanist has been, since 1870, not "Hear the Church," but "Hear the Pope; believe what he tells you to, no matter what it may be; he is infallible, and the only man that is." It is an insuperable objection to the theory that it has no foundation in reason or in Scripture. It is a brand-new theory. According to it no man can know twenty-four hours ahead just what he may be called upon to believe.

The position of the Anglican Communion as to "the sufficiency of the Holy Scriptures

for salvation" is clearly stated in Article VI:

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

The Church has no right to add to the Faith. It is expressly said that the Faith "was once for all delivered unto the saints." The Church has no right to make conditions of salvation. They were declared for us, and once for all, by our Lord and Saviour, Jesus Christ. It is the part of the Church to keep the Faith; to transmit it pure, whole, intact, and to administer the Word and Sacraments with all fidelity to God and man. The Church has no right to go beyond the requirements recorded in Holy Scripture, but only to witness to what they are. No doubt the Bible does contain all necessary truth, but it by no means follows that every man, going only by his unaided judgment, will find out just what that truth is. It is unreasonable to think he would. It would not be so in any other matter. The law of the land is laid down in the statutes. I read them, and think them to mean this or that. The opinion of a good lawyer, however, is far better than mine. But his opinion, even, is not conclusive. The decisions of the courts hold. The decision of the Supreme Court is conclusive. As to the Christian Faith, however, we have an infallible Guide, for Jesus Christ Himself gave us the Faith when He ordained Baptism in the name of the Father, and of the Son, and of the Holy Ghost. No man, therefore, is to go to the Bible to discover a faith. Our Lord Himself gave us the Faith. We turn to the Scriptures to find it set forth, illustrated, taught, and practically applied. We are therefore to search the Scriptures in order to know and exemplify their teaching in our conduct. In doing this the way-faring man, though a fool in matters of mere scholarship, shall not err therein. Nay, in so doing he will, for all practical purposes, find the supposed difficulties of the Scriptures mostly imaginary. But it may be well to give a few simple rules as to how to read the Bible:

1st. Do not go to the Bible to discover a religion or formulate a faith, but to learn what the practical duties of a godly and Christian life really are.

2nd. Read intelligently, as far as may be, understandingly, not thinking so much of the extent as of the quality of your reading. A few verses read daily, and duly considered, may be of far more profit than many chapters read in a mechanical, inconsiderate way.

3rd. Read most in the most important portions of the Bible, especially in the New Testament, and, above all, of the words and works of our Lord Jesus Christ as told us in the Gospels.

4th. Read the Bible, remembering that in the Creed we have, stated in the briefest possible terms, the essential truths of Holy Scripture. It is well to remember also that the design of the several seasons of the Christian Year is to teach us these truths in a more extended way. Thus in the Creed we confess that our Lord "shall come to judge the quick and the dead." In the appointed services for the four Sundays in Advent, we hear what the Scriptures tell us as

to the conditions of the final judgment. So each article of the Christian Faith has its corresponding season in the Christian Year, and in no way can the Scriptures be read more profitably than in this immemorial method of Christian teaching. The man who believes the great verities of the Christian Faith as contained in the Apostle's Creed, and who searches the Scriptures as appointed by the Church for the several seasons of the Christian Year, will find himself well instructed in all the great doctrines of Christ, and "thoroughly furnished unto all good works."

5th. Read the Bible in the morning or early part of the day, when the mind is fresh and clear. It is the habit of many to read a chapter in the Bible just before going to bed at night, and it is a good way to end the day. Often, however, we are then too weary to read to much profit. Ten minutes passed in reading the Bible in the vigor and freshness of the morning will generally be found more profitable than half an hour devoted to such an exercise late at night, when tired out in mind and body.

6th. Read with recollection and reverence, remembering that in the Bible God speaks to us, and that we should be intent to hear.

7th. Read with prayer for enlightenment, and that you may understand what you read. In short, we should try to read the Bible thoughtfully, intelligently, reverently, and as "doers of the Word, and not hearers only." In the devotional use of God's Holy Word we can make no better prayer than that for the second Sunday in Advent:

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

## Letters to the Editor

### NO ANNULMENT OF MARRIAGE

To the Editor of the Living Church:

The case of Mr. Fuller, of Massachusetts, is a test case as regards the law of marriage and divorce within the Church. Not Mr. Fuller himself, nor even the bishops, are so much at fault as the canon law which sanctions re-marriage for "the innocent party." The entire history of this case is a commentary upon a law as impracticable as it is unscriptural and immoral. The Church Catholic recognizes no such thing as divorce for any cause whatever. A marriage which was valid in the first place cannot be annulled upon any earthly pretext. There is no surer example of the triumph of human passion over divine law than the explaining away of our Lord's express declaration, "What God hath joined together let no man put asunder."

Undoubtedly this refers to the spiritual fact of marriage, in spite of possible separation. Separation frequently becomes a necessity and even a duty; but it is evident that separation does not in itself annul marriage. There are many just and valid causes for separation; but unmarrying is physically and morally impossible, save in the case of a marriage invalid from the start.

What the supposed "Scriptural ground" for divorce may be is not clearly understood, or at least not agreed upon. One thing is certain; it is not adultery. This disposes at once of the "innocent party" question; the innocent party who re-marries (?) is no longer innocent. In any case, how can it be logically assumed that one party, innocent or otherwise, is unmarried while the other is not? A marriage invalid from the beginning is equally invalid for both parties. If divorce be possible at all, the guilty

one is as absolutely divorced as the other, and the injunction to remain single is simply a penalty imposed by law, and implying no moral obligation whatever.

The words of our Lord in St. Matt. v: 32, St. Mark x: 8-12, and St. Luke xvi: 18, cover all the ground, and apply to all parties. They cannot in sincerity be explained away. They condemn unconditionally the man who puts away his wife and marries another, the woman who is put away and marries another man, and the man who marries her that is put away. In this condemnation no mention is made of the original cause of the putting away. It is acknowledged at the beginning that there is one just cause for putting away; but that cause is one which invalidated the marriage. The "putting away" does not imply *per se* the annulment of the marriage. It is mere physical separation, and no more changes the condition of marriage than ordinary absence would do. This may bear hard upon the "innocent party," but so do many other conditions of life. Christian morality does not always lead us over an easy pathway.

The attitude of the Church of Rome in this matter is counted as no better than ours, because the law is frequently evaded by dispensations. But in that case the fault lies with the individual. The law is there, a stable foundation upon which to build a better practice. Better a good law broken by the disobedient or the disingenuous, than a bad law which leads souls astray, and blinds men's eyes to the truth.

As things are now, there is no standard, and the result is moral confusion and persecution of those who stand for the right. Until the Church takes a definite Scriptural ground, and refuses to sanction divorce in its full meaning, *i. e.*, as an amendment of marriage, or to perform so-called marriages of "innocent parties," we shall have neither right belief nor consistent action.

MARION COUTHOUY SMITH.

East Orange, N. J.

#### AGE IN THE PRIESTHOOD

To the Editor of the Living Church:

In the longer prayer in the Ordering of Priests the Church proclaims the priests to be in "the same office and ministry, appointed for the salvation of mankind," as "His apostles, prophets, evangelists, doctors, and pastors." Celestial words, awful facts! But how often we priests are "in a strait betwixt two," trying to live up to that commission on the one hand, and the world hanging heavily on us, on the other.

So it is with great joy that I see the earnest words from Mr. T. Smurthwaite, in your issue of June 13th. There is ever hope for the Church's triumph if we are blessed with many laymen who will talk and act like that. His letter and Bishop Gillespie's of June 20th, both sparkle with good points.

And yet I am sure that Mr. Smurthwaite is somewhat wrong in one point. I am only in the "roaring forties," yet in my short but ardent ministry I have been officially meeting thousands of all sorts and conditions and ages, clerical and lay, and I know that the aged priests are wiser, shrewder, kinder, stronger, safer, and better, in almost every respect than most people give them credit for being. They have done wonders with little means and against almost every kind of competition. They are veterans,—

"Mid toil and tribulation,  
And tumult of her war."

Men live fast in battle. One day at Gettysburg seemed to the participants like a year. The priests are students, their brains are busy when most men sleep, they are specialists, they meet and talk and reason and weep and struggle with, and rebuke and comfort, multitudes, from hut to mansion, from office to fireside. With nothing but an invisible and unwelcome theme to build on or to sell, they raise more money from sterile fields than the skillful book agents, the commercial travelers, the lawyers, or the doctors.

Having had vital experiences, having been

cut to the heart a hundred times, the old pastors are cautious. And don't they know the "Catholic revival?" They know it all from A to Z. And they live in the Bible, in the undivided Church, in the mediæval Church, in the modern Church, in the Church papers, and in the metropolitan dailies. Electricity and steam are at their service. And they use them; also the typewriter, and the bicycle; they are more than abreast the times. They are "Hymns Ancient and Modern."

They improve every day. Seventy is better than sixty or fifty or forty, and accomplishes more, the showy fussiness and excitement of the novice to the contrary notwithstanding. The bubbling theories of the budding twenties are iridescent, useful, and necessary, but at fifty they have crystalized into real diamonds. Sixty is twicethirty in theology as well as in mathematics, and eighty has double the knowledge of forty on the Tractarian movement and on every other important subject.

Outside of a few "freaks," the regular tendency of us all is to rise with each busy and studious year, from the pale moonlight of our early low and hazy notions, up to the high mountain top sunshine of Prayer Book facts.

In the momentous hour of ordination a bishop said: "Give yourselves wholly to this office, apply yourselves wholly to this one thing, and draw all your cares and studies this way, that by daily reading and weighing the Scriptures, ye may wax riper and stronger in your ministry." And those aged priests have obeyed, they average as bright minds as any class of clergy, and they have as a class all the true royal "highness." So think what you may of their lack in other departments of the world, but never imagine that they do not know their own calling or the Prayer Book and the Catholic revival, in every word and letter and comma.

ANSON J. BROCKWAY.

Pierrepont Manor, N. Y., June 20.

#### THE AGED CLERGY AND THE CATHOLIC REVIVAL

To the Editor of the Living Church:

It was a painful surprise to me to read the communication in your issue of June 20th, signed by the Rt. Rev. George D. Gillespie, headed "The Aged Clergy and the Catholic Revival." Had his name not been signed to the article, I could not have been persuaded that our good Bishop was its author, as it is not at all like his usual kindly, courteous, and tolerant spirit, as twenty years of personal acquaintance and highest esteem warrant me in saying. It does not discuss the subject of my former letter, but personally attacks the writer.

In my former communication I made no reference to our bishops, living or dead. They are not subject to parochial calls, and so were not in issue. It was unnecessary, and I think unfair, to introduce them into the discussion. I did not say that the sacerdotal system and understanding of Apostolic Succession came to the Church only in these latter days. They have always been and always will be in the Church, or there could be no Church. I did say, and I do say again, that a very much better understanding of those great truths has come to the laity through the Catholic revival. The teaching of many in the Church, for many years, was not at all positive. Alas! that of some even now is confusing, and not at all like that of our good Bishop.

It is a common occurrence in political bodies to call up the names of great men departed, but there was no apparent occasion for it in this case. They have nothing to do with the matter. We all love and revere them, because by their staunch faith they opened the way for the Catholic revival, and we sympathize with them, for some of them were ostracized by their brethren because of their Churchmanship, as Bishop Gillespie would have been had he lived in their day. That "these prelates [that word would not have been used in their day] were not particularly interested in gorgeous vestments and genuflections and altar lights," would seem strange indeed if we did

not know the times in which they lived. They were the witnesses and keepers of Holy Writ, and from it they knew that vestments and lights were adopted by God's command for use in the worship of His people; they knew that our Blessed Lord worshiped after this pattern; they knew that this pattern was that shown to Moses on the mount, the worship of high heaven as seen by St. John. Surely, as faithful stewards of the mysteries of God, it was not by their will and desire that they did not concern themselves about those things which God appointed and approved as pleasing to Him and beneficial to His people. As to genuflections, they taught that great truth which humanity in all ages has believed, and must believe—"Where two or three are gathered together in My Name there am I in their midst." Who could teach and fully believe this great natural and divine truth, and not concern himself about genuflections? They believed it fully; but even men of their great faith and courage could not meet the flood of bigotry and prejudice that would have swept down upon them if they had practiced as they preached in this respect.

There was a time, not long ago, when this little appeal to prejudice by the mention of gorgeous vestments, lights, genuflections, and the confessional, would have overwhelmed an opponent, and ended the inquiry. Not wholly so now. Many are saying, "Away with prejudice; give us reason and truth." We dare even to discuss the statement, "They were not anxious to set up the confessional." In the first place, our good Bishop should have said "restored" instead of "set up." The writer knows nothing of the confessional from practice. He never lived in a parish where it was in use. It seems to have been first set up by our Lord when he gave His chosen ministers the power to forgive the sins of His people, and it seems to have been retained by the Church in fact, if not in practice, for the same power is conferred on every priest at his ordination. A mere layman cannot understand why the priests are so silent about the matter after they are ordained. He never heard one refer to it, save in the reading of the exhortation before Holy Communion. If it is right, why not teach it? If wrong, strike it out of the New Testament and the Prayer Book. The writer cares not for it himself, but if it would save one soul alive, it would be a shocking thing to deprive that soul of the opportunity.

The sarcastic reference to the small town where the writer resides is not equal to the usual dignity of the good Bishop. It is quite common, however, to ridicule the sentiments of those who dwell in unimportant places, and to regard highly those of dwellers in places of greater importance. This sentiment once helped to establish Romanism in the Western Church. I have yet to learn wherein I have ever been guilty of any "wholesale denunciation of the Church," or that there is anything false or untrue in my former letter. Of many illustrations that might be given, I select one: In one small city are two sons, one daughter, and one granddaughter of Church priests. One son is a communicant, but not known for his zeal for and loyalty to the Church. The other son has never been confirmed, and has two adult children who have not been baptized. The daughter and granddaughter are both members of sects. All are good moral people, but only one of the four is in or of the Church. What of the laity taught by these four priests? I do not condemn them. I say again, they were the product of their times, but the times have changed.

The writer's idea of true Churchmanship is not in issue. It is something he is not at all ashamed of, and is at all times ready to vindicate. One element in it, however, convinces him beyond the possibility of a doubt that our Bishop, and our priests, aged or youthful, employed or unemployed, are far more than some of them seem, and, therefore, while disagreeing with my Bishop as to some practices in the worship of the Church, and while apparently under

the ban of his displeasure, wholly unintentional on my part, I am one with him in love for our Holy Mother, and believe myself most loyal to him as Bishop of this diocese.

T. SMURTHWAITE.

THE PRAYER BOOK IN JAPANESE

To the Editor of the Living Church:

Your editorial note in THE LIVING CHURCH of the 20th inst., in reference to the translation of the Prayer Book into Japanese, raises a question about which the Church should be fully informed, and which I trust will receive the attention it deserves.

Whatever may be the merits or demerits of the said translation, our mission is undoubtedly partly responsible for the same; for we learn from *The Spirit of Missions* for April of this year, page 126, that it was the joint work of the two missionary societies of the Church of England and of our own Church—Rev. H. J. Foss, representing the S. P. G., the Rev. P. K. Fyson, the C. M. S., and the Rev. T. S. Tyng, our own mission. The Rev. Mr. Fyson is the Bishop-elect of the Hokkaido; it is his reference to this translation that has arrested your attention, and being a member of the committee on the said translation, he undoubtedly speaks from actual knowledge.

Now, whatever may be the terms used for bishop, priest, and deacon, the inference is that they were chosen from a theological point of view as "being more Biblical," rather than because of the poverty of the language. Both the Roman Catholic and Russo-Greek missions in Japan have found terms that seem adequate for the purpose, and some of the members of the S. P. G., and of our own mission were strongly in favor of adopting those terms, and thus place our Church in line with those two great branches of the Apostolic Church when the first translation of the Joint Prayer Book was made some eighteen or twenty years ago; but other counsels prevailed, and a compromise was effected, largely in deference to the C. M. S. members of the committee, by using a mere transliteration of the Greek words, *Episcopos*, *Presbuteros*, and *Diakonos* for bishop, priest, and deacon. It is noteworthy, however, that in the translation of "O ye priests of the Lord," etc., in the *Benedicite*, and in the liturgical Epistles and Gospels the word *Saishi* is used, which is that generally used for priest in both the Old and New Testament translation; and so it seems rather strange that with such an excellent precedent before them, the revision committee should have chosen terms capable of such a rendering as quoted in your editorial note, and that a bishop-elect should rejoice that the office which he is soon to fill should have such a lame designation in the formulary which is to be his *vade mecum* almost every time he performs any official act.

You will therefore readily see the force of the Archbishop of Canterbury's contention that the missionary bishops of the Church of England should, like those of the American Church, represent the Church as a whole, rather than a mere voluntary society within the Church; and as the Church of England is to have four bishops with jurisdiction in Japan, to our one, how heavily handicapped our mission must be in all her conferences and deliberations with those of the English Church, as possibly in this very matter of the Prayer Book, and what a pity it was that the late General Convention turned a deaf ear to the appeal of our native Christians for at least one more American bishop.

However much we may deplore the Rev. Mr. Fyson's attitude in the matter, it is to be hoped that his outspoken characterization of this peculiar version of the Prayer Book into Japanese will lead the authorities to inquire fully into the matter and see that the Anglican communion is more fairly and adequately represented, both in her formularies and in her workers, than one would naturally infer from the said address of the bishop elect of the Hokkaido.

CLEMENT T. BLANCHET.

Philmont, N. Y., June 22, 1896.

Personal Mention

The Bishop of Albany has just returned from abroad.

The Rev. T. B. Barlow, rector of St. Paul's church, La Porte, Ind., and family, will spend the month of July at Bishopthorpe Park, Lima, Ind., the guests of the Bishop of Indiana.

The Rev. Dr. Bodine, of the church of The Saviour, Philadelphia, was the baccalaureate preacher at the commencement of Lehigh University.

The Rev. J. H. Burton has been appointed to the work of St. Mary's, Warwick, Pa.

The address of the Rev. Clarence Buel during July and August will be North Hatley, P. Q., Canada.

The Rev. Hobart Chetwood has taken temporary charge of St. Mark's church, Seattle, Wash.

The address of the Rev. H. Clay Eastman is Indianapolis, Ind.

The Rev. Chas. C. Edmunds, Jr., has resigned the rectorship of St. Mark's church, Hoosick Falls, diocese of Albany, to accept a call to Trinity church, Trenton, N. J. His address after July 1st will be Trinity rectory, Academy st., Trenton, N. J.

The address of the Rev. Kenneth S. Guthrie is changed to 1213 N. 41st st., Philadelphia.

The Rev. H. R. Gummy takes charge of the church of St. James the Less, Philadelphia, during the absence of the rector, the Rev. Robert Ritchie, during the summer vacation.

The Rev. Hall Harrison, D.D., is spending his vacation at Concord, N. H.

The Rev. St. Clair Hester sailed for Italy, Saturday, June 13th, in the steamer Kaiser Wilhelm.

The address of the Rev. E. J. Humes is St. Paul's rectory, 3825 Kensington ave., Philadelphia, Pa.

The Rev. Chas. S. Hutchinson has accepted the curacy of All Saints' church, Dorchester, Mass.

The address of the Rev. William M. Jefferis, D.D., archdeacon of Texas, will be changed, June 25th, until Sept. 1st, from Austin, Tex., to West Chester, Pa.

The Rev. W. F. Jerome, of St. George's church, Detroit, Mich., has added to his duties the care of All Saints' church in that city.

The Rev. E. T. Mabley, who has been in charge of St. Mark's church, Honeybrook, and St. Mary's, Warwick, Pa., has tendered his resignation, for the purpose of taking an extended western trip for the benefit of his impaired health. Upon his return he will take charge of the church of the Good Shepherd, Paoli, Pa.

The Rev. Albert C. Monk has entered upon his duties as curate of Trinity church, New York City.

The Rev. Franklin Smedley Moore, M.A., has resigned the rectorship of Christ church, Oberlin, Ohio, to become rector of Harcourt parish and chaplain of Kenyon College, Gambier, Ohio. He will enter upon his new work about Aug. 15, 1896.

The Rev. P. Murphy who has been in charge of St. Mark's, Moscow, and general missionary for Northern Idaho, has accepted the charge of Trinity church, Pocatello, and the missions of Idaho Falls, Blackfoot, and Fort Hall. After June 28th, all mail should be addressed to Pocatello, Idaho.

The Rev. J. Philip B. Pendleton, rector of St. George's church, Schenectady, N. Y., has received the degree of doctor of divinity from Union College.

The Rev. Chas. L. Sleight has resumed charge of Raymertown and Boyntonville, diocese of Albany. Address, Raymertown, N. Y.

The Rev. Henry C. Swentzel, rector of St. Luke's church, Brooklyn, has received from Franklin and Marshall College, Pennsylvania, the honorary degree of Doctor in Divinity.

The Rev. S. DeLancy Townsend, Ph D., will summer at New Milford, Conn.

The Rev. H. P. Vicborn has gone to Canada for vacation.

The Rev. Warner E. L. Ward, of Pittsburgh, has gone East to spend the month of July.

To Correspondents

FR. A. N.—The Chicago Law School, corner Michigan ave., and Monroe st., ranks among the best in the country.

Ordinations

In St. John's church, Cambridge, Mass., June 17th, Messrs. Bailey, Borncamp, Dennen, Learned, Newbegin, Leighton, Peaslee, Roots, Smith, Vernon, and Wright, were made deacons. The Rev. Dr. Leigh-

ton Parks, of Emmanuel church, preached the sermon.

On St. Alban's Day, in Trinity church, Norfolk, Neb., the Rev. Wm. R. McKim, eldest son of the rector, was ordained to the diaconate. The candidate was presented by his father, the Rev. Philip McKim who, just 35 years ago, was ordered deacon by Bishop Hawkes. The sermon was preached by Dean Cornell from St. John xvi: 7 and 8, and was a masterly effort. His address to the candidate was delivered with deep feeling, for he had known Mr. McKim from boyhood. The music was well rendered by a choir of young friends. Mr. McKim has just graduated from the General Theological Seminary, and goes to Omaha to do some general missionary work for the summer, under direction of Bishop Worthington.

Official

CAUTION TO THE CLERGY

Jealous for the reputation of the Church, I am constrained to publicly warn my brethren of the clergy against a very experienced woman who, with four girls, between the ages of 7 and 14 years, recently left here, professedly for New York City, and yet she may have gone only to St. Paul, Minn. Here she was known by the name of Mrs. A. Osbourne. Her husband's name is Peter A. Olcen, and he resides at Brandon, Manitoba. She represents herself as divorced from her husband, but, as a matter of fact, she has no divorce. Like too many who come here from "the East," and from Canada, she represents herself to be an "Episcopalian." As an affectionate widow with four children, she is well calculated to enlist the misplaced sympathies of sympathetic men. Her husband is both able and willing to provide for them if she will but keep her marriage vow and stay at home as a faithful wife should do.

WILLIAM GILL,  
Rector of St. Paul's church.  
Grand Forks, N. Dak., June 20th, 1896.

Married

DOUGLAS-WILLIAMS.—On Monday, June 22nd, in Denver, Col., the Very Rev. H. Martyn Hart, D.D., united in holy matrimony the Rev. Charles Winfred Douglas, Mus. Bac., minor canon of St. John's cathedral, to Mary Josepha Williams, M.D., daughter of the late Gen'l Thomas Williams, U. S. A., and of Mary Neosho (Bailey) Williams, and sister of the Rt. Rev. the Bishop of Marquette.

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses.

Missions among the colored people.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends for some 1,300 missionaries, besides the support of schools, orphanages, and hospitals, all requiring \$198,000 between June 1st and September 1st.

Remittance should be made to MR. GEO. C. THOMAS, Treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Church and Parish

A JUNIOR student in college, a Churchman, would like a position as tutor for the summer. Address, INSTRUCTOR, care THE LIVING CHURCH.

A CHURCHWOMAN of large and successful experience, desires a position as house mother in a boys' boarding school, orphanage, or of trust in any other capacity in an institution. Address EPISCOPALIAN, 370 Clermont ave., Brooklyn, N. Y.

WANTED—For girls' boarding school, vice-principal. Essential qualifications: Churchwoman, successful teacher of Latin, Greek, and mathematics, thorough scholar, missionary spirit. Address PRINCIPAL, All Saints' School, Sioux Falls, S. D.

THE organist and choirmaster of St. Paul's church, Detroit, seeks re-engagement. Widely known as a successful trainer of boys' voices and a first-class organist. Offers unexceptional references covering all points. Address, 123 Alfred st., Detroit, Mich.

CHURCH ARCHITECT.—John Sutcliffe, 708 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

## The Editor's Table

### Kalendar, July, 1896

5.	5th Sunday after Trinity.	Green.
12.	6th Sunday after Trinity.	Green.
19.	7th Sunday after Trinity.	Green.
25.	ST. JAMES, Apostle.	Red.
26.	8th Sunday after Trinity.	Green.

### National Hymn

(Tune—America)

BY THE REV. WM. T. FITCH

Father and God of Love,  
Whose power is known above,  
Thy name we bless;  
We come before Thee now  
To pay our solemn vow,  
Oh, may we ever bow,  
And sin confess.

On our dear land, O God,  
Shed Thy pure beams abroad,  
And guide us here;  
Make Jesus' brightness shine  
With a clear light divine,  
Till all of every clime  
Thy glory fear.

O, may the Gospel's sound  
In every place abound  
And saints awake.  
Come as on Pentecost,  
Send forth the Holy Ghost,  
Redeem a world once lost,  
Sin's bondage break.

Pæans of thanks we raise—  
To Thee, O God of Praise,  
We'll shout and sing;  
Then heaven's high arches sound,  
And earth's remotest bound  
Shall ring the chorus round  
To Christ our King.

Thus may Thy power prevail  
O'er every hill and dale,  
Till Jesus reign;  
Satan with might be hurled,  
Christ's banner be unfurled,  
When to a waiting world  
He comes again.

Bishop Perry, in his diocesan paper, gives the following summary of his investigation as to the faith of the signers of the Declaration of Independence: One signer from Massachusetts, Elbridge Gerry, afterwards Vice-President of the United States; all but one, William Floyd, of the signers from New York; one signer from New Jersey, Francis Hopkinson, poet and jurist, and father of the author of "Hail Columbia;" all the signers from Pennsylvania but James Smith, whose religious connection is not known with certainty, and possibly one other; all the signers from Delaware but one, Thomas McKean; all the signers from Maryland but one, Charles Carroll, of Carrollton; all from Virginia, North Carolina, and South Carolina; and all but one, Lyman Hall, from Georgia, making two thirds of the whole number of signers, were Churchmen as well as patriots, and must be regarded as attesting the patriotism of the Churchmen of the various communities from whence they were sent to Congress.

*The Church Review*, referring to a case in point in Norway, says: "One might guess that the removal of an ancient church into a private garden could originate in no brain but that of an American." Possibly, but most of the American peculiarities to which our English cousins are fond of referring are traceable to English precedents. We have an impression that there exists in England a well-known park which is deco-

rated with ruins brought from other places and placed in picturesque positions here and there, by the side of mimic lakes or amid groves and vine-grown thickets. There were broken pillars and fragments of arches artistically disposed to deceive the cockney visitor or the untutored American with the belief that he has come upon the sites of ancient temples and castles. It was the vicious taste of the Georgian era, and we know of nothing worse on this side the Atlantic. The case to which *The Review* refers is that of an ancient church in Norway, curiously like a Buddhist temple. It dates back to the days of the Vikings, who are said in the Sagas to have made voyages to India. The American consul at Bergen has purchased it and removed it from the original site to a place in his own garden. But we are not told whether this was from choice or necessity.

In a work on "Our Bible and the Ancient Manuscripts; A History of the Text and its Translations," by Mr. Frederic G. Kenyon, published in London, is this tribute, says *The Catholic Review*, to the ancient monks of Ireland: "The seventh century is the most glorious period in the history of the Irish Church. While Christianity was almost extinct in England, while the continent was torn with wars and plunged in ignorance, the Irish Church was producing the finest monuments of Christian art, as applied to the ornamentation of manuscripts, which the world has ever seen, and was sending forth its missionaries far and wide to call back Europe and England to the Christian Faith. In the seclusion of their Western isle, the Irish devised and perfected a style of decoration as applied to manuscripts, of absolutely unique beauty and elaboration. The special feature of this style is its extraordinarily intricate system of interlacing patterns, combined and continued with marvelous precision over a whole page throughout the pattern of a huge initial letter. . . . The use of gold gives to later illuminations a greater splendor of appearance at first sight; but no other style shows a quarter of the inexhaustible skill and patient devotion which is the glory of the Irish school and of their Anglo-Saxon pupils."

### Five-Minute Talks

BY CLINTON LOCKE

LXXI.

As I was speeding along through Upper Michigan on my way to my dearly loved summer cottage on Little Traverse Bay, the train passed through miles on miles of burned forests. There is nothing more melancholy and more desolate. There is no grandeur, no picturesqueness, no beauty about it. The only idea it conveys is that of waste and desolation. As I looked at it, this thought came into my mind: How the world of nature has been affected by the wrong doing of man, and how true those words of St. Paul are, even though they be a poetical outburst of his vivid imagination, "The creation was made subject to vanity, not of its own will but by reason of him who subjected it," which I take to mean that the creation most unwillingly has become subject to vain purposes through the sinfulness and vanity of man, its subjector.

Take in connection with that, those other words, "The whole creation groaneth and

travaieth in pain together." Just think of the magnificent treasure God gives us in these forests. I do not say that we have not made magnificent use of it. Year by year the great rafts, the thick crowding trains, spread the lumber over this whole land, but think also how our carelessness, our vanity, our wastefulness, has misused it. Boundless as it seemed, this vast storehouse of timber is rapidly drawing to its end, simply for want of the care man ought to give it and could give it. Think of the untold millions of property which forest fires have destroyed. Stringent laws, such as have proved perfectly effectual in other lands, could have prevented much of it and could now arrest it, but legislative bodies think the juggling of politics much more important. Think of the sinful waste in cutting. A knowledge of woodcraft, such, for example, as is required in Germany and France, would have so managed the felling of timber that the smaller trees would have had a chance to grow, and the supply have been ample and continuous, but the greed of man and the haste to make money would not allow of that. Then think how, in certain portions of our land, the rain fall has been entirely altered by the senseless destruction of forests, so that every spring there are furious floods destroying vast amounts of property, and then again long periods of drought. I think nothing illustrates more vividly the participation of the irrational world in the disastrous effects of human evil-doing than the ruined and blackened forests, ugly as a gaping wound.

But there are other illustrations. Take the sun—glorious source of our comfort and happiness. He ripens our crops and warms our bodies, and we take his rays, pure and life giving, and use them to make pictures, vile and obscene, whose only purpose is to influence and arouse the lowest passions. Take clay. It can be moulded into the useful jar, the graceful vase; we abuse it to make representations of the human form, which, not because they are nude, but because they are sensual, degrade instead of elevating art. Take air and water, such universal benefactors, so necessary that without them life would cease, willing, powerful carriers of health and happiness, and yet we make them constantly the transporters of death and disease, "not willingly, but by reason of man who has subjected them." We, by our sinful neglect of known sanitary laws, pollute the air so that to breathe it is to draw poison into the lungs. We befoul the water so that the sparkling fluid which was to quench a healthy thirst and purge away the uncleanness inseparable from existence, becomes a contaminating, disease-breeding draught.

If Nature could speak how she would cry out at the festering corruptions of the slums in our great cities, where the environment not only produces physical degradation, but reacts on the moral and spiritual nature. I do not want to go to the absurd extreme of Ruskin who anathematizes railways and factories and mines because they blight very much of the country adjacent to them, for there must be some ugliness and some loss of beauty in this work-a-day world, but there is much truth in a sentence of Kingsley's: "Man's work is too often the curse of the very planet which he misuses." Yes, it does not require even a very vivid imagination to conceive of Nature as groaning and travailing (battling) under the dowry of sin, bewailing the wrong uses to which her

greatest treasures are put, and the imperfection of everything in her treasury.

But do not let this thought oppress you. St. Paul, prophet that he was and that every man of genius in some degree is, foretells that the "creation shall be delivered from the bondage of corruption into glorious liberty." A modern writer says: "Nature, an unwilling slave to vanity and corruption, stands, impatient of her bonds, with . . . hands stretched out to grasp and welcome the redemption into the freedom and perfection for which she yearns." Yes, as man grows nobler and better and broader-minded and less selfish (and that he is growing so, no healthy minded man can doubt), Nature will rise with him. As he throws off vanity so will she. His loftier life will tell on his environment. It can be seen now, here and there, and the day will come when it will be seen everywhere.

### Three Fourths of July

REMINISCENCES BY H. A. DE FRANCE

About the middle of June, 1861, Bishop Alonzo Potter addressed a pastoral letter to the clergy of the diocese of Pennsylvania, then embracing the entire State, suggesting that they should hold an early morning service on the coming "Fourth of July," and prescribing a form of prayer, which should include the Litany, and the special prayer "in time of war and tumults." It was the first year of the Civil War, and it seemed proper that the people should commence the new national year by asking God's blessing on the cause of the Union.

All Saints' church, Philadelphia, held service at 6 A. M., and after the final blessing, the basso singer of the quartette choir gave the first verse of the "Star-Spangled Banner," a volunteer choir present rendering the chorus. The effect was magical. The congregation, one and all, joined in, and although the organist had all the registers drawn as well as the couplers, the sound of the great instrument was scarcely heard. It being very warm weather, all the sashes of the Gothic windows were open, and the singing could be plainly heard on the street. It was the custom in those days for the organist to play an interlude between each verse. He did play it, but it was unheard, for the listeners outside the church gave three cheers, and they, too, joined in the chorus with an echo obligato.

Saturday, July 4, 1863, was a very cool day, and a quiet one. Very few street-cars were running, as all the horses had been sent to the front. The city's streets seemed deserted, except around the newspaper and telegraph offices, where people anxiously awaited news from the West. The churches were open, but the worshipers were few, mostly men. At old Christ church, only the tenor bell was ringing; it might be termed, tolling. At the 11 A. M. service the north and south galleries were occupied by a Connecticut regiment, whose guns were stacked in the yard. They had only reached town that morning, and found they could not get transportation to the front, as all the railroads had suspended both passenger and freight traffic. The service was a "miserere" throughout; both the greater and lesser litanies were prayed most devoutly by good old Dr. Dorr and his curate, the Rev. Dr. Foggo. Near the close of the prayers, the sexton was seen hastily ascending the gallery stairs, and the next minute he was down

again, and into the tower-room. After the blessing of peace had been given, and the momentary pause, the organist thundered out the national hymn, and in an instant every one rose to his feet, remaining still until the air was concluded. Then we heard the whole eight bells sounding together ("grandsires"), and, to add to the din and owing to our proximity to the river, the great guns were being fired from the port-admiral's ship, the shore battery at the navy yard, and various other points along the river front. And the news! "Vicksburg has surrendered" and "Lee retreats before Meade's victorious army." People went wild. Many, perfect strangers to one another, met, grasped hands, as with the answer to the query, "Is it all true?" "Yes, all true; and the war is over." At least they then thought so.

At 4:37 A. M. of July 4, 1876, began the sun-rise salute of the centennial of the nation's birth at the City of Independence. In the upper harbor lay the French squadron, the Swedish squadron, and the detailed or special American squadron; and the flag-ships of each respectively delivered the 21-gun salute to "Old Glory;" while in the lower harbor the Brazilian flag-ship and the (American) Port Admiral's ship responded. Between these, two saucy little revenue steamers flying the "goose and gridiron," managed, at intervals, to fire off their long 32's.

At a later hour in the forenoon, the grand military procession marched over a short route (owing to the intense heat) having for an escort the entire National Guard of the State, 20 regiments. There were French, Spanish, German, and Brazilian troops, marines from Sweden and Norway, infantry from nineteen different States of the Union, from down-east Maine to Texas and California, including the famous Seventh Regiment of New York City; U. S. marines, infantry, and artillery from near-by forts and barracks, the West Point cadets, and the great "Centennial Legion," composed of one company from each of the "Old Thirteen" colonies, this last body commanded by Major-General Heth, of Virginia, as representing General Washington. As the columns turned the corner of 4th and Pine sts., the chimes of old St. Peter's were heard ringing "Yankee Doodle."

And all the time this grand pageant was moving through the streets, another celebration was going on in Independence Square, where, on a huge platform, were grouped a chorus of 500 voices, and a double orchestra, to render "Our fathers' God," by Whittier, music by Richard Wagner, and other appropriate selections, including Handel's majestic "Hallelujah Chorus" from "The Messiah." Bishop Stevens, in full episcopal vestments—as the lineal successor of Bishop White, chaplain of the Continental Congress—offered the invocation. Richard Henry Lee, of Virginia, a great grandson of his namesake, read the "Declaration of Independence" from the original copy which had been forwarded from the State Department at Washington. To this succeeded most eloquent addresses, listened to by a vast multitude, among whom was the last monarch who ever sat on an American throne—the amiable, learned, and wise emperor, Dom Pedro, of Brazil—and the crown prince, Oscar, of Sweden. The Archbishop of Baltimore, he who is now Cardinal Gibbons, gave the pontifical benediction, and the civic celebration was over.

At sunset the warships, which had fired the "Federal salute" of thirteen guns at noon, for the last time on that day opened their ports and boomed out the "national salute" of one gun for each State of the Union, then numbering some thirty-five. At dusk the ships began their preparations for the illumination of the various squadrons, and it was a most beautiful spectacle. At night, the fireworks on the river Schuylkill, near the Centennial Exhibition, were the grandest ever seen, up to that date, in America.

### Book Notices

**The Sun.** By C. A. Young, Ph.D., LL.D. With Numerous Illustrations. New and Revised Edition. New York: D. Appleton & Co. Price, \$2.

"The Sun" is undoubtedly the best as well as latest book on the centre of our solar system. In addition to the matter contained in the first edition, Professor Young gives us here the most recent theories, results of observations, and methods of investigation, and an interesting chapter on Helium. The book contains, in a condensed form, information which is so hard to get hold of outside of the astronomical journals. Altogether it is a boon, both to the astronomer and to those in other walks of life.

**Quaint Crippen, Commercial Traveller.** By Alwyn M. Thurber. Chicago: A. C. McClurg & Co. Price, \$1.

The hero, whose name the book bears, although described as "a strange, fabulous creature," seems to be only an ordinary man who falls in love with a sentimental widow. Their course of true love runs smooth, so very smooth, in fact, as to cause a corresponding lack of incident and variety in the story. Perhaps the most remarkable thing about the book is the rhetoric, which is truly astonishing. The author appears to have an aversion to the word "said;" his characters seldom "say" anything, they "murmur," "smile," "dream," "breathe," or "gribble" their remarks.

**The Pilgrim's Path.** A Book of Prayers for Busy People. With Instructions and Illustrations. Compiled by Frederic E. Mortimer, rector of St. Mark's church, Jersey City. New York: Crothers & Korth. Price, 15c. net; postage 2c.

There are several good and approved manuals of devotion for the use of Catholic Churchmen, but none that we know of so complete and at the same time so convenient as this little volume. It seems to comprise the most useable portions of "The Treasury," and to omit nothing that busy people might need in aid of private and Eucharistic devotions. It is not so large as to be discouraging, and not so small as to be a mere companion book for the altar service. Those who know the compiler, Fr. Mortimer, need not be told that a spirit of fervor and lofty reverence pervades the book. It deals with the subject of confession in a practical way, and states without extravagance the points of Catholic doctrine and practice. It also gives admirable selections of psalms and hymns and litanies.

**The Where and the Whither of Man; A Brief History of His Origin and Development through Conformity to Environment; being the Morse Lectures of 1895.** By John M. Tyler, Professor of Biology, Amherst College. New York: Charles Scribner's Sons. Pp. 308. Price, \$1.75.

This book does not, as might be supposed, deal with the unseen universe. It is simply a new application of the theory of evolution to the human race. It is another of those efforts, which seem to be endless and tireless, to recommend the theory of Darwin by putting it into popular form. In this instance we have a Christian man striving to secure for it the sanction of religion, and the result is a strange mixture of science and Christianity. Taking for granted the truth of the Darwinian theory, he labors to trace the evolution of man, and constructs a genealogical tree of the animal kingdom culminating in man. This is cleverly done, and with considerable show of learning. But the chain of reasoning seems to us far from conclusive, and we should be very slow to hang our faith up on so fine spun a thread. We do not find any-

thing new or original in the volume, and cannot consider it as a very important contribution to evolutionary literature. Nor do we think it will do much towards converting Christians to the theory of development. But it may have a wholesome, Christianizing influence upon some who have committed themselves body and soul to Darwinism.

**Adam Johnstone's Son.** By F. Marion Crawford. New York: Macmillan & Co. 1896.

In Mr. Crawford's latest novel he goes once again to Italy, but only for his scenery. The characters are all English. The widow of an English army officer and her daughter are living at a seaside resort. Thither comes a yachting party, which soon goes away, leaving a young man to await the coming of his parent. He meets the widow's daughter, and at once complications begin. The snarl becomes more and more tangled, until it is at last unwound with that consummate art which the readers of Crawford have grown to expect. The descriptions of the southern Italian scenery are beautiful, and the charming manner in which the characters of the young girl and young man are made to shine by contrast, is real art. The interesting announcement is made that Crawford's next novel is to be another chapter in the chronicles of the Saracinesca family, is to be called "Corleone," and Don Orsino is the principal character. This series contains Crawford's most successful and interesting stories.

**Wealth Against Commonwealth.** By Henry Demarest Lloyd. New York: Harper & Bros.

This is undoubtedly the strongest book yet written by any of the apostles of the industrial revolution. It is difficult, perhaps impossible, to evade the conclusions to which it leads us, after a most exhaustive survey of the existing industrial and economic conditions. The author concerns himself chiefly with telling the story of the "Oil Trust"—the Standard Oil Monopoly—and with exposing all its iniquities practiced ever since its inception in order to stifle competition and secure undisputed control of the oil business and a number of allied industries. The indictment against this monopoly is detailed and most forcible, based strictly upon a mass of existing testimony on record in our courts of law, in the archives of the Interstate Commerce Commission, and of various State Commissions for investigating the doings of this and other "trusts," and due reference to these authorities is given for every statement of fact. Mr. Lloyd appears to have handled his authorities with fairness. The result is simply amazing. It is an indictment which the people will read, ponder, and upon which they will pass judgment. We sincerely share with the author "the hope . . . that the old economic system we have inherited has ripened so much more rapidly than the society and government we have created that the dead matter it deposits can be thrown off by our vigorous youth and health." The existing evils are being grappled with already. "The question is not whether monopoly is to continue. The sun sets every night on a greater majority against it. We are face to face with the practical issue—Is it to go through ruin or reform? Can we forestall ruin by reform?" The founding and endowing of twenty great universities by the promoters of gigantic trusts will not stay for an hour the progress of the answers to these weighty questions.

**Extraordinary Cases.** By Henry Lauren Clinton. New York: Harper & Bros. 1896. Price \$2.50.

There is something very fascinating about the history of criminal cases, and it will be thus as long as "the proper study of mankind is man." The investigation of human motives in committing or concealing crime, and the uncertainties of the law in convicting the criminal or clearing the innocent, will always engage the interest of the public in criminal trials. It is not, however, merely for the general public that such an experienced and successful criminal lawyer as Mr. Clinton writes this very entertaining and instructive book, but for the legal profession as well, among the members of which he is welcome to find his critics, if he deserves criticism.

As for us, with the exception of one case (Mills-paugh vs. Adams) which we do not think tends to the edification of the public, we have read every page of Mr. Clinton's book with thorough enjoyment, and we hope, with profit. His presentation of the legal points involved in the several cases is so clear and concise that even a layman cannot fail to appreciate their force and cogency. However, the author has not by any means confined himself to the dusty and musty precincts of the law, for he has treated his readers to many a good story of the lawyers and judges whom he has known, and of whom he writes with a genial humor, and in most instances in a kindly spirit. In fact, this volume affords a very graphic sketch of the New York bar, a sketch, by glimpses, so to speak, between the years 1846 and 1865.

**Documents Illustrative of English Church History.** Compiled from original sources by Henry Gee, B. D., F. S. A., and William John Hardy, F. S. A. London and New York: Macmillan & Co. 1896. Pp. i-xii, 670. Price, \$2.60.

This is one of those useful books which no student of English Church history and ecclesiastical law can afford to be lacking. Of course the chief value of such a compilation depends upon the wisdom with which the selection of documents to be printed has been made, and it is our candid opinion that it would be difficult to make a better or more useful selection than this for the purposes of the student and the general reader. In fact, the editors have done a large part of the student's labor for him, and have saved him much trouble besides, and we must probably add, expense, for the books in which many of these valuable documents are to be found are difficult to obtain, are somewhat numerous, and some are very expensive. The documents given cover eleven centuries, and include all those which are of the greatest importance to illustrate the history of the Church of England as a continuous body, from its planting by St. Augustine of Canterbury in 596, to the Act of Settlement in 1700. The controversial fiction that the Church of England after the 23rd year of Henry VIII, is a different body from the Church of England before 1532 is conclusively demonstrated to be false by the survey and comparison of the documents here brought together. One cannot construe these laws upon any contrary supposition. Admit the alleged break in the Church's continuity, and the whole structure and purpose of the ecclesiastical legislation are devoid of meaning. But the documents here given are clear and consistent in their intent and purpose, and pursue the continuity of the Church through all changes effected by legislation. It is a great advantage, indeed, to have all this mass of important historical matter in an English dress, free from archaisms and technicalities, with reference summary of contents in the margin, and brief introductory notes prefixed to each document in order to indicate its historical connection and date. In studying these pages, one must be blind not to discern that the anti-papal legislation of Henry VIII, was only an enforcement, and, to some extent, owing to its being two centuries later, a development, of the anti-papal legislation of 1353, and that the legal argument for the course of reformation is fully as strong as the theological and moral arguments. We sincerely trust that, amid the multitude of new books which are continually appearing, this volume will receive the attention it deserves.

Macmillan & Co., of New York, following the example of the London firm of the same name in becoming an incorporated company, have reorganized and transferred their business to a stock company, and will be known hereafter as The Macmillan Company. Its president for the first year will be George P. Brett who for some years past has been the managing partner of the New York house. No changes in policy and administration are contemplated beyond those naturally resulting from the gradual increase of the business of the firm, which has been giving special attention of late to its American publications.

## Magazines and Reviews

Helpful suggestions for summer reading may be found in *The Review of Reviews* for July, which has a ten-page article on the subject, with portraits of popular authors. So little is known of the literature of the Spanish American republics that Hezekiah Butterworth's paper on "The South American Poets" will be appreciated by literary men and women. Major Bright, of *The Christian Work*, has an interesting story to tell of a patriotic song, "Stand by the Flag," in this issue of *The Review*. There is also an authentic study of the character and career of one of the aspirants to the presidential chair—Wm. McKinley, which will be of wide interest at this time.

It is somewhat singular that Turner, the English artist, was never photographed, although he was much interested in the art. He strongly objected to having his portrait painted, but there are nevertheless some pictures of him extant, and these are reproduced in *Scribner's Magazine* for July, with an article by Cosmo Monkhouse. Admirers of Browning will doubtless enjoy the letters he exchanged with his French friend, M. Joseph Milsand, a distinguished scholar, poet, and essayist. They are furnished to the magazine by Madame Blanc, the French critic. H. H. Boyesen has a short story in this issue, one of the last he wrote—a love story of an ocean voyage.

## Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

### HARPER AND BROTHERS

Jerry the Dreamer. A novel by Will Payne. \$1.25.  
The Under Side of Things. A novel by Lillian Bell. \$1.25.

### CHARLES SCRIBNER'S SONS

The Life of James McCosh. A Record Chiefly Autobiographical. Edited by William Milligan Sloane. With Portraits. \$2.50.  
The Threshold Covenant; or, The Beginning of Religious Rites. By H. Clay Trumbull. \$2.50.  
Newport. By W. C. Brownell. Illustrated by W. S. Vanderbilt Allen. 75c.  
The Works of Max Beerbohm. \$1.25.

### GEORGE W. JACOBS & CO., Philadelphia

Songs of France, From Napoleon I. to Louis Philippe. By Pierre Jean de Beranger; With Introduction and Notes, Literary and Historical, by Lambert Sauveur, LL.D. Translated by Margaret Tatnall Canby and Virginia Roberts Bowers. Limited edition. Pp. 200.

### BENZIGER BROS.

By Francis J. Finn, S. J.: Percy Wynn, \$1; Mostly Boys, 75c.; Harry Dee, \$1; Claude Lightfoot, \$1; Tom Playfair, \$1.

### FLEMING H. REVELL CO.

With Christ in the School of Prayer. By the Rev. Andrew Murray. 50c.

### MACMILLAN & CO.

The Release. By Charlotte M. Yonge. \$1.  
Documents Illustrative of English Church History. Compiled From Original Sources. By Henry Gee, B. D., F. S. A., and William John Hardy, F. S. A. \$2.60.

### D. APPLETON & CO.

With the Fathers. By John Bach McMaster. \$1.50.

### JOHN D. WATTLES & CO., Philadelphia

Teachers' Meetings; Their Necessity and Methods. By H. Clay Trumbull. 50c.

### FREDERICK A. STOKES CO.

A Woman With a Future. By Mrs. Andrew Dean. 75c.

### THE BAKER & TAYLOR CO.

The American Conference on International Arbitration, held in Washington, D. C., April 22nd and 23rd, 1896. \$1.50.

### THOMAS WHITTAKER

The Story of David Livingstone. Weaver-Boy, Missionary Explorer. By B. K. Gregory. Illustrated. "Splendid Lives Series" Pp. 144. 50c.

### LONGMANS, GREEN & CO.

The Jayman's Introduction to the Book of Common Prayer; Being a Short History of Its Development. By the Rev. Edwin H. Eland, M.A.

### PAMPHLETS RECEIVED

Bishop of Long Island's Annual Address to the Convention of the Diocese of Long Island.

The Relation of the Sacraments to the Doctrine of the Divine Immanence. By the Rev. Wm Mitchell. St. Luke's chapel, Terre Haute, Ind. 25c.

Constitution and By-Laws of the American Guild of Organists.

A Sermon Memorial of the Rev. Montgomery Schuyler, D. D., Dean of Christ church cathedral, St. Louis. By the Rev. Carroll M. Davis, his successor.

## The Household

### The Union March of Blue and Gray

(Proposed union march of Blue and Gray veterans in New City, July 4th, 1896.)

BY ALBERT C. HOPKINS

Blue and Gray in union ranks,  
Yankee Doodle, live for aye!  
March between the floral bands  
Bordering the long Broadway.

Hear the war drum beat for peace,  
Marking time for Blue and Gray;  
Hear the cannonade increase  
With the glory of the day.

See the banner proudly fly  
O'er the Gray-Blue union hive;  
Blue of field, the banner's sky,  
Holds the Union forty-five.

Every State, as every star,  
Every man keeps true his place;  
Every note, this side the bar,  
Sings to Freedom's forward pace.

Forward! forward! Blue and Gray,  
Steady tread, and sure and strong;  
Tis the nation's natal day—  
Right still triumphs over wrong.

Blue and Gray in union true,  
Yankee Doodle live for aye!  
March beneath the Union Blue,  
Freedom's flag on Freedom's Day.

### Belle's Influence

BY MIRA L. COBBE

"When we were first married, if any one had told me, mamma," said Mrs. Adams, "that I should lose all my influence over Carl in less than three years, I'd have laughed at them, but it's true, nevertheless," and she bit her lip to keep from crying.

"You are mistaken, dear; I'm sure you are. Carl loves you too much to willingly pain you," and Mrs. Tapton rounded the heel of the stocking she was knitting.

"Well, if he loves me he takes a very queer way of showing it. He never spends an evening at home with me any more. It's either a lodge meeting or business at his office that detains him, so he says. However, I know that all his time isn't so innocently spent. Little by little he has drifted away from me until I feel that I am a mere cipher in his life," and the young wife buried her face in her mother's lap and sobbed bitterly.

The elder lady smoothed her hair gently for a minute, then asked gravely:

"Have you any positive knowledge, Belle, that he has formed any undesirable associates?"

"I scarcely know what you would call positive, mamma. I only judge by his actions, and then, too, I smell the liquor on his breath when he comes home. There isn't a doubt but that he's drinking, and somehow it seems as though my heart would break when I think of it," cried Belle, sadly. "Oh, if you only knew the agony of those sleepless hours when I'm waiting for him, listening for his footstep, yet dreading to hear it for fear it will betray the disgrace that has fallen upon me. As each street car bell sounds in the distance I pray that he is coming, only to be disappointed, until I'm so nervous that it seems as though I would go crazy. When he finally does arrive, his face flushed, clothes dis-

arranged, and voice thick, and staggers up to me, such a feeling of loathing comes over me that I can scarcely keep from running out of the house and away from him forever."

As she paused out of breath, Mrs. Tapton asked gently:

"Are you sure, dear, that the fault is entirely on his side?"

"Why, mamma, what do you mean?" Belle cried in amazement.

"Just what I say. If Carl were to spend an evening at home, how would you entertain him?"

"Entertain him, mamma?"

"Yes, entertain him."

"Why, nothing, of course. He has his papers and I my magazines, and we would sit and read."

"Is that the way you used to entertain him before you were married?" asked the mother, resuming her knitting, while a slight smile lurked in the corners of her mouth.

"No," Belle answered slowly, "but, then, neither does he act the same to me."

"Do you remember, my dear daughter, my telling you before you were married that you must not gauge Carl by the same standard you did yourself? He is down town all day, surrounded by business and business cares. When night comes he needs some relaxation. If I remember rightly, Carl is very fond of music. Do you ever play for him now?"

"I can't bear to touch the piano, mamma, since baby died. Somehow the light of my life went out when he was taken away," and Belle's lip began to quiver again.

"Didn't Carl love the baby, too?" was the next question Mrs. Tapton asked, to which her daughter answered:

"Of course he did."

"Then, my dear, don't you think he has been fretting, too? Sad memories may cluster around various articles of furniture for him as for you, and if you make no effort to dispel them, he will naturally drift away from you. Belle, my daughter, it is not an easy matter to bring a vessel back to shore when once it reaches the breakers. Don't let Carl get too far away," and her kind eyes filled with tears as she gently kissed the troubled face of her daughter, while a feeling of sympathetic pity almost overwhelmed her.

Belle opened her lips to reply, but was checked by the entrance of several callers, and as soon as possible she made her escape and hurried home, her veil closely drawn to hide her blinding tears. Entering the house, she went up to her room mechanically, her thoughts busy with her trouble. As she entered it, her eyes fell upon a life-sized picture of her husband, taken immediately after their marriage. Going up to it, she gazed long and earnestly at the gallant, frank looking young man, whose pictured face smiled back at her reassuringly. Oh, to have him once again like that! She felt that she would give ten years of her life to accomplish it, yet she was powerless. What good would her efforts do? Yes, alone she was powerless, but as she stood there she remembered the One with whom everything is possible, to Him she could turn in her trouble, and there, before the picture of her lost

bridegroom, the young wife knelt and poured out her sorrow to Him whose ear is ever turned to such recitals.

Rising, feeling comforted, Belle took off her wraps, and going to her bureau, selected a dainty lace collar, with which she lightened up her sombre mourning. Carl had protested against her assuming it, as he disliked black on her. In her softened mood she felt that his wishes ought to be consulted. As she went down stairs she found herself humming a favorite song, a thing she had not done since baby had been stricken down six months before.

When Carl came home she ran to meet him, a custom she had left behind with their honeymoon, and slipping her arm in his, drew him into the house. The young man looked surprised, but said nothing. He had grown so accustomed to the manifestations of Belle's grief that the gloom which brooded over his household seemed a matter of course. At the table he found several of his favorite dishes, and he could not help noticing the brightened expression on his wife's face.

"Why, Belle, this seems like old times," he said gaily as he helped himself for the third time to the chicken pie. "You are the only woman in the world who can make the right sort of chicken pie. Honestly, I believe it was that which made me fall in love with you. Do you remember, you made some for the church feast, where I first met you? When I tasted the pie I resolved to marry the author of it, and I did," and Carl leaned back in his chair and laughed heartily.

"Yes, my chicken pie and my singing you used to say won your heart," Belle said slowly.

"Yes, the singing played a pretty large part in the business, I think. I used to sit the entire evening and listen to you. Do you remember?" and Carl's eyes grew moist as he looked across the table at his wife.

"Of course I do," returned Belle quickly, then, more diffidently: "You've had the chicken pie to-night, how would you like some of the singing, too?"

Carl's face clouded, and he said with evident regret: "I'm awfully sorry, Belle, but I've promised to go as a visitor to one of the lodges. I can't get off, but I'll come back as soon as I can."

Belle said nothing, but bravely en-

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deavored to hide her disappointment. The effort had been very great for her to cast aside her sorrow and resume her customary duties, and it hurt her more than she would have been willing to confess to have him leave her alone again. Carl saw the shadow which fell upon her face when he refused to stay at home, and for a moment he hesitated, then a memory of former jovial meetings came up before him, and he hastily put on his coat and left the house.

As his footsteps died away in the distance, Belle burst into tears, and finally cried herself to sleep, feeling that all her efforts had been in vain.

When Carl returned, several hours later, he let himself in with a latchkey and slipped upstairs. He was not surprised to find the house dark and quiet. Of late, if Belle waited up for him, she sat in the dark in their room. However, his conscience smote him as he groped his way to the table and felt for a match.

"Poor little woman," he muttered, "I might just as well have stayed at home with her to-night. She seemed a little like her old self. Confound this match, won't it ever light!"

Having finally secured a light, Carl glanced around the room. Belle was not sitting at the window, but lying dressed upon the bed, where she had thrown herself in her loneliness. Carl advanced slowly, shading the light with his hand. There was something pitiful in the abandon of the little figure. One hand was tucked under the pale cheek, her left hand, where gleamed her wedding ring, while her soft, golden hair fell over her shoulders. As he looked down at her sweet face, and noted the dark circles under her eyes and the pallor of her cheeks, where the rich blood had once chased in becoming blushes, a feeling of deepest remorse swept over him. Bending down over his unconscious wife, he saw that her pillow was wet with tears.

"Poor little woman, she's cried herself to sleep," he said, softly, "and just because I was too mean to stay at home and comfort her up a little. If it's as dull as dish-water at home for me, she must get all the more tired, having to be here all the while. I'll stay at home to-morrow night, no matter what happens.

With this resolve in mind, the next morning at breakfast he said, as he was putting on his overcoat:

"By the way, Belle, if you will be good enough to play and sing for me to-night, I'll break all my engagements. I'm awfully sorry I couldn't stay home last night," and he laughed nervously.

Belle's lip quivered, but she forced a smile and accompanied him to the door. Carl stood for a moment with his hand on the knob, then stooped and kissed her tenderly. To the young wife none of his lover's kisses had been as sweet as this one, and the memory of it brightened her entire day.

When she changed her dress that afternoon, Belle managed to lighten her mourning again, and fastened a white rose in her sunny tresses. Her happy feelings were reflected in her smiling face as she met Carl, and he was astonished at the change that one day had effected.

After dinner, at which Carl again en-

joyed one of his wife's chicken pies, Belle slipped away, and a few moments later the soft strains of one of his favorite melodies invited him to join her. Belle had had the piano tuned that afternoon and had spent nearly the entire day practicing, so that her hands were as limber as in the days when she had played for him before they were married. After playing for some time, she began to sing, and as he listened to her Carl realized some of the misery his wife had suffered. Her suffering had mellowed her voice, and having experienced human woe, she was the better able to give expression to it.

From that night Belle realized that Carl was no longer drifting, although she oftentimes encountered cross currents in her efforts to guide him back in safety to the harbor. Once or twice she became discouraged and felt like abandoning the struggle, but when this feeling came over her she sought help from the Eternal Source, and returned to her work strengthened and refreshed. She studied his tastes in her dress, and willingly played and sang for him whenever he would remain at home, until she felt convinced that his former evil associations were abandoned, and that he once more belonged to her. This victory was not won in a single day, but took long weeks of patient endeavor, weeks that she felt were the most useful in her life, when he, some six months after her memorable conversation with her mother, said gently as they went upstairs together:

"Belle, our married life was very near shipwreck when you took your place at the tiller. If ever a wife deserves credit for reclaiming a man, you are that woman," and he bent down and reverently kissed her bright face.

## Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations  
That is known as the Children's Hour.

## An Argument

"But, mamma," said Minnie, looking grave, but determined. "I shall have to wear this dress because my only other white one that is clean is too tight for anything; it hurts me so that I can hardly breathe."

"I'm sorry, daughter," the mother said, with equally determined face, "but you surely see that such a delicate muslin as that you have on is not suitable to wear to a lawn party. It will tear as easily as lace."

"But I've got to wear it, you see," said Minnie, with a touch of impatience in her voice. "You don't want me to wear tight clothes, you know."

"And what reason have you found for wearing that broad, blue sash?"

"Well, mamma, you know that it is my only one that matches nicely with this dress and these stockings, and things ought to match."

"Yes, and why must the stockings be worn?"

"Oa, well," said Minnie, catching at an end of the sash and twisting it, "I suppose I could wear other stockings, but I

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thought with my nice, new slippers these would look the prettiest, and I didn't think you would care."

"Does it seem to you that 'nice new slippers' that were bought to wear only in the house, are the proper thing for lawn parties?"

"No'm, but I had to put them on. My boots have the ugliest great nails sticking into my toes; I could hardly walk around last night; so, of course, I had to put on the slippers."

Very grave looked the mother. It was a sad fact that she had never heard of the dress that was too tight, or the fearful nails in the high-buttoned kid boots, until this moment. Could it be possible that her little daughter was tempted, by her desire to appear in her fine new clothes at the party, to speak not quite the truth? She sat thinking for a full minute before she decided that her child needed a severe lesson.

"Minnie," she said; and the little girl knew that when her mother spoke in that tone, and called her by her full name, there was no more chance for argument, "you cannot wear that dress, and that sash, and those slippers and stockings, to the lawn party.

Now it was Minnie's turn to consider. She looked down and fitted the toes of her slippers most carefully into a figure of the carpet.

"Well," she said at last, drawing a long sigh, and looking as though the sorrows of life sat heavy upon her heart, "I suppose I can go and change my things, but

I shall be very late. It's time to go now"

"Yes," said the mother, her face very sad, "You may change all your things. Put on the calico that you wore this morning, and your every-day boots."

"Mamma!" gasped Minnie, "don't you mean to let me go to the party?"

"There is nothing for you to wear, my daughter. I suppose you would not like to go in your every-day clothes, and you say your other white dress is too tight, and the nails in your kid boots hurt your feet. So, of course, you will have to stay home. If I had heard of this before, I could have altered the dress and had the boots put in order; but you know you have never said anything about it before."

Then was Minnie's face very red. "I can wear them, mamma," she said, turning away. "They are not very comfortable, but I can stand it."

"No, daughter, I cannot allow you to 'stand it.' You know I do not wish you to dress so that you can 'hardly breathe,' nor wear shoes in which you can 'hardly walk around.' I see nothing for you but to remain at home."

Poor little Minnie! It was a hard lesson. She went to no lawn party that afternoon; she sat on the back piazza in her dark calico dress and thick boots and sobbed. She had grown so used to making little bits of things into great ones, when it suited her convenience to do so, that she actually did not realize that she was telling what was untrue. I know some other little people who have the same bad habit —Canadian Churchman.

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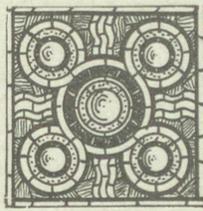
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It is indeed singular that a matter of so important and universal interest should have received so little attention, and that people should continue blindly to require of millers a food in name only, lack of information contributing to sink the essential feature of *nourishment* out of sight in the demand for the whitest flour. The natural result is seen in the development of ailments due to indigestion and impoverished blood.

Departures made in the direction of bran and graham breads were but steps in the right direction, since neither of these fulfill the conditions required in wholesomeness, the coarse particles irritating the delicate membranes of the intestines. The ideal flour should have all the nourishing qualities belonging to man's natural food, the wheat berry, and whether the product is white or black should be so prepared.

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5. Don't read books printed on thin paper.
6. Don't read books which have no space between the lines.
7. Don't read for more than fifty minutes without stopping, whether the eyes are tired or not.
8. Don't hold the reading too close to the eyes.
9. Don't study at night, but in the morning, when you are fresh.
10. Don't select your own glasses at the outset.

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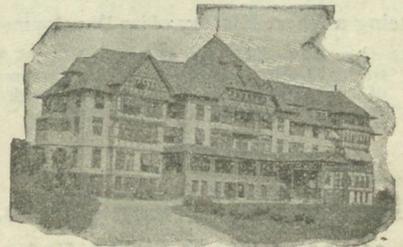
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