

# The Living Church

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## Consummation

"The fashion of this world passeth away."

BY T. H. FARNHAM

All things are but as dust. From whence they sprung,  
To that shall they return. Vain builders, ye!  
Relentless time shall mock your prophecy.  
*This will endure.* Earth's mighty fabrics wrung  
From sweat of toiling hands, and labored thought,  
The pride and glory of presumptuous man!  
Eternity but measures out a span  
Of fleeting years to all that ye have wrought.

The Temple and the Coliseum; where  
Is that fair building, deemed, of old, divine,  
Religion's home, Jehovah's ancient shrine?  
And what is Rome's yet mightier structure? There,  
Where eager hosts made bloody holiday,  
The broken column and the crumbling wall  
Of gaping ruin but presage its fall  
Beneath the heel of Time's remorseless sway.

Egypt's colossal mystery of stone,  
Which from the sands its lofty form uprears,  
Defiant still of all the changeful years—  
Shall this of all man's works and this alone,  
Escape unscathed the universal doom  
Pronounced on all? Not so; for in the end  
Its fate with that of all things else shall blend;  
The sepulchre itself shall find its tomb.

If such as these shall pass, what power may save  
Aught from the wreck of years, of old or new,  
Which, in their turn, with their own dust shall strew  
Earth's kindred clay within one common grave.  
And did He err, who said of old, "There stands  
A mansion fair, on sure foundations placed,  
Whereon no winds shall beat, no floods shall waste?"  
No; such there is—"a house not made with hands."

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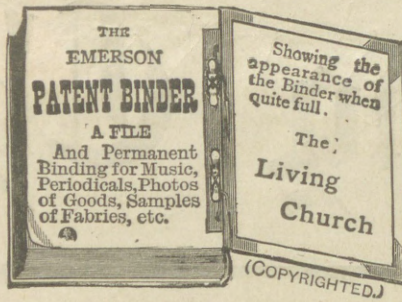
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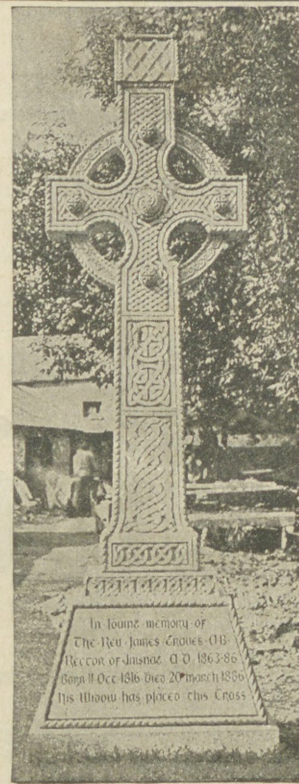
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# The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

VOL XIX. No. 9

CHICAGO, SATURDAY, MAY 30, 1896

WHOLE NO. 918

## News and Notes

To succeed Bishop Hamilton, translated to the see of Ottawa, the Rev. John Philip Du Monlin, M. A., D. C. L., canon, rector of St. James', Toronto, and sub-dean of St. Alban's Cathedral, has been elected Bishop of Niagara. This is not the first time that a bishopric has been offered Canon Du Monlin, as in 1872, he was elected bishop of the diocese of Algoma, a position which for private reasons, he declined. Bishop-elect Du Monlin is well-known throughout the Dominion and has a reputation extending beyond its borders, for he has had offers more than once to come to the United States. In accepting Niagara, the Canon assumes a great responsibility in the face of a very heavy loss of income.

LORD HALIFAX has introduced into the House of Lords his Divorce Amendment bill. Appended to it is the following memorandum: "The object of this bill is to prevent the churches and chapels of the Church of England from being used for the solemnization of the marriage of any person who has been divorced on the ground of his or her adultery, or graver offence of the like kind, and to invalidate such marriages where both parties have knowingly procured the marriage to be solemnized in a church or chapel of the Church of England." It will be a matter of extreme interest to observe the course of the Bishops upon this crucial question. Opportunity is given them to atone, in some degree, by their votes, for the pain and anxiety which has been caused by their general silence hitherto.

MADAME SIGRIDE E. MAGNUSSON who founded a high school for women at Reykjavik, Iceland, is indignant at the recent invasion of that Northern island by the Salvation Army. She considers it an insult to the good clergymen of the island. We believe almost all the inhabitants are very sober Christian people. Madame Magnusson says: "There are no slums in Iceland, and for that reason the Salvation Army is not needed. There are only two policemen on the whole island. They are stationed at Reykjavik, but they have very little to do. One of them, in fact, has gained considerable fame in a literary way." It is to be feared the Army is being carried away by the ambition to be able to say that it exists everywhere, irrespective of the need for it.

At a meeting of the council of the English Church Union, held on April 20th, it was reported that the Bishop of Goulburn, Dr. Chalmers, had applied to the Union for a pecuniary grant to enable him to defend a suit for damages brought against him for refusing the Holy Communion in Goulburn cathedral to a divorced man and a woman with whom he had married. The

council unanimously agreed to comply with the Bishop's request; but at a subsequent meeting a later letter from the Bishop was read, in which he stated that the parties had sent him notice of the withdrawal of the legal proceedings, but the Bishop added that if the council of the E. C. U. had voted to aid him as requested, the knowledge of this willingness on their part would be a great assistance to him.

THE Archbishop of Canterbury, with the sanction of the Queen, deputed Bishop Creighton of Peterborough to represent the Church of England at the coronation of the Czar at Moscow. The extraordinary cordiality with which Bishop Wilkinson was received by the authorities of the Russian Church a short time ago, will have paved the way for one who comes with the still greater prestige of an official representative of the Anglican Church. It will be interesting to follow the progress of these amenities. It is impossible that they should not lead to a better appreciation on the part of the Russians of the ecclesiastical status of the Church of England, and gradually open the door to the restoration of unity by intercommunion. Probably no better representative of ecclesiastical England than the Bishop of Peterborough, equally distinguished as a scholar and an ecclesiastic, could have been selected.

IT is reported that Pope Leo has expressed his intention of expediting the final stage of the consideration of English Orders, as soon as the Commission shall have made its report. He adds that he wishes the English people to know that he will decide the question himself. *The Church Review* thinks it would be interesting to know whether the Roman body in England will accept the decision as *ex cathedra*. Should he decide in favor of the validity of the English succession, will they accept his verdict? The Roman Catholic papers are saying some very funny things, being evidently under the delusion that English Churchmen are awaiting with breathless anxiety for the Pope to decide whether their clergy are priests or not. One of them says that in case the Pope's decision is adverse, Anglicans will have to abandon all idea that they have a true eucharistic sacrifice! What a few feeble folk may do no one can tell, but the Church of England clergy are not waiting for any papal decision to tell them whether or not they are priests. Those who have been most interested in the subject have made it very plain that their interest centers in the relation of the Pope's action to the re-union of Christendom, and is entirely apart from any possible doubt of the validity of English Orders, or any idea that the Pope can either make or unmake them.

THE Bishop of Oxford, Dr. Stubbs, has delivered a charge in the Cathedral church of the diocese, the first portion of which dealt mainly with the question of marriage and

divorce. He expressed his personal belief that marriage could not be dissolved so as to allow of either party marrying during the lifetime of the other. He considered his personal view must be limited in practice, as so many other better and wiser men than himself held a different opinion. He also considered that the Ecclesiastical and Civil law alike were not absolutely clear and definite on the subject. This is rather a lame and impotent conclusion from so able a man as Bishop Stubbs. One is compelled to ask, on which side, in the case of doubtfulness of this nature, does the presumption lie, on the side of the ancient law of the Christian Church unquestioned in England till 1857, or on the side of license? The Bishop, however, will now have the opportunity to vote in the House of Lords for a bill which must be in accord with his personal convictions. If the law is not clear, here is a way to make a part of it, at least, somewhat clearer. It is to be hoped that his deference for other "wiser and better men" will not influence him to vote against the belief which he has expressed.

UNPREJUDICED people cannot help thinking that if the tone of Mr. Secretary Chamberlain and of the British press toward the Boers of the Transvaal had been a little less arrogant, if there had seemed any inclination to express regret for the recent invasion, and to make some honorable atonement for it, the way to a sound understanding with the little republic would have been easy. How does the case stand? England claims, on the basis of a treaty of ten years ago, a suzerainty over the Transvaal, a sort of undefined protectorate. Out of the land of the suzerain and protector comes a freebooting army of invasion in secret league with leading foreign residents. The ostensible purpose is to obtain by force of arms the redress of certain alleged grievances; but the real object, as now revealed, was to obtain possession of the gold mines of the district. Moreover, this expedition was commanded by a high official in the great South African Company, holding its charter from the English Government, and was apparently instigated by the most prominent members of the colonial government in South Africa. These appear to be the simple facts. Why should President Kruger and the Boers be held up to reproach and even contempt because they will not rest quiet under such provocation, because they are inclined to take severe measures, and because they do not show at every turn the most implicit trust in English justice and English kindness? It is sorrowful to observe how few voices are raised in the English papers, Church papers as well as others, in favor of a policy of kindly consideration, with acknowledgement of wrong to be atoned for. The tone actually adopted, both in England and by the President of Cape Colony, is only calculated to postpone the consummation of union and to render it

necessary in the end to resort to force where conciliation might have answered every purpose more to the credit of a great Christian nation.

### Ascension Day at Old Trinity

The Ascension Day services at Old Trinity, New York, always attract reverent attention. The attendance was as full, as devout, and as distinctive as ever. It was really a thrilling thing to hear the solemn prayer of Consecration recited in that crowded church, while the roar and rush of the outside world throbbed and surged around the sacred walls; and then, to look at the kneeling throng within, who had come from far and wide; clergymen were there in abundance to get their souls satisfied for once with a grave and dignified ceremonial, and to be sure of an inspiring word also from the pulpit; members of the historic parish were also there, from distant homes, but the most distinctive feature of the congregation was, after all, "the people," in aisles and every place of vantage, enwrapped by the service, following all with heart and affection, edified indeed by this glimpse of heaven, admitted into their daily lives. The music, Beethoven's Mass in C, was well done. Never before in Old Trinity did orchestra, great and lesser organ, and choir, keep so well together. Mr. Messiter conducted from the chancel, and the beat of his baton was taken up with surprising accuracy by Mr. Baier in the great organ gallery, and by him given to the orchestra. The Mass was very complete except that the Kyrie was used in its short form after the Commandments, and the *Benedictus* was omitted. An arrangement from Hummel was used as offertory, and the processional with orchestral accompaniments, was by Mr. Le Jeune, in his melodious and popular style. Great as the occasion was musically, and glorious as was Beethoven's music, yet despite of all this, the saying of "Our Father" after Communion, to its proper Gregorian melody, as harmonized by Stainer, was more really effective than any other part of the service. Perhaps this resulted from the sweet refreshment of voices heard in harmony without instrumental accompaniment, after the great tone-masses which had preceded, and somewhat stunned the ear. It is more likely, however, that there is an inherent excellence and devotional character in the old Gregorian melody, and in the appropriate harmonies which the taste and skill of Stainer has added thereto. At any rate the effectiveness of unaccompanied passages in choral worship was made beautifully apparent by that reverential and confident utterance of the Lord's Prayer. It was a glorious and fitting service for the fiftieth anniversary of the present edifice of Trinity church, and emphasized the rector's sermon, in which he showed that from the first days of its existence, lacking but one year of two hundred, Old Trinity has ever stood for that which is decent, comely, and magnificent in all that relates to the worship of Almighty God. On Ascension Day, next year, the Bi-centennial of the great parish will be duly observed, and in the most noble fashion that well-directed devotion can devise.

### New York City

The New York Churchman's Association has adjourned until September. The last meeting for the present season was held on Monday, May 18th, when the Rev. Arthur Ritchie read a review of Prof. Maas' book, "Christ in type and prophecy."

At St. Agnes' chapel, the vicar, the Rev. Dr. Edward A. Bradley, recently presented the chapel branch of the Knights of Temperance with a beautiful silk flag. The circulation of the St. Agnes' free public library last month was 3,369 volumes. The reading-room was used during the same period by 592 persons. During the past month the Hospital and Flower mission of

the chapel made visits to St. John's Guild, the Manhattan, Roosevelt, and St. Mary's hospitals, and supplied flowers. Medicines and delicacies have been provided for the sick.

At the church of the Holy Sepulchre, the Rev. Dr. Thomas P. Hughes, rector, the industrial school closing exercises were the occasion for the awarding of 35 prizes. The number of children on the rolls has been 127. The two licensed lay readers of the parish, Messrs. Rockland Tyng Homans and Warren K. Damerth, will be ordained deacons on Trinity Sunday. Mr. Homans was superintendent of the Sunday school four years.

At St. Augustine's chapel, the Rev. Dr. Arthur C. Kimber, vicar, the closing exercises of the chapel night school was made a notable occasion. The vicar presided, and the number of visitors was remarkably large. The work of the drawing classes elicited special admiration. Several pieces done by the art needlework class were on exhibition. Diplomas were distributed and prizes awarded. After the completion of these ceremonies, the pupils gave a reception to the visitors.

At the church of the Incarnation, the Rev. Wm. M. Grosvenor, rector, preparations are making for the annual work of the summer home. A gift of \$5,000 has been received for the building of a cottage to be called the "Arthur Brooks memorial cottage," to be used exclusively by the day nursery. In this the babies of the nursery can have their home without interference from other fresh-air seekers. The gift is from Mrs. John Byers.

The summer house of the church of the Reconciliation, the Rev. James G. Lewis, vicar, will be opened on Saturday, June 13th. During the past month the parish nurse has made twice as many calls as in the corresponding period last year. The Sunday school will be kept open all summer. The annual flower festival of the Sunday school took place on the afternoon of Whitsunday. Flowers were presented by the children for distribution to the sick, the service being a beautiful one.

At St. Chrysostom's chapel, the Rev. Thomas H. Sill, vicar, the annual choir festival was held on the evening of Whitsunday. Mr. W. A. Raboch, the organist, has resigned, after holding the position for 12 years. No successor has yet been appointed, but the duties are temporarily supplied by Mr. Frank J. Chegwidde, the assistant organist, and formerly one of the choir boys. The leader of the parish school, Miss Esther A. Rolph, will take a trip abroad on the close of the session, June 25th, her expenses being met by the gift of gold made her by loving friends in recognition of her 25 years' of faithful service in the school.

The annual dinner of the alumni of St. Luke's Hospital took place at the Hotel Savoy, Tuesday evening, May 19th. About 60 of the most prominent physicians of the city sat down to a handsomely decorated table. Mr. Geo. MacCulloch Miller, president of the board of trustees, spoke for the managers of the hospital. Mr. Percy Sanderson who, by virtue of his office as British Consul General in New York, is a member of the governing body of the hospital, spoke for "The manager ex officio." Dr. Andrew H. Smith responded to the toast, "The medical staff," and Dr. Chas. H. Bull spoke for "The surgical staff." "Our sister societies" was responded to by Drs. John J. Erdmann, P. R. Bolton, and R. Ginteras, representing, respectively, the alumni societies of the Bellevue, New York, and Charity hospitals. Dr. Chas. C. Beach, of Hartford, replied to the toast, "The ex interne." Dr. A. A. Davis presided. Letters of regret were read from the superintendent, the Rev. Dr. Geo. S. Baker, his assistant, the Rev. Wm. Claver, and from several physicians who had been unable to be present.

The rooms of St. Bartholomew's Chinese Guild, in St. Mark's place, were crowded to the doors with members of the Chinese Guild and Chinese Sunday school, and others, on Monday evening, May 18th. It was a farewell to the rec-

tor, the Rev. Dr. David H. Greer, and his wife, on the eve of their departure for Europe. Dr. Feny Moy, the superintendent of the Sunday school, had charge of the arrangements for the evening. He made a short address of welcome to Dr. and Mrs. Greer, to which Dr. Greer responded pleasantly. A programme of genuine Chinese music followed, vocal and instrumental. Ling B'ong and Z'ee Yon Sui made addresses in good English. Refreshments were later served. Among those present were the Ven. C. C. Tiffany, D.D., archdeacon of New York; the Rev. Dr. G. H. McGrew, Hsu Nai Kwang, Consul of the Emperor of China in this city, and the Rev. W. A. P. Martin, president of the University of Peking, China. On Saturday, May 23rd, the Rev. Dr. and Mrs. Greer sailed from this port on their annual vacation, planning to pass much of the time among the mountains and lakes of Switzerland.

GENERAL THEOLOGICAL SEMINARY.—The professorship of Old Testament Literature has been enriched by the presentation of a collection of Babylonian clay tablets of great value taken from excavations in Babylonia. The collection numbers 250 specimens, and represents the localities of Boosippa, Niffur, Tell-loh, and Warka. The baccalaureate sermon was preached at the seminary chapel on the evening of Monday in Whitsun Week, May 25th, by Bishop Neely, of Maine. On Tuesday evening Dean Hoffman held his annual reception at the deanery. The commencement took place at the seminary chapel, Wednesday morning, May 27th. Essays were read by the selected members of the graduating class, diplomas were given, and degrees conferred. At the close of the commencement exercises dinner was served in the refectory to the trustees and clergy.

### Philadelphia

Acting on behalf of Bishop Whitaker, Bishop Adams, of Easton, administered the rite of Confirmation on the 18th inst. in St. Luke's memorial church, Bustleton, to a class of 10 persons, presented by the rector, the Rev. S. F. Hotchkin.

Under the auspices of the Missionary Association of the Divinity school, a special missionary meeting was held on Sunday evening at Calvary church, Germantown, the Rev. J. DeW. Perry, D.D., rector. The sermon was preached by the Rev. Dr. W. S. Langford, of New York City.

An unusually large number of parishes are now vacant, owing to various causes. Among them are old St. Peter's, St. Stephen's, the Advent, Holy Comforter, West Phila., Calvary, Monumental, Holy Innocents', Tacony, Messiah, Broad and Federal sts., and the chaplaincy of the Episcopal hospital.

Estimates are being asked for the erection of a rectory for St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector. The structure will be of brick and stone, 55 by 33 ft., three stories high, with a two-story back building, 18 by 32 feet. It will contain in all 15 rooms, and be finished in hard woods.

Bishop Whitaker was able to attend to business in his office in the Church House on Wednesday, 20th inst., for the first time since his recent illness. Although he has not as yet regained his strength, he is much improved. He left the city on Friday, 22nd inst., for Atlantic City, N. J., to recuperate before resuming his usual work and responsibilities in the diocese.

The vested choir of St. Luke's church, Germantown, with Professor George A. West, organist and musical director, went on the 21st inst. to Burlington, N. J., as guests of the vested choir of St. Mary's church in that city. In the evening both choirs took part in the musical festival held in St. Mary's church, both Prof. West and J. Sebastian Matthews, of St. Mary's, being at the organ.

Ground has been broken by Mr. William Keas, contractor, for the new parish building of St. Mark's church, Frankford, the Rev. John B.

Harding, rector. The building will be 95½ by 65½ feet, three stories high with a peaked slate roof, the material, Port Deposit stone; the exterior cut work of Indiana limestone. The interior will be finished in hard woods. The cost is \$25,000.

Archdeacon Brady is pushing forward with zeal and energy, the "missionary mass meetings," which he originated some two months ago. "No. 4" was held on Sunday afternoon, 17th inst. in St. Mary's church, West Phila., himself occupying the chair. The Rev. W. H. Falkner pleaded the cause of the deaf mutes; the Rev. Dr. A. G. Mortimer presented the claims of the colored population; and the Rev. A. J. P. McClure spoke of the work being done among our French fellow-citizens. The attendance at these missionary meetings is on the increase.

The resignation of the Rev. Dr. J. Lewis Parks as rector of old St. Peter's church went into effect on the 21st inst. and he left for New York City the following day to begin his rectorship of Calvary church in that city, Whitsunday. The vestry of St. Peter's have ordered a minute to be inscribed on the parish record, a copy of which, handsomely engraved, has been presented to Dr. Parks. It expresses deep regret and reluctance to accept his resignation, and testifies to his worth as a pastor, and the congregation's appreciation of his learning, piety, and eloquence. Rev. C. P. B. Jefferys, senior curate of St. Peter's, will officiate in Dr. Parks' place, and until his successor is appointed.

At the meeting of the diocesan board of missions held on the 14th inst., the plan proposed by resolution in the convention to raise \$10,000 by voluntary offerings, was adopted. It was also decided to apply such funds towards the erection of the church of the Holy Spirit, (Snyder ave. mission.) Responses to the archdeacon's appeals, as far as made, have been uniformly in favor of raising this special fund, and every church in which it has been mentioned has taken, or agreed to take, an offering for that purpose. The apportionments of the \$16,000 among the several convocations were made upon the same basis as that of last year.

On Monday evening, the 18th inst., Bishop Adams, of Easton, acting for the Bishop of Pennsylvania, administered the right of Confirmation to a class of 27 persons, eight of whom were adults, presented by the Rev. Henry B. Martin, M. D., rector of St. James' church, Hestonville. This parish, under the leadership and energetic work of its present rector, has been enlarged by the addition of transepts, and the seating capacity has been doubled; but the cry is still for more room. This can be accomplished by an extension of the nave to the building line, a distance of about 40 feet. The district is growing, and the improvement can be undertaken none too soon. The erection of the transepts retarded, for the time being, the spiritual work of the parish; but, since completion, great progress has been made, and new vigor infused, producing the happiest results.

The stated monthly meeting of the local council of the Brotherhood of St. Andrew, composed of the dioceses of Delaware, Pennsylvania, and New Jersey, was held on Monday evening, 18th inst., in Grace church, Mt. Airy. Mr. J. Lee Patton presided, and addresses were made by Mr. C. H. Curtis, of Wilmington, and Archdeacon Brady. A resolution was unanimously adopted, expressing readiness to co-operate with Mr. Geo. C. Thomas, treasurer of the Board of Managers of Missions, in any plans he may formulate whereby the interest of the Brotherhood may be enlisted to prevent a deficiency in the treasury of the Board at the end of the fiscal year. The resignation of the Rev. Dr. J. Lewis Parks as chaplain of the council was received with regret, and accepted; the Rev. John Dows Hill, associate rector of St. Mary's church, West Philadelphia, was selected to fill the vacancy. In accepting the chaplaincy, the Rev. Mr. Hill made a short address.

At a meeting of the Northwest convocation, held 20th inst. in the Church House, the Rev. H.

M. G. Huff, was re-elected secretary, and Mr. John P. Rhoads, treasurer. The apportionment of \$2,200 was made among the several parishes of convocation, on the same basis as that of last year. Considerable discussion took place regarding the continuation of religious services at the church of the Atonement, and it was decided to refer the matter to the Missionary Aid committee, in conjunction with the archdeacon, a report to be made to a special meeting of convocation next month; the Rev. Dr. I. Stanger, rector of the church of the Atonement has taken charge of the services at St. Paul's chapel (Divinity school mission).

The 34th regular meeting of the convocation of West Philadelphia was held in St. James' church, Kingsessing, on Friday afternoon, 22d inst., the Rev. Dr. C. A. Maison, dean, in the chair. The Rev. Dr. S. Lord Gilberson was re-elected secretary, and Mr. W. D. Squires again chosen treasurer. Reports were received from the following churches through their rectors: St. Barnabas', Haddington, per the Rev. E. S. Ogilby; St. James', Hestonville, per the Rev. H. B. Martin, M. D., and St. George's, West End, per the Rev. F. P. Clark. All appealed for financial assistance. In the evening Archdeacon Brady made an earnest appeal for mission work, and that \$100 be appropriated for clerical services at the Overbrook mission.

On Monday, 18th inst., there was under argument before Judge Penrose of the Orphans' Court the imposing of collateral inheritance tax upon the property devised by Henry H. Houston to a congregation or corporation, when formed, of the church of St. Martin-in-the-Fields. Mr. Houston had built upon the ground the church, the parish building, and rectory, and had them furnished at his own expense. The property was used by the unincorporated body as a place of worship for seven or eight years prior to his death. Shortly after the death of his daughter-in-law, in April, 1895, Mr. Houston expressed his desire to convey the property to the church corporation as a memorial of her, and as soon as it could be formed. A deed was prepared under his direction, and an application for a charter was presented to court for the incorporation of the "Rector, church-wardens, and vestry of the church of St. Martin-in-the-Fields." But before the charter was obtained, or he could execute the deed of conveyance, Mr. Houston died suddenly. The executors claimed that the property was exempt from the tax under the Constitution and Acts of Assembly, being in actual use as a place of religious worship prior to the death of Mr. Houston. Their attorneys urged that inasmuch as the church organization had expended certain moneys upon the faith of Mr. Houston's promise to convey the property to the corporation, when chartered, the corporation was entitled to a deed for the property from the executors, and that the property, therefore, did not pass to the church under the devise. A petition was presented, for the executors, asking for the carrying out of the parol contract made by Mr. Houston to convey the land to the corporation. The court reserved its decision.

Early in the nineties, the care of epileptic sufferers was undertaken by the congregation of a single parish—St. Clement's—which at once attracted the attention of charitably disposed persons of all creeds. In the autumn of 1895, the Pennsylvania Colony Home for Epileptics was determined upon, and at a meeting of the members of the Pennsylvania Epileptic Hospital, held March 31st, of the present year, it was resolved to unite the hospital with the home. The first meeting of the Board of Managers of the consolidated corporation, "The Pennsylvania Epileptic Hospital and Colony Farm," was held on the 20th inst., at the office of Dr. Wharton Sinkler, who was elected president, the charter accepted, by-laws adopted, and a building committee named. Messrs. Collins & Autenrieth, architects, were requested to make plans at once for buildings to be erected on the 110-acre farm, at Oakbourne, Chester County, purchased from the estate of Mrs. Heloise D.

Smith, at \$127 per acre. The buildings will be erected through the liberality of Henry C. Lea, a prominent Churchman, who has agreed to contribute \$50,000 for that purpose. Other subscriptions amount to \$27,350. Of this latter sum, \$14,000 was paid for the farm, and the balance ensures the moderate equipment of the institution and its maintenance, in an experimental way for the coming year. It is the intention of the managers to have a working home, similar to those in various parts of Europe, as epilepsy is spasmodic in its nature, and allows its subjects to work, except during the intervals of attack. These unfortunates cannot secure regular employment at trades, owing to their necessarily irregular habits, and the idea is to give them employment at the home, where they can work, and be almost self-supporting. It will be the first institution of the kind in this country, and owes its establishment to the humble beginnings at St. Clement's parish. In the board of managers are included many well known Churchmen, although it is not now an exclusively Church institution.

### Chicago

On Whitsunday morning, addresses on behalf of diocesan missions were made in the church of the Epiphany by the rector, the Rev. Dr. T. N. Morrison, and by the assistant city missionary, the Rev. J. M. Chatlin, which resulted in a pledge of \$750 for missions for the coming year. The Rev. Jos. Rushton spoke upon the same subject in St. Mark's church, Evanston, and a pledge of \$892 for the coming year was secured.

A meeting of the Church Club was held in St. James' parish house on Thursday, May 21st. The evening was in charge of the committee on benevolent institutions, of which the Rev. Wm. White Wilson, rector of St. Mark's church, is chairman. The general subject for discussion was, "The benevolent agencies of the Church in the diocese of Chicago, what they are doing and what they could do." The Rev. Geo. D. Wright spoke of the "Opportunities and limitations of our missions," showing the immense field and opportunities for missionary work offered by the location of the cathedral, and the limitation placed upon it through lack of necessary funds. Mr. James W. Johnston spoke upon "The Relation of St. Andrew's Brotherhood to benevolent work." Miss Fanny Groesbeck spoke upon the work of the Girls' Friendly Society, Mr. Arthur Ryerson upon "Hospitals and Homes," and the Rev. T. N. Morrison, D.D., upon "The rector's ministrations to the poor." "The Church and social problems," was the subject of an address by Professor Graham Taylor, head of the "Chicago Commons." The evening was greatly enjoyed by a large and interested audience. After the addresses refreshments were served by the ladies of St. James' parish.

The semi-annual dinner of the Church Club of Chicago was held at the Lexington Hotel, Monday evening, May 25th. In the absence of the president, Mr. Wm. K. Ackerman, the vice-president of the club, Mr. F. B. Tuttle, presided. The addresses of the evening, as is usual at this dinner, which has for several years been given upon the eve of the diocesan convention, were upon the subject, "Church extension in the diocese of Chicago." Mr. Edward P. Bailey, as toast-master, in a few witty remarks introduced the Bishop of the diocese. Bishop McLaren said but a few words, in view of the approaching convention and the necessary labors which it would involve. He was followed by his secretary, the Rev. Joseph Rushton, who spoke of the impetus which had been given to the work of Church extension since the organization of the Church Club five years ago, and mentioned the great need for missions in South Chicago, where the Church has land, free from debt, but, as yet, unused for any purpose. He also spoke of his great need of a woman assistant in the penal and charitable institutions of the city, and of his hope that, at the annual meeting of the Woman's Auxiliary, steps would be taken to provide for the support of such an assistant.

The Rev. John Rouse, rector of Trinity church, spoke eloquently of the need of more active and systematic work, on the part of the larger parishes, among the poor and unfortunate in the neglected portions of the city adjacent to them, advocating the establishment of parochial boundaries as a means of placing a definite responsibility upon our Church people, and breaking down the spirit of congregationalism now so prevalent.

The Rev. E. M. Stires, rector of Grace church, suggested as a means of arousing a more active interest among Churchmen upon the subject of missions, the publication of more detailed reports of the results accomplished and progress made by the Board of Missions.

The Hon. Richard Tuthill in an eloquent address, urged upon the laymen of the diocese, the necessity for their more active co-operation with the clergy in the work of evangelization, referring especially to the excellent results accomplished by the city missionary and his assistant through their ministrations among the inmates of the various penal institutions of the county.

The trustees of the Church Home for Orphans announce that "The Sheltering Arms of Our Merciful Saviour," a summer home for children and convalescents, at Red Cedar Point, Nemahbin Lake, near Delafield, Wis., will be formally opened with a benediction service by the Bishop of Milwaukee, on Thursday, May 28th, at 4 P. M. Carriages will be at Nashotah station at 3 P. M., to convey guests, also returning in time for 6 P. M. trains, east and west.

## Diocesan News

### Nebraska

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

The 29th annual council assembled in the cathedral at Omaha, May 20th. It was unusually uneventful. The Bishop's annual address was largely taken up with the consideration of the doings of the last General Convention, and with the Pastoral Letters of 1894 and 1895. In his review of diocesan work, he referred to the lack of adequate support of the schools of the diocese, and of Clarkson Hospital. He dwelt also on the urgent necessity that exists for the cultivation of a greater degree of *esprit de corps* among the clergy, and of mutual toleration on open questions. He deplored the present embarrassment of the General Board of Missions, and urged upon the representatives of the diocese the urgent necessity that existed for generous offerings. He expressed himself highly gratified at the increased percentage of Baptisms and Confirmations, some ten per cent, as compared with last year. He deplored the disposition that exists still, in the diocese in certain parishes, to resort to worldly methods for the raising of revenue for the maintenance of the Church. His summary of official statistics was as follows: Deacons ordered, 3, priests, 3; clergy received, 4, transferred, 6, died, 1; present number, priests, 30, deacons, 3, candidates, 3, postulants, 5, lay-readers, 24; Confirmations, 475; visitations, 82; churches consecrated, 1.

The Rev. W. L. Whitmarsh was re-elected secretary, and the Rev. John A. Williams, assistant. The report of the special committee appointed last year to revise the order of business, and to suggest a better mode of conducting elections, was read and referred to a committee on legislation. The report proposed a change in the mode of conducting elections to prevent the possibility of a deadlock between the clergy and laity as arose last year, viz., that if the election was not completed on the fifth ballot, only the two candidates having the highest number of votes on the preceding ballot should be eligible for each vacancy. If the election failed through a non-concurrence of orders, after three more ballots these two should become ineligible, and the names of the next two in order should be taken to fill the existing vacancy. The proposed canon failed to win the approval of the lay members of the committee

on legislation, and when the committee reported unfavorably next day, the matter was allowed to drop quietly.

On Wednesday night the usual missionary meeting was held in the cathedral, and addresses were made by the Bishop of Wyoming, and by Bishop Worthington.

Archdeacon Hoyt, of Iowa, and others, addressed the council the next day, on the best methods for Church extension.

The Standing committee remains almost as last year; the Rev. Messrs. C. H. Gardner, Robert Doherty, and H. B. Burgess; and Messrs. J. M. Woolworth, C. W. Lyman, and C. H. Rudge.

About \$3,000 was pledged for domestic missions. The annual reception for the clergy and laity was held by Bishop and Mrs. Worthington, in Brownell Hall, on Tuesday evening, and was largely attended.

The annual meeting of the Woman's Auxiliary was held on Tuesday, and new officers were elected. It was addressed by Bishop Talbot, and Mrs. Ward of the Chicago branch of the Auxiliary.

### Maryland

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

BALTIMORE.—The Sunday school of St. Peter's church celebrated on Sunday, May 17th, its 81st anniversary. Special services were held at the church, which comprised responsive readings, hymns by the infant department and main school, prayers, and the recitation of the Apostles' Creed. Mr. Horton Corbett played organ selections, and Mr. F. M. Supplee sang a solo. The rector of the church, the Rev. Frederick W. Clampett, made an address to the school, in which he spoke of the absence, on account of illness, of Mr. William Woodward, for the first time in the history of the school's anniversaries. Mr. Woodward resigned as superintendent of St. Peter's Sunday school last spring, having served in that position 61 years. The school has now 215 pupils, and 25 teachers.

Bishop Paret has removed from his residence, 1110 Madison ave., to "Highlands," his country residence, on the Joppa road, west of Towson.

The Rev. William M. Dame, on Sunday, May 17th, paid a tribute to the services of Captain William F. Carter, who has resigned as superintendent of Memorial church Sunday school. Capt. Carter was superintendent of the school for 12 years.

On Tuesday, May 19th, at St. Luke's Hall, Gounod's *Messe des Orpheonistes* was sung for the first time in Baltimore, by the St. Luke's Glee Club, which is composed largely of the adult members of St. Luke's church choir.

Mr. William Woodward, the well-known merchant and Church worker, died on Thursday, May 21st, at his home, 1219 Madison ave., in the 94th year of his age. Mr. Woodward was connected with the Sunday school of St. Peter's church for 76 years. He became a teacher in the mission school on Federal Hill on May 14, 1819. In 1834 he became superintendent of the principal school, which position he held until a year ago, when he resigned. For many years he was president of the Church Home and Infirmary, a manager of the Church Missionary Society, and a vestryman at St. Peter's church. In connection with Mr. Henry Bird, of the Presbyterian Church, Mr. Woodward formed the first temperance society in Maryland. He was also for 50 years connected with the Maryland Bible Society, and was its vice-president at one time.

The Rev. J. Gibson Gantt preached his last sermon as rector of the church of the Holy Comforter, on Sunday night, May 10th. The Rev. Dr. Gantt was rector of the church for three years, and in his sermon he alluded in feeling terms to the severance of the pleasant relations which had existed during that time. He also reviewed the work accomplished during his rectorship. The retiring rector was presented with a pocket Communion service by the Sunday school children, and with a purse by the Ladies' Aid Society of the church. On Fri-

day, May 8th, he was entertained at the home of Mr. Wm. F. Focke, 2104 Druid Hill ave., the superintendent of the Sunday school, and was presented with a Prayer Book and Hymnal. As has already been mentioned in these columns, the Rev. Dr. Gantt has accepted a call to White-marshal parish, Talbot Co., in the diocese of Easton. The Rev. Wm. P. Painter, formerly chaplain at Hannah More Academy, near Reisters-town, will officiate temporarily at the church.

At the church of St. Michael and All Angels, on Ascension Day, May 14th, an elaborate programme, prepared by Mr. Charles H. Thompson, choirmaster, was rendered. Tour's "Communion," and Barnby's anthem, "King all glorious," were sung, the soloists being choirmaster Thompson and J. Percy Thompson. The Rev. C. Ernest Smith, the rector, preached.

A special service in the interest of the Brotherhood of St. Andrew was held Sunday night, May 10th, in St. Luke's church, the Rev. Wm. A. Coale, rector. The Rev. Alfred Harding, of Washington, preached. Special music was rendered on the occasion. The vested choir sang the anthems, "King all glorious," by Barnby, and "Blessed be the God and Father," by Wesley; also the *Magnificat* and *Nunc Dimittis*, by Turle, in D, under the direction of Mr. C. Cawthorne Carter.

TOWSON.—Bishop Paret visited Trinity church, Sunday, May 10th, preached, and confirmed a class of 16 persons, assisted by the rector, the Rev. Wm. H. H. Powers, D.D. In the afternoon he confirmed a class at Sherwood church, Cockeysville, the Rev. A. T. Pindell, rector.

FREDERICK.—The Rev. Osborne Ingle celebrated his 30th anniversary as rector of All Saints' church, May 13th. A thanksgiving service was held at the church, conducted by the Rev. Dr. Ingle. Later, a reception took place at the rectory, which was beautifully decorated for the occasion. His congregation presented him with a purse of gold, to defray expenses of a summer tour. The Rev. Dr. Ingle came to this city from St. Peter's church, Baltimore, where he was assistant to the Rev. Julius E. Grammer, D.D., on May 13th, 1866, succeeding the Rev. Marmaduke Dillon, at All Saint's. In point of succession, dating from the establishment of All Saints' parish, in November 1742, the Rev. Dr. Ingle is the 21st rector, and the only one living.

BEL AIR.—The corner-stone of old Emmanuel church, the Rev. R. A. Castleman, rector, which was recently torn down to make way for a larger and more commodious edifice, has been found after a long search. Water, or at least dampness, having reached and corroded the tin box, the deposits therein were decayed beyond recognition. The corner-stone was laid Monday, June 8, 1869. The Rev. W. E. Snowden was rector of the church at that time. The corner-stone of the new church was laid on Thursday afternoon, May 7th, by Mt. Ararat Lodge of Masons. The ceremonies were in charge of Messrs. John G. Rouse, acting master, George R. Carmes, senior warden, and Dr. J. C. Butler, junior warden. The rector, the Rev. Robert A. Castleman, had charge of the religious service, assisted by the Rev. Messrs. William F. Brand, S.T.D., William H. H. Powers, Edward A. Colburn, L. J. Sothoron, Kemper Bocock, and Robert H. Paine. The coins taken from the corner-stone of the old church, with the other usual deposits, were placed in the new corner-stone, which is of dark gray granite, 12x22 inches, and situated in a corner of the tower. The new structure, when completed, will cost about \$11,000.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

OGONTZ.—Prominent military men and society people from this and other States gathered together on the grounds of the Cheltenham Military Academy on the afternoon of Ascension Day, the former to inspect, the latter to witness, the young men and boys carry out a programme of military exercises. The reviewing officers, which included a portion of the staff of Gov-

ernor Hastings, officers of the National Guard, and U. S. Infantry, expressed themselves as being highly pleased with the manner in which the cadets executed the various movements, and which also included the signalling with flags. At the conclusion of the exercises, the guests inspected the new building erected during the past year, known as "Norwood Hall," and the cadets' quarters in the chapel building and annex. Later, the reunion of the alumni was held in the chapel, Colonel J. H. Merrill presiding. The opening address was made by the Rev. Dr. E. W. Appleton, rector of St. Paul's, Ashbourne. In the evening the 25th anniversary of the academy was celebrated with a banquet in the main building. This academy was founded by the late Samuel Clements, D.D., for the purpose of providing for a limited number of young men and boys, a thorough college preparatory training under the most wholesome social, moral, and religious influences. He was encouraged in his efforts by the Rev. Dr. Appleton, and also by Messrs. Jay Cooke and R. E. Shoemaker, prominent laymen of the Church. In the 25 years of its history, more than 600 young men have been prepared for college or business life, and the school at the present time is represented by a large number of its graduates in Harvard, Yale, Princeton, Cornell, University of Pennsylvania, Lehigh, Rensselaer, Lafayette, Polytechnic, and Oberlin colleges.

### Minnesota

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

The Southern convocation met in St. Paul's church, Owatonna. There was a larger attendance of clergy than usual. The opening service was marked by the practical and well presented sermon by the Rev. Dr. Poole, of Seabury Hall, Faribault. All the meetings were of interest and value; especially so was the subject of the last evening's service. The three speakers presented one subject—in three phases—"The personal obligation of doing the work of the kingdom of Christ." The enforced absence of Bishop Gilbert, and the illness of the Rev. T. P. Thurston who was thus prevented from attending any part of the convocation, were causes of much regret. The lines of a proposed re-arrangement of the diocese with new convocations was under consideration, and a committee was appointed to act in the matter. The Rev. T. P. Thurston was appointed secretary of the convocation. The fall meeting will be held at St. Peter.

St. Philip's mission (colored) have secured for their future minister Mr. Bennett, a divinity student at Nashotah, who will take charge after he has been ordered deacon at the Trinity term. Mr. Bennett labored with marked success amongst the colored people here while pursuing a course of studies at Seabury, Faribault, several years ago.

The newly appointed rector at St. James', the Rev. J. O. Ferris, will henceforth give his people an early celebration of the Holy Eucharist the year round at 7:30 A. M.

The diocesan system of Sunday school teaching has been adopted at St. Peter's church.

### Easton

Wm. Forbes Adams, D.C.L., Bishop

The Middle convocation met in Holy Trinity church, Oxford, on May 5-7. The Very Rev. George C. Sutton, of Easton, presided, the Rev. James A. Mitchell, dean, owing to indisposition, being unable to be present. On the opening day, there was a very small attendance owing to the inclemency of the weather. Only a short service was held, the Very Rev. George C. Sutton, D.D., and the Rev. William W. Greene, being the only clergy present. On Wednesday there was a good attendance. Service began at 10:30. Dr. Sutton preached upon and celebrated the Holy Communion. At 8 P. M., the Rev. Leonidas B. Baldwin made an address upon "The Messenger and the Message of the Gospel, and

how it should be presented to the Church, and received by the people." Mr. William Goldsborough, lay delegate from Miles River parish, spoke on "The duty of the laity to the clergy, and to the Church." On Thursday morning there was a sermon by the Rev. Edward R. Rich upon "The Water of Life." In the afternoon the members of the convocation and a number of friends enjoyed a sail upon the river through the kindness of Captain Crockett, of the oyster navy. At 8 P. M., the Rev. Wm. D. Greene impressed upon the congregation the lessons of the convocation. The Rev. L. B. Baldwin gave an interesting and instructive address upon "Christian Fellowship." The Rev. J. G. Gantt followed, upon the duty of Christian citizenship. Dr. Sutton, taking as the basis of his remarks, the text, "Go ye into all the world and preach the Gospel," endeavored to show how wonderful a thing the Gospel as preached by the Apostles is—including the Church, Holy Baptism, Confirmation, the Holy Eucharist, as well as repentance and faith. The convocation closed with prayer and benediction.

### Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Rev. Samuel R. Fuller, of Boston, was deposed, by his own request, from the sacred ministry, on May 20th, in St. Paul's church, in the presence of the Rev. Messrs. C. J. Ketchum and Reuben Kidner.

The annual service of the Girls' Friendly Society is an event which always calls together a large congregation. Tea was served at Nos. 9 and 11 Appleton st., and then the procession formed and marched to Trinity church, where service was held. The sermon was preached by the Rev. T. W. Nickerson, Jr., rector of the church of the Messiah.

NEWTON.—The evening of Ascension Day was observed in Grace church by a festival service of music. The choir consisted of 55 men and boys assisted by 17 pieces from the Boston Symphony Orchestra. The oratorio of "The Creation," was presented. The Rev. George W. Shinn, D.D., read the prayers and gave the benediction.

### Newark

Thomas Alfred Starkey, L.D., Bishop

The 22nd annual convention was held in Christ church, East Orange, beginning on Tuesday, May 19th, at 10 A. M. The Bishop celebrated the Holy Communion.

In his address the Bishop paid a glowing tribute to the late Rev. R. N. Merritt, D.D., who for 43 years served St. Peter's church, Morristown, and built their parish church. The Bishop referred gratefully to the establishment of a bishopric in the city of Washington. Money for diocesan missions comes in very slowly, and yet the missionary work of the diocese grows apace. Two new missions have been started by the rector of the church of the Holy Communion, Paterson, and both are in a prosperous condition, St. Mark's church, Paterson, with 250 actual communicants and 300 Sunday school scholars, became a self-supporting parish last January. The mission church of St. George, in Maplewood, was occupied last December. St. Paul's church, East Orange, was opened on St. Paul's Day. The new Calvary church, Summit, was used on Easter Day. A new mission work has been opened in Montvale, with signs of much encouragement. Christ church, Jersey City, has been able, through the kindness of a woman, to arrange its mortgage indebtedness so as to have a clean field for real usefulness. The name of the church is changed to the church of the Holy Cross. The two diocesan hospitals, St. Barnabas', in Newark, and Christ Hospital, in Jersey City, are in excellent condition. The St. Catharine's Home, in Jersey City, for fallen young women, does a most blessed and pathetic work for Christ. During the year just closed, 9 priests and 2 deacons have been received from other dioceses, 2 priests have been ordained, 8 dismissed to other dioceses,

two have died, and there are in the diocese at present, 107 priests, 4 deacons, 3 postulants, 11 candidates, 32 licensed lay readers. One new parish and 2 new missions have been organized. The Confirmations during the year were 1,355 in number, as against 1,218 during the year previous.

The roll call, after the Bishop's address, showed 67 of the clergy present, and 77 lay delegates representing 47 parishes.

The Rev. J. P. Appleton, rector of Nutley, N. J., was re-elected secretary of the convention; and he appointed the Rev. John Keller as assistant secretary.

On motion of Mr. H. F. Fox, a committee of five were appointed to report to the next convention as to the advisability of co-operative diocesan work in caring for destitute children. This is to take away the necessity of committing children to almshouses.

St. Mark's parish, Paterson, was admitted into union with the diocesan convention.

An interesting mission service was held at 8 P. M., in which the vested choir took part. The processional was the hymn "Go forward, Christian soldier," the anthem, Ouseley's "From the rising of the sun." The speakers were Archdeacons of Jersey City and Newark, the Rev. Dr. W. W. Holley, the Rev. Messrs. W. M. Pickslay, J. A. McCleary, and Elliot White.

On the second day the reports of the archdeacons were most encouraging, the advance in evident spiritual life being gratefully referred to. A deficiency in the necessary fund for mission work in the diocese was met by a subscription on the floor of the house; and the Board of Missions was authorized to expend, for the coming year, \$1,000 more than last year's appropriation. The Board of Missions was re-elected, except that the Rev. W. W. Davis was elected to fill the vacancy caused by the removal of the Rev. Benjamin Brewster. The Rev. W. R. Jenney was reappointed by the Bishop as archdeacon of Jersey City, and the Rev. Alexander Mann was appointed, in place of the Rev. Millidge Walker, resigned, as archdeacon of Newark. Bishop Starkey has been invited by the Archbishop of Canterbury to be present on the occasion of the 13th centenary of the landing of Augustine; and the convention voted a fund to defray the Bishop's expenses for the journey. The Standing Committee, was elected as follows, Rev. Wm. Welles Holley, D.D., Rev. Messrs. Wm. R. Jenvey, N. Barrows, Frank B. Reazor; Messrs. Alfred Mills, Fred'k W. Stevens, Henry Hayes, D. Smith Wood. Delegates to the Missionary Council: Rev. Wm. W. Davis, Mr. Henry Hayes. Treasurer, Mr. Henry Hayes.

### Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

The Churchman's League held its annual meeting on the evening of May 13th in the Epiphany parish rooms, the president, Mr. Melville Church, in the chair. Prayers were said by Rev. Mr. Harding, after which, the secretary, Mr. Locker, read the second annual report of the executive committee. The League has now 252 members, distributed among 22 parishes; 19 new members were then admitted, the first being Bishop Satterlee.

The Rev. Dr. Elliot presented the report of the committee on the proposed legislation regarding the Sunday law. He told of the efforts made before the Congressional committees, and the District Commissioners, and spoke of the bill which the latter have been finally induced to recommend. "We have made a substantial gain in thus getting the approval of the Commissioners," said Dr. Elliott, and we will make every effort to get the bill through Congress, before its adjournment." The annual election of officers resulted in the re-election of president, secretary, and treasurer. A committee, consisting of the Rev. Messrs. Williams and Harding, and Mr. W. P. Young, was appointed to consider and report upon proposed reforms in the burial of the dead. After the business

session, the League adjourned to the Guild rooms where a reception was given Bishop Satterlee.

During the past week a work of great interest and hopefulness has been inaugurated—a home for working boys, under the charge of the Brothers of Nazareth. It will shelter and guard from evil, young boys who must support themselves, and have no homes, and it will also provide ways of learning how to earn an honest livelihood. The need of such aid has been much felt at the Church Orphanage, as the boys grow up, and the first inmates of the new institution are 12 from that happy home for orphaned children. The use of a large and handsome house in West Washington has been generously given, and on the afternoon of Ascension Day, it was formally opened by the Bishop. Brother Gilbert, who has been arranging all the details of the work, and the Brother who is to have charge, were present, as well as a number of the city clergy, and a large gathering of Church people. Each room was visited with a short service of blessing, till that set apart for the chapel was reached, when the Bishop gave an address, and the concluding service was said. A feature of interest was the singing of the boys from the orphanage, accompanied by the organist of St. James' parish.

The anniversary of the House of Mercy was held on the afternoon of May 20th, in St. Paul's church, the rector being chaplain of this institution. Besides the Bishop, six of the city clergy were in the chancel and several others in the congregation. After Evening Prayer, the annual reports of the secretary of the board of managers and the Sister in charge, were read by the Rev. Dr. Gibson, the rector being absent from the city. These reports were most encouraging, but funds are greatly needed to enable this home to enlarge its building and the blessed work which goes on within its walls. The Bishop made an earnest and touching address, and an offering was taken for the work of the home. This institution is under the charge of the Sisters of St. Mary.

The annual presentation day exercises at the Deaf-Mute College, were held on Wednesday, May 6th, in the afternoon. The college has about 70 students, several of whom are communicants. Among the distinguished public men present were: Ex-United States Senator Kasson, of Iowa; the Hon. W. T. Harris, Commissioner of Education; Dr. Spofford, the Librarian of Congress; Sir Julian Pauncefote, the British minister; the Chinese minister and his suite were also present. The Church mission to deaf-mutes was represented by the Rev. Dr. Gallaudet, and the Rev. Messrs. Mann and Koehler.

### Long Island

**Abram N. Littlejohn, D.D., LL.D., Bishop**

The 30th convention was held at Garden City, May 19th and 20th. Holy Communion was celebrated in the cathedral, after which the clergy and delegates assembled in the crypt and organized, 81 clergy being present, and delegates from 57 parishes. Archdeacon Darlington moved a resolution, which was adopted, that three laymen be appointed in missions that have no vestry, whose duty it shall be to keep the property insured, and promptly pay taxes and assessments.

The Bishop's annual address followed. On motion of the Rev. Joshua Kimber, that portion in which the Bishop asked for power to appoint rectors, and power of veto in convention, was referred to a special committee.

The second day was occupied mostly with the reading of the reports of the various standing committees. A memorial originating in the archdeaconry of Suffolk was presented by Archdeacon Weeks, proposing that a general secretary for diocesan missions be appointed. The Rev. C. W. Turner discussed the subject at length, giving statistics, and showing the success of the plan in Chicago. The matter was further discussed by the Rev. Dr. Nies, E. M. McGuffey, W. C. Willmer, and the Rev. Dr. Alsop, and was finally referred to the missionary committee.

The election resulted in the following for the missionary committee: The Rev. A. C. Brown, M.D., and the Rev. Lindsay Parker, Ph.D.; Messrs. Lyman R. Green and A. A. Low. For the missionary council: The Rev. W. W. Bellinger, and Frederick A. Parsons. For the Standing Committee: The Rev. J. Carpenter Smith, D.D., and Hon. Jasper W. Gilbert for four years, and Augustus Rapelye for one year.

### West Missouri

**Edward Robert Atwill, D.D., Bishop**

The eighth annual council met in Grace church, Kansas City, Tuesday, May 19th, Bishop Atwill being celebrant, the Rev. Alfred F. Blake, preacher. After the services the council was called to order by the Bishop in the Guild Hall, the Rev. John K. Dunn was elected secretary and registrar. All but four of the parishes and missions of the diocese were reported entitled to representation. After the Bishop's address the election of Standing Committee followed, resulting in the choice of the Rev. Messrs. Cameron Mann, Robert Talbot, Seaver M. Holden; Messrs. Blencowe E. Fryer, M. D., Gardner Lathrop, and John D. Richardson, Jr.

Considerable enthusiasm was aroused in the mission work of the diocese. Over \$3,000 was pledged for the coming year, and the Board of Missions enlarged from six to twelve members; the following were elected: The Rev. Messrs. John K. Dunn, J. Stewart Smith, J. H. Hopkins, David W. Howard, Antone G. Singen, Gerard F. Patterson; Messrs. H. D. Ashley, W. F. Shippey, R. B. Middlebrook, C. N. Nearing, C. A. Kelley, B. S. Joslyn.

Assessments for the expenses of the diocese were reduced \$265, and \$1,000 turned over to the endowment of the Episcopate Fund. The outlook for the future of the diocese seems to be brighter than for several years past.

### Virginia

**Francis McN. Whittle, D.D., LL.D., Bishop**  
**John B. Newton, M. D., Coadjutor Bishop**

The 101st annual council began its sessions May 20th with divine service in St. Paul's church, Alexandria. There was a large representation of clerical and lay delegates. The sermon was preached by the Rev. Edward Wall, from II. Corinthians iv: 5. The Holy Communion was administered by Bishop Newton.

Bishop Newton read the address of Bishop Whittle, the latter being unable to do so on account of his blindness: Visitations, 38; Confirmations (white, 278; colored, 5), total, 283; postulants for orders, 4; candidates for priests' orders, 5; deacons ordained, 4; letters dimissory given, 6, accepted, 6; lay readers licensed, 14; churches consecrated, 3. Mr. James T. Gray, the faithful treasurer of the diocese for several years past, has resigned, and Mr. Chamberlayne has been appointed in his place. During the past year four clergymen have died, among these the Rev. Henderson Suter, D.D., "who was widely known throughout the diocese, admired for his abilities and learning, his earnest and devout piety, and his sincere, honest, and brave character, both as a man and a minister of the gospel."

Bishop Newton read his own address: Visitations, 100; Confirmations, 446; ordination services, 4; persons ordained, 7; other services, 24. "The work of the diocese is very encouraging. The clergymen are earnest and faithful, while the people have manifested the well-known love of the Virginia people for the Church of their fathers. The Woman's Auxiliary and other organizations are doing efficient work. We still need money and men to extend the work in other fields ready for the Episcopal Church, which is notably true of Loudoun, Fairfax and Hanover counties."

The election resulted as follows:

Standing Committee, Rev. Messrs. Joseph Packard, D.D., P. P. Phillips and Berryman Green; Messrs. Arthur Herbert, L. M. Blackford and John R. Zimmerman.

Executive Committee of the Diocesan Mission-

ary Society—Rt. Rev. F. M. Whittle, D.D., Rt. Rev. John B. Newton, Rev. Messrs. Pike Powers, R. A. Goodwin, H. Carmichael, D.D., L. R. Mason, W. M. Clark, B. M. Randolph; Messrs. Joseph Bryan, Wm. F. Gray, Thomas Potts, G. G. Minor, Dr. J. R. Wheat, F. D. Beveridge, B. Rand, Wellford and J. L. Williams.

On motion after much discussion the church of the Epiphany at Barton Heights was admitted as a parish by a vote of 39 in favor, to 30 against.

The Committee on Parochial reports was read showing the following: Baptisms—adults, white, 181; colored, 14; infants, white, 412; colored, 22, grand total, 629. Confirmations—white, 658; colored, 7; total, 665, Communicants—white, 9,463; colored, 111; total, 9,574. Marriages—white, 171; colored, 34; total, 205. Funerals, white, 404; colored, 15; total, 419. Sunday schools—white teachers, 774; scholars, 5,919; colored teachers, 41; scholars, 611; total, 7,345. Contributions, \$4,323.30. Number of catechisings 337. Scholars confirmed, 152. Parochial schools, paid teachers, 29; schools, 865. Members of the Brotherhood, 159; the Brotherhood of St. Andrew, 304; the Woman's Auxiliary, 1,065. Total contributions \$139,306.47.

A missionary service was held in St. Paul's church. The speakers were the Rev. Messrs. Nelson Dame, John McGill, and Robert Goodwin. Dr. Pike Powers, secretary of the diocesan missionary society, read his annual report. Thirty parishes in the diocese have been assisted during the past year in sums varying from \$50 to \$300, according to the needs of the respective parishes. The total amount received during the year by the society is \$6,915.15, including \$2,308.93, contributed by the children of the diocese.

There was also a meeting of the Foreign Missionary Society, over which Bishop Newton presided. The Rev. John McKnabb preached the annual sermon. He was followed by the Rev. Masakayn Tai, of Japan, who delivered an interesting address in Japanese, which was interpreted by the Rev. J. Thompson Cole, general secretary of the Foreign Missionary Society, formerly missionary of the Church to Japan. The Rev. James Morris, missionary to Brazil, also addressed the congregation on the Brazilian mission.

The report of the Finance Committee showed receipts \$9,595.26; expenditures \$3,898.19, leaving a balance of \$5,696.95.

St. George's church, Fredericksburg, was selected for the meeting of the council in 1897.

On Sunday, May 10th, the Richmond Light Infantry Blues, a crack military organization of Richmond, the oldest in Virginia, and probably one of the oldest in the country, having been founded 103 years ago, and continued unbroken down to the present day, attended service in a body and with full ranks, at St. Paul's church, Richmond. Their chaplain, the Rev. Dr. Carmichael, rector of the church, preached the 103rd anniversary sermon. The music by the vested choir was exceedingly fine.

An event of more than ordinary interest took place in old St. John's church, Richmond, on Sunday afternoon, May 17th, when Miss Mary Jones was set apart by Bishop Whittle for the office of a deaconess. This is the first woman who has ever received this distinction from the Church in Virginia. In the chancel were Bishops Whittle and Newton, the rector of St. John's, the Rev. R. A. Goodwin, the Rev. Messrs. J. J. Gravatt and E. V. Jones, brother of the candidate. The sermon was preached by Bishop Newton from Romans xvi: 1 and 3: "I commend unto you, Phoebe, our sister which is a servant of the Church which is at Cenchrea. That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a successor of many and of myself also." The questions to the candidate were made by Bishop Whittle, and Bishop Newton celebrated the Holy Communion. The deaconess will work in St. John's parish.

On Sunday, June 14th, Bishop Newton will



preach the baccalaureate sermon at Washington and Lee University.

On Saturday evening, May 16th, the general meeting of all the branches in Richmond and vicinity of the Woman's Auxiliary was held in Holy Trinity church. The meeting was very largely attended, representatives being present from every chapter in the city. Mrs. Twing, of New York, made an informal address, and spoke encouragingly of the work in Richmond, and urged the members to increase their efforts.

### Central New York

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

The spring convocation of the 1st district was held in St. Paul's church, Antwerp, the Rev. J. H. Brown, rector, May 12 and 13. Sermons were preached by the dean, the Rev. W. H. Brown, and the Rev. H. B. Goodyear, and addresses were made by the secretary, the Rev. A. J. Brockway, and the Rev. F. P. Winne, and the Rev. John Smiley. The district branch of the Woman's Auxiliary met in the same place on the second day of convocation.

A convocation was held in Trinity church, Seneca Falls, the Rev. W. B. Clark, rector, May 5th and 6th. The Rev. R. M. Duff, D.D., dean, and the Rev. John Brainard, D. D., preached, and the Rev. W. H. Casey read an essay on "What would St. Paul say if he were to come to Central New York at this present time?" The usual reports were presented.

The annual meeting of the Woman's Auxiliary of the 3rd district was held in St. Peter's church, Bainbridge, the Rev. W. E. Bently, rector, May 12th. The total contributions for the year were boxes valued at \$605 47, and cash, \$370 99; total, \$976 46.

A meeting of the 3rd district convocation was held in St. Andrew's church, New Berlin, the Rev. H. Kirkland, rector, May 5th and 6th. On Tuesday evening the Rev. Messrs. R. G. Quennell, A. H. Rogers, and J. H. La Roche spoke on "The duty of Church members to advance the Church." The Rev. H. D. Stebbins preached at the Wednesday morning service, and on Wednesday evening addresses were made by the Rev. Messrs. A. H. Rogers, S. D. Day, and J. H. La Roche. Routine business was transacted.

### South Carolina

**Ellison Capers, D.D., Bishop**

The 106th annual council was held in St. Philip's church, Charleston. The sermon was preached by the Rev. T. D. Bratton. The call of the roll showed 29 clerical and 38 lay delegates present.

The Bishop, in his annual address, reported very favorably on the growth of the Church; there was now a larger number of candidates for the ministry than ever before. He had confirmed 354 persons, ordained two priests and two deacons, and consecrated three church buildings. He made an earnest appeal for the Porter Academy, as an institution valuable to the diocese. Clergy transferred to other dioceses, 3; received, 4; deceased, 4: Rev. Messrs. W. F. Bellinger, R. S. Trapier, A. A. McDonough, and E. C. Logan.

The Board of Missions made an interesting report, showing that the amount raised for diocesan missions during the year was the largest in its history, being over \$6,000.

A committee was appointed to write a history of the Church in South Carolina. The former Standing Committee was re-elected. The Board of Missions are: Rev. Drs. J. D. McCollough, W. E. Evans, and A. T. Porter, Rev. W. H. Barnwell; Messrs. W. S. Manning, J. R. London, J. J. Lucas, and F. L. Frost, M. D.

A motion was made that women should be allowed a vote upon certain temporal matters; after much discussion the matter was laid over for action at the next meeting of council.

Anderson was selected as the place for the meeting of council in 1897. Convention then adjourned, to take part in a lunch tendered to the Woman's Auxiliary and the delegates to the convention.

The meeting of the Woman's Auxiliary was well attended. Mrs. Twing, general secretary, addressed the meeting. The officers were all re-elected. A branch of the Baby Auxiliary was formed. The Rev. James Gass spoke on the Church Periodical Club, and Miss La Borde of the needs of the House of Rest.

### East Carolina

**Alfred A. Watson, D. D., Bishop**

The convocation of Wilmington met in St. John's church, Fayetteville, on Friday, April 10th. In the morning there was a celebration of the Holy Communion, Dr. Carmichael celebrant. The sermon was preached by the Rev. S. McQueen. At the business meeting, the treasurer and evangelist made their reports. Rev. F. N. Skinner was elected secretary and treasurer. Southport was selected for the next meeting. An essay was read by the Rev. Stewart McQueen, on "Church unity and the Huntington resolution." At the evening service, the Bishop confirmed a class presented to him in St. Philip's chapel. On Sunday, the 12th, St. Thomas' church, a few miles from Fayetteville, was consecrated, the Rev. Dr. Strange preaching the sermon. All the services of the convocation were well attended, and it was thought to be a very successful meeting.

### Ohio

**Wm. Andrew Leonard, D.D., Bishop**

The 79th diocesan convention met in Grace church, Sandusky, May 19-21. The sermon was by the Rev. F. M. Hall. It was an able and earnest plea for Sunday schools. The Rev. E. W. Worthington was re-elected secretary and he appointed Rev. J. D. Skillton as his assistant.

The Rev. J. W. Sykes read the report of the Sunday school committee, recommending the completion of the organization of the diocesan Sunday school association, according to the plan suggested mainly by the late Mr. D. E. Thomas of St. Mark's church, Toledo. The report was adopted. The Bishop is ex-officio honorary president, the archdeacon, honorary vice-president; and the plan provides for honorary members, and for life membership for those paying \$25; active memberships for those paying \$1.50 per year, and all clergymen having Sunday schools paying 5 cts. per scholar per year. A motion of the Rev. R. S. Grueber prevailed suggesting that hereafter there shall be an early celebration of the Communion on each day of the convention.

From the Bishop's address it appeared that there are 85 clergy, being a net gain of 3, an unusual increase, also a net gain of 700 communicants; when the Bishop came, there were 12 missions, now there are 51. During the year 7 cornerstones were laid, 11 buildings and articles were blessed; the Bishop has preached 268 sermons, celebrated the Holy Communion 60 times, confirmed 1029, baptized 14, buried 8 persons, and married two couples.

The Bishop called special attention to the changes in the constitution as proposed by the last General Conventions and to the last Pastoral Letter of the Bishops; and pleaded for exact loyalty to every canon and rubric.

The Widows' and Orphans' society, the Rev. F. M. Hall secretary and treasurer, reported 24 annuitants and nearly all receiving \$100. per year; invested funds \$51,707.58; increase of income about \$2,000 over the preceding year; 10 new members; 86 members now on the list. The missionary committee reports the most successful year yet; 9 new chapels (an unprecedented number) have been built since last convention; 4 new missions have been organized, 3 new points besides, are supplied with services; 8 Missions, each for one week or ten days, have been held.

The Board has raised more money than ever, but on account of the expansion of the work, and the many delinquent parishes, has incurred a debt of \$1,160.

The elections resulted as follows: Treasurer,

Mr. John Thomas. Standing Committee: The Rev. Messrs. E. W. Worthington, F. B. Avery, and F. M. Hall; Messrs. W. G. Mather, T. M. Sloan, and F. B. Swayne. Missionary Committee nearly the same as last year.

Deputies to the General Convention: The Rev. Messrs. C. S. Aves, H. W. Jones, D.D., E. W. Worthington, and W. C. Hopkins; Messrs. Columbus Delano, Samuel Mather, F. B. Swayne, and J. O. Moss.

The Committee on the State of the Church reported a net gain of 700 communicants, and an increase of \$20,000 contributions over the previous year.

The Rev. John F. Butterworth, of Sandusky, and Mr. W. G. Mather, of Cleveland, were elected deputies to the Missionary Council in Cincinnati next October.

### Connecticut

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

WEST HAVEN.—Bishop Williams visited Christ church, the Rev. R. H. Gesner, rector, on the evening of the 5th Sunday after Easter, and confirmed 32 persons, the largest number confirmed at any one time in the history of the parish; that is to say, in the past 160 years. At Easter the people reduced the parish debt by \$300, and gave the largest sum ever given at that time. West Haven is one of the growing suburbs of New Haven, and Christ church is, next to Stratford, the oldest parish in the diocese, and possesses the oldest church building in Connecticut.

### Spokane

**Lemuel H. Wells, D.D., Bishop**

PALOUSE.—A lych-gate is being erected for Holy Trinity church. A gift from Miss Payne, of England, of a handsome red altar cloth has been received.

COLFAX.—Regular services are held by the Rev. C. J. White whose Eastern friends presented Good Samaritan church with ample funds for new pews, which were placed in the church for Easter.

### North Carolina

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

The first annual convention of the Brotherhood of St. Andrew in this diocese, began by a celebration of the Holy Communion at 6 A. M., May 9th, in St. Peter's church, Charlotte. Bishop Cheshire made the charge to the Brotherhood. A committee on permanent organization was appointed and the following officers were elected: President, S. S. Nash, Tarboro; first vice president, E. W. Patton, Asheville; second vice president, R. B. Huske, Fayetteville; secretary, J. C. Drury, Raleigh. Brief reports were read by representatives of the several chapters of the diocese. Ninety per cent. of them are in a flourishing condition, and are persistently engaged in personal, missionary and Sunday school work, besides visiting the sick, strangers, and prisoners, and bringing them within Christ's kingdom. The Rev. A. A. Pruden made an address on "The duty of Laymen." A general conference was held by Messrs. Johnson, Huske, Smith, Nash, Chipman, (of Massachusetts) and Davis, on the following topics: Chapter officers—requisites; chapter meetings—how frequently held—of what character; Bible study—other meetings—legitimate modes of rendering them attractive. A conference on prayer and service, was lead by an address by Rev. Dr. Strange, of Wilmington. "What is prayer," was answered first negatively, and then positively. Mr. McKesson, of Morganton, delivered an address on "The call to service." Mr. C. M. Busbee, of Raleigh, spoke on "The man in the Church," after which Dr. Marshall briefly summarized the discussion. The president then announced Christ church, Raleigh, as the next place of meeting on May 14, 1897. At 8:30 P. M. the Y. M. C. A. auditorium was nearly filled with delegates and citizens to hear Dr. Winston, of the University, lecture on "Manhood." This was followed by discussions on "Duty of Broth-

erhood men," "Brotherhood work among the boys," and "How the junior order is directed." Mr. S. S. Nash then briefly explained the object of the Brotherhood. At 7 A. M., May 10, there was a Celebration of the Holy Communion. At 11 a special sermon was preached by Bishop Watson, of East Carolina. At 5 P. M. a mass meeting was held at the Y. M. C. A. with discussions on "Individual responsibility;" "Personal consecration;" "Christian fraternity," and at 8:15 a farewell service was held at St. Peter's, the sermon being by the Rev. James A. Weston.

### Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

The 68th annual council met in St. Paul's church, May 20th, at 10 A. M. The opening service of Morning Prayer, with sermon by the Rev. C. P. Rodefer, was followed by the celebration of the Holy Communion, Bishop Dudley, celebrant. The council organized, the Rev. George G. Smith being elected secretary, and J. C. Loomis, assistant secretary.

The Bishop read his address, setting forth the condition of the diocese and its future prospects. Two candidates have been received for priesthood, and five postulants; he has confirmed 339 persons, and administered Holy Baptism to 13 infants; the contributions for missions have been much more liberal than last year, while during the year, the missionary work in the city of Louisville showed a steady progress, with increased activity throughout the diocese, which was a very gratifying feature, and prompted to still greater efforts from both clergy and laity.

The report of the treasurer of the diocese showed receipts for the year \$5 657 43, with disbursements of \$5,071.13; receipts for diocesan missions, \$8 989; Clergyman's Life Insurance Association, \$866 30, and payments of \$662 23; Episcopate Endowment Fund, \$1,653 48, in addition to securities amounting to \$18,900, yielding an income of \$1,124 each year. A meeting was held in the interest of "layman's work," when addresses were made by Hon. John W. Lockett, of Henderson, and the Rev. Robert S. Carter.

The Rev. Benjamin E. Reed, of the Committee on Missions, reported in favor of the missions being placed under the control of the archdeacons, who are to be continued in service; and that the assessment for missionary purposes in the diocese be 85 per cent. of the parochial assessment for the current year. A resolution that Trinity Hall be sustained by the council, and the sum of \$1,200 be raised for that purpose, was adopted.

It was resolved to hold the next annual council in Christ church cathedral, May 19, 1897.

The resolution offered by the Rev. Benjamin E. Reed to divide the diocese into two convocations, to be named respectively the convocations of Louisville and Paducah, was after some consideration, adopted.

The Standing Committee as elected are the Rev. Messrs. E. T. Perkins, D.D., Jas. G. Minnigerode, and Chas. E. Craik, D.D.; Messrs. Wm. A. Robinson, Alvah Terry, and C. H. Pettet, all of Louisville.

The meeting in the interest of "Church advancement" was well attended; addresses were delivered by Hon. Chas. S. Grubb and the Rev. Benjamin E. Reed.

The resolution to continue the publication of *The "Bishop's Letters"* was adopted.

The Rev. Messrs. M. M. Banton and L. W. Rose were elected as archdeacons, the Rev. Benjamin E. Reed chosen dean of the convocation of Paducah, and the Rev. Reverdy Estill, dean of the Louisville convocation.

At 4 P. M., May 22d, the annual meeting of the Woman's Auxiliary to the Board of Missions was held, Mrs. T. U. Dudley, presiding. In her address some account was given of the work of the past year, followed by the reading of the report of the recording secretary, Miss Sallie T. Booth.

On Sunday a re-union of the Louisville Sunday schools was held, at 4 P. M., with addresses by the Rev. J. K. Mason, D.D., and Bishop Dudley.

At 8 P. M., a closing service of the council, with sermon by the Bishop.

Trinity Hall, which the council voted to sustain, has fine buildings, well equipped, situated on six acres of ground, with beautiful surroundings, its value being over \$60,000. It has this year 24 students, several of whom are preparing for the ministry. There has been paid to the diocese of Lexington \$19 638.84, one-half the securities held by the diocese of Kentucky previous to the division.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

At a meeting of the clergy of the Southern convocation, on May 11th, at the Church Rooms, a clerical union was formed, whose purpose is "to gather and unite the clergy of the Southern convocation for spiritual gain, for theological study and discussion, for the purchase and distribution of books, and for the promotion of kind fellowship." The following officers were elected: President, the Rev. Dr. Maxon; vice-president, the Rev. Mr. Barber; secretary, the Rev. Mr. Steed, and treasurer, the Rev. Mr. McLure. A meeting will be held on the second Monday in June, on which occasion the subject of Christian Unity will be discussed.

The Prayer-book Society celebrated its 43rd anniversary, on the evening of Rogation Sunday, May 10th, at Calvary church, Pittsburgh. Bishop Whitehead, who is president of the society, presided, and read the annual report, showing a very small balance in the treasury, and giving the number of copies of Prayer Books and Hymnals distributed during the year as a little over 4,000. The Rev. Dr. Maxon preached a sermon on "The Book of Common Prayer," taking as his text "The Apostles continued.....in the prayers." A generous offering was received in behalf of the work of the society.

The Feast of the Ascension was the seventh anniversary of the church of the Ascension, Pittsburgh, and was celebrated by a festal service. The choir rendered a fine musical programme, including anthems by Stainer and Barnby. Morning Prayer was read by the Rev. Messrs. Thompson, Campbell, Henley, and Steed. The sermon was preached by the Rev. Henry C. Swentzel, of Brooklyn, who spoke on the Ascension. There was a celebration of the Holy Communion by the Bishop. The rector of the church, the Rev. Mr. Grange, after a few words of welcome to those from the other parishes who had united in the keeping of the feast, announced the gift to the parish of a lot of ground on Neville st., adjoining the church property, and valued at \$10,000, from Mr. and Mrs. E. M. Ferguson; as also the almost entire completion of the fund of \$50,000, wherewith to erect a new church and parish building. A luncheon was served by the ladies of the congregation to the clergy and their wives, the vestry and choir.

### Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The 22nd annual convocation met in St. Mark's church, San Antonio, May 6th. Sixteen clergy were present, and delegates from 15 parishes and missions. There were also delegates to the annual meeting of the Brotherhood of St. Andrew and the Woman's Auxiliary for West Texas.

The presence of Bishop Tuttle added very greatly to the interest of the occasion. He was the Celebrant at the opening service. The sermon was by the Rev. F. R. Starr, from the text, "How much owest thou unto my lord." It was a strong and able presentation of the claims, mission, and responsibility of our "American Church" towards the American people, and of their indebtedness to her, and to her sons, for the part they have played in the history of the nation.

In the afternoon Mrs. Tuttle addressed the West Texas branch of the Woman's Auxiliary. All were delighted with her helpful and practical suggestions.

Besides the regular routine of the convocation, there was a daily Celebration at 7 A. M., and special services every night, when papers were read and addresses made by Bishop Tuttle and others, on brotherhood work, Sunday schools, missions, and uniformity of use in the Church services.

On Thursday night a reception was given in the rectory to Bishop and Mrs. Tuttle and Miss Tuttle, which was largely attended.

Bishop Johnston, after eight years incessant work, in the district and also in spending his vacations in begging North and East for the means to carry on his work, at last finds himself threatened with the loss of his voice, and it has become apparent that he must have rest; but how to take that rest and yet provide for the needs of the work, has given him ceaseless anxiety. On Friday, therefore, as soon as the emergency was fully realized, the individual members of the convocation, for themselves and their respective parishes and missions, in less than 30 minutes, subscribed \$570, to pay the most immediate and pressing demand, which is a note on the West Texas Military Academy, the Church school for boys; and at night, after a stirring address from Bishop Tuttle, over \$1,200 was subscribed for district missions. Thus the load is lifted off the shoulders of the Bishop, and he can take his much-needed rest, by which it is earnestly hoped he will soon be fully restored. His general health is perfect, it is only his throat that is troubling him.

On Saturday, Mrs. Tuttle, at the request of the rector, addressed a class of about 75 young ladies, recently confirmed, on the subject of organized work for the Church, and especially for missions. On this same afternoon the members and visitors of the convocation took a pleasant drive through the city, and to the old Spanish missions in the vicinity; a number of ladies of the parish furnishing their carriages for the purpose. At night a reception was given the Bishop and Mrs. Tuttle, at St. Phillip's rectory, by the colored people of that congregation; many of their white friends were also in attendance. The Bishop addressed them briefly, congratulating them on the progress made, and speaking words of encouragement for their future.

On Sunday morning and night Bishop Tuttle preached in St. Mark's to crowded congregations, and in the afternoon addressed the united Sunday schools of our Church in the city. On Sunday night, before the Bishop's sermon, an "experience meeting" was held, in which, at the request of Bishop Johnston, several of the clergy told of their impressions of the convocation; the Rev. Mr. Richardson, rector of the parish, adding a few words for himself and his people, expressive of his and their high appreciation of the honor and benefit of having the convocation meet in their midst, enhanced, as it so greatly was, by the presence of Bishop and Mrs. Tuttle.

### Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

The 19th annual convention was held in Quincy on May 19th and 20th. At the opening service, three deacons were ordained to the priesthood, as noted under the head of "Ordinations," in another column of this issue. The sermon was by the Rev. A. B. Hill, an excellent and fitting discourse, on "There is that scattereth yet increaseth." The attendance was unusually good. Dr. Rudd was re-elected secretary. The report of the missionary board and the discussion of the work, were made the order of the day. It appeared that the offerings for missions had been unusually large. Great interest was awakened by the discussion, and this culminated in the missionary meeting held in the church of the Good Shepherd in the evening. Addresses were then made by the Rev. Messrs. Rudd, Black, and Gould, and Mr. Boniface. The Bishop, in his address, gave an account of the progress of revision of the Constitution by the General Convention, expressing regret that the title page of the Prayer Book, as adopted by the

House of Bishops, had not been approved by the deputies. He noted also the statistics of growth in the Church at large and the encouraging signs of progress in the diocese of Quincy especially in the increase of missionary work and offerings. He commended the work of the general missionary, the Rev. Wm. F. Mayo, and spoke in praise of St. Mary's and St. Alban's schools, and of the new school at Jubilee, under the management of the Rev. J. L. Whitty. Five were confirmed at the service held in the church of the Good Shepherd on Monday evening.

The Trustees of Funds and Property reported that subscriptions had been opened for the endowment of the episcopate of the diocese. The first gift of \$1,000 had been received from Mrs. Schroeder, of Limestone, and three subscriptions of a thousand dollars each had been secured. The urgent need of endowment was expressed by the convention, and the trustees will endeavor to increase the fund. The Bishop, now 77 years of age, has expressed his conviction that the time is near when a coadjutor-bishop will be needed. While he will contribute towards his support one-half his own salary, further provision will be required.

The meetings of the Woman's Auxiliary were well attended, and were most helpful and cheering. Mrs. V. H. Webb was re-elected president, and Mrs. C. E. Chandler, secretary. The time was most profitably spent in readings and discussions upon missions and arranging for increased activity in the various branches.

It was felt by all that this had been the most encouraging convention that had ever been held in the diocese. The new parish of Canton was admitted, and the former Standing Committee was re-elected. The Rev. Dr. Sweet and Mr. W. H. Boniface were added to the delegates to the Missionary Council. The next annual convention will be held in Rock Island, May 18, 1897.

### Western New York

#### Arthur Cleveland Coxe, D.D., LL.D., Bishop

The opening services of the 59th council were held in St. Paul's church, Buffalo, on the 19th. The Holy Eucharist was celebrated at 7:30 A. M., Archdeacon Lobdell, celebrant. Morning Prayer was said at 10 o'clock, and the sermon was preached by the Bishop of North Dakota, from Acts iii: 41, 42; the subject being the Church of the first century one with the Church of the nineteenth.

On re-assembling in the afternoon, in the chapel of Trinity church, Bishop Coxe called attention to the chair in which he was seated, as that occupied by Bishop Hobart on the occasion of his last visit to Buffalo, in 1829. This chair became the property of Harlow C. Curtiss, Esq., a delegate to the present council, who presented it to the Bishop.

The Rev. Chas. W. Hayes, D.D., was elected secretary of the council, and, with consent appointed the Rev. Chas. H. Smith, S. T. D., his assistant.

The Bishop's annual address made reference to the many tokens of God's favor which the diocese had received during the past year; to the General Convention of 1895, which the Bishop characterized as an "educational council," "a contrast to that civil legislation which is marked by so much headlong haste." In his mention of the Pastoral Letter of the House of Bishops, Bishop Coxe censured those rectors who refused to read it to their congregations, and said that if any such in his diocese were presented to him, he would not refuse to administer discipline. A portion of the address dealt with the affairs of DeVeaux College, which portion was referred to a committee of the whole, resulting in the passage of the following resolutions by the council, in a vote by orders; ayes, clerical 28, lay 14; nays, clerical 20, lay 8

*Resolved*, That the trustees of De Veaux College hereby are directed to discontinue the Paid Pupil Department in said college, at the close of the present school year, for a period of five years.

*Resolved*, That a Commission of six be constituted, three of whom shall be chosen by the council of the diocese of Western New York, and three by the trustees of De Veaux College, who shall recast the course of study and discipline in said

college, that it may as nearly as possible, fulfill the purpose of the founder.

A resolution to defer action until next year, a commission of legal experts to investigate the matter meanwhile, and report to the next council, was lost.

A missionary meeting was held in Trinity church, and largely attended. Bishop Coxe introduced the subject of diocesan missions, expressing his gratitude that the missionary feature of the council is in this way maintained, and paying a graceful tribute to the efficiency of the workers, both clerical and lay. Archdeacon Lobdell presented his annual report of the work done in the archdeaconry of Buffalo, and Archdeacon Washburn his for that of Rochester. From these reports, it appeared that the method adopted a year ago was eminently successful, and gave promise of still greater success. New missions have been started, weak missions strengthened, offerings increased, churches erected, debts paid, and in the archdeaconry of Rochester every parish and mission had contributed something.

The elections resulted as follows: Standing Committee: The Rev. Messrs. Walter North, L. H. D., C. F. J. Wrigley, A. M. Sherman, J. A. Register, S. T. D.; Messrs. W. H. Walker, W. J. Ackley, Henry R. Hopkins, M. D., and John E. Pound.

Deputy to the Federate Council, the Rev. J. W. Ashton, D.D. Treasurer of the diocese, Mr. H. Hawks. The council, by resolution, requested the Bishop, if agreeable to his own inclinations, to attend the next meeting of the Pan-Anglican Synod at its expense. After prayers and the benediction, the council adjourned *sine die*.

BUFFALO.—A handsome oak choir rail, supported on brass standards of exquisite design in the Gothic style, extending in front of the choir at each side, and forming a hand rail to the pulpit steps, has been placed in Trinity church, by Mrs. James P. White, to the memory of her husband. The brass plate is inscribed: "In memory of James Penfield White, 1844-1894. Placed by his widow and children." The whole was designed and erected under the supervision of architect W. H. Archer, F. A. I. A.

Mrs. Demarest, of Trinity church, has recently given \$25,000 to the permanent fund of the Church Charity Foundation, the Church Home in Buffalo. Her other recorded benefactions are \$50,000 to Hobart College, \$25,000 to the General Hospital, Buffalo, and \$25,000 to the Buffalo Library Association.

The annual service of the 44th Regiment N. G. N. Y., was held in St. Paul's church, Buffalo, the Rev. J. A. Register, D. D., rector, Sunday evening, May 17. About 350 of the rank and file were present, with the staff and regimental band. These, with a congregation of citizens, completely filled the edifice. The sermon was delivered by the chaplain, the Rev. Thomas B. Berry, rector of the church of the Good Shepherd.

On the afternoon of Nov. 3rd, 1895, a Sunday school was organized in Alamo Hall, on the corner of Abbott road and Triangle st. This was followed by the Church service, and was the beginning of St. Jude's mission. A lot on the corner of Macauley and Dash sts. was bought from Mr. E. L. Stevenson, who himself made a generous donation towards the proposed object. The corner-stone of the church was laid by Bishop Coxe, on Sunday, May 10th, at 5 P. M., being his 78th birthday. He was presented by the congregation with a bouquet of 78 roses, and replied by an appreciative and pathetic address. The assisting clergymen were the Rev. Charles H. Smith, D.D., to whose indefatigable efforts and zeal the mission owes its origin and success, the Rev. Messrs. Wm. M. Jones, T. F. Marsden, N. W. Stanton, and Jesse Brush. The architect was master of ceremonies. The stone was inscribed: "St. Jude's church, A. D., 1895," and contained Bible and Prayer Book, picture of church, plan of vicinity, and papers. Plans for the new church were prepared by Mr. W. H. Archer, F. A. I. A., architect, of this city, and the contract for building it was let to

Mr. F. N. Stage. The building is to be completed by June 20th. The gable facade is surmounted by a cross, and has a stained glass window and two lancet windows. All is enriched with radiated shingle work, and is flanked on one side by a massive square English tower, with Gothic belfry, towered and battlemented top, on the corner of which is placed an iron cross. The entry porch is in the tower, and the stone walls, in ashlar work, extend up to the windows at each side, wainscotted in Norway pine; it has an open timbered roof, dividing the ceiling into panels with borders and frieze, all Norway pine, natural finish. A graceful arch intervenes between nave and chancel. The latter is approached by two steps, with choir platform. The sanctuary is viewed through the chancel with its steps and rail. Distinct ventilating systems are arranged for church, chancel, and vestry.

The Bishop drove to St. Philip's church (colored) the same evening, and administered the rite of Confirmation to 21 persons.

### Alaska

#### Peter Trimble Rowe, D.D., Missionary Bishop

Those interested in the new missionary jurisdiction of Alaska, will be pleased to learn that Bishop Rowe has at last started on his trip to the Yukon. After waiting more than a fortnight, he got a steamer to Dyea, from which place the overland journey commences. Leaving Juneau, April 21st, he arrived next day at Dyea, and in a note sent back by the hands of the captain, the Bishop says, he found most of the miners had crossed the Chilkoot Pass, the most difficult part of the whole journey, and the Bishop expected to cross without delay, and go on down the lakes on the ice until reaching the river, where he will build a boat, and so reach Circle City, and thence go on to Prevoist and Chapman. The Bishop will not come out again into civilization, until October or November. Meantime the Rev. H. Beer is appointed Bishop's commissary, and will attend to all correspondence and other business. Mr. Beer's address is Juneau, Alaska.

The following letter has been forwarded by Mr. Beer, who has our thanks for the kind attention:

LETTER FROM BISHOP ROWE

LAKE LINDEMAN CAMP, ALASKA.

MY DEAR MR. BEER:—Here I am in camp, within one mile of Lake Lindeman. We had to wait at Dyea until we could get our baggage packed. We had two horses with packs of 250 pounds each, and Mr. Wilson, myself, and the owner of the horses rode three others.

We rode along the basin of the Dyea River, vast mountains on either side, and glaciers here and there. We came at last to the canyon, and just before we reached it, the horses struck a good bed of snow and ice, when they stamped. You should have seen how their packs were scattered. We reached the canyon at 7:10 P. M., and the horses could go no farther. Mr. Wilson and I walked up the canyon, not more than fourteen feet wide, immense, precipitous, overhanging rocks on each side and the water rushing under the snow on which we walked. We arrived at Sheep camp at 10 P. M. After some trouble we were admitted to a tent. We dared not attempt the "Summit" until we had a good day, fortunately Saturday was a day without wind, though snowing a little.

From Sheep camp we began to climb and climb, some places being very steep, and at last we came to the foot of the summit. I confess that as I looked up at the ascent here, I felt timid. However I faced it, Mr. Wilson following. Up and up I climbed, carrying my rifle and lunch in one hand, and a good stick in the other. I was almost afraid to look back. At times I had to kick holes in the crust to get sure footing. Three times I had to cross the face of the bluff, foot over foot, which was hair-lifting work, but thank God I reached the summit at last and was greatly relieved. The journey thence to Lake Lindeman was uneventful. If the weather be suitable on Monday we shall cross the lake.

My face feels sore from the sun and wind, but otherwise I am all right, and after a bath in my tent I feel fit for anything. I am with you in spirit today, and hope you will have satisfactory congregations.

Yours faithfully,

P. T. ROWE.

## The Living Church

Chicago, May 30, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

*Antiphon.* Blessed be the Holy and Undivided Trinity, the Creator and Preserver of all things, now and ever, and to ages of ages.

*R.* Let us bless the Father, and the Son, and the Holy Ghost. Alleluia.

*V.* Praise Him and magnify Him forever. Alleluia.

A WRITER in *The Episcopal Recorder* enumerates the differences between the Protestant Episcopal and the Reformed Episcopal Churches as follows: Baptismal regeneration, priestly absolution, the nature of the Lord's Supper, and Apostolic Succession. He then inquires what points "our Protestant Episcopal friends feel like conceding." He affirms that the truth is that there is only one point in this question of re-union which they are willing to concede, and that is "that we have the right to come back into the old Church." "I can assure all our members," he says, "that the old Church will be willing to swallow the new one whenever the new one feels like being swallowed." This may not be exactly a gracious way of putting it, but does not the willingness to receive back, on the original terms, those who have gone out from us, imply a great deal? At any rate, it implies an absence of acrimony and bitterness in the "old Church," and a readiness to forget the past, which ought to be acknowledged as auguring well for peace and brotherly kindness. In the points of difference above enumerated, it is to be observed that the position of the "old Church" is positive, as most people interpret her formularies, while that of the Reformed Episcopal Church is simply negative. It is surely asking much more of us to give up what we affirm, than we require when we ask those who deny to consider whether they cannot, after careful and unprejudiced examination, put themselves in the position of admitting that the things which they reject have sufficient reason on their side to make it possible to tolerate, as brethren in the same body, those who hold them to be true.

### A Crisis in Missions

The action of the Board of Managers of the Domestic and Foreign Missionary Society at their last meeting was reported in our last issue. The serious character of that action ought to arouse the attention of the whole Church. The board found itself compelled to adopt a report recommending a readjustment for the next fiscal year, "upon a scale which will involve a material reduction of the salaries and stipends of all who are in the missionary work of the Church." Last year, it will be remembered, there was a large deficiency at about this time, but by great efforts, and especially

through the large gifts of individuals, the society was enabled to make up the full amount, and to come to the end of the year free from debt, a condition attained by very few missionary societies in the land at that time. This year, however, the outlook is still worse than at the same period last year. The receipts for February, March, and April exhibited a falling off of \$13,000, as compared with the corresponding months of 1895. After allowing for average receipts for the next four months, it would appear that there will be a deficit of \$86,500 when the year closes, September 1st. It certainly appears, therefore, that the action of the board in resolving upon retrenchment, is not only justifiable but necessary. But it is quite a different question whether the Church at large is justified in allowing this.

Shall we permit this great work to be hampered in every direction, our missionaries to be harassed by anxiety, our missionary bishops compelled to let pass opportunities which may never occur again, our schools to be closed or rendered inefficient, through want of means? It is a sad state of things when a great Church, making such claims as ours, comes to acquiesce in a reduction of the grand work to which it is called, and sits calmly by, while its agents are reduced to poverty, or compelled to give up the vocation upon which they have entered with so much self-denying zeal, and with undoubting confidence that the Church will appreciate their labors and support them in their work for the cause of Christ.

It is impossible to say that the maintenance of the missionary work on the present scale is beyond the power of the Church, so long as it remains true that a very considerable number of large and wealthy parishes contribute little or nothing. The general secretary informs us that of parishes reporting five hundred communicants and over, forty-eight, with a total of 31,144 communicants, contributed last year to the treasury of the missionary society the munificent sum of \$400 all told; of these, twenty-six parishes gave nothing. Of parishes reporting between two hundred and five hundred, one hundred and twenty-seven, with a total of 37,448 communicants, gave not one cent. We suppose, from the enlarged deficiency for recent months, that the case is even worse the present year. With a record like this, it will hardly be possible for the representatives of the Church in the Board of Missions to make a telling appeal to individuals to make up large deficiencies. The figures cited make it clear that 65,592 communicants in well-to-do parishes are taking no share in a work which ought to be the glory of the Church. Surely, we have here a situation which ought to be earnestly and conscientiously considered by priests and people. Now is the time to decide whether the work of missions which this Church has in hand is to be continued on a scale commensurate with

the real ability of its members, or is to be allowed to sink into comparative feebleness and ineffectiveness. Let conscientious men consider whether the motives have been sufficient by which they have hitherto been beguiled into indifference, or, possibly, even latent hostility. Let them examine the work in Japan, China, and Africa, and that nearer home, in Alaska and our Western Territories, and decide whether they have not, as priests of the Church, or as communicants, a solemn personal responsibility in this matter. We hope for better things than that the board should be in the end compelled to make the reductions which the present outlook forces them to contemplate.

### Religion for Condemned Criminals

The Rev. Dr. Withrow, a prominent Presbyterian clergyman of Chicago, has made a severe attack upon the practice of administering Baptism to a criminal condemned to death for heinous crimes. The occasion of this deliverance was the case of Holmes, the murderer, reported to have been baptized by a Roman priest shortly before the time appointed for his execution. Dr. Withrow condemned such a Baptism as almost a crime in itself, and even hinted that it might be made a matter of complaint on the part of the civil authorities, as having the air of "insuring law-breakers against retribution!" It appears that in his opinion the sentence of the civil court extends to the soul as well as the body, and to the other world as well as to this. Dr. Withrow is possessed with the idea that the theory inculcated by the ministers of religion is that "having been baptized, the criminals will be all right," and goes on to speak of the horrible travesty of truth involved in "a religious guide leading a poor wretch to such a trust." His criticisms are evidently directed at what he takes to be the teaching of the Catholic Church, which, however, he quite misapprehends. His utterances would, in fact, apply much better to the methods of the sectarian minister, by which, as in a case which has occurred in Chicago since this sermon, the subject is led to advertise his conversion and his assurance of heaven, to all comers. Dr. Withrow, as a Presbyterian, of course teaches the doctrine of "personal assurance of salvation," but no such doctrine is taught in the Roman or the Episcopal, or any other branch of the Catholic Church. According to the rule of the Church, the priest is bound to administer the sacraments to a person at the point of death who professes penitence, and gives such evidence of it as circumstances allow, whatever his private opinion may be as to the sincerity of the subject. He must, in view of the near approach of death, give the man the benefit of the doubt. But so far from leading a man stained with crime to regard himself as "all right" *ex opere operato*, such a person must be solemnly

enjoined that the effect of Baptism or of any sacrament depends entirely upon the depth and reality of his repentance. No priest or minister can know, or rightly profess to know, the true condition of a man's inmost soul. He may, and must, in certain cases, administer the gifts of God, but with the solemn warning that their efficacy depends upon the penitence and faith of the recipient, and that wrongly received they may increase instead of diminish the severity of God's judgment. It might give Dr. Withrow some new light on this subject if he would carefully read the office for the "Visitation of Prisoners," in the Book of Common Prayer. He could hardly fail to see that the course there prescribed is not open to the criticisms of his discourse. He will see that there is small encouragement here for the idea that any one is to be "railroaded" to heaven, or, to use another expression of the sermon we are considering, receive "a free pass to Paradise." Repentance, confession, satisfaction, and the mercy of God in Christ, are the subjects which the priest is called upon to urge upon the condemned man. The attitude to which all this is calculated to lead is not that of demonstrative expressions of joy and assurance, but of profound humility, of deep and constant acts of penitence, and of acceptance of the death penalty as a righteous retribution, in the humble hope that so accepted, the earthly punishment may be an aid toward the salvation of the soul in the world to come. The prisoner is solemnly warned not "to be deceived with a vain and presumptuous expectation of God's favor, nor to say within himself, Peace, peace, where there is no peace." Everything is done to restrain any public display of religious feeling. At the end, the caution is given that "the criminal should not make any public profession or declaration" from the gallows. The Church endeavors, thus, by all means to prevent the evils which accompany the loud and blatant demonstrations which some religious "guides" seem to regard with satisfaction. Death-bed repentance is at best a precarious thing. We cordially agree with Dr. Withrow to that extent. Nevertheless, we must do what we can, in view of the fact that we have no right to set limits to the divine mercy, to bring the wicked to repentance, and impart to him such helps toward the salvation of the soul as have been committed to our stewardship. We do not understand that the Roman Church differs from our own upon this point. Both are governed by ancient Catholic rules. It is not usual to find criminals, under the guidance of the clergy of either of these Churches, proclaiming abroad the fact that they have "got religion," and are going direct "to glory." Saints like Paul and Silas may well sing psalms while they are in the prison dungeon, but for the man stained with crime it is more fitting to spend his last hours kneeling in silent prayer and penitence, keeping before his eyes

the form of the Crucified Saviour. If God vouchsafes any measure of peace to such a soul, by all means let it remain between the soul and God alone. If Dr. Withrow had had only this in view, we should have had no word of criticism for his remarks.

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### Five-Minute Talks

BY CLINTON LOCKE

LXVI.

In the May *Forum*, the ratio of increase of communicants with that of the population of the country is compared, and the advantage is found to be very greatly with the churches. The percentage of increase in population for the decade ending in 1890, was 24.86. The increase for the past five years has not been as great, but we will assume that it has been, and put it at 12.43. But the growth of the churches since 1890 has been at the rate of 20 per cent. It is clear that the churches are gaining on the population rapidly and steadily.

Items like these from a paper certainly with no great prepossessions in favor of orthodox Christianity, must make the infidels and the agnostics, and the Ingersollites and the new women, and Gebal and Ammon, and Amalek, very mad indeed. They are continually blowing trumpets to call the world to see Christianity squelched, and then when the world comes, they are forced to cry, like the Pharisees, "Behold, the world is gone after Him." It is really pitiable to see people try so hard to sweep the ocean out with a broom, and make so little headway. I often wonder how, in the face of the Christian Church, they have the courage to persevere. Her history, the knowledge of the way along which she has come, her trials, her oppositions, and her present flourishing state, it seems to me, must force any sensible man to say, "There is something that is not of the earth in this thing, or else it would have perished with the thousand empires, dynasties, systems, and schemes which have risen above the horizon, shone for a while, and then gone out forever." Its worst foes always have been, and are now, inside of it, among Christians themselves, but that does not prevent its multiplying like the sands of the sea. Consider the state of things now. Some of the most gifted men in the world are trying hard to talk Christianity down. Books are published every month which prove as clear as daylight that it is all a delusion; great governments, like that of France, do all they can to lessen its influence; scientific men show in eloquent lectures that there cannot even be a God, let alone a Saviour. Reverend gentlemen prove the Bible to be full of faults and contradictions and inconsistencies, and our dear Lord to be only a highly gifted man, and yet here is the Christian Church, not a senile, palsied, trembling old hag, but a young, beautiful boy, whose healthy blood heals in a month or two the deepest wounds, and who stands erect, laughing at his foes.

I pity you, you whose noses are turned up at Christianity. I really pity you, for as you look at the numberless churches everywhere going up, the ever-increasing flock of missionaries, the splendid army of young men serving under the banner of Christ, the enormous sums everywhere given for enterprises under the invocation of Christ, it must be such a disappointment, it must

convey such a bitter sense of failure, it must seem such a maddening incomprehensibility, to find that Christianity will not be killed; that although you have shown a thousand times how foolish it is, how narrowing, how unreasonable, that sensible men certainly must give it up, they will not do it, they will stick to it, they will get baptized, will take Christ for their Master, will say they are sinners, will go to the Cross for forgiveness.

Why don't you infidel people show us something better than Christianity? We are not fools, we do not usually throw away good things when we see them. Show us a better religion (for a religion of some kind man must have, you do not need to be told that) than this old Bible religion, set forth in the Creed, taught in the sacraments, shown in the Church, and we will surely adopt it. This is a free country, we are not forced to be Christians to get a place in society, or to succeed in business. I grant it used to be so, and I grant that many people just said they were Christians for such purposes; but you fellows have done this much good, you have knocked that plaster image to pieces, and any one can be perfectly respectable and, if rich, receive all possible honor, without the slightest affectation of Christianity. It is not uncommon now to hear boys just out of knickerbockers declare themselves agnostics, and if that word be synonymous with ignoramuses, they well describe themselves. We can then all profess your opinions without doing our worldly state any harm, but why don't we? Answer that! but you know you cannot, and it must make you very mad. Why don't you give up and go into more profitable business. God knows our presentation of Christianity is often poor enough, and distorted enough, and mean enough, when compared with our great Founder's teachings and example, but such as it is, even, it grips men as all your salves and lotions, and porous plasters and anodynes fail to do. How you must chafe under this, and ask each other when you meet, "Why do we not make more headway against this wretched Christianity?" I will tell you why, "Because it is from God, and neither you, nor I, nor all the world, can put it down."

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### "Si non Deus non Bonus"

BY THE REV. A. W. SNYDER

XV.

The Son of Man stands alone among the sons of men. He was great, incomparably the greatest of all, and yet it would hardly be reverent to call *Him* great, He was so vastly more than great. It is not necessary in these latter days to defend Him—He needs no defense. For Him at least the world wants none, now. Skeptics may decry Christianity, but no man—none worthy of the name—would now speak irreverently of Jesus Christ. There are indeed those ready enough to deride the Bible; reject the miraculous, and bitterly attack Christianity, but none quite base enough publicly to assail the Saviour. Even coarse infidel orators, who revel in cheap assaults on Christianity, would scarcely dare breathe a word against the Son of Man. Throughout Christendom hardly are there any so degraded as not to reverence Him. In fact, the cultivated and high-minded class of skeptics now vie with Christians not only in proclaiming His goodness, but, practically, in acknowledging

His perfection. Strauss did all he could to undermine Christianity, but was impelled to say: "Jesus is the highest object we can possibly imagine with respect to religion. The being without whose presence in the mind perfect piety is impossible. \* \* He stood alone and unapproached, in history." Theodore Parker had parted altogether from "The faith once for all delivered," and yet he said: "Above all men do I bow myself before that august personage, Jesus of Nazareth. \* \* He is my best historic ideal of human greatness." Carl Bahrdt was a thorough-going rationalist, but he said of Jesus: "O Thou great, god-like soul! no mortal can name Thy name without bending the knee, and in reverence and admiration feeling Thy unapproachable greatness! Where is the people among whom a man of this stamp has ever been born? That soul is most depraved that knows Jesus and does not love Him." Ernest Renan did his utmost to turn the Gospel into a beautiful romance, and yet, however inconsistently, he bows his soul in the sacred presence of the Saviour. He says: "Christ for the first time, gave utterance to the idea upon which shall rest the edifice of the everlasting religion. He founded the pure worship—of no age—of no clime—which shall be that of all lofty souls to the end of time. \* \* \* The words of Jesus were a gleam in a thick night; it has taken eighteen hundred years for humanity to learn to abide by it. But the gleam shall become the full day; and after passing through all the circles of error, humanity will return to these words as the immortal expression of its faith and hopes." "Repose now in Thy glory, noble Founder! Thy work is finished; Thy divinity is established. Fear no more to see the edifice of Thy labors fall by any fault. Henceforth, beyond the range of frailty, Thou shalt witness, from the heights of divine peace, the infinite results of Thy acts. \* \* Thou shalt become the corner-stone of humanity so entirely, that to tear Thy name from this world would be to rend it from its foundation. \* \* Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing. All ages will proclaim that, among the sons of men, there is none born greater than Jesus."

Among scholarly and high-minded historians, none stand higher than W. E. H. Lecky whose calm estimate of Christ's work is summed up in these well-known words: "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists."

It is needless, however, to summon more from the cloud of witnesses, even in the ranks of the rationalists, that gladly proclaim the incomparable supremacy of Jesus, the Christ.

All men—the exceptions are so few as not to be taken into the account—acknowledge His perfect goodness. But they do not seem to see that just because He was perfect man He was more than man; must be God and

man, yet not two, but one Christ. If perfect man then He must have been what He said He was. If not, then not only was He not perfect, but so very far from being perfect that He could not be even our exemplar. In truth, the logic of the well-known saying, *Christus, si non Deus, non bonus*, is simply irresistible.

He acknowledged no imperfection, fault, or sin. Nay, He challenged the world to find sin in Him: "Which of you convinceth Me of sin?" He never repented. He had nothing to repent of. He said: "I am meek and lowly in heart," and yet He made more stupendous claims than mere mortal ever dreamed of in wildest flight of fancy. He claimed not only the absolute fealty of all human kind, but also the powers and prerogatives of God: "The Son of Man hath power on earth to forgive sins." Aye, more, He claimed absolute oneness with the Almighty God: "I and My Father are one;" "I came forth from God;" "Ye are from beneath, I am from above;" "The Father hath committed all judgment unto the Son;" "None cometh unto the Father but by Me;" "I am the Way, the Truth, and the Life;" "Before Abraham was, I AM;" "All power is given unto Me in heaven and in earth." It is simply impossible for words to voice more stupendous or august claims than these of Him who nevertheless said: "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls."

Now in view of these, and the many like words of the Lord Jesus, we must ask certain questions, and everything pertaining to Christian believing and living depends upon their answer: Did He have any right to make these claims? Were they true? Was He what He said He was? These claims cost Him His life. They brought Him rejection, scorn, hatred, a most cruel and awful death. Was His Crucifixion the most fearful crime told of in the annals of human kind, or—for there is no other alternative—did He, according to the law of Moses, deserve to die? It said: "Thou shalt have no other gods before Me;" "The prophet which shall presume to speak a word in My name which I have not commanded him to speak, even that prophet shall die." He had assuredly assumed divine prerogatives, and on His most solemn oath before the Sanhedrim affirmed His claims. They were true or they were false.

If He was what He claimed to be, His condemnation was an unspeakable crime; but, on the other hand, if His affirmation was not true, He was guilty of blasphemy, and according to the law of Moses should be put to death. On this ground it was that the Jews said to Pilate: "By our law He ought to die because he made himself the Son of God."

There is no higher authority on the law of evidence than Judge Greenleaf. His calm, judicial conclusion, in reviewing the trial of Jesus, is, that on the supposition that He was a mere man, His conviction was "substantially right in point of law, though the trial was not legal in all its forms." And he adds significantly: "It is not easy to perceive on what ground His conduct could be defended before any tribunal, unless upon that of His superhuman character. No lawyer, it is conceived, would think of placing His defense on any other basis."

There is no other logical position to take.

If Jesus was what He said He was, He "spoke with authority," and we believe in what He said because we believe in Him. But if He was not what He claimed to be, His authoritative teaching goes for nothing, nothing at all. What He said of Himself was either true, absolutely true, or it was false and blasphemous. Therefore the inevitable inference, "*Christus, si non Deus, non bonus*."

## Letters to the Editor

AN IMPORTANT PIECE OF HISTORY

To the Editor of the Living Church:

A good deal has been said of late about the efforts of Cardinal Vaughan to induce the Pope to declare Anglican Orders invalid. Aside from the fact that I am not exactly able to see what the Pope has to do with the Orders of our Church, as we do not acknowledge his authority, I wish to call attention to a point which has recently come to my knowledge, and which pretty effectually disposes of one of the chief arguments which some Roman Catholic writers have made against Anglican Orders; namely, that the Ordinal which was used at the consecration of Archbishop Parker, Dec. 17th, 1559, was insufficient. Different writers, in answering the argument, have abundantly shown that the objections made to that Ordinal were not only trival, but really ridiculous, so that I will not go into that. I have, however, recently come across a copy of Pusey's *EIRENICON*, edition of 1866, and on page 217 he says: "It has indeed escaped observation that the form adopted at the consecration of Archbishop Parker was carefully framed on the old form used in the consecration of Archbishop Chichele, a century before." Dr. Pusey says that he found that to be a fact, "by collation of the registers in the archi-episcopal library at Lambeth." And then he adds: "The form used in Chichele's time, I could not trace further back. Its use was exceptional, having been resorted to at a time when the English Church did not acknowledge either of the claimants of the Papacy. The tradition of that consecration was then only a century old. It was of the providence of God that they had that precedent to fall back upon. But the selection of this one precedent (amidst the number of archbishops consecrated in obedience to Papal bulls, in which case the form was wholly different) shows how careful Parker and his consecrators were to follow ancient precedents." Now, assuming it to be a fact that so learned and able a scholar as Dr. Pusey would not allow himself to fall into error when he says "that the registers show that the form adopted at the consecration of Archbishop Parker was carefully framed on the old form used in the consecration of Archbishop Chichele a century before," the point I wish to make is this: That as the popes and all the bishops of the Roman Church of Chichele's time recognized him as a bishop, and as since that time no pope nor other Roman ecclesiastic, nor Roman Catholic writer that ever I heard of, has raised the slightest objection to the validity of the consecration of Archbishop Chichele, but he has been always fully recognized by the Roman Church as having been a bishop, it follows that the form by which he was consecrated must have been good and sufficient. And if the form by which he was consecrated was good and sufficient, it then follows that the form by which Archbishop Parker was consecrated, and which was carefully framed on that used in the consecration of Archbishop Chichele, must also have been good and sufficient. But it should be always borne in mind that the validity of Anglican Orders, as has been so often shown, in no way depends on the validity of the consecration of Archbishop Parker. For besides coming through Archbishop Parker and the other bishops who united with him in every consecration in which he took part, they also came through other channels; notably the Irish and

Italian lines, both of which have been introduced since Parker's time, and through which every bishop in the Anglican Church traces, as well as through Archbishop Parker and his associates. If then it could be clearly shown that the consecration of Archbishop Parker was invalid (and no more valid consecration has ever taken place in the Christian Church), the same thing would have to be shown with regard to the consecration of each of the bishops who united with Archbishop Parker in the different consecrations in which he took part, and also with regard to the lines of succession which have been introduced since Parker's time, and against which no attacks have been made, that I am aware of, before Anglican Orders could be invalidated.

LAYMAN.

## REFUSAL OF LICENSE

To the Editor of the Living Church:

It may be a matter of interest to many to know that the Primates of the Northern and Southern provinces of the English Church are withdrawing, or, perhaps more correctly, refusing to reissue, licenses to foreign ordained priests. The Rev. J. H. Forrest Bell, late of the diocese of Ripon, and formerly of this diocese (Milwaukee), writes that the Archbishop of York offered to extend his license until July 1st, but under no circumstances beyond that date. Application to Dr. Benson was equally fruitless. Dr. MacLagan said that he was governed by "the Foreign and Clergy Colonial Act" in his action in refusing reissue of a license. Mr. Bell, in consequence, applied to the Bishop of Glasgow and Galloway, who made him diocesan chaplain, an office something similar to that of archdeacon in the American Church.

Mr. Bell states that in the diocese of Glasgow there are ten priests who were thus deprived and made to vacate spheres of usefulness, to the sorrow of their parishioners and vicars, on account of the arbitrariness of the primates.

I suppose the justice of the proceeding is more or less apparent, but it seems un-Catholic to deprive a priest of a useful sphere of labor merely because he is ordained by a foreign bishop. If this course were pursued by the American bishops, there would be a number of good cures made vacant thereby, for the behoof and benefit of American ordained clergy. It must be understood that priests of Canadian or colonial ordination come under the same ban.

It seems to me that the field is the world, and a priest is a priest. If he is spiritually, mentally, and bodily capable, it seems wrong that he should be legislated against, and a bishop of the Catholic Church, in whom rests the power of mission in his own diocese, should have no power to give him a charge.

I am sure this matter will interest many clergy, and should be glad to see the matter discussed editorially in your columns.

C. E. ROBERTS.

St. Mary's church, Tomah, Wis.

## Opinions of the Press

Reformed Church Messenger

NO SERVICES ON ASCENSION DAY—Passing strange. You observed Jesus' birthday on Christmas, you commemorated His death on Good Friday, you celebrated His Resurrection on Easter, but now, when it comes to His Ascension, which is the crowning point of all, you keep your church closed. You lay the foundation of your house, erect upon it the walls, story after story, but refuse to put on the roof. But Ascension always occurs on a week-day; the people will not turn out. What! not even two or three? Maybe it is because you never gave them the opportunity. Besides, two or three constitute a Biblical congregation. The risen Redeemer will be there. It will be worth the sacrifice just to meet Him. Let every pastor who keeps his church door closed on that glorious day, read from his pulpit on the Sunday previous, the following announcement: "There

will be no service in this house on Ascension Day. My text: for to-day you will find in the twenty-first chapter of St. John, and in the third verse: 'I go a-fishing.' Then let all the people respond in the language of the same chapter and verse, 'We also go with thee.'"

## Personal Mention

The Rev. G. S. Burrows has accepted the position of assistant to the rector of Grace church, and vicar of Christ church, Lockport, W. N. Y., and enters upon his duties June 1st.

The Rev. F. H. Bushnell, having resigned the rectorship of the church of the Messiah, has changed his residence from 1162 S. Broad st. to 1335 Pine st., Philadelphia, Pa.

The Rev. H. F. Cole has resigned the position of archdeacon of Indiana, and has accepted the position of general missionary in the diocese of Pittsburgh, under appointment of Bishop Whitehead. Address, after June 1st, care of "Church Rooms," Pittsburgh, Pa.

The address of the Rev. Henry S. Getz, rector of the church of the Holy Apostles, Philadelphia, is changed to 2111 Trinity Place.

The Rev. W. B. King, rector of Christ church, Cambridge, Mass., has sailed for England.

Bishop Lawrence will go abroad the latter part of June.

The Rev. E. E. Matthews, late rector of St. Paul's church, Erie, diocese of Pittsburgh, has become assistant at St. James' church, New York city.

The Rev. Irving McElroy has accepted the charge of Gethsemane church, Fargo, N. Dakota, to take effect June 1st.

The Rev. F. M. Munson, rector of Immanuel church, New Castle, Del., has been invited to preach the baccalaureate sermon at St. John's College, Annapolis, Md., June 14th.

The Rev. J. Mitchell Page has resigned the position of vicar of the chapel of the Heavenly Rest, New York City.

The Rev. Charles E. Phelps has tendered his resignation as rector of St. John the Evangelist. He will continue as rector until his successor is elected.

The address of the Rev. Dr. C. Thompson is changed from Augusta, Ga., to Lexington, Ky.

The Rev. P. G. Robinson has become archdeacon of the diocese of Marquette. He was also elected registrar of the diocese by the convention which recently assembled in St. Paul's church, Marquette, Mich.

The Rev. Edward Shippen Watson's address is 5933 Germantown ave., Philadelphia, Pa.

## Ordinations

At the Cathedral of St. John, Quincy, on May 19th, by the Bishop of Quincy, were ordained to the priesthood, deacons James L. Whitty, of Jubilee; Francis H. Smith, Warsaw; Wesley H. Benham, Galesburg. The Rev. Dr. Leffingwell presented the candidates.

## Official

GRADUATES' DAY at St. Mary's, Knoxville, will be Wednesday, June 10, the exercises in the Study Hall (after Matins in the chapel), beginning at 10:30, Bishop Seymour presiding. Class Day, June 9; unveiling of class window and placing of class stone, at 4 o'clock P. M.; trustee meeting at 7:30; Milton's "Comus," in the grove, at 8 o'clock.

THE COMMENCEMENT exercises of Waterman Hall will take place on June 9th, at 11:15 A. M. The train leaving Wells street depot, Chicago, via C. & N. W. Ry., reaches Sycamore in time for the exercises, and the afternoon train on the same road returns at 4:35 P. M. A cordial invitation is extended to the clergy and laity to be present.

## ST. STEPHEN'S COLLEGE

The annual commencement of St. Stephen's College will take place on Thursday, June 11th, at 12 o'clock M. Trains on the Hudson River railroad, which leave New York at 8 A. M., and Albany at 9:30 and 10:30 will reach Barrytown in time, where carriages will be in waiting to convey the guests of the college to Annandale. R. B. FAIRBAIN, Warden.

The annual retreat at Kemper Hall, for associates and ladies will begin with Vespers Tuesday, June 16th, and close with Celebration, Saturday, June 20th, the Rev. Dr. Mortimer, of Philadelphia, conductor. Ladies wishing to attend will please notify the Sister Superior, before June 6th.

## Died

MILLER.—Entered into rest at Enosburgh, Vt. Monday, May 4th, Miss Eliza L. Miller, a communicant of Christ church, and daughter of the late Joshua and Martha R. Miller, aged 75 years.

BYRNE.—Died at Washington, D. C., on Wednesday, May 13th, 1896, at 12:15 A. M., Mrs. Louisa Abert Byrne, widow of Major Bernard M. Byrne, M.D., U. S. Army, and daughter of the late Col. John J. Abert, chief of topographical engineers, U. S. Army, in the 70th year of her age.

"Lord, I believe; help Thou mine unbelief."

## 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 \$246,000 between May 1st and September 1st.

Remittance should be made to MR. GEO. C. THOMAS, Treasurer, 28 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

## Church and Parish

A YOUNG lady who has teacher's certificate from a well-known conservatory of music, wishes a position as piano teacher in an Episcopal college, by fall.

WANTED.—Clergyman as assistant in parish, and teacher of Latin and Greek in boys' school. Must be unmarried. Salary moderate. Mild climate. Address, A. L. B., this office.

WANTED.—A priest 30 years of age, married, is desirous of securing a parish where a living salary is paid, and paid regularly. A thorough Prayer Book Churchman. Address, CLERICUS, care LIVING CHURCH.

WANTED.—Next September, a capable woman from 30 to 40 years of age, as general seamstress in an institution. Must understand family sewing as well as ordinary dressmaking. Comfortable home, including board and washing, and \$16 per month. MATRON, Room 20, 55 Dearborn st., Chicago.

WANTED.—By a Churchman, pupil of Dr. William Mason, of New York, position of piano teacher in school or institution. Address, A. C. S., Room 405, Acoma Bldg., Kansas City, Mo.

WANTED.—Experienced organist and choirmaster, several years in present position, desires to make a change. Chicago or Western city preferred. First-class references. Address: DECANI, care THE LIVING CHURCH.

WANTED.—Congenial work in pleasant and healthy locality by a clergyman. A. B. and A. M. Good reader and preacher, 14 years' experience in large military training schools. Has been head master. Highest testimonials and unexceptionable references. Address C., this office.

SITUATION WANTED.—Experienced teacher wishes position as principal or assistant in a Church school. Learned French in Paris. Highest testimonials. Address, MISS C. H. E., 1400 L. St., N. W., Washington, D. C.

GRADUATE of Toronto Conservatory of Music, with high honors in vocal music, voice culture, and piano, desires position in Church school. Moderate salary for first year. SOPRANO, LIVING CHURCH office.

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

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., a house, furnished in part, 13 rooms, bathroom, pantries and cellar, furnace, kitchen range, fire-place, cistern, well, connection with city water works, nice lawn and trees, brick walk, iron fence, electric lights; most desirable home for a family having daughters to educate. Rent, \$25 a month.

WANTED.—Several clergymen having missions to serve some miles apart, with no means of conveyance, would be greatly aided in their work by the gift of a bicycle. Those that have been discarded for more recent models, if in good order, would be accepted with thanks. Addresses will be given on application to the editor.

## The Editor's Table

Kalendar, May, 1896

1. SS. PHILIP AND JAMES.	Red.
3. 4th Sunday after Easter.	White.
10. 5th Sunday (Rog.) after Easter.	White.
11. Rogation Day.	Violet.
12. Rogation Day.	Violet.
13. Rogation Day.	Violet (White at Evensong).
14. ASCENSION DAY.	White.
17. Sunday after Ascension.	White.
24. WHITSUNDAY.	Red.
25. Monday in Whitsun week.	Red.
26. Tuesday in Whitsun week.	Red.
29. Ember Day.	Violet.
30. Ember Day.	Violet (White at Evensong).
31. TRINITY SUNDAY.	

## Monographs of Church History

(SECOND SERIES)

### MEDIÆVAL OXFORD

BY K. F. J.

The wonderful impulse given to learning in Europe in the thirteenth century—the Mediæval Renaissance, as it is called—entirely revolutionized Oxford. Schools had grown up there before this—no one can tell how or why—which followed, more or less, the example of Paris, Bologna, and other foreign universities, but until the thirteenth century they were only independent gatherings of lads from all over England, drawn thither by the thirst for learning, or the fame of some individual teacher. In 1133 Robert Pullen came to Oxford and lectured on the Holy Scriptures, preaching on Sundays to the people. He was offered a bishopric by Henry I., but declined, "having," he said, "food and raiment, and wishing for no more."

Archbishop Theobald—that great encourager of learning—invited jurists from abroad; among others, the celebrated Vacarius who drew crowds to hear him lecture at Oxford. The study of civil law was considered dangerous by King Stephen who forbade it. Many manuscripts were burned, and all treatises on foreign law were banished from the kingdom; but in spite of legislation, new ideas grew, and we soon find the study of civil law well established at Oxford. The political and religious history of both town and university at this time is most interesting, though we can but touch upon them here.

The city of Oxford lay on the low plains, watered, and often partially overflowed, by the Isis, and it was strongly fortified. The priory of St. Frideswide, dating from the eighth century, lay on one islet, and on another the Dominican convent lately built. There were no college buildings. A teacher would hire a hall, as it was called, where his pupils would come to him, or he would teach in the cloisters of a convent, or in a church. The students lived in rooms or houses rented from the townspeople, and the prices asked for these lodgings were fruitful sources of quarrels between the contracting parties until the burghers' demands were regulated by law.

A great part of the history of Oxford during the Middle Ages is taken up with the quarrels between town and gown. All students or clerks were included under the name of clergy, and shared the privileges granted to the Church, so they were not answerable to the town authorities, and were under the protection of the Bishop of Lincoln.

This, of course, caused constant friction, especially when a number of wild youths came up to Oxford, ostensibly to study, but really to live an uncontrolled life under cover of a student's gown. To correct this abuse, a law was passed obliging every scholar to put himself under the instruction of a master within fifteen days of his arrival in Oxford. The fights between students and burghers were constant, and were announced by the ringing of bells by the former, and the blowing of horns on the part of the latter. Then the lads would swarm out of the 'inns' and lodging houses, and close the city gates to prevent help coming from friends outside to the townsmen who had flocked from every quarter to the fray. Blood was freely shed, murder frequently committed, and often the king would have to interpose. Sometimes, as a result of these quarrels, the university would threaten to move to another town, and as this would take from the citizens a considerable portion of their worldly prosperity—for first and last they made a great deal out of the thousands of students, professors, and retainers—matters were generally compromised. There was also constant fighting between the North men and South men, for the tiniest hamlets in far-off corners of the land sent lads to Oxford, and party spirit ran high. The proverb says:

"When Oxford draws knife,  
England's soon at strife,"

for Oxford seemed then the centre of the nation, in touch with every class and every part of the country. Class distinctions, although by no means effaced, were less marked here than anywhere else. It is true that the nobleman's son wore a hood lined with costly furs, and that he had other privileges which marked his rank. But the Church did not distinguish between her children, and the low-born lad of brains could win the highest honors of the university, as was instanced by Grossetete, the son of a peasant, and the glory of Oxford in the thirteenth century.

The Jews had long been protected in their quarter, which was one of the richest in England. They had their own laws, and were not under the city authorities, but directly responsible to the king himself. This emboldened them so far that in the reign of Henry III., they openly tore the cross from the hands of the crucifer in a procession on Ascension Day, and flinging it upon the ground, trod upon it. This outrage was promptly punished by the king, and the Jews were forced to erect a cross of marble in front of Merton College, to atone for their sacrilege.

In the year 1238 Otho, the papal legate, went to Oxford, taking up his abode in Osney Abbey. The clerks of Oxford sent him a handsome present of meats, and after dinner went to pay their respects to him. But the porter, one of the legate's servants, refused to admit them, whereupon the angry students forced open the door. Just then a poor Irish clerk begged for food at the gate, but the head cook, who was no less a person than the legate's brother, threw boiling water in his face. This so enraged the students that a Welshman drew his bow and shot the cook dead. This was the signal for a general quarrel, and the frightened legate fled to a church tower for safety. He was followed by the students, with loud cries of "Where is that simoniacal usurer, that plunderer of revenues, and thirster for money, who perverts the king,

subverts the kingdom, and enriches foreigners with spoil taken from us?"

After quaking for some hours in his hiding-place, he escaped by night, swimming swollen fords in his anxiety to get safely to the king. Henry, indignant, sent Earl Warren with soldiers against the scholars; a number of leaders were imprisoned, while the legate excommunicated all who had shared in the riot. Many of the clerks left Oxford, and some of them settled at Sarum. Later, the bishop of Salisbury established there a perpetual foundation for the instruction of twenty poor scholars. The Oxford clerks were only forgiven on the interference of Bishop Grossetete, and then had to do public penance before the interdict was removed.

Grossetete did much for the university, constantly standing between the king and the students, who were under his spiritual protection as Bishop of Lincoln. He supported a number of poor scholars at Oxford, in remembrance of his early years of struggle there, and finding that a certain tax levied as a fine on the city after some riot, was not regularly applied to the support of students, he arranged that the sum should yearly be placed in a chest at St. Frideswide's, to be used as required. "The right of borrowing from St. Frideswide's chest was limited to scholars whose yearly income did not exceed two marks, and provision was made that all articles deposited in it by way of security for money advanced might be sold if not redeemed within a twelvemonth. Any surplus remaining after the sale of a pledge, was to be restored to the defaulting borrower, or, if he were dead, to be laid out in masses for the benefit of his soul."\*

The roads all over England were very unsafe, so that there was special legislation to protect travelers from the wandering bands of thieves and ill-doers who, wearing the livery of some great man, and living under his protection, infested the country. It was enacted in 1285 that all land should be kept clear from underbrush and shrubbery of any kind for a distance of two hundred feet on each side of the roads, so that there should be no places of ambush for these highwaymen. People traveled as much as possible in companies, and all youths were sent to Oxford under armed escort. If their parents or guardians were not in a position to send their own retainers with them, they were put under the protection of men whose special business it was to convey students safely to the university. The constant presence in Oxford of a great body of men-at-arms, all wearing the colors of different great families, and all having frays on their own account, added to the general turmoil.

(To be continued.)

## Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

X.

The most important object in the church is the altar; in fact, the altar may be considered to be the church, as the building around it is merely for the protection and comfort of the worshipers who are congregated before the altar for praise and sacrifice.

The altar being of such an important character, it is to be expected that its cor-

\*Hist. University Oxford. H. C. Maxwell L yte.



rect design should be a subject of the most careful and profound study, and that its character should be of such an ornamental value as to unmistakably mark its importance.

The altar should have the following parts: a predella, or platform upon which the altar proper stands; a mensa, or table, supported upon legs or upon blocks; a retable, which may consist of one or more shelves arranged stepwise behind and above the mensa; a reredos, or screen behind the altar.\*

The location of the altar is generally at the remote end of the chancel, known as the east end, although not always the geographical east of the building. In early churches the altar was generally at the west end, but from comparatively early times the custom has been to place the chancel and sanctuary at the eastern end of the church, and whether this is actually so or not, the place of the altar is generally spoken of as the east end of the church.

The altar is not, however, necessarily at the extremity of the building; it may be placed as far forward in the chancel as desired, but as there is ordinarily no more space in the chancel than is absolutely necessary, the altar is mostly found to be at the end of it. It is desirable that a space of two feet or more should be left clear between the reredos and the east wall of the church, for the convenience of the priest and assistants.

The size of the mensa determines many dimensions about the altar. The mensa should be one solid piece of natural stone of some kind, either ordinary stone or the most expensive and rare that may be obtained. Its length should be one-third of the width of the sanctuary, but never less than eight feet, and two feet in width. Its edges should be square, with the top corner slightly rounded, and sometimes the upper surface of the mensa is slightly hollowed; on this surface are incised five crosses, one at each corner, and one in the exact centre; these five crosses typify the five wounds of our Lord.

The mensa is supported generally on legs, one, two, three, four or more, sometimes on two slabs placed across under each end, and sometimes on a solid block of stone, with an ornamental front. These supports may be of wood, stone, or any natural material, but not properly of any manufactured material, such as terra cotta. Instances are found where this is of gold, silver, or other precious material. The height of the mensa should be about three feet four inches above the predella.

The predella should be not less than three feet, nor need it be more than four and a half feet wide in front of the face of the mensa, and need not extend more than six inches at each end of the altar; this predella is elevated at least three risers above the floor of the church, as described in the last paper.

Since nothing can be placed upon the altar, except what appertains strictly to the Celebration; namely the sacred vessels, the service book, the altar cloths, and perhaps the diptychs, containing the names of those for whom prayers are desired, there must be some place provided to hold the flower vases and candlesticks; this is done by the retable, which consists of one or more shelves above and behind the mensa, and in

front of the reredos; these shelves may be six to twelve inches in width, according to the space which they may be allowed to occupy, and each step about nine inches high; they extend on each side of the tabernacle, and may be wider than the length of the mensa, but of course not wider than the reredos; they may be of any material.

The reredos is an ornamental architectural screen of wood, marble, stone, or any other material, and of any extent, limited only by the space at disposal and the means at command. Some are exceedingly rich, and fill up the entire east end of the sanctuary; they may be filled with paintings or sculpture, or the reredos may be a simple painting, of any extent, either on canvas, or painted directly upon the wall, as for instance, the celebrated painting of the "Last Supper" by Leonardo da Vinci, or the picture may be in mosaic, either of marble or glass.

Whatever the material or the form of the reredos may be, as it occupies such an important and prominent place in the church, its design should be carefully harmonized with its surroundings; a rich reredos may be beautiful in itself, whatever its surroundings, but with good surroundings, a poorly conceived and meanly executed reredos can only be viewed with regret.

The place of the reredos, where there is not room for the necessary space behind and between it and the east wall, and where, consequently, the altar and retable abut upon the wall,—in such a case the place of the reredos is sometimes occupied with a hanging of cloth, silk, or other fabric, which may be a plain curtain, fringed, or may be of the most elaborate embroidery of a suitable character. Dossals are sometimes made in sets of the proper ecclesiastical colors, so as to permit them to be changed for the appropriate color of the season.

The ciborium is a large canopy, often a half dome, supported on columns, which stand upon an ornamental base and bound the predella, thus enveloping the altar; though often semi-circular or elliptic in plan, the ciborium may take any shape, and is often of very large size, and its use necessitates the altar being brought forward and standing independently, consequently it is confined entirely to large churches. The greatest number of examples are in the Roman communion, and most of these in Italy. Those in the Anglican Church are commonly called baldachins, though strictly this name can only be applied to canopies of a portable character, such as are used in processions.

Ciboria may be of any material and should, since they are purely ornamental features, be of elaborate character and design.

(To be continued.)

An appeal has been made by the Bishop of Rochester and others for funds to rebuild St. Mary's, Chatham. The present structure, which belongs substantially to the Georgian era, though occupying an admirable site, is not itself a thing of beauty. Some portions of the building, however, date back as far as the twelfth century, and on the same spot a Saxon sanctuary had existed from ancient days. But perhaps most people will be most interested to know that Dickens frequented this church, and has described it in "David Copperfield;" and outside the porch may be seen what professes to be the tomb of the famous "Weller" family. The site commands a fine view of the Medway, and of the cathedral, the castle, and the city of Rochester, and is itself within the fortifications of the garrison.

## Book Notices

**Four-Handed Folk.** By Olive Thorne Miller. With Illustrations. Boston and New York: Houghton, Mifflin & Co. The Riverside Press, Cambridge. 1895. Price, \$1.25.

As entertaining as Robinson Crusoe, and as wonderful as Baron Munchausen, telling about monkeys and other creatures of that ilk. It is almost enough to give one the creeps as the author tells of her intimacies with her pets, and in the chapter which tells of monkeys who work, the incidents given seem incredible. The book will charm the young, who will delight to read, or have read to them, the queer doings of the four-handed folk.

**A Text-Book of the History of Architecture.** By A. D. F. Hamlin, A. M., Adjunct-Professor of Architecture in the School of Mines, Columbia College. New York, London, and Bombay: Longmans, Green & Co. 1895. Price, \$2.

A work of interest to the amateur, giving in a condensed manner, and with bold strokes, a bird's eye view of architecture, in its various styles, from the earliest periods to the present day. It also is an admirable text book, giving at the head of each chapter an extended list of authors, in which the subject treated may be further sought out by the serious student. The illustrations are many, varied, and helpful.

**Dr. Congalton's Legacy.** By Henry Johnson. New York: Chas. Scribner's Sons. Price, \$1.25.

A delightful little tale of Scottish North country. The characters are well sketched and spiced with much dry Scotch wit. Dr. Congalton, a crotchety old bachelor, disposes of his earthly goods in an eccentric manner, unmeaningly disturbing the harmony of a simple household with his "siller." However, all is right in the end, and we quite agree with the farmer of Windy yett who says, "No good can come to man, or woman either, by being pitch-forked oot o' their place."

**A Rogue's Daughter.** By Adeline Sergeant. New York: Frederick A. Stokes Co. Cloth.

The story of an innocent young girl and her brother, who are left to reap the results, when their father, secretary to a wealthy but unstable firm, disappears with the company's funds. Though they inherit none of their fathers' qualities, public opinion is against a "Rogues" children, so they deem it best to change their name. From this ill-advised step, date the heroine's misfortunes, which are many and severe. The book is exciting, with well sustained interest throughout, and has as happy an ending as one could wish.

**The Agnostic Gospel.** By Henry Webster Parker. New York: John B. Alden.

Professor Parker passes in review the two works of the noted biologist, Huxley, on "Science and Hebrew Tradition," and "Science and Christian Tradition," and shows how unqualified Huxley was to write on theological or biblical subjects; indeed, he thinks that the great scientific scholar often merely indulged his love of humor and combativeness, in theological controversy, and is not always to be taken too seriously. We need not go into detail, either as to Huxley's statements or Parker's replies, so often has the ground been gone over. The author's scientific allusions and illustrations show how well qualified he is to handle the physical and philosophical theories involved. The style is bright and racy, and the reader passes on from page to page with much interest and profit.

**The Reds of the Midi.** An Episode of the French Revolution. Translated from the Provençal of Felix Gras. By Catharine A. Janvier. With an Introduction by Thomas A. Janvier. New York: D. Appleton & Co. Price, \$1.50.

A story of the French Revolution, in which the wrongs and sufferings of the French peasants are realistically portrayed by Pascal, the village cobbler, who relates to a group of expectant listeners, how, when still a boy, he was forced, through the cruelties of his master, to leave his peasant home in the village of Malemort, and seek shelter in Avignon. He there falls in with some French patriots, and with them joins the Marseillais Battalion on its famous march to Paris. The vivid descriptive passages

\*NOTE.—The portion of Mr. Sutcliffe's paper relating to the "Tabernacle" and the reserved Sacrament, is here omitted, as being not applicable to our churches, under present law and ec.—ED. L. C.

of one of the most inspiring episodes in all French history, and the leading motive of the author to do justice to a body of men with whom history has dealt very unfairly, render this book something more than pastime for an idle hour.

**Puritanism in the Old World and in the New**, from its inception in the Reign of Elizabeth to the Establishment of the Puritan Theocracy in New England. A Historical Handbook. By the Rev. J. Gregory. New York, Chicago, Toronto: Fleming H. Revell & Co. 1896. Price, \$1.

We are glad to be told that this is a historical handbook, for we should be sorry indeed if we were shut up to its tender mercies. It is an "a wful example" of "history as she is wrote." We are happy indeed to know about all the good and true things that can and ought to be said of the Puritans, but we will be better satisfied when a fair and dispassionate view is given of those who were not Puritans, and so were their opponents. A more partisan, prejudiced, one-sided, and untrustworthy handbook of history it has seldom been our misfortune to see. It is really a curiosity in its way, and, in these days, unique.

**Ruth Farmer. A Story** by Agnes Marchbank. New York: The Cassell Publishing Co. Price, \$1.

The principal characters in this somewhat sensational story, are the Laird of Havannah and his pretty but willful wife, who, after a quarrel with him, disappears on a certain stormy night, and is thought to be drowned. The later development of the story shows what trials she endured while earning her living under the assumed name, "Ruth Farmer," and how, through some very exciting circumstances connected with her little boy, a reconciliation between husband and wife is brought about. In marked contrast to the main details of the story are some restful chapters containing pretty glimpses into the sweet, simple lives of the humble Scottish poor in the quaint village of Moniaive.

**Out of Town.** With Illustrations. By Rosina Emmet Sherwood. New York: Harper & Bros. 1896. Price, \$1.25.

A jovial, hearty book, bubbling over with fun, compounded of the simplest materials; clear, refreshing, and innocent. An ordinary suburban town is the stage of the performance, and all the situations are the every-day incidents of such life. We have been there ourselves, we have met the same people, we know it all. But the telling of the story is the thing; two lovers—what would any book be without lovers!—give a connected idea to the various chapters and scenes, and, in good old-fashioned style, all winds up with a wedding. The illustrations are a delight, some thirty-eight of them gleam through the book in all their truth and beauty, and provoke just as much pleasure and laughter as the sparkling pages which tell us all about "Out of Town."

**The Seats of the Mighty.** Being the Memoirs of Captain Robert Moray, sometime an Officer in the Virginia Regiment, and afterwards of Amherst's Regiment. By Gilbert Parker. New York: D. Appleton and Co. 1896. Price, \$1.50.

The historical novel is, after all, the most satisfactory kind of fiction, and this is one of the acceptable specimens. Here we have the adventures of a young Scotchman of good family, to whom there was bequeathed, by an old Jacobite friend, a plantation in Virginia. The young man takes possession of it, but had barely settled into his new life when the French war broke out, and the cause of the war is made to turn upon some important State papers wanted by La Pompadour, and which are in Moray's possession. At the outbreak of hostilities he is taken from Fort Necessity to Canada as a hostage, but really in order to compel him to surrender the coveted documents. All plots and persecutions are in vain, however, and he remains in Quebec, a prisoner (and a most interesting lover, only that is the best part of the story, and we are not going to spoil it in a notice like this), until just previous to the siege of the city, when he escapes in time to be of service in the final assault, and to be the one to show Gen. Wolfe the difficult path up the side of the cliff, by which his red coats clambered to victory. We have an impression that a few

other heroes of fiction divide the honors on this last score, but never mind, for the story is well told.

**Longman's English Classics--Shakespeare's The Merchant of Venice.** Edited, with Notes and an Introduction, by Francis B. Gummere, Ph. D., Professor of English in Haverford College.

**As You Like It.** With an Introduction by Barrett Wendell, Assistant Professor of English in Harvard College, and Notes by William Lyon Phelps, Instructor in English Literature in Yale College.

**A Mid-Summer Night's Dream.** Edited, with Notes and an Introduction, by George Pierce Baker, A.B., Assistant Professor of English in Harvard University. New York, London, and Bombay: Longmans, Green & Co. 1896. Price, 60 cents each.

A man about town was once asked how he managed to keep abreast of the times on all popular and scientific subjects. "Oh," said he, "I read up the children's school books." One can keep up well in almost anything by doing the same, for in nothing is the advance so marked as in the text books which are now provided for instruction. Among such, though on somewhat a higher plane, are these charming texts of Shakespeare's great plays. All that a fair, full type, fine white pages, and copious notes and references can do, has here been done. Shakespeare's plays are like Beethoven's sonatas, know one or two of them thoroughly, and a light seems to shine out from them over other fields of literature and of art.

**Three Gringos in Venezuela and Central America.** By Richard Harding Davis. Illustrated. New York: Harper & Bros.

The trip of the "Three Gringos," of whom the author is one, extends from Belize, the capital of British Honduras, to Caracas, "the Paris of South America." The descriptions of the government, scenery, and peculiar customs, are unique—characteristic of the writer, who excels in accounts of important events, which are in this book cleverly intermingled with laughable situations and amusing experiences. There are sixty-odd illustrations, which make the narrative more realistic, the situation more droll. Of particular interest is a complete and accurate account of "The Exiled Lottery," now located at Puerto Cortez. Incidentally the book contains much of importance concerning the late "Venezuela question," rendering it doubly valuable to those particularly interested in that well-known dispute which has arisen over the "Monroe Doctrine" and its application to "Venezuelan" affairs.

**The Book of the Twelve Prophets,** Commonly called the Minor. By George Adam Smith, D.D., L.L.D., Professor of Hebrew and Old Testament Exegesis, Free Church College, Glasgow. In Two Volumes, Vol. I. Amos, Hosea, and Micah, with an Introduction and a Sketch of Prophecy in Early Israel. New York: A. C. Armstrong & Son, 51 East Tenth street. 1896. Price, \$1.50.

This work is part of the Expositor's Bible, and is tinged with what is known as the Higher Criticism. To the student of Scripture who believes in the Bible as the Word of God, and who feels its spiritual power "sharper than any two-edged sword," the way in which such critics cut and slash and amend, transpose and conjecture, is rather startling. But the curious thing is that where one's feet are planted on the Rock of Faith all such criticism can work no harm. Indeed, we may say that the slashing and the hacking only serve to show more and more of the inherent beauty of the Living Rock. The book will be found admirably suggestive of sermons on social topics; for the strictures of Amos, Hosea, and Micah have a strange modern ring in them, as they denounce corruption in politics, and tricks in trade. One would suppose they had in view as, doubtless they had, the wrongs and outrages of social life in every great city or country where men shall dwell while time shall last.

**Sermon Sketches (Second Series).** Taken From Some of the Sunday Lessons Throughout the Church's Year. By the Rev. W. H. Hutchings, M. A., Canon of York, Rector of Kirby Misperton, and Rural Dean. London, New York and Bombay: Longmans, Green & Co. Price, \$1.75.

It is a burning question to know how far one can use sermon materials and yet be in a proper sense original. To give credit for quotations at all times would be absurd and disturbing, and

really be pedantic, much after the fashion of the sixteenth century writers who load down their pages with references; witness, for instance, Jeremy Taylor, and Burton's Anatomy of Melancholy. There is a fair and honest use of such books as this by Canon Hutchings. He is a master in his art, and has read widely. If one would take one of his sermons, read it over carefully, take notes of plan and illustrations, and all that, and then, with such an abstract mastered, write in one's own words, or speak without writing, the result would be marked with one's own individuality, and one would be, in a very true sense, original, and produce a better result, possibly, than Canon Hutchings himself did in the first instance. No one would be more pleased at this than Canon Hutchings himself should he happen to be in the congregation. He would see that the good seed had brought forth fruit.

A popular life of Thomas A. Edison, the telegraph boy who became a great inventor, will be published shortly by Mr. Thomas Whitaker, New York. It is written by E. C. Kenyon, and will contain a number of illustrations.

## Magazines and Reviews

*The Westminster Review* for May is in ecstasies over the success of Sunday opening of the national museums in the English metropolis, and devotes two articles to the subject. Mr. Frederic Harrison's pessimistic estimate of the Victorian Age of literature is criticised by Mr. D. F. Hannigan, and we agree with him that "the Victorian age is a great literary epoch—as great in most respects as that which preceded it—though perhaps its most marvelous achievements have been in the domain of science." There are several other articles worthy of the reader's attention, besides the usual notices of contemporary literature.

*The Nineteenth Century* (Leonard Scott Pub. Co.) for May contains thirteen articles, all interesting; in fact, this is even a better number than usual of this review. Churchmen will not fail to read Lord Halifax's plea for the re-union of Christendom, with his valuable account of the surprising progress that has already been made in dissipating old theological prejudices at Rome and in England. Mr. Lecky's new book, "Democracy and Liberty," is rather severely criticised by so able an authority as the Rt. Hon. John Morley. Mr. Edward Dickey's reasons "Why South Africa Cannot Wait" challenge attention on account of the knowledge which he displays, and of some of the remarkable admissions which he makes about the affairs of that centre of political interest. Another article which we have greatly enjoyed is "Hungary at the Close of her First Millennium," by Dr. Emil Reich, only the writer is certainly in error in stating that in America the Hungarians "are identified with Jews," for we have enough even of Hungarians in this country to save us from making such a mistake.

English politics present some problems to Englishmen as well as to Americans which are difficult to solve, as the leading article in the *Fortnightly Review* for May, entitled "Tories or Opportunists," suggests. Nor does the article afford us an answer to the question. The efforts made at the end of the 17th century by the learned Bishop Fell and others to evangelize the natives of India, are recounted by Sir W. W. Hunter, in "A Forgotten Oxford Movement—1681." Mr. W. S. Lilly has a pleasant critical lecture on "The Theory of the Ludicrous." Some prevalent errors in regard to the history of Russia and the titles of its ruler, are corrected by Karl Blind. St. George Mivart, in "Life from the Lost Atlantis," traces the connection between the marsupials of this continent and those of Australia, and infers the existence formerly of a continent which united the now separated lands. There are several good political papers in this number, the most important being one on South Africa, by H. L. W. Lawson and the Rev. W. Greswell.

## The Household

### North Dakota Indian Incidents

BY EMMA WALKER

[The following incidents occurred in the jurisdiction of Bishop Walker, and are narrated by his sister.]

It is a fact, known to but few, that not one Christianized Indian was engaged in the last uprising of Sitting Bull and his followers. During that time the Christian Indians proved themselves the friends of the whites, and tried in many instances to dissuade their brethren from doing the behest of Sitting Bull.

In one section of North Dakota were several Christianized Indians who embodied their religion in their daily lives to such an extent as to win the admiration and respect of the rest of the tribe. The result was that a great many of the tribe wished to become Christians, and regretted that they had not hearkened to the teachings of the High-Priest-of-the-Black-Robe when he had visited them. The Christian Indians repeated all they knew of God and Christ—told of their spiritual emotions, and the stirring of their hearts, and described how the High-Priest-of-the-Black-Robe had sprinkled water on their heads, marked their foreheads with the sign of the Cross, and blessed them. After many councils and much discussion, it was decided that a delegation should go to see the High-Priest-of-the-Black-Robe, and entreat him to send some one to them who could teach them about Christianity, so that when he visited the tribe again they would be ready to be made Christians by him. The chief decided that he would go on the mission, taking with him his son, a child of seven years, and his two wisest counselors, one of whom understood English.

Donning their best attire, and painting their faces to the last degree, they started on their journey. As they walked along, it occurred to them that they ought to honor the High-Priest-of-the-Black-Robe by wearing civilians clothes; so when they reached a town they gave bead-work in exchange for some old clothing, which they determined to carry with care until they were within a few miles of the Bishop's residence, then put them on. They hoped that seeing them wear the clothing of civilization, the High-Priest-of-the-Black-Robe would be convinced that they were anxious to clothe their souls with the doctrines of Christianity. After walking for eleven days, they reached Fargo, tired and hungry, but with spirits undaunted. As they walked through the city many astonished glances were cast upon them, for they presented a strange appearance. They were very dusty, and the heat had caused the perspiration to stream down their faces, carrying with it some of the paint. Their garb was striking; the little boy was attired in a long linen duster, which trailed on the ground, while the sleeves engulfed his hands and arms. The chief had on a high white hat, very much battered, and otherwise the worse for wear. One counselor wore a vest, which had once, far away back in its history, been white. The counselor who understood

English was the proud wearer of a pair of checked trousers.

The Bishop who was at that time keeping house, received the Indians with great cordiality, and entertained them, with even more than his usual hospitality, during their stay of a week. The delegation ate most of their unusual food with a relish, and became very partial to sweets. Before the week was ended, the Bishop found a clergyman who returned with the delegation to their home in Little Turtle Mountains, and is now teaching them to walk in the paths of righteousness.

During one of his visitations, the interpreter came to the Bishop, and said: "High-Priest-of-the-Black-Robe, the Indian court is now in session, and a case is to be tried this morning. Would not the High-Priest-of-the-Black-Robe like to see it?" On the Bishop's expressing a desire to do so, they went into the room where Indian justice is administered. The Red men have three Indian judges to decide upon the cases that are brought into court. The prisoner to be tried that morning was a Red man who had been seen by an Indian policeman, beating his wife. He was brought into the court room by two Indian policemen, who stated his offense to the judges. The judges talked over the case among themselves for some time, then one arose and said: "We have decided to leave the settlement of this case to our brother, Judge Manton, as he has had more experience in wives than we, and so is more competent to give a just decision. Brother Manton will now pass judgment." The Indian designated as "Brother Manton," then arose; he was small and old, and mean looking; he said: "I think my brother judges are wise in asking me to give justice in this case. I have had experience in wives, much experience. I have had three wives, two are now living, and one is under the sod. I know wives, and I say they need to be beaten sometimes. Therefore I say let the prisoner go free." The policemen thereupon removed their hands from the prisoner, and he walked out without even a reprimand, and the court adjourned.

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The Bishop was shocked at the decision, and thought that the sooner those judges embraced Christianity, the better for the humanity of their decisions. As soon as he saw the Indian agent he told him of the judge's decision, and asked if that was the Red man's idea of justice. The agent inquired if the name of the judge who decided the case was Manton, and on receiving an answer in the affirmative, he said: "Manton had three wives, two are still living, and the other is, as he expresses it, 'under the sod.' She was young and lusty, and frequently gave Manton a sound whipping, so that accounts for his decision."

Nevertheless, the Bishop was still of the opinion that if their justice was leavened with Christian doctrines, it would rise to a higher plane.

When one tribe heard that the High-Priest-of-the-Black-Robe would visit them in a few days, they decided to display their prowess for his entertainment. On his arrival, they assembled on the council ground, and ran, leaped, jumped, rode, and danced in their best style. It was a wonderful spectacle, and far out-rivalled the feats of professional athletes. Outside of the grounds, the Bishop noticed two large cauldrons, placed on fires, and containing something that was boiling

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merrily. Several squaws were in attendance, and bestowed the most assiduous care on the fires and the contents of the cauldrons. When the interpreter was asked what was being boiled in the cauldrons, he replied: "The Indians are to finish the day with a feast, and those pots contain dogs, which the Indians will eat with great relish." The Bishop gave an involuntary shudder, and an expression of disgust passed over his face. Quick as a wink, one of the squaws plucked the sleeve of the interpreter, and asked: "Why did the High-Priest-of-the-Black-Robe do so," imitating the shudder, "and why did the face of the High-Priest-of-the-Black-Robe look as if he was in great pain?" The interpreter replied: "Oh, the High-Priest-of-the-Black-Robe asked what you were boiling, and I said dogs, for your feast, and the High-Priest-of-the-Black-Robe thought it was not nice to eat dogs." The squaw was very much insulted at his reply, and said, with great spirit in her tones and gestures: "Tell the High-Priest-of-the-Black-Robe that dogs taste very sweet—that white dogs are the sweetest kind; we have white dogs today. Tell the High-Priest-of-the-Black-Robe I think boiled dogs are a great deal nicer to eat than those slimy things called oysters, that the white faces think so much of."

One day, when the Bishop went into the store in one of the towns, he saw a number of Indians lolling against the counters and the walls, all solemnly chewing. On asking the store-keeper what they were doing there, he replied: "Wall, Bishop, they're a doin' jest about what the fellers do in a country store in the East—hangin' 'round ter look at whomsoever comes in. At the present moment they're engaged in the art of exercising their muscles of mastication on spruce chewing-gum. And would yer b'lieve it, Bishop, they got ter have the best quality, nothin' poorer will satisfy them."

Some time ago the government paid some of the Indians for lands which it had taken possession of long before. One Indian in North Dakota received two thousand dollars, while another, belonging to the same tribe, had allotted to him two thousand and five hundred dollars. When Little Bear, the first-mentioned Indian, received his \$2,000 (having no pocket), it began to burn a hole in his hand, so he told his tribe that he was going to do something with the money that would astonish them. He would first go to the nearest town, but perhaps would have to visit many towns, before he could find anything wonderful enough to be a great surprise to them. The following morn-

ing Little Bear started on his travels, and several days later returned to his village with an open barouche, two prancing horses, and himself seated on the box, flourishing a long whip. His brethren owned that they were astonished, and followed him with proud eyes as he drove around.

Great Elk who had been paid \$2,500 was now fired with an ambition to be the cynosure of all eyes. While he admitted that Little Bear had brought back a big surprise, he declared that he would bring before their eyes a much bigger surprise. He said it might take many, many days to discover something that would be a great big surprise, but he would not return to his people until he had found something grand. Before sunrise the next day, Great Elk set forth on his quest. At the end of a week he came back, driving two blackhorses, that were harnessed to a handsome hearse with glass sides. Inside the hearse were seated his squaw and children, wearing an expression of solemn gravity, except when a look of triumph would break through. The horses paced along as though they were keeping step to the slowest of funeral marches. The driver's attitude was dejected, but his face was inharmonious—it silently declared *Veni, Vidi Vici!* Great Elk drove through the village, amid the awed silence of his tribe, and the amusement of the pale faces.

On one occasion, when the Bishop was walking through a Chippewa Indian village with the agent, an unusually short squaw stepped in front of the agent, and pointing to the High-Priest-of-the-Black-Robe, began to talk rapidly and make many gesticulations. When she paused, he asked the agent what she had been saying, and he replied: She said you were the biggest pale-face she had ever seen, and wanted to know if there were any other pale-faces in the world as big as you. Next, she remarked that she admired your thick hair. Then she wanted to know where you had come from, and when I said you had just been on a visitation to the Sioux, she exclaimed that she was surprised that such a fierce tribe as the Sioux let you go without scalping you. She does not see how any Sioux could look at your hair and not wish to have your scalplock hanging from his belt. She finished by declaring that if Christianity could make a fierce Sioux peaceful, then all Indians ought to come to the High-Priest-of-the-Black-Robe and ask him to make them Christians."

Some friends of the Indians gave the Bishop money to have a church built for those living in the vicinity of Cannon Ball. While the building was in progress, a delegation of Christian Indians from that settlement, called upon the High-Priest-of-the-Black-Robe, and asked if he would give them some sign which they could wear as a badge, so as to be distinguished from other Indians who were not Christians. He proposed the cross, but they objected, on the ground that there were many Roman Catholics around, who used the cross, and they did not want to be classed with them. The Bishop then drew the St. Andrew's cross, and told them its history. They decided to have that for their badge, and with

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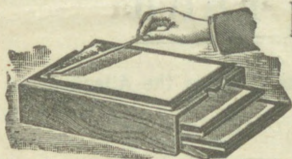
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many thanks and expressions of friendship, departed with the drawing.

It was some time after the church was built before the Bishop had an opportunity to visit it. On the day appointed, he was met at the railroad station by one of the chief Indians of the tribe, who came to drive him to the church. As they came in sight of the edifice, the Indian pointed to a flag that floated from a high flag-staff, and said, with great pride: High-Priest-of-the-Black-Robe, there is our bell," and on the Bishop asking for an explanation, the Indian replied: "We have no bell, we have no clock, so when it is church-time, we run up the flag. All see it, and know it is time to come to God's house. We had a white flag in honor of White-Robes (the clergyman,) who teaches us how to be Christians. There is something about that flag which I am not sure that I understand. If the High-Priest-of-the-Black-Robe would be so kind as to explain it to me, my heart would sing with joy. The part I mean is that red sign, in the centre of the flag" pointing to a St. Andrew's cross. "Many Indians, and Roman Catholics, and travelers asked me what it meant, and I could not tell them. After much thinking, I told them it was the sign for "ten," and represented the Ten Commandments. I told them it was put in the centre of that flag so that it would often be brought before their eyes that there were Ten Commandments which they must obey, to be good Christians." Then he added, in a deprecatory tone: "Maybe I did not tell them right, but High-Priest-of-the-Black-Robe, I did much thinking, for many days, and that was the best I could do."

In October, of 1894 when the Bishop was making his visitation among the Indians, he reached one tribe, numbering four hundred persons, that had no food for the coming winter. They had ploughed and planted their land, but the drought had destroyed their crops, and instead of the plentiful harvest they looked for, there was nothing but withered stalks. The result was very depressing to the Red men, and when they thought of the coming long and dreary winter, and saw their slender stock of provisions dwindling day by day, and pictured the gaunt spectre, famine, taking possession of their wigwams, they wrapped themselves in gloom, harboring hard thoughts against the white men who had caused them to be penned within the reservation, and thus cut them off from roaming elsewhere in search of food.

One squaw had some flour and some "choke cherries," so she invited fifteen other squaws who had suffered from the scarcity of food, to come to her wigwam, and have one more meal, and so be strengthened to keep gaunt famine from seizing them, for some time longer. They came, and each woman took some of the choke cherries, and pounded them between two stones, until the pits were ground as fine as Indian meal, then they were mixed with flour and water, patted into small cakes, and baked. When done they looked anything but appetizing to the Bishop and the agent. When the former asked the Indian woman why she put the cherry pits into the flour, she replied: "They make the flour bigger, so

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The Young People's Society of Christian Endeavor will hold their Annual Meeting in Washington, D. C., July 7 to 13

For this occasion the B. & O. R. R. Co. will sell tickets, from all points on its lines, West of the Ohio River to Washington, at one single fare for the round trip, July 4 to 7, inclusive; valid for return passage until July 15, inclusive, with the privilege of an additional extension until July 31 by depositing tickets with Joint Agent at Washington.

Tickets will also be on sale at stations of all connecting lines.

Delegates should not lose sight of the fact that all B. & O. trains run via Washington.

### EXCURSION TO BUFFALO, N. Y.,

Via the Wabash Niagara Falls Short Line.

For the occasion of the National Educational Association Meeting at Buffalo, July 7-11, the Wabash Road will sell excursion tickets at one lowest, regular, first-class fare for the round trip, plus \$2.00 N. E. A. Membership fee. This will make the fare from Chicago \$12 plus \$2.00 for the round trip, which is \$1.50 less than via any other line by way of Detroit and Niagara Falls. Tickets will be good by boat from Detroit to Buffalo, or from Buffalo to Detroit, one way, without additional charge. Tickets will be good going on July 5 and 6, with an open return limit of July 12 but can be extended to Sept. 1, by deposit with Joint Agency at Buffalo on or before July 10.

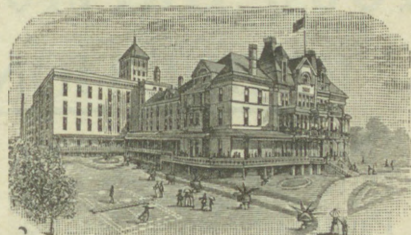
For further information, maps, time tables, etc., address F. A. Palmer, Asst. Gen'l Pass. Agent, 97 Adams st., Chicago.

### HALF RATES TO PITTSBURG, PA.

Via the Baltimore & Ohio R. R.

On June 6, 7, and 8 the Baltimore & Ohio Railroad will sell excursion tickets to Pittsburgh, Pa., at rate of one fare for the round trip, account Central Board, North American Saengerbund. Tickets will be good for return until June 13, 1896.

For further information call on or address L. S. Allen, Ass't Gen'l Pass'r Agent, Chicago, Ill.



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we can have many more cakes than if we put only the fruit of the cherries into the flour. We hope the Great Spirit will send us some more flour soon. If not, we must lay ourselves down and die." She spoke sadly, blaming nobody, only stating a fact.

As the Bishop looked on the generous Indian woman who had so nobly divided her all with fifteen hungry friends, he was filled with admiration. Shaking hands with her, he said: "You have done well. I will ask the Great Father to send you food." He visited all the other wigwams, and found the same dearth of provisions. Then he told the agent he would start for Washington that night, and place the necessities of the tribe before the authorities, and asked the agent, in the meantime, to supply the eighty families with provisions, until he heard from him. On arriving in Washington, the Bishop called to see the President who sent him word that he had been closeted with his Cabinet, and was very tired, but would be glad to see him the next day. Owing to his engagements, the Bishop had to leave Washington that night, so he straightway called upon the Secretary of the Interior. After hearing the facts in the case, the Secretary immediately telegraphed the Indian agent to supply the tribe with meat and bread until May. It is seldom that our government relieves distress so promptly. The Secretary is greatly interested in the Indian question, and stated a number of plans that he had thought of for improving their condition, and asked the Bishop's advice on all of them. Many were very good, but others not feasible, and after pointing out the objections, the Secretary and Bishop parted, mutually pleased.

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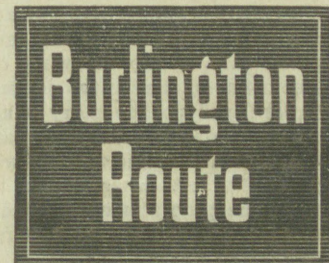
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Is it not time that some one said a word concerning the rude and silly habit of throwing rice over the bride and groom at their first departure from the old home on their wedding day, of tying favors on their luggage, and a slipper on the carriage that takes them to the station, and so tells the story of the day to a gaping and indifferent, if curious, crowd?

Can anything be more mortifying, even in her happiness, to the young bride who chances to find herself in a shower, and opens her umbrella in Broadway, than to have a different shower fall on her in the scattering of the rice with which the thing was filled? And is there really any humor, or any true fun, in dealing such a humiliation and vexation to anyone? It is certainly a mystery how those who call themselves her friends, and even her sisters and brothers, can be willing to tease her in such a way at a time when it might be supposed their tenderness would wish to spare her blushes, instead of letting her keep her dear secret from the world, and indulge herself in the notion that people are taking her joy for an old story. But as it is, the bride remembered in this way is not sure during the whole period of this first flush of happiness, as we have heard more than one bride declare, at what moment she is not going to be betrayed by grains of rice appearing from the folds of her gown, done up in her handkerchiefs, or dropping from any great hat or scarf she may have put on, so that she has not a moment of freedom before people.

We lately heard of a wedding where a multitude of carnations were thrown over the pair, and of another, where they were strewn with violets, and one where they were pelted with double-handfuls of rose petals. Nothing could have been prettier than this, more poetical, more picturesque; it was the expression of a wish that the days of their life might go by henceforth as lightly as if they trod on flowers, that beauty and fragrance might follow along all their ways; it was sending the feast with them, in gentle reminder of how much joy they took away; there was something idyllic about it, as about young love everywhere; and it seems a shame, when such pretty customs might be general, that the ridiculous rice-throwing and slipper business should still be pursued, and that the first newly wedded moments, as the carriage leaves the door, should be given over to the unpleasantness of getting rid of the vulgar and disagreeable testimonial of officious meddlesomeness. Why, indeed, is it necessary to throw anything at all over the newly married people? Is there no luck in the good-by kiss, that luck must be invoked with a slipper? And is so solemn a thing as marriage to be treated only as a joke? If, indeed, the custom is maintained in order to prevent gloom, to disguise with a jest the pain of parting and of the severing of old ties, then, if the throwing of the flowers be not as efficient as the rice for that purpose, let the wits of the merry-makers be set at work to devise something that shall meet the demands of the occasion without making itself felt disagreeably before strangers some time afterward, remembering that a jest pursued too far becomes an insult.—*Harper's Bazar.*

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