

# The Living Church

## Live for the Future

BY THE REV. FREDERICK WILLIAM TAYLOR, D.D.

Cloudless the sun beams forth o'er hill and vale,  
And while the wavelets murmur on the shore,  
The soft winds whisper to the trees a tale  
Of sweet security for evermore.  
The pilgrim folds his weeds about his breast,  
And blissful visions lull him to his rest.

War's rumbling chariot breaks not his repose,  
No loud alarms startle in his dreams;  
The incense of the jasmine and the rose  
Gathers about him, and low music seems  
Borne to his slumbering senses from the fields  
Where ripening grain its burdened promise yields.

They say there is an herb that has the power  
To change the thoughts and current of his life  
Who eats it, so that in one little hour  
Forgotten are the world and toil and strife  
And self:—Ecstatic fancies crowd the brain,  
Transfiguring into rapture life's dull pain.

Better than life to taste the entrancing leaf;  
Better than death to lose all sense and thought  
Of things, and yet not die. For life is brief  
In pleasure, long in toil; and death is naught  
But dread awaking and reality  
From which the blinded heart of life is free.

We read of old, a prophet in his cave,  
Wrapped in the mantle of his solitude,  
Withdrawn from those whose craft and malice gave  
His stern soul deadly wound,—to grieve and brood  
Or sigh for heaven,—had fled the haunts of men,  
Burying obedience in that lonely glen.

But hark! Deep thunders shake the mountain side,  
And forked lightning scarp the jagged rocks,  
Thick rolling clouds the distant valleys hide,  
The whirlwind roars, and mighty earthquake shocks  
Rend the bald crags of Horeb's ancient head,  
And wake the seer's dejected soul with dread.

The fury ceases, and the blast is quelled  
Into a distant, wailing, dying moan;  
The prophet hides his face, by awe impelled,  
When, separate from the tempest's undertone  
He hears that still small Voice—"Seer of the Lord,  
What dost thou here? Fulfill Jehovah's Word."

There is no crisis but hath found the man  
Fit for the setting. But who counts the dust  
That eddies for brief moments in the pan,  
Then sinks forever, when the miner's lust  
Seeks the rich nugget or the diamond rare,  
That time has broken from its hidden lair?

Live for the Future! Build not domes of straw!  
Hew true each stone thou takest to thy hand.  
Thy temple rises, without plane or saw,  
No sounds of axe or hammer stir the land;  
Yet in its walls a monarch shalt thou pray,  
While clouds of glory fill its courts alway.

Dead are the men who dream when duty call  
To thought and action and to purpose high;—  
Watchmen who slumber on their city's walls,  
Nor mark the conflict in the glowering sky.  
Thus in old Rome her leaders pulseless lay  
When Goth and Hun swooped down upon their prey.

The Present lives but for Futurity.  
The bud is for the flower, the flower for seed,  
The seed for richer yield, till earth shall be  
Well stored with increase, and man's hungry need  
Is measured full. Yet earth still teems with power  
Nor palsied lies in winter's frigid hour.

Is this the true philosophy of life—  
To droop the eyes even when honest joy  
Exalts the soul whose rich success is rife,  
And look not upward from the engaging toy  
That spins at will, to see the Future's turn  
And watch where stars of high achievement burn?

And if within thy heart there blaze a fire  
To do some worthy deeds, and win renown  
And heaven's approval, dar'st thou heaven's ire  
That thou in sluggish pools those embers drown?  
Cheerless the soul in which the flame is dead;  
Ashes shall be its comfort, dust its bed.

And if some vain Calypso's winsome smile  
Woo thee to shun the perils of the quest,  
Lure thee to linger in th' enchanted isle  
To hear sweet tales and seek forgetful rest,  
May some wise mentor break the deadly spell,  
And rough, kind winds thy dallying barque propel.

But gathering shadows fall athwart thy way,  
And voices murmuring make complaint within;  
Doubt's deepening darkness turns to night thy day  
And Fear's pale legions raise uncanny din.  
Then trip the anchor—launch forth on the deep!  
Who hugs the shore shall 'neath the breakers sleep.

Miss S. P. Smalley 14296  
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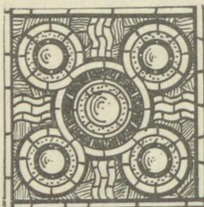
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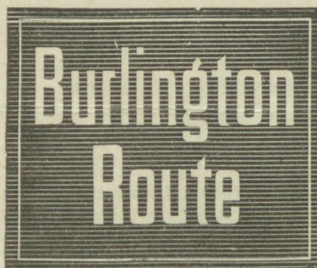
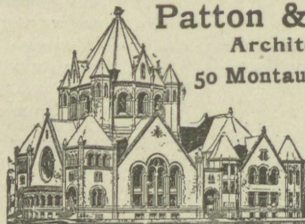
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# The Living Church

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

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CHICAGO, SATURDAY, JUNE 13, 1896

WHOLE NO. 920

## News and Notes

THE South Wales Calvinistic Methodists have resolved that "henceforth those engaged in the liquor traffic shall not be eligible for church membership." Thereupon the editor of *Truth*, who, as *The Church Review* remarks, would naturally suffer great anguish of mind if excluded from membership in a religious body, expostulates with the Methodists for their unchristian course in expelling "publicans" from the fold. Christ, he says (apparently in all seriousness), was the "friend of publicans and sinners!"

PRINCESS HENRY, of Battenburg, has been appointed governor of the Isle of Wight, in succession to her late husband. This was stated in the official announcement to be of considerable interest, "the bestowal of such an office on a lady, apart from the exalted station of the new governor, being an extremely rare, if not an absolutely unique occurrence." A similar instance was connected with the Isle of Man. The Earl of Derby having been executed in the year 1651, for aiding the king, his widow, the Countess of Derby, assumed her husband's lordship over Man, and made herself famous for her energy in that capacity.

THE fifteenth Anglican Church Conference of British chaplains and laity from Northern and Central Europe was appointed to meet this year on the 3rd and 4th of June, at Vienna, under the presidency of Bishop Wilkinson. Three subjects were on the programme, viz.: "Missions with special reference to our duties in India and Africa;" "The unity of the Church of Christ;" and "The duty of the Church towards social questions." On the evening of the 3rd, a reception was given by Sir Edmund and Lady Mouson, at the British Embassy, to meet the Bishop. The Rev. William H. Heckler, Embassy chaplain, delivered a lecture on "The Bible proved to be scientifically true by the monuments." Viscount Halifax, president of the E. C. U. was among the speakers at the conference. During the past twelve years fourteen conferences of this kind have been held—six in France, four in Germany, two in Switzerland, and one each in Belgium and Denmark.

THE Red Cross Society has now gotten a good foothold in Turkey, and is doing a grand work. The agents of the Red Cross have sent out three expeditions, one of which has gone to Marash and Zeitoun, one to Ourfa, and a third to Harpoot, each aiding the districts along their way. They have everywhere been welcomed by the missionaries, whose work they are grandly supplementing. Miss Barton writes: "Ten thousand poor, sick, suffering wretches; dying, foodless, naked, and not one doctor

and no medicine among them; whole cities scourged and left to their fate, to die without a hand raised, save the three or four resolute missionaries, tired, worn, God-serving, at their posts until they drop. The civilized world running over with skillful physicians, and not one there, no one to arrange to get them there, to pay expenses, take special charge, and thus make it possible for them to go. In the name of God and humanity, this field must be carried, these people must be rescued, skill, care, medicine, and food for the sick must reach them." Funds for Miss Barton may be sent to the Treasurer of the Armenian Relief Committee, E. G. Keith, Metropolitan National Bank, Chicago, Ill., marked "For the Red Cross." A revised edition of "The Armenian Amphitheater," a 64-page booklet with a concise summary of the massacres and relief work, will be sent to any address on receipt of ten cents. The proceeds of each book, which will feed a man for a week, will be devoted to relief.

At the annual meeting of the Society for the Propagation of the Gospel, the Archbishop of Canterbury presided and made the opening speech, which dwelt particularly upon those aspects of the work in which most difficulty had been encountered, such as Madagascar, the Armenian question, and missions to Mohammedans. Speeches were also made by the Bishop of Albany, the Bishop of Mashonaland, Admiral Sir E. Freemantle, the Rev. H. Whitehead, of Bishop's College, Calcutta, and the Bishop of Honduras. Admiral Freemantle's address was particularly interesting as coming from one whose duties have made him familiar with many parts of the world, and whose Christian spirit has rendered him a sympathetic observer of mission work in different lands. His long experience has brought him into association with some of the most famous of Anglican missionaries during the last half century, such as Bishop Selwyn, Bishop Patteson, Bishop Smythies, Bishop Maples, and Bishop Tucker. The testimony of such men as the Admiral to the work of missions, is of peculiar value.

"HYMNS Ancient and Modern," and also "Moody and Sankey's Hymns," are credited with some of the troubles of the Armenians. Vice-Consul Newton says that "Onward, Christian soldiers," read in the Turkish language, breathes a martial spirit and is apt to be taken in a literal sense as an exhortation to fight the Turk. It is suggested as a possible explanation of the charges against Professor Thoumaian, that what was supposed to be his revolutionary language was the quotation of some such hymns. "This," says Mr. Newton, "may seem a ludicrous view to take of a harmless hymn, but in a country where fanaticism is rampant, and ignorance and bigotry so prevalent, it is not to be wondered at that so trivial a matter may lead to trouble." In

another quarter a case is cited where a poor native teacher from the American college at Marsovan was imprisoned for having in his possession a New Year's hymn, with the refrain, "Onward, brave soldiers, on the battlefield, Christ is commander on earth as in heaven." Ignorant Moslems, taught from childhood to fight for their religion, not unnaturally construe these lines as sinister in aim and militant in spirit.

THE recent fearful experiences in St. Louis emphasize the enormous forces in the atmosphere and suggest the desirability of utilizing and controlling such tremendous powers. The entire tornado was caused by an effort of nature to restore a disturbed equilibrium in the air. In doing this, gigantic energy was developed whose force brought a mighty destruction to all objects in the line of its direction. The problem for the scientist is, how to produce the same energy, and how to control it, for practical purposes. We believe the time is coming when it will be deemed a crude way to develop energy by the slow processes of coal combustion, and steam production. More powerful, more subtle, and practically inexhaustible fountains of force surround us, in the very air we breathe and the water we drink. The outlook into the realm of science has in it all the elements of romance. It is teeming with the marvellous and the mysterious; and the further we look, the closer we come to the spiritual and the invisible, until the viewless air becomes to us a storehouse of inexhaustible force, waiting for our patient research to appropriate it to our use.

ACCOUNTS from Rome are to the effect that the report of the Commission on Anglican Orders has been adverse to their validity, and that the report has been sent to the Congregation of the Inquisition. The Pope is said to have expressed regret at the result of the investigation, which, he says, was "contrary to his inclination." From the Inquisitors the report will finally pass to the Pope himself, who may publish it or not, as he pleases. When one considers that Abyssinian Orders, which are certainly conferred in a very remarkable manner, have been acknowledged by the sapient authorities at Rome, it is hard to avoid the conclusion that certain practical considerations, altogether aside from the merits of the case, have had something to do with the result arrived at. With all possible sympathy with the reunion movement, we share also the feeling of many, viz., that all plans of corporate union with Rome are premature, and that great changes must take place in both communions before the cause of truth can be rightly served by such union. Therefore, we cannot but regard the present developments as in the highest sense providential, and as every way advantageous to the Anglican Church and its evident mission in the world.

**Sentence of the Bishop of Massachusetts in the Case of the Rev. Samuel Richard Fuller**

On May 13th, in St. Paul's church, Boston, as already recorded in our columns, Bishop Lawrence pronounced the sentence of suspension from the ministry for two years upon the Rev. Samuel Richard Fuller, priest. Before the Bishop read the sentence, Mr. Fuller presented and read the following protest:

"I, Samuel Richard Fuller, being summoned to appear before the Bishop of Massachusetts, do hereby protest against any condemnatory or disciplinary sentence being passed upon me, and for the following reasons:

"First, I obtained my divorce by the advice, in the first instance, of two bishops; namely, my own Bishop, Bishop Lawrence, of this diocese, and Bishop Clark, of Rhode Island.

"Moreover, I obtained the divorce in the manner specifically advised by each of them. This advice was given in writing, and both these letters of advice are in my possession.

"Second, Bishop Hugh Miller Thompson, of Mississippi, advised my second marriage, which advice also is in writing, stating that I had the canonical and the Christian right to marry, that he advised me to do so, and that the Church had no discipline for me if I did.

"Third, Bishop Lawrence wrote Bishop Thompson a letter, also in my possession, which Bishop Thompson has stated in writing he regarded as a full authorization from my bishop to him, Bishop Thompson, to solemnize my marriage.

"Fourth, accordingly, I was married by Bishop Thompson, in Trinity church, Boston; the rector of that church having first given a letter to Bishop Thompson offering him the church for that purpose.

"In view of these facts, I protest against the unrighteousness of being subjected to any condemnation or discipline whatsoever, inflicted upon me at the hands of the Church, which in the person of her bishops has not only advised my preliminary course, but also, in the person of one of her bishops, has assured me of my Christian and canonical right to marry, and even advised me to do so, and affirmed that the Church would have no discipline for me if I should do so, and finally, by the same bishop, has solemnized my marriage in accordance with her own laws.

"This solemn protest is uttered by me because, before God and my own conscience, I know that I have done only what I believed to be right, and because I know that I am innocent of wrong intended or committed toward the Church or toward any individual.

"And in this consciousness of integrity I must stand forever."

On Jan. 26, 1896, the Standing Committee of the diocese of Massachusetts, acting under Title III., Canon 1, Section 1., of the Canons of the Protestant Episcopal Church, in the diocese of Massachusetts, made a presentment to the Bishop of the Rev. Samuel Richard Fuller, as follows:

"To the Rt. Rev. William Lawrence, D.D., Bishop of the Protestant Episcopal Church in the diocese of Massachusetts:

"The Standing Committee of said diocese, having duly considered the case, do hereby present for trial the Rev. Samuel Richard Fuller, a presbyter of said Church, and now and on all the dates hereinafter specified canonically and actually resident in said diocese, and rector of St. Paul's church, in Malden, in said diocese, for the offenses of which informations have been given in writing to this committee.

"First, of the violation of Paragraph 6, Section 1., Canon 2, Title II., of the Canons of the General Convention of said Church, in that, on Aug. 22, 1895, he was united in marriage by the Rev. Charles W. Duffield, in the city of Boston, to Miss Lucy Derby, the said Fuller then having a divorced wife still living, whom he had put away for cause arising after his marriage to her, which cause was not the cause of adultery.

"Second, of the violation of Section 1., Canon 13, Title II., of the Canons of the General Convention of said Church, in that, on Aug. 22, 1895, in the city of Boston, in said diocese, he was married to Lucy Derby, he then having a divorced wife still living, whom he had put away for cause arising after his marriage to her, he the said Fuller not then being the innocent party in a divorce for the cause of adultery, and not then being united again to his divorced wife.

Third, of conduct unbecoming a clergyman of this Church, in that, having filed in the Superior Court for the county of Middlesex and Commonwealth of Massachusetts, a libel against his wife, Leora C. Fuller, for a divorce from the bonds of matrimony for the sole cause of desertion, and having prosecuted said libel for that cause only, and having obtained a *decree nisi* thereon for said cause only, on May 18, 1894, which decree he obtained to be made absolute on Nov. 18, 1894, of which libel said Leora had notice, and to which she appeared, and in the proceedings whereon she might have defended herself and her reputation if he had brought any charge therein against her other than the charge of desertion, he did afterward, contrary to good faith and justice, and secretly, and without notice to said Leora, and so that she had no opportunity to defend herself or her reputation, apply to the Rt. Rev. Hugh Miller Thompson, D.D., a bishop of this Church, for a judgment that he, the said Fuller, might lawfully, under the canons of this Church, marry another woman during the lifetime of the said Leora, for the reason alleged by him, said Fuller, that the said Leora had been guilty of adultery.

Fourth, of the violation of Section 1., Canon 13, Title II., of the Canons of the General Convention of this Church, in that, on Aug. 22, 1895, in the city of Boston, he was joined to Lucy Derby in marriage unlawful under the said canon, for that he then had a divorced wife, Leora C. Fuller, still living, whom he had put away for cause arising after his marriage to her, and the Bishop of said Church, to wit: the Rt. Rev. Hugh Miller Thompson, D.D., to whom the questions touching the facts of the said marriage of said Fuller to said Lucy were referred by the Rev. Charles W. Duffield, who was the minister who had been asked by said Fuller and said Lucy Derby to solemnize their marriage, did not adjudge that the said Fuller was the innocent party in a divorce for the cause of adultery.

(Signed)

JOHN S. LINDSAY,  
President.  
EDWARD ABBOTT,  
Secretary."

Boston, Jan. 16, 1896.

The canons referred to in this presentment are as follows: Title II., Canon 2, Section 1.: Every minister of this Church shall be liable to presentment and trial for the following offenses, viz.:

(6) And for conduct unbecoming a clergyman of this Church. And, on being found guilty, he shall be admonished, suspended, or degraded, according to the canons of the diocese in which the trial takes place, until otherwise provided for by the General Convention.

Title II., Canon 13, Section 1.: If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

Two other sections of the same canon may be conveniently quoted here:

Title II., Canon 13, Section 2.: No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

Title II., Canon 13, Section 4.: Questions touching the facts of any case arising under Section 2. of this canon shall be referred to the bishop of the diocese or missionary jurisdiction in which the same may occur; or, if there be no bishop of such diocese or missionary jurisdiction, then to some bishop to be designated by

the Standing Committee; and the bishop to whom such questions have been so referred shall thereupon make inquiry in such manner as he shall deem expedient and shall deliver his judgment in the premises.

An ecclesiastical court was constituted according to Title III., Canon 2, of the canons of the diocese, and a trial was held under the same canon.

April 16, 1896, the ecclesiastical court declared to the Bishop their decision.

The court found the accused guilty on all four charges, and stated that in their opinion the case required that the sentence of deposition should be pronounced upon the Rev. Samuel Richard Fuller. One member of the court dissented from the recommendation of the court as to sentence, and from so much of its judgment as "relates to charges 1, 2, and 4: holding that if there has been a breach of canon such as these charges allege, the responsibility is not Mr. Fuller's." The same member concurred with the judgment of the court as to the third charge.

After an ecclesiastical court has declared its decision, the canons of the diocese require the bishop "to pronounce such canonical sentence as shall appear to him to be proper."

The kind and degree of the sentence should depend mainly on the moral guilt of the accused.

A technical breach of ecclesiastical law may necessitate from a court a judgment against the accused, but the imposition of the sentence rests finally with the bishop, and he cannot avoid the responsibility of examining the evidence and considering the question of the degree of guilt, in order to determine what sentence, from a nominal penalty to the severest penalty known to our ecclesiastical jurisdiction, should be inflicted.

I have carefully examined and read the whole of the official record, the verbatim report of the evidence, the arguments of the counsel and all the other proceedings contained in the certified copy furnished to me by the court.

I have also, with the knowledge of the counsel for the prosecution, received a letter from the counsel for the accused, dated May 7, 1896, upon the finding by the court, that Bishop Thompson "did not adjudge that the said Fuller was the innocent party in a divorce for the cause of adultery."

The accused, the Rev. Samuel Richard Fuller, was married in 1872 to Miss Leora Brainerd. In 1894 he brought a libel against her for divorce on the ground of desertion, and obtained a decree. In 1895 he was married by the Bishop of Mississippi and the Rev. C. W. Duffield to Miss Lucy Derby, his first wife being still living. The law of the Church forbade the second marriage, unless the divorce from the first wife was for the cause of adultery.

Who is to determine whether the divorce was for this cause?

One view is that this question is to be determined solely from the record of the civil court, and this unfortunate case is certainly an argument in favor of that view.

But a very prevalent opinion in the Church, held by many, if not by a majority of the bishops, and by many other of our most learned divines, is that the bishop has power to pass upon the question of adultery, and if he finds it to have been committed, to authorize the remarriage of the innocent party to a divorce, though the divorce was granted by the civil court for another alleged cause.

Whether this latter theory be legally sound or not, Mr. Fuller cannot be blamed for sharing the opinion of so many learned and pious persons.

What power, if any, the Bishop of Mississippi had in reference to Mr. Fuller's marriage to Miss Derby; whether, in the light of what has happened, it would not have been wiser for him to have refrained from all action in the matter; whether, even, it would not have been better if I had refused to say that I should not regard his officiating at the marriage as an act of personal discourtesy to myself, are matters which do not affect the question of Mr. Fuller's moral guilt, for there is no evidence that Mr. Fuller did not

honestly believe that Bishop Thompson had power to pass upon the question of his wife's adultery, and, if he found her guilty, to marry him to Miss Derby.

But did Mr. Fuller obtain the judgment of Bishop Thompson that his wife was an adulteress?

Mr. Fuller, before his marriage to Miss Derby, handed to Bishop Thompson writings bearing upon the question of the adultery of his wife. He afterwards applied to the Bishop to marry him; and he knew that the Bishop had no right to marry him unless the Bishop should find, as a fact, that his wife had committed adultery.

On the question whether Bishop Thompson adjudged Mrs. Fuller to have been guilty of adultery, the evidence is conflicting. The court has found that he did not.

But Mr. Fuller, having applied to the Bishop to marry him while his first wife was living, and being well aware that the Bishop had no right to marry him unless he should find that his wife had committed adultery—and the Bishop having declared that he would marry him—both Mr. Duffield and Mr. Fuller were justified in supposing that the Bishop had adjudged her guilty, unless they knew or thought that the Bishop attached a meaning to the word adultery different from that which it bears in ordinary usage.

That the Bishop did attach such a meaning to the word would appear from his letter to Mr. Fuller, dated Jan. 24, 1896, several months after the marriage: ". . . I should never have entered upon the question of physical adultery. It is never in one hundred times capable of proof even in a civil court, where both sides are heard and witnesses under oath. It is nearly always an inference, and is sometimes denied, even when a woman's written confession has been laid before the court.

"My interpretation of the canon requires no such investigation or decision. I believe that, under the law of God, you had the right to marry. I believe so still. I attach, and I think the nature of marriage attaches, no such importance to the mere physical act, as to suppose it *alone* can dissolve the marriage tie."

It is due to the Rev. Mr. Duffield to say that the evidence discloses not a shadow of suspicion that he had any knowledge or thought that Bishop Thompson held other than the usual interpretation of the word adultery.

That Mr. Fuller knew of the interpretation given to the word by the Bishop of Mississippi is not charged, nor, in my judgment, proved.

To take advantage of what would be deemed by the world at large (including, doubtless, the lady whom he was proposing to marry) as a judgment of his first wife's guilt, when he knew that, in truth, there was no such judgment, and this, in order to brand the character of one woman for the purpose of inveigling another woman into marriage, is conduct that no man should be found guilty of, without a distinct charge and positive proof.

As, therefore, Mr. Fuller applied for a judgment on his wife's adultery to a person whom he believed to have power to give it, and as he had reason to believe that the person did give it, I do not think that he should be deposed for acting on that belief.

But Mr. Fuller cannot be held free from blame. When seeking a divorce from his wife in the civil courts, where she could defend herself, he made no charge against her of adultery; and, what is more, he allowed her to retain the custody of the children, a strange thing to allow an adulteress to do. When, after that, he came to Bishop Thompson to have her adjudged guilty of adultery, he should have been perfectly explicit and open. He should have said: "I am seeking leave to marry; I charge my late wife with adultery; I wish you to decide the question of her guilt; and here is the evidence I have to offer upon it." Had he done this, it would have been almost impossible for Bishop Thompson not to have passed upon the question of his wife's adultery.

Unfortunately, this is not what Mr. Fuller did. In his letter to Bishop Thompson, of Sept. 6, 1895, speaking of his son's demand for a re-

traction of the charges against his mother, he says: "Of course I refused to say anything, save to say that I have never made any charges, and you will remember I never have. I simply placed the case in your hands, and, for reasons best known to yourself, and which no one has a right to possess, you officiated. . . . You will remember, as I have said, that I have never made any charges, and have never said anything against her."

And again, in writing to Bishop Thompson on Oct. 26th, 1895, asking him to make a written statement for the Standing Committee, he says: "I should not wish any statement of the facts that you learned by your inquiry, but simply that you had made such examination and inquiry as you thought necessary, and so satisfied your mind in reaching the judgment that the marriage would be lawful. We do not want, by stating the facts or mentioning any claims, to afford a foundation for a libel suit."

The evidence put in the hands of Bishop Thompson by Mr. Fuller was before the Bishop, not simply as a friend whose opinion was asked, but as one to whom Mr. Fuller was applying for leave to marry again, and whom Mr. Fuller knew to have no power to grant that leave unless he found Mrs. Fuller guilty of adultery.

Mr. Fuller was, therefore, in substance, applying to Bishop Thompson for a judgment that his wife was an adulteress. He laid evidence before the Bishop, or as he says, "placed the case in his hands," with the wish and for the purpose that the Bishop might draw the inference of his wife's guilt. This he ought not to have done, unless he not only himself believed her guilty, but was ready to take the responsibility of openly saying so. What he did was, in the eye of the law, of common-sense, and common morals, charging his wife with adultery; a charge may be made by acts as well as by words; yet he put the evidence in the Bishop's hands silently and secretly, in order that he might say that he had never made any charge. And this is not all. I am not prepared to say that every applicant for a judgment is always bound to give notice to the person against whom the judgment is sought. To give such notice may be sometimes the function of the judge. But Mr. Fuller was not in the position of an ordinary applicant. He had already applied to the civil court; he had there been obliged to give notice to his wife, and while obtaining a divorce against her for desertion, he had been silent as to adultery, and had allowed her to keep the children. His conduct must have led her to believe, and it justified her in believing, that no charge was to be made against her character. After this, Mr. Fuller was bound to forever hold his peace, or, if he did charge his wife with adultery, to let her know that he did so. It is painfully apparent that Mr. Fuller received and acted upon what he believed to be a judgment of adultery against his wife, although he had reason to think that no notice of his application for a judgment had ever reached her. Such conduct is unbecoming a clergymen of this Church, and, therefore, in the presence of the Rev. William Henry Brooks, D.D., the Rev. George Hodges, D.D., the Rev. Reuben Kidner, and the Rev. Albert Beckwith Shields, presbyters of the diocese duly summoned, I sentence him to be suspended for two years.

Although the pronouncing of this sentence has been a hard duty, I have been gratified to be able to substitute a less severe sentence for that recommended from the court. I think Mr. Fuller believed at the time of his marriage ceremony that his first wife had been found guilty of adultery, and I therefore do not think him morally to blame for going through that ceremony.

But, even assuming that he was entirely free from blame, we must look at the facts, as they are. He is not simply a member of the Church; he is one of its officiating ministers. Having been married to one woman who is still alive, Mr. Fuller is living with another woman as his wife. Unless his first wife was guilty of adultery, this in an officiating minister of the Church is a grievous scandal.

I do not question the sincerity of his belief in his wife's guilt; that may satisfy his own conscience; but his belief ought not to be taken, and he cannot expect it to be taken, as proof by others.

Mr. Fuller's wife was not condemned for adultery by the civil court, and, as Bishop Thompson declares, and as the court has determined, she was not found guilty by him. Therefore, in the eye of the Church and the world alike she is an innocent woman.

I do not blame Mr. Fuller for having continued in his present position until the court decided that Bishop Thompson had not passed upon his divorced wife's guilt, but the court has now so spoken.

Mr. Fuller has had two opportunities to raise the question of his wife's adultery. In the civil court he did not take the opportunity. Before Bishop Thompson, there was a like failure to have the question determined, due largely, I must say, to his deplorable want of frankness.

I do not know whether there is any other mode of having a judicial determination of his wife's conduct, but unless and until he obtain a judgment of her guilt, I must, as his Bishop, say that it is not, in my opinion, becoming for him to officiate as a minister of the Church.

(Signed) WILLIAM LAWRENCE,

Bishop of the Protestant Episcopal Church in the diocese of Massachusetts.

*St. Paul's church, Boston, May, 13, 1896.*

Apparently in response to the rebuke contained in the conclusion of the above sentence, the Rev. Mr. Fuller wrote a letter to Bishop Lawrence, in which he declared his renunciation of the ministry, and asked that he be forthwith deposed; his request, as already noted, has been complied with.

### Canada

Still another beautiful memorial window has been presented to St. Mark's church, Niagara-on-the-Lake, by Miss Fell in memory of her mother. The extensive improvements made in Christ church, Grantham, costing over \$1,000, have been almost all paid for, a fine new bell put in, and a bond, given some years ago to the Episcopal Endowment Fund, paid off, within the year. The Boys' Brigade of St. Thomas' church, St. Catherine's, has been offered a medal by the Earl of Aberdeen, to be awarded to the boy who shall have the best record for good conduct, punctuality, and general efficiency.

The Bishop of Quebec intends holding a second visitation of his clergy in the autumn, to take place at Bishopsthorpe, Quebec, from Sept. 1st to 4th. It is proposed to have a Quiet Day on the 3d, to be conducted by Bishop Hall, of Vermont. The Cathedral Sewing Guild, Quebec held its annual meeting lately, the dean of Quebec presiding. A new baptistry has just been completed for St. Matthew's church. The cathedral pulpit has been much improved. A beautiful stained glass window has been placed in St. Paul's church, Bury, by Canon Richardson, in memory of his wife. It was the church of which he was rector, and to which he brought his bride 30 years ago. The newly organized chapter of St. Andrew's Brotherhood at Stanstead is doing good work. The Bishop of Quebec has sailed for Canada.

The buildings and grounds of King's College School, Windsor, diocese of Nova Scotia, are to be enlarged and improved shortly. The last sermon to be preached in old St. Paul's church, Charlottetown, P. E. I., was given on the 4th. Large congregations were present at the opening services of the new church, on the 10th. A little book called "Service for the Sea going," has been published by the rector of Lunenburg, and approved by the Bishop of the diocese. The dedication of the new church at Melford, Nova Scotia, was held before the building was quite completed, in order that the men, who sail for the fishing grounds in the first week of May, might be present.

All the city Sunday schools met at St. Luke's church, St. John, diocese of Fredericton, on the

evening of Ascension Day for a united service. This Ascension-tide service has long been held in the deanery, the larger churches being visited in turn. There were present about 1,200 children and teachers, besides the clergy from all the city churches, and many parents and friends. The companies of the Boys' Brigade this year also formed up in line. The congregation have decided to build a rectory for St. Luke's.

Reports from the diocese of Qu' Appelle as to Church work are very satisfactory, and good progress seem to have been made during the past year. A new altar and prayer desk have been presented to St. Matthew's, Esteran.

### New York City

The Bishop has sailed for summer rest in Europe.

The city mission force is to be enlarged by the addition of the Rev. Floyd Appleton, who will serve as chaplain of Ludlow st. jail, and of the Tombs.

At St. Paul's church, the new rector, the Rev. Romilly F. Humphries, has introduced a boy choir. Bishop Potter has just visited this parish and confirmed a class of 21 candidates.

Barnard College has closed its sessions for the year. Dean Smith read her report, relating to the year's notable work. The graduates receive degrees at the annual commencement of Columbia University.

The Peabody Home for Aged and Indigent Women, held its annual meeting on the afternoon of Thursday, June 4th. Mayor Strong made the principal address. At five o'clock tea was served by the women interested in the management of the institution.

Recent Confirmations include a class of 22 confirmed by the Bishop of Louisiana, acting for Bishop Potter, at Randall's island; and a class of 33 at the chapel of the Good Shepherd, Blackwell's island, by the Bishop of West Missouri. The latter service took place Trinity Sunday, and the former on the eve of Trinity.

The Trades School of St. George's parish has just completed its working year, and held its commencement. Addresses were made by the rector, the Rev. Wm. S. Rainsford, and by President Seth Low, LL. D., the Rev. Theodore Sedgwick, and Mr. Arthur A. Hamerschlag. Diplomas were given by the Rev. Frank H. Nelson, and prizes by Mr. Theodore H. Price. There were eight graduates.

The class of 1863, of the General Theological Seminary, has just held its 11th triennial dinner and class gathering at the Hotel Hungaria. Ten of the 20 original members of the class were present. Bishops Whitaker and Worthington were obliged to send regrets. The Rev. Dr. George R. Hopson is president of the class; the Rev. George Seabury, vice president; and the Rev. John P. Appleton, secretary.

The celebration of the 75th anniversary of the laying of the corner stone of the old St. Luke's church, now used as St. Luke's chapel of Trinity parish, was held on the evening of Thursday, June 4th. The celebration was attended by a large congregation, among whom were several members of the former church. The clergy present were the Rev. Dr. John T. Patey, of St. Luke's church, the Rev. P. A. H. Brown, vicar of St. John's chapel, and in charge of St. Luke's chapel; Rev. Dr. Thomas Gallaudet, the Rev. Canon Knowles, and the Rev. Messrs. Bishop and Logie.

Col. H. H. Hadley, the newly appointed director of the Church Army, sailed for Europe on Saturday, June 6th, after a farewell service at St. Bartholomew's parish house. He goes abroad to study the organization and workings of the Church Army in England, and expects to return in July, and to take charge of a training tent at Asbury Park, N. J., in August. The first company of the 2nd regiment of the Army has just been organized in Philadelphia under the charge of Major John H. Murray, and Prof. S. W. Brown. A building in New York adjoining

Col. Hadley's house, has been leased by the Army as a training school, and five patrons have already been secured paying each \$1000 a year. The Army is also securing a number of auxiliary members who pay a smaller sum annually.

Work will be begun before long on the new buildings of Barnard College, which will cover the entire block bounded by the boulevard, Claremont ave., 119th and 120th streets. According to the plans the three buildings will form a quadrangle, with an open court facing 119th st. The architects are Messrs. Lamb & Rich. The work of construction will probably be completed within a year and a half. The group will consist of three buildings. The first will be the administration building, the gift of Mrs. A. A. Anderson. This Anderson hall will be entered at the centre of the quadrangle, and is to contain the offices and rooms for the college faculty. The east building, the gift of Mrs. Brinkerhoff, will be known as Brinkerhoff hall, and will occupy the whole frontage on the boulevard. The entrance, to be known as the Dean's entrance, will be from this thoroughfare. The building will also contain the Greek theatre and gymnasium. The upper floors will be devoted to class rooms. The structure forming the west side of the quadrangle will constitute the laboratory building. The opportunity for some philanthropic person to aid in the erection of this portion of the college remains open. There will be a row of columns around the interior court; and this colonnade will be surmounted by a tile roof. The combined buildings will be four stories high, and of Henry IV style of French architecture. The material used will be red brick with trimmings of white stone. The architects estimate the cost of the three buildings at \$500,000.

The trustees of Columbia University met for the last time until October, on Monday, June 1st. President Low announced the gift of \$6,000 from Mrs. Samuel Lawrence and Mrs. Jas. R. Swords for the founding of the Alexander I. Cotheal fund for the increase of the library. The income from the fund is to be used for the purchase of books treating of the Oriental languages. Mr. Cotheal, in his life time, gave many valuable gifts to the University. The present givers of his memorial are his sisters. President Low also announced the gift by Mr. Louis Stern, of a number of valuable Hebrew manuscripts. This addition to the Hebrew collection of the university makes it the largest and most complete in this country. The committee on buildings and grounds reported that the new buildings were progressing at a satisfactory rate. The new library, the gift of President Low, is up as far as the second story, the foundations of Schermerhorn Hall and Physics Hall are well advanced, and the foundations of Havemeyer Hall are laid. The trustees offer to establish a book store on the new site for the accommodation of the students. Plans for the new building for chemistry show that that structure is to be erected on the plot of ground from 116th to 120th sts. It is to be a four story, basement, and attic, building of brick, with a frontage 205 feet long, and a depth of 80 feet. The cost will be \$400,000. Messrs. McKim, Mead, and White, are the architects.

### Philadelphia

The diocesan library is in receipt of crayon portraits of Bishops H. V. Onderdonk and Samuel Bowman; the first is the gift of Miss Clara H. Matlack, and the other is from the Rev. Dr. Matlack. They are the work of Mihean H. Kevorkian, a young Armenian artist.

To curtail expenses, the musical committee of St. Matthias' church, the Rev. Dr. R. A. Edwards, rector, has been reluctantly compelled to disband the fine mixed choir of 30 voices, which for the past three years has been under the efficient leadership of A. L. Phillips. A modified choir will be organized at St. Matthias' in the autumn.

The reason assigned for the closing of the church of the Atonement, the Rev. Dr. I. N.

Stanger, rector, is that the congregation were unable to pay \$3,000 salary to a rector, and consequently, it was concluded to adjourn over to West Philadelphia. There, the parish will start again under better auspices, and with the capital derived from the sale of the old church edifice.

Buttercup cottage, Mt. Airy, which has for seven years furnished a delightful summer home for hundreds of working girls who cannot afford a stay at the costly resorts, had its donation day on Friday, 5th inst., and an afternoon tea, served from 3 to 6 p. m. Last year 275 girls found rest and recreation at the home, and this summer the managers hope to provide for fully as many. The Sisters of the Good Shepherd are in charge of this home.

The 81st anniversary of the Sunday school of St. John's church, Northern Liberties, the Rev. R. H. Barnes, rector, was celebrated on the evening of Trinity Sunday. The church was handsomely decorated, and the encouraging reports of the treasurer and superintendent showed a marked increase in every department of the school, and a zealous activity in all Church work. The offerings during the past year amounted to \$307, an increase of \$90; given to objects outside of the parish, \$85 25; officers and teachers, 25; scholars, 229. The Sunday school and congregation were organized in 1815, in the old Northern Liberties district school house, which stood on the vacant lot, in the rear of the church on Brook st. Here, it is proposed to erect a parish building in the very near future. The Sunday school in 1888 created a nucleus of a fund, which has steadily grown to \$600, making, with recent subscriptions of the congregation, and material on hand, the sum of \$1 275. The church property is valued at \$25 000, with no incumbrances resting on it.

Missionary mass meeting No. 5, was held on the evening of Trinity Sunday, at St. Simeon's memorial church, the Rev. Edgar Cope, rector, and was very largely attended. In the absence of the Rev. Dr. McVickar, to whom had been assigned the topic "Diocesan missions," the Rev. John Dows Hills, spoke forcibly on the need and value of missionary work in parochial life, and introduced the subject of diocesan missions. The Rev. Robert Ritchie showed the benefits the world had received from the chosen people of God, and made an earnest appeal for the mission to the Jews. The concluding address was made by the Rev. Dr. J. N. Blanchard who gave a full statement of the Snyder Avenue mission, forcibly setting forth its needs, opportunities, and its past neglect. The force of his eloquent plea was such, that it was requested that the liberal offering received be given towards the \$10,000 fund now being raised for the erection of the much needed edifice of the church of the Holy Spirit.

The quarterly meeting of the Southeast convocation was held on Thursday, 4th inst., at All Saints' church, when the Holy Communion was celebrated at 9 A. M. The Rev. H. L. Duhring was re-elected secretary, and Mr. C. M. Peterson, treasurer. It was agreed to appropriate \$1,200 to the church of the Holy Spirit, (Snyder ave. mission); \$400, to the church of the Crucifixion; \$500, to the Italian mission church of L'Emmanuel; and \$550 to work among the Jews. It was also agreed to nominate to the Bishop as missionaries, the Rev. Messrs. S. H. Boyer, M. Zara, H. L. Phillips, and Mr. Max Green. Archdeacon Brady reported that he had received in money and pledges, \$1,500, and expects to be able to raise the \$10,000 for the church of the Holy Spirit. At the public missionary meeting in the evening, addresses were made by the archdeacon, the Rev. H. Richard Harris, Mr. Max Green, and the Rev. H. L. Duhring.

Memorial Day was more generally observed than ever before in this city and suburbs. Church rectors and choirs were present at various celebrations. Meade post No. 1 had the vested choir of 40 men and boys from St. Andrew's church, West Philadelphia, who, under the direction of Mr. Howard R. O'Daniel, choir-master, rendered appropriate selections at the grave of General Meade in Laurel Hill cemetery, and at

the Lincoln monument in Fairmount Park. The Rev. Horace F. Fuller delivered the oration in Lafayette cemetery, where Greble Post No. 10, after visiting three other grave-yards, had their celebration. To Gen. Reynold's Post, No. 71, were assigned four cemeteries, and services were held in each. At the Mutual, the Rev. John Moncure, rector of St. John the Evangelist's, offered prayer; and at Gloria Dei (Old Swedes) he delivered the address. The choir of St. Timothy's church (Reed st.) participated in all four services. Naval Post No. 400 had with them the full choir of old St. Paul's church.

The 31st annual reunion of the Associate Alumni of the Divinity School was held on the 3d inst. The Holy Communion was celebrated in the chapel of the institution by the Rev. Joseph L. Miller, president of the alumni. The sermon was preached by the Rev. John A. Goodfellow, class of '70. At the business meeting, the Rev. Messrs. A. C. Powell and S. C. Hill were nominated to represent the alumni in the Board of Overseers. The Rev. Dr. J. De W. Perry made a report of the action of the joint boards of Overseers and Trustees with regard to the amendment of the charter, giving the authorities the right to confer in course the degrees of B. D., D. D., and D. C. L. In the afternoon the annual meeting was held in the chapel. An election for officers for the ensuing year resulted as follows: President, the Rev. Henri M. G. Huff, class of '80; vice-presidents, the Rev. Messrs. W. P. Taylor, H. L. Phillips and Jacob Probst; secretary, the Rev. Arnold H. How; treasurer, the Rev. H. F. Fuller. Executive committee, the Rev. Messrs. M. Aigner, H. H. F. Hoyt, S. L. Gilberson F. M. Taitt. The Rev. S. L. Gilberson reported that there had been raised during the past three years for the boat to be used by the Rev. Mr. Prevost, at Fort Adams mission, in the Yukon Valley, Alaska, \$3,901. The cost of the boat, with its equipment, was \$3,400. A minute was adopted relative to the death of the Rev. W. M. Harrison. The annual supper was served at 6 P. M., after which Evensong was said in the chapel, and the Rev. F. M. Taitt, class of '83, read an essay on "What is the Church's work."

The annual commencement of the Divinity School was held on Thursday morning, 4th inst, in the church of the Saviour. A procession consisting of the vested choir, the students, alumni, faculty, trustees, and overseers, entered the church at the west door and marched up the nave singing the processional hymn, "Onward, Christian soldiers." The master of ceremonies was the Rev. H. F. Fuller. After the saying of Matins, a thesis was read by Francis Alan Brown on "The place of theology in Christianity." Mr. Hiram Richard Hulse followed with an essay on "The Kingdom of God." Diplomas were conferred by Bishop Whitaker on the following members of class '96: Francis Alan Brown, Hiram Richard Hulse, the Rev. James Odgers McIlhenny, B. A., the Rev. W. Arthur Warner, Charles Gilbert Hannah, B. A., John Tilton Marley, Paris Becker Stauffer. The sermon was preached by the Rev. Dr. R. H. McKim, of Washington, D. C. After a collation, a meeting was held in the choir room, Dean Bartlett in the chair. The Rev. Dr. McKim said he recognized the work the school was doing in the way of true scholarship. Archdeacon Brady and the Rev. W. B. Bodine considered it a missionary school, and were thoroughly in sympathy with it. The Rev. A. C. Powell stated that a committee had been appointed to embellish the chapel; the sum of \$500 has been secured for the purpose. It was the desire to tile the floor, tint the walls, introduce a memorial chair to Bishop Alonzo Potter, a pulpit to the Rev. Dr. Goodwin, and a lectern to the Rev. Dr. Hare; also medals to different professors. An effort will also be made to increase the endowment.

**Chicago**

On the first Sunday after Trinity, at 4 P. M., was held the annual G. F. S. service at cathedral SS. Peter and Paul. The service was choral. The members of the society formed in procession in the Sisters' mission house, singing,

"Rejoice ye pure in heart." The sermon was by the Rev. Mr. Rushton from Acts xii: 12-15. The offering of \$1025 was devoted to the \$50 pledge referred to below. The branches each wore distinguishing flowers, and bright faces testified to the pleasure of the special services for the Girls' Friendly Society.

A G. F. S. council meeting, June 2nd, at the Church Club Rooms, voted \$25 toward a salaried associate's support in the Church Missions House, New York, and also pledged \$50, as help in support of a woman assistant city missionary for Chicago. The invitation from St. James' for the next annual meeting of the G. F. S. was accepted.

**Diocesan News**

**Duluth**

**Mahlen N. Gilbert, D.D., Bishop in Charge**

MOORHEAD.—Whitsunday, the G. A. R. post of the city attended St. John's church in a body at the morning service. The old soldiers had invited the rector, the Rev. G. H. Mueller, to preach the memorial sermon. A special musical programme had been prepared, and the chancel was draped in the national colors. The rector has been in charge of this peculiarly difficult field for over three years. The parish has lost continually by removals, yet the few faithful ones have been held together waiting for the turn of the tide. The Church building is old and dilapidated, and cannot possibly serve another winter; still the people are absolutely unable to build a new church. With less than 50 communicants, they have all they can do to maintain the Church services. Moorhead is a place of about 3,200 people, with 38 saloons, not to mention other places of sin and shame. The Church alone has done a great mission work among the families of these saloon-keepers, and as a fruit of her labor more than one woman has been rescued from a life of infamy. These facts show the importance of keeping up this work.

**Maryland**

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

BALTIMORE.—The Rev. Frederick Gibson, D. D., rector of St. George's church, on May 28th, observed the 40th anniversary of his ordination to the priesthood, by administering the Holy Communion at a special service in the morning. He was assisted by the Rev. William F. Brand, S. T. D. He became rector of St. George's church, his present charge, on Sept. 29, 1834. During his incumbency the congregation of St. George's church has more than doubled, and to his zeal and activity the growth of the parish is mainly due.

The church of the Ascension celebrated its 58th anniversary on Sunday, May 31. Addresses appropriate to the occasion were made by the rector, the Rev. Charles C. Griffith, Mr. Edwin Higgins, superintendent, and Mr. John Black, assistant superintendent of the school. Each child present at the services was the recipient of a potted plant, and later the little ones marched in procession to the Nursery and Child's Hospital, and gave the plants to the inmates of the institution. The Sunday school of the church of the Ascension was established by the late Rev. J. P. K. Henshaw, rector of St. Peter's church, and continued under the fostering care of old St. Peter's, (German and Sharp sts.), for two years before the formation of any separate organization known as the church of the Ascension. In May, 1840, the Sunday school work had grown to such proportions that it was admitted into the diocesan convention as a separate organization, with the Rev. Francis Peck as its first rector.

On Wednesday morning, June 3rd, the Rev. Wm. A. Henderson, rector of St. Mark's church, Highland, Howard Co., was married to Miss Mabel Lee Feddeman, at St. Luke's church. The ceremony was performed by Bishop Paret, assisted by the rector of the church, the Rev. William A. Coale. After a western trip the couple will reside at St. Mark's rectory, Highland, Md.

On Sunday, May 31, Bishop Paret visited the church of St. John the Baptist, a mission of St. Paul's parish, and confirmed 11 persons, a number of whom were from St. Paul's Brigade, which meets at the Guild House, on Columbia ave. The Rev. Walter Baker is rector in charge of the mission.

**Central Pennsylvania**

**Nelson S. Rulison, D.D., Bishop**

Bishop Rulison confirmed a class of seven in Grace church, Allentown, on the evening of Trinity Sunday, which, with the seven previously confirmed on the first Sunday in Lent last, makes 14 for the parish; one half of the class were males. The eloquent sermon of the Bishop told of the very real gifts conferred by the Holy Spirit in Confirmation.

**Lexington**

**Lewis W. Burton, D.D., Bishop**

The 1st annual council convened in St. Paul's church, Newport, on May 3rd, after morning service and celebration of the Holy Communion, the Bishop of Lexington celebrating. The Rev. H. H. Sneed preached the sermon. The Rev. R. Grattan Noland was elected secretary. The Bishop's address showed 129 confirmed since February, and presented a rather favorable impression of the prospects of the new diocese.

The Rt. Rev. C. C. Penick addressed the council in behalf of the work among the colored people.

In the evening a meeting was held in the interests of diocesan missions. The missionaries of the diocese gave encouraging accounts from their fields of labor, and the Bishop of Kentucky delivered an eloquent and forceful address, which gave much encouragement and inspired much enthusiasm.

The following elections occurred: Treasurer, Mr. T. B. Wood, of Lexington. Standing Committee: The Rev. Messrs. E. H. Ward, R. L. McCreedy, and D. D. Chapin; Messrs. John T. Shelby, Grant Green, and T. H. Dudley. Board of Missions: The Rev. Messrs. E. H. Ward, H. H. Sneed, and R. L. McCreedy; Messrs. F. H. Dudley, Virgil Hewitt, and John L. Anderson.

A resolution was adopted looking toward securing an episcopal residence.

The council adjourned at 2 o'clock Friday.

**Western New York**

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

BUFFALO.—The annual service of the Church Sunday school League was held in St. Paul's and Trinity churches on Whitsunday at 3 P. M. The pupils of some of the schools wore badges of red ribbon, while others wore tiny nosegays of pansies. Several schools carried banners. The service was choral in both churches, and the Whitsun-tide hymns were sung with spirit. The Bishop of North Dakota addressed the children gathered at St. Paul's, and Bishop Coxe spoke briefly at Trinity, after which the Ven. Archdeacon Lobdell catechised them. After pronouncing a blessing, Bishop Coxe drove from Trinity to St. Paul's church. There were about 2,700 children gathered at the two churches.

The annual service of the 65th regular N. G. N. Y. was held in Trinity church on the evening of Whitsunday. The Rev. Francis Lobdell, D.D., rector and chaplain of the regiment, preached from the words "Be sincere."

**Michigan**

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

Recent Confirmations by Bishop Davies: St. Paul's, Jackson, 40; Grace, Port Huron, 27; Fort Gratiot, 5; Dearborn, 8; Saginaw: St. John's, 27, Calvary, 6, St. Paul's, 28; Coleman, 7; Midland, 5; Ann Arbor, 36; Adrian, 6; Hudson, 3; Hillsdale, 10; Jonesville, 6; Bay City: Trinity, 40, St. Barnabas', 5; Otter Lake, 4; Lapeer, 5; St. John's, 28; Lansing, 18; Hamburg, 4; Brighton, 8; Tecumseh, 2; Clinton, 11; Brooklyn, 7. In Detroit: St. Andrew's, 34; St. Matthew's,

17; St. Peter's (supplementary), 7; St. Stephen's, 6; Our Saviour, 12; St. Philip's, 12; St. Joseph's, 17; St. Barnabas', 12; St. Thomas', 10.

**MONROE.**—The rector of Trinity church, the Rev. John Evans, presented 16 persons for Confirmation, May 22nd. The Bishop preached a forceful sermon from Heb. vi: 1, 2. After the service a reception was given at the rectory, which proved to be one of the most enjoyable the parish ever had.

### Long Island

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

**BROOKLYN.**—At St. Martin's church, the Rev. Frederick W. Davis, rector, an interesting service was held on the evening of the Sunday after Ascension Day, May 17th. The choir, consisting of solo, quartette, and chorus, under the direction of Miss Isabel Berrall, organist, assisted by Mr. G. H. Lawson, violin, and Mr. H. S. Wilson, flute, rendered a programme of music illustrative of the Christian Year from Advent to Ascension-tide. Just before the blessing, the congregation all standing, the chorus, "Unfold, ye portals everlasting," from Gounod's "Redemption," was sung with impressive effect, making an appropriate ending of an inspiring service.

The first general reception of all the branches of the Girls' Friendly Society in the diocese, was held under the auspices of the St. Mary's branch in the parish house of St. Mary's church, May 20th. The Rev. Mr. Bellinger, rector, and his assistant, Mr. Donohue, aided in the ceremonies of the occasion. Ten branches were represented numbering 350 members. Each branch was distinguished by its own color. After the pleasant formality of introduction to Mrs. Roberts, who is president of the society in the United States, each branch being presented by the rector in turn, an address was made by Mrs. Roberts, who credited the Long Island division with several improvements. A letter from the Bishop was also read. Refreshments were served. The whole occasion, interspersed with music and enlivened by social converse, was very enjoyable.

At Grace church, on May 17th, a large congregation was present, in response to a printed invitation requesting the attendance of all persons whom the rector, the Rev. C. B. Brewster, had presented for Confirmation during the eight years of his rectorship. The sermon, founded on Eph. iv: 30, was especially addressed to those who were included in the request. They were urged to faithfulness in their Christian life, to the exercise of charity and other graces, and to the regular discharge of their duty and privilege as recipients of the Holy Communion, with the expressed hope that they would not fail to receive the Sacrament on the great festival of Whitsunday.

**BAY RIDGE.**—On Trinity Sunday, Christ church celebrated in an informal way the 43rd anniversary of its foundation. It was also the 18th anniversary of the rector's admission to Holy Orders and the 5th of his taking charge of the parish. The sermon was by the rector, the Rev. Bishop Falkner, and sketched the early history giving many interesting details. The Rev. John A. Aspinwall, now of Washington, D. C., but rector of Christ church for many years, spoke pleasantly of people and circumstances connected with the life of the parish, as he knew it.

### Pennsylvania

**Oz! W. Whitaker, D.D., Bishop**

**WEST WHITELAND** (otherwise called Glen Loch).—The annual meeting of the Chester convocation was held on Wednesday, 27th ult., in St. Paul's church, the dean, the Rev. John Bolton, presiding, who also made an address. Archdeacon Brady was the celebrant of the Holy Eucharist. The resignation of Dean Bolton, which had been tendered a few weeks ago, was acted upon, and the Rev. George A. Keller, rector of old St. David's church, Radnor, was elected his successor. James C. Sellars, Esq., was unanimously re-elected secretary and treasurer. Permis-

sion was granted to the Church people at Parkersburg to purchase a new lot for chapel purposes, and the purchase of a lot by the congregation of St. Stephen's mission, Norwood, was confirmed. It was decided to hold the next meeting of convocation in October next, at St. John's church, Concord.

### Western Michigan

**Geo. D. Gillespie, D.D., Bishop**

The 21st annual convention met in St. Luke's church, Kalamazoo, June 2-4.

The Bishop gave his journal of official acts, which showed the usual amount of self-denying labor. During the year he has made 82 visitations and confirmed 346 persons, a large proportion of them being men. He has delivered 144 sermons and addresses.

The following mission churches were admitted into union with the convention: St. Paul's, St. Joseph, Trinity, Three Rivers, Nativity, Mancelona, and Christ, Luther.

Mention was made at a memorial service, of the decease of Bishop Howe, and the Rev. Geo. C. V. Eastman, late rector of the mission at Benton Harbor. The Bishop noted many encouragements that had come to his notice during the year: \$4,108 73 had been expended in the diocesan mission work, most of which had been raised in the diocese; \$1,490 53 was the amount of the offerings for domestic and foreign missions. This represented an offering from all but 4 parishes and 5 missions, and exceeded the offerings of the preceding year by \$245 28. The Bishop strongly condemned irreverence in the choir; the practice of securing adults not in sympathy with the Church to lead her praises; and objected to women wearing the robes of men in the chancel. Speaking of the laity being deprived of portions of the Prayer Book service by careless clergymen, he said: "The clergy are not aware how they injure their own respect and authority, when the people have before their eyes the imperativeness of the law, and the plain departure in the chancel. They complain of what they themselves set the example."

The business of the convention consisted chiefly in the final adoption of the constitution proposed at the last convention, but inasmuch as proportionate representation would thus have been fastened upon the diocese, certain articles were amended. Article III., Sec. 2, was amended to entitle each mission church in union with the convention, to one lay delegate, and each incorporated church or parish, to three lay delegates.

Missionary addresses were made by the Rev. Messrs. Woodruff and Van Antwerp. The general missionaries of the Grand Rapids and Kalamazoo convocations made their reports. The former reported 140 services for the year, with 24 Confirmations and 43 Baptisms. Nearly \$2,000 was pledged for diocesan missions for the ensuing year, although many parishes found a difficulty in raising money for parochial expenses. The Rev. Dr. J. N. Rippey, secretary, was unanimously re-elected. Mr. Ethan T. Montgomery was elected treasurer. Standing Committee: The Rev. Messrs. Campbell Fair, D.D., Robt. R. Claiborne, J. W. Bancroft, and J. Brewster Hubbs; Messrs. J. Davidson Burns, F. A. Gorham, Wm. J. Stuart, and C. R. Wilkes. Board of Missions: The Rev. Messrs. Philip W. Mosher, Sidney Beckwith, R. H. F. Gairdner, Wm. Lucas, Wm. H. Thomas; Messrs. D. G. Robinson, Wm. J. Dibble, J. E. Nelson, Wm. J. Stuart, and Geo. D. Sanford. Missionary Council: The Rev. Herbert Sowerby, and Mr. D. G. Robinson.

An invitation was accepted from St. Mark's church, Grand Rapids, for the next convention.

At a meeting which followed adjournment, the Rev. R. H. F. Gairdner, of Niles, was elected to serve as secretary of the Board of Missions, and the venerable treasurer, D. G. Robinson, was re-elected.

Since Easter the following Confirmations have taken place: Grand Rapids: St. Mark's, 28, St. Paul's, 16; St. Luke's, Kalamazoo, 21; Mendon, 9; St. Thomas' church, Battle Creek, 31; Trin-

ity, Marshall, 9; Benton Harbor, 5; St. Joseph, 7; Grand Haven, 4; Ludington, 10; Manistee, 24; Ionia, 14.

A mission has been organized at Luther, Lake Co., and the chapel, soon to be enlarged, will be called Christ church. The general missionary of the Grand Rapids convocation reports for the year 43 Baptisms in the missions under his charge, with 24 Confirmations. He has traveled 7,000 miles in the prosecution of his work.

The diocesan branch of the Woman's Auxiliary to the Board of Missions held its sixteenth annual meeting in St. Mark's church, Grand Rapids, May 27th. The attendance and interest exceeded that of any previous year. Bishop Gillespie and the Rev. Dr. Fair, rector, celebrated the Holy Communion. The Bishop gave an address, commending past usefulness, and suggesting new lines of work for the future. The reports showed progress in the organization of new branches and effective work. About \$12,000 was given in money and box values for the year. In the evening addresses, were made by the Rev. Messrs. W. W. Taylor, P. W. Mosher, and W. H. Thomas. The ladies of St. Mark's parish furnished a bountiful lunch in the guild room, and an informal reception was held after the evening service.

### New Jersey

**John Scarborough, J.D., Bishop**

The octave of the Ascension was marked by a very interesting choir festival, given by the combined choirs of St. Mary's church, Burlington, and St. Luke's church, Germantown. Selections from Gounod, Sullivan, Mendelssohn, Guilmant, Messiter, Handel, and Monk, were rendered.

### Pittsburgh

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

The annual commencement of the Bishop Bowman Institute was held in Trinity church, Pittsburgh, on Friday morning, June 5th. Bishop Whitehead presided, and presented the gold medal, which is yearly his gift to the young lady attaining the highest proficiency during the junior and senior years. The other prizes were presented by the rector of the school, the Rev. R. J. Coster. The choir of Trinity church furnished the music, and the annual sermon was preached by the Rev. Geo. C. Foley.

A service in memory of the Rev. William R. Mackay, D.D., late rector of St. Peter's church, Pittsburgh, was held in that church on Monday evening, June 1st. The Rev. Mr. Meech read a memorial minute, prepared by a committee of the clergy of the diocese, the Rev. Mr. Coster, minutes from the vestries of St. Peter's and Calvary, and the Rev. Mr. Heffern, resolutions from the Sunday school and Brotherhood chapter of the parish. The vested choir rendered the anthem "Here have we no continuing city." The memorial discourse was preached by the Rev. Dr. White who was for many years a most intimate friend of Dr. Mackay.

### Connecticut

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

Examinations at Berkeley Divinity school began on Monday, May 25. A retreat of one week is to be held for members of the senior class, conducted by the Rev. C. E. Woodcock.

The new library building is fast nearing completion. It adds greatly to the appearance of the Berkeley property. The large and valuable collection of books belonging to the school has long needed a safe and suitable library building.

Bishop Williams made his customary annual visitation to the churches in Stamford on Ascension Day. He confirmed a class of 37 at the morning service in St. John's, and preached. At 3 in the afternoon he visited Christ church, Greenwich, and confirmed 25, making an address; and in the evening he confirmed again in Stamford a class of nine at St. Andrew's, and preached the sermon.



**Newark**

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

Beginning on Sunday, May 17, 1896, a Sunday school is held each afternoon at 3 o'clock in public school No. 2, in Clinton township, under the supervision of the Brotherhood of St. Andrew, of St. Stephen's church, Newark. There was a great need of this work. Church services have been started also, and the interest seems very marked.

NEWARK.—The Girls' Friendly Society of the diocese held its annual meeting Thursday, May 21st. The secretary, Miss Caroline West Colton, reported the formation of several new branches. At present there are in the diocese 109 working associates, 505 members, 71 probationers, 25 candidates, and 80 honorary associates.

HOBOKEN.—On Whitsunday morning a beautiful service took place in Trinity church. The choir entered the church through the cloister of the new baptistry, chanting the litany of the Holy Ghost. The rector, the Rev. Dr. Houghton, presented about 50 candidates for Confirmation to the Bishop, who was seated before the altar. The church was beautifully decorated with plants, palms, and flowers from the greenhouses of Mrs. Stevens, at "Castle Point."

**Delaware**

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

The semi-annual dinner of the Church Club was lately given in Wilmington. Among the speakers were Bishop Coleman, the Archdeacon of Pennsylvania, the Rev. Dr. Van De Water, and John C. Cole, Esq., of New York. There was a large attendance, and the occasion was very much enjoyed by all who were present.

Associates of the Girls' Friendly Society from the dioceses of Pennsylvania, New Jersey, Maryland, and Delaware recently held a conference in Wilmington. Among those who read papers was Mrs. Roberts, the president of the society.

A very interesting farewell service was held lately at the chapel of the Good Shepherd, Bishopstead, to say good by to Dr. Driggs on his return to Alaska. Addresses were made by the Bishop, Archdeacon Hall, the Rev. G. W. Dame, and C. M. Curtis, Esq.

The Junior Auxiliary of the diocese held its anniversary a short time ago in St. Andrew's church, Wilmington. Addresses were delivered by the Bishop and Archdeacon Brady, of Pennsylvania. Very encouraging reports were made by the president, Mrs. Geo. C. Hall, and the secretary, Miss S. Van Trump.

At the last meeting of the Clerical Brotherhood, which was largely attended, the subject of "Prison discipline and reform" was discussed, the matter having been introduced in a paper by the Rev. F. M. Munson.

The 108th anniversary of the Old Swedes' church, Wilmington, was celebrated on Trinity Sunday, Archdeacon Tiffany, of New York, preaching the sermon.

**Massachusetts**

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

The archdeaconry of Lowell held its annual session in St. Stephen's church, Lynn, June 4th. The Holy Communion was celebrated by the Bishop, assisted by Archdeacon Chambre and the rector of the parish. At the business meeting, the Rev. J. W. Hyde was elected secretary. The Rev. Geo. W. Shinn, D.D., the Rev. J. H. Van Buren, Charles G. Saunders, of Lawrence, and J. W. Bird, of Auburndale, were elected members of the executive committee. The report of the committee on assessment upon parishes was submitted and discussed, and was finally referred to the executive committee, with power to act. Action upon the recommendation that the fiscal year of the archdeaconry co-incide with the fiscal year of the diocesan convention, was postponed. Bishop Lawrence afterwards addressed the delegates.

BOSTON.—The second section of the annual festival of the choir guild sang at St. Paul's

church, June 3d. Mr. Warren A. Locke was the choir-master, and Mr. Walter R. Spalding, organist. The following choirs took part: St. Peter's, Beverly; St. Paul's, Boston; St. John's chapel, Cambridge; Groton School, Groton; St. Anne's, Lowell; St. Paul's, Malden; Emmanuel, Somerville.

The Rev. Dr. Winslow who has been indefatigable in his work with the Egypt Exploration Fund, has submitted a plan for a reorganization of the branch of the society in this city, which is meeting the hearty approval of all interested in this worthy cause.

The John A. Dix estate has furnished the City Board of Missions with \$1,000, to be used for the summer excursion of poor children.

LYNN.—The will of Elizabeth C. Newhall leaves \$800 to St. Stephen's church.

**Milwaukee**

**Isaac L. Nicholson, S.T.D., Bishop**

The beautiful summer home, which the trustees have named, "The Sheltering Arms of Our Merciful Saviour," situated upon Nemabbin Lake, near Delafield, Wis., was formally opened and blessed by Bishop Nicholson on Thursday, May 28th; Bishop Seymour preaching the sermon, Archdeacon Susan, of Kenosha, the Rev. C. G. Tate, and Dr. Delafield, of Chicago, also taking part in the services. Delegations from the board of trustees and board of lady managers, Chicago, and also from the local executive committee, were present. The music was rendered by sweet-voiced children from the orphanage. Here is a practical benevolence which commends itself to all, cottages for girls, for boys, for crippled folk, for invalids and convalescents; \$2.00 will give a week of this country life to some one.

**Indiana**

**John Hazen White, D. D., Bishop**

The 59th annual meeting of the convention began in Grace cathedral, Indianapolis, on Tuesday evening, June 2nd, the Bishop delivering his second annual address, in which he made many important recommendations as to the finances and work of the Church in the diocese, most of which were affirmed by the convention.

The trustees of the diocese were authorized to sell the present episcopal residence, which is valued at \$25,000, and to convert the half-finished orphanage into an episcopal residence and diocesan house, and to make any other changes in the investments of the funds in their charge as they may deem wise. They were also directed to make a mortgage loan of \$10,000 to pay off the accumulated floating debt of Knickerbocker Hall, the diocesan school for girls, which is now in a promising condition. Howe School for boys, at Lima, has had a most prosperous year, having been full to repletion. Enlargements are under way which will increase its capacity for the coming year.

The duties of registrar and librarian were laid upon the secretary, and a salary of \$300 voted to him. The appointment of an archdeacon to succeed the Rev. Lewis F. Cole, who goes to the diocese of Pittsburgh as general missionary, will depend upon the success attending the efforts to raise a special fund for the necessary salary; \$800 of the \$1,200 required was pledged by parishes and individuals at the convention, and doubtless the balance will be forthcoming.

The salary of the Bishop was raised from \$3,000 to \$3,600. Hereafter but one assessment will be made upon parishes and missions, which will include diocesan missions as well as other expenses of the diocese.

The canons were amended so that the election of parochial officers will be held on Monday before Advent Sunday, instead of on Easter Monday, and preliminary steps were taken looking to the changing of the convention date to the fourth Tuesday in September. The treasurer's report showed receipts from investments, \$3,200; from assessments, \$5,486.

The Bishop's summary included: Confirmations, 594; clergy received, 10, dismissed, 9; or-

dered deacon, 1; postulants for holy orders, 3, candidates, 7; churches consecrated, 2; cornerstones laid, 3. The officers elected were: Secretary, the Rev. Willis D. Engle; treasurer, Charles E. Brooks.

Standing Committee—the Rev. Messrs. Edwin G. Hunter, J. H. W. Blake, Gustav A. Carstensen; Messrs. Judge William Mack, Albert Michie, Louis Howland.

Board of Missions—the Rev. Messrs. J. H. W. Blake, G. A. Carstensen, Frederic O. Granniss, A. J. Graham; Messrs. N. F. Dalton, Samuel A. Haines, W. W. Lowry, Samuel F. Poorman.

Delegates to Missionary Council—the Rev. Charles T. Stout, Gilbert S. Wright.

Dean of the Northern Convocation—the Rev. A. W. Seabreeze; Central, the Rev. E. G. Hunter; Southern, the Rev. C. Graham Adams.

Some 40 delegates attended the meeting of the diocesan Woman's Auxiliary on Tuesday morning. The annual sermon was preached by the Rev. A. J. Graham upon the subject, "The Bible and the Church," and was both eloquent and instructive. The reports showed that systematic work had been done, and that, in connection with the women's parochial societies, some \$12,000 had been raised by women for the work of the Church. The officers elected included Mrs. John Hazen White, president; Mrs. A. Michie, recording secretary; Miss Caroline Howland, corresponding secretary; Mrs. S. E. Perkins, treasurer.

LA PORTE.—The Bishop visited St. Paul's parish, the Rev. Thos. B. Barlow, rector, and confirmed a class on Ascension Day. This is the second class presented by the rector, making 26 that have been added to the church by Confirmation in the past six months. The chancel was beautifully decorated, and a large congregation greeted the Bishop, who, after an earnest personal address to the candidates, took for his theme the text, "For ye are dead, and your life is hid with Christ in God."

NEW CARLISLE.—On the 21st ult., the Bishop made his first official visitation of St. Mary's mission, which is under the spiritual oversight of the Rev. Mr. Barlow, of La Porte. The chapel was crowded to overflowing, many standing outside at the windows. After the administration of the sacrament of Baptism by the rector, the Bishop confirmed a class and preached, taking his text from I. Cor. iii: 9. After the service the mission was organized and its officers elected; \$100 was contributed towards canceling its debt, and pledges received for maintaining the services during the ensuing year. A committee of three was appointed to raise the amount necessary to clear off the remaining debt of \$300. Altogether, much has been done by the good people of St. Mary's mission, and its life is beginning to be strongly felt in the community.

**Texas**

**Geo. H. Kinsolving, D.D., Bishop**

HOUSTON.—The ladies' guild of St. Mary's parish, the Rev. W. K. Lloyd, rector, gave their annual bazar on May 5th, 6th, and 7th, clearing \$780. This will about half pay for the lot next the church, which is needed before erecting the new edifice. The choir, under the able directorship of Prof. Dexter, still continues to improve, and is now ranked as fourth in the list of the city choirs. Although 21 persons were confirmed two months ago, another class of 25 are awaiting a visit from the Bishop.

**Wyoming**

**Ethelbert Talbot, D.D., LL.D., Bishop**

THE BISHOP'S APPOINTMENTS

JUNE

- 12. Cottonwood, Idaho.
- 14. Lewiston, Idaho.
- 15. Moscow, Idaho.
- 17. Spokane, Wash., St. Mary's School commencement.
- 18. Bonner's Ferry, Idaho.
- 19. Hope, Idaho.
- 21. Wallace, Idaho.
- 22. Murray, Idaho.
- 23. Wardner, Idaho.
- 24. Cœur d'Alene, Idaho.
- 25. Rathdrum, Idaho.
- 27-29. Portland, Ore.

### Nevada and Utah

Abiel Leonard, D.D., Bishop

SALT LAKE CITY.—On St. Mark's Day, the 29th anniversary of St. Mark's cathedral, the Rev. James B. Halsey, formerly of St. Timothy's church, Roxborough, Pa., was instituted as dean. The service was participated in by all the Utah clergy, who gladly came to honor and welcome their new fellow-worker. Good and faithful work has been done by the pastors who have preceded Mr. Halsey. In many respects they have had, like them of old, to build with one hand on the sword and the other on the trowel, but the splendid congregation which crowded the church on Sunday, April 26th, of all classes of society, from the poorer to the wealthy, bore witness to the hold which this, our first mission in Utah, has taken in this centre of Mormonism.

Utah has sustained a great loss in the resignation of the president of its Woman's Auxiliary, Mrs. Julia M. Hadley, whose health compelled her to seek the lower altitude of her Michigan home. During the three years of her incumbency she had brought the Utah branch to a degree of efficiency and systematic order which is most encouraging. The Bishop, clergy, and her fellow-workers, regret her enforced departure.

Sunday, April 26th, the Rev. Geo. S. Vest was ordered priest, and on Wednesday started with Archdeacon Crook for the Indian mission near Fort Duchesne. The archdeacon, assisted by Mr. Vest, opened the plain but suitable little chapel with the service of the Holy Communion, and then preached, by voice, signs, and pictures, to the Indians. Albert Cetypooch who was baptized and married three years ago when the archdeacon first visited the agency, sent his brother-in-law and his own wagon and good team to carry the missionaries up to visit his family in their three room neat log house. Three bright, neatly garbed, and perfectly clean children greeted them. Lopeta, his wife, keeps house as neatly as any woman anywhere could with her limited means and the necessity of carrying every drop of fresh water half a mile. This man's farm stands amid 40 others, newly laid out. Mr. Vest will be his own cook, laundress, blacksmith, and shoemaker. Already he is at work translating the Lord's Prayer into Ute. He will soon have a small cottage, but no furniture. There are now 10 baptized Indians.

Bishop Leonard, after his return from his long visitation among the hills of Western Colorado, will spend June in the Utah field, then again start out on his farthest missions. Following two of the most successful missionary bishops, he has gradually won his way into the hearts of the older people, who, while lovingly cherishing old memories, have a hearty and faithful welcome for him, while the younger residents enjoy his straight, business mode of working, and his fixed habit of hunting for a bright side to even the most discouraging situation. The present year has been one of strengthening the work already mapped out, not the least of which is the growth and success of St. Mark's Hospital. The Hamilton ward has been commenced.

### Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

CITY.—The annual meeting of the Daughters of the King took place in the church of the Ascension on May 22nd. Evening Prayer was said by the rector the Rev. Dr. Elliott, the music being rendered by the Chapter of Praise of the parish. An address was given by the Bishop, in the course of which he warmly commended the work of establishing the Salt Air Home for children, which had been undertaken by the Order, but strongly urged that no chapter should enter upon this or any other special work without the approval of the rector of the parish to which it belongs. An offering was received for the Home.

There was a second Confirmation class presented in the church of the Epiphany on the afternoon of Monday in Whitsun week, one of the results of the Mission lately held in the par-

ish; 18 persons received the laying on of hands, and were addressed by the Bishop.

The convocation of Washington met at St. Margaret's church, on May 26th. The Rev. Mr. Laird, of Rockville, read an essay on missions in the diocese, and a discussion of the subject followed.

### Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—Thursday evening, May 28, at St. Luke's chapel, was held the annual meeting of the Hospital Association. St. Luke's received its first patient in April, 1866. It has been steadily growing in efficiency and usefulness, and has now outgrown its present quarters. Steps are already being taken looking to its removal to a quieter and more commodious location. In 1891 the training school for nurses became a regular part of the hospital system, and 34 "skilled nurses" have been graduated. It was begun under the efficient management of Mrs. Mary J. Chambers, to whom credit is chiefly due for the success which has attended it. In his annual report the president said: "She will ever have our grateful thanks for care and labor thus bestowed, and in leaving the hospital she has so faithfully and successfully superintended for the past seven years, she carries with her our affectionate regard and respect, and our best wishes for her future." During the year 449 patients have been received, of whom 106 were beneficiaries. The total cost of maintenance was \$19,080.53. Beds are now endowed to the amount of \$48,000.

### Fond du Lac

Charles C. Grafton, S.T.D., Bishop

The 22nd annual council convened in the cathedral church of St. Paul, Fond du Lac, Tuesday, June 2. There was a full attendance, both of the clergy and laity. There were two plain Celebrations of the Holy Eucharist at 7 and 7:30 A. M., and at 9 o'clock, after the preliminary organization, the conciliar Celebration, as is customary in the diocese, with the Bishop as celebrant. Under the direction of Prof. A. W. Collins, Gounod's St. Cecilia Mass was rendered in a very efficient manner; and the full ceremonialism of a solemn Celebration was carried out, including the use of incense.

The Rev. Lucius D. Hopkins was re-elected secretary by acclamation; and the Rev. Hugh L. Burleson, assistant secretary.

St. Paul's mission, Oshkosh, was admitted into union with the council as a parish.

The report of the Rev. Warden Rogers, of Grafton Hall, was gratifying indeed. The warden expects that the new building will be ready for occupancy next September. The building is a noble structure, a credit to the diocese and the Church at large, and an ornament to the city of Fond du Lac. It has all of the modern conveniences for the comfort of its patrons. The report of the Rev. Warden Taylor, of the cathedral choir school, showed that institution to be in good condition. The past year has been one of growth and development. It has already outgrown its present accommodations, and plans for additions have been drawn, which will not be carried out until available means are secured. At the present time two-thirds of its accommodations are engaged for the ensuing year.

The report of the Sisters of the Holy Nativity made known the amount and the efficiency of the work of these devoted servants of Christ within the diocese.

The election of officers resulted as follows: Secretary, the Rev. Lucius D. Hopkins; assistant secretary, the Rev. Hugh L. Burleson; treasurer, Mr. Ernest J. Perry; Standing Committee: The Rev. Messrs. Wm. Dafer, D.D., Lucius D. Hopkins, Newell D. Stanley, and Chas. A. Hayden; Messrs. J. B. Perry, C. A. Galloway, and George L. Field.

Missionary Board: The Bishop, the Rev. Messrs. B. Talbot Rogers, George W. Lamb; Messrs. E. R. Herren, E. J. Perry, and G. W. Zerler.

Deputies to the Missionary Council: The Rev. John A. Carr and Mr. C. A. Galloway.

Indications of the temporal growth of the diocese are numerous. Trinity church, Berlin, and St. Stephen's, Menasha, have been decorated and new rood screens erected. St. Peter's church, Ripon, has been decorated most beautifully, and a rood screen erected, and a new altar with beautiful altar ornaments, adds to the attractiveness of the interior. At Sheboygan, a small but attractive chapel has been arranged in the rectory. Hobart church, Oneida, the Indian mission, has a large and commodious chancel and a new altar. A new tower has been added to the church of the Atonement, Fish Creek. At Waupaca, a new rectory has been built, and the church beautified by decorating, and a rood screen and a vestry room have been added. The debt on St. John's, Wausau, has been greatly reduced, and the interior of the church decorated. The church at Shawano has been inclosed, and though the interior has not been touched, the services are held in it. At Medford, a new altar and rood screen have been put in place, and the church painted. At Waupun a guild hall is under way; and new churches have been erected at Merrill, Rhineland, and Tomahawk.

The Bishop's address was admirable and very helpful; we shall publish some extracts from it in a future issue of THE LIVING CHURCH.

### Kansas

Frank R. Millsap, D.D., Bishop

The Ascension-tide convocation of the deanery of Salina was held in St. John's church, Abilene, May 18th and 19th. The first session was given up to missions. Stirring addresses were made by the dean, the archdeacon, and by the Rev. Dr. Beatty. An early celebration of the Holy Eucharist, together with the administration of Holy Baptism, began the services of Tuesday. The convocation sermon was preached by Dean De Longy. The convocation met at 2:30 P. M. for a consideration of the work and claims of the Woman's Auxiliary, the Daughters of the King, and the Sunday school. The Rev. Dr. Beatty spoke at length on the work of the Woman's Auxiliary. St. John's church, Abilene, is fortunate in having the diocesan secretary of the Daughters of the King, Mrs. Herbert J. Hodge, among its faithful band of workers. The next meeting of the convocation will be held in St. Peter's church, Minneapolis, the second Tuesday in October. In the evening the Bishop preached to an immense congregation, and confirmed a large class, presented by the priest in charge, the Rev. Walter B. Clark.

### New York

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

The archdeaconry of Dutchess held its May meeting at St. Stephen's College, Annandale. The Ven. Archdeacon Burgess, D.D., opened the sessions with a celebration of the Eucharist in the college chapel. The business meeting was held in the old college library.

The May meeting of the archdeaconry of Orange has just been held at St. John's church, Monticello. Bishop Potter was present, and was the celebrant at the Eucharistic celebration, which opened the proceedings. In the afternoon a business session was held, at which he presided.

SING SING.—A meeting of the Woman's Auxiliary was held at Trinity church on Friday, June 5th, and representatives from surrounding towns attended. The presiding officer was the Ven. Archdeacon Van Kleeck, of Westchester. At the morning session addresses were made by the Rev. Dr. Wm. S. Langford, Lieut. Plummer, of the U. S. Army, and others. In the afternoon a lecture on "China" was given by Miss Starr; and Miss Emery, secretary of the Woman's Auxiliary, presented a most interesting report. The women of St. Paul's and Trinity parishes of this town united in furnishing entertainment for the visitors.

At St. Paul's church a handsome dossal, the gift of Mrs. Niles, occupied its place back of the altar for the first time on Whitsunday.

### Minnesota

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

Word comes from Faribault that Bishop Whipple lies dangerously ill, and grave fears are entertained for his recovery.

The 39th annual council met in Gethsemane church, Minneapolis, June 3rd. It opened with a celebration of the Holy Eucharist, Bishop Gilbert being celebrant. The council was called to order in Kuickerbacker Hall, with Bishop Gilbert in the chair, and the Rev. A. D. Stowe as secretary. It was a regret to all that Bishop Whipple was confined to his home on account of sickness. The council sent him a telegram expressing their regret and love. Final action was taken on the canons and constitution. The most significant changes were as follows, viz: Women over 21 years of age may vote at parish meetings; each order of the standing committee of the diocese shall have four instead of three members, and each order may elect its own members, subject to the approval of the other. Section of the article limiting the parish delegation to 7 failed this year, but the article was amended, entitling each parish to two delegates and one additional for each 100 communicants. Before this becomes a law, it must be confirmed by another council.

In Gethsemane church 10 years ago the council elected Bishop Gilbert to be the coadjutor Bishop. In honor of this event a service was held in the evening which partook of the nature of a festival. After a short service of hearty singing and earnest prayer, the rector of Gethsemane spoke of the event being celebrated and of the very great love which every man, woman, and child in Gethsemane parish and throughout the diocese had for Bishop Gilbert. The Rev. Dean Andrews who is Bishop Gilbert's successor in Christ church parish, St. Paul, in a glowing address set forth the noble and sterling qualities of the Bishop coadjutor, and gave a few statistics which he said would speak for themselves. In 1886 there were 79 clergy and 91 parishes, and 6,832 communicants; in 1896 there are 97 clergy, 200 parishes, and 13,326 communicants. During ten years he has confirmed 7,406 persons, preached 2,971 times, consecrated 33 churches, and built 51 churches in new places; has ordained 23 to the priesthood, and 17 to the diaconate. The small number of ordinations is explained by the fact that Bishop Whipple ordains the graduates from the Divinity School. At the close of his address, the dean, in behalf of the clergy, presented to the Bishop an elegant pectoral cross of gold and precious stones. Mr. Hector Baxter, after a few well-chosen remarks, presented from the laity a handsome gold watch, with the seal of the diocese engraved on one side, and the Bishop's initials on the other. Bishop Gilbert, repressing the emotion which he naturally felt, thanked both clergy and laity for their beautiful and valuable gifts, and spoke with much feeling of his love for Bishop Whipple; he felt that the greatest praise that could be given him was that he had been a faithful and loving son to Bishop Whipple. Then Bishop Gilbert gave his annual address. During the year he has confirmed 840 in the diocese of Minnesota, and 138 in the missionary district of Duluth; there are 79 clergy in this diocese, 21 having been transferred to Duluth; sermons and addresses, 347; Celebrations, 44; visitations, 141; 12 candidates for orders, 5 postulants, 35 lay-readers; 5 priests and 5 deacons were ordained; Sunday school offering during Lent for missions was \$1,756.92, more than ever before, except one year. The Woman's Auxiliary has given \$4,000 in money and boxes. The diocese has given more this year than ever before to the missions of the Church.

Thursday morning, the work on the canons was completed, and Archdeacon Appleby made his report. This was most satisfactory and showed a wonderful amount of work done. During the year he has raised \$20,000. Pledges to the amount of \$2,300 were made towards the deficiency in the Bishop's and archdeacon's salaries. Election of the Standing Committee was as follows: The Rev. Messrs. C. D. An-

draws, James Dobbin, W. P. Ten Broeck, Geo. H. Davis; Hon. Isaac Atwater, Capt. J. C. Reno, Messrs. J. H. Ames, and Frank O. Osborne. The council adjourned to meet in Faribault in 1897.

### Easton

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

The 28th annual convention convened in Emmanuel church, Chestertown, on June 2-4, Bishop Adams presiding. The Rev. Edward R. Rich was re-elected secretary, and chose as his assistant, the Rev. Oliver H. Murphy. There were 32 clergymen and 22 lay delegates present. The Holy Communion was celebrated by the Bishop, and the sermon preached by the Rev. George C. Sutton, D. D.

The Bishop read his annual address, which showed the affairs of the diocese to be in good shape. Addresses were also made by the Rev. Messrs. Giles B. Cooke and Edward R. Rich.

The Standing Committee was elected as follows: The Rev. Messrs. James A. Mitchell, Stephen C. Roberts, D.D., Wordsworth Y. Beaven, Algernon Batte, and Oliver H. Murphy.

It was resolved that the next convention be held in Great Choptank parish, Dorchester Co., on Tuesday, June 1, 1897.

Miss Julia Enery, of New York, general secretary of the Woman's Auxiliary, addressed a meeting of ladies, and in the evening addressed the convention. The Bishop and the Rev. Messrs. Thomas C. Page and Charles S. Davidson also made addresses.

Delegates were elected to the Missionary Council, Dr. J. E. Chamberlaine and Hon. John S. Wirt. The Rev. F. B. Adkins was elected treasurer of the convention, and Mr. Philip K. Wright, treasurer to the board of missions.

An animated and interesting discussion was evoked by a proposition made by the Very Rev. Geo. C. Sutton, D. D., that instead of convocation, as prescribed by canon 13 of the constitution, archdeacons be introduced. The proposition was finally withdrawn.

The closing services were held at night, the Rev. J. Gibson Gantt preaching the sermon. Bishop Adams made a few parting remarks, and the convention adjourned.

The Northern convocation met in Shrewsbury parish, May 19th and 20th, Dean Giles B. Cooke presiding. At the opening service in the evening at St. Andrew's chapel, Galena, very able and interesting addresses were made by the Rev. Messrs. Denroche, Schouler, and the dean, upon the "Meaning and importance of the observance of Whitsunday." On Wednesday morning, at Shrewsbury church, after sermon by the Bishop, the rite of Confirmation was administered to three persons. The Holy Communion was celebrated, after which a repast was partaken of at the rectory, served by members of the parish. An eloquent address upon "Sunday school work" was made by the Hon. James A. Pearce, of Chestertown, chancellor of the diocese. The dean made the closing address. The Rev. Giles B. Cooke was re-nominated to the Bishop for the office of dean for the ensuing year; the Rev. Thomas Duncan was elected vice-president, and the Rev. William Schouler, secretary and treasurer.

### Los Angeles

Joseph H. Johnson, D.D., Bishop

The 1st annual convention was held in St. Paul's church, Los Angeles, on May 26th, and two following days. Of the 36 clergy of the diocese 30 were present, and delegates were in attendance from nearly all the 50 parishes and missions. At the opening service the Bishop, the Rt. Rev. Joseph Horsfall Johnson, D.D., was celebrant. The sermon was preached by the Rev. M. C. Dotten. The service was fully choral, and very impressive.

The Rev. M. C. Dotten was unanimously re-elected secretary, and appointed as assistant secretary the Rev. Alfred Fletcher. Mr. George Parsons who has been treasurer since the primary convention in December, was re-elected by unanimous vote.

The reports of the various committees were presented on the first afternoon, the only one which occasioned any discussion being the report of the Committee on Canons, to which the primary convention had referred the constitution and canons of the undivided diocese, with instructions to revise and report. The committee, through its chairman, the Rev. Dr. Trew, reported in favor of adopting the constitution and canons of the old diocese, with a number of alterations, most of which were simply adaptations to the altered conditions consequent on division of the diocese. The only amendment of any importance offered to the report of the committee was one presented by the Rev. B. W. R. Tayler. Under the constitution of the diocese of California, women are permitted to vote at parish meetings for election of vestrymen, and are eligible as delegates to the convention. Two missions were at this meeting represented by women. The committee left this matter where they found it, and Mr. Tayler moved to amend by providing that delegates to the convention must be "male." The amendment was adopted by a large majority, two of the three women delegates voting for it. The remainder of the committee's report was adopted *seriatim*, and the constitution and canons as amended were then adopted as a whole.

The question of the division of the trust funds of the old diocese was recommitted to the special committee, with the addition of the members of the Finance Committee, with authority to effect such amicable arrangement for the division of the funds as might be agreed on in consultation with a similar committee appointed by the diocese of California.

The following Standing Committee was elected: The Rev. Messrs. A. G. L. Trew, D.D., H. B. Restarick, John Gray, and B. W. R. Tayler; Messrs. T. L. Winder, James F. Towell, J. A. Anderson, and L. S. Porter.

Board of Missions: The Rev. Messrs. J. D. H. Browne, A. S. Clark, Wm. B. Burrows, and Wm. H. Ramsay; Messrs. Charles T. Hinde, George Parsons, J. B. Phillips, and J. E. Cowles.

Bishop Johnson's announcement that he had appointed Mr. Henry T. Lee as chancellor of the diocese was greeted with prolonged applause.

The Bishop's address to the convention commanded the deepest interest, and was wise and earnest. In a summary of his two months' work the Bishop stated that he had officiated 58 times, delivered 26 sermons and 20 addresses, celebrated the Holy Communion 15 times, confirmed 229 persons on 16 occasions, licensed two lay readers, and advanced one person to the priesthood.

### Iowa

Wm. Stevens Perry, LL.D., D.D., Bishop

The Rev. C. Braxington Mee has resigned the parish of St. James at Independence, after a five and a half years' rectorate, during which time the church was substantially refurbished, a guild house built, and the communicant list increased from 55 to 100. The Rev. Mr. Mee has accepted a call to the associated parishes of Christ church, Geneva, and St. Michael's, Unionville, diocese of Ohio.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

On Whitsunday a flower festival was held in Cleveland, in which all the Sunday schools of the city took part. The children were brought by special cars from all parts of the city to the square and returned to their homes for one fare. Over 2,000 children were present, and each one brought a potted plant in bloom; these were distributed to every hospital in the city, giving at least one plant to every patient. The gathering was held in Music Hall. The children entered, carrying the banners of their different schools, and were followed by the vested choirs of nearly all the churches, with the Bishop and a large number of the clergy. Hymns were sung with great heartiness by the choirs and the children. The Bishop talked to the children in his own happy way, and then asked them many questions from the catechism.

## The Living Church

Chicago, June 13, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

THE "Christian Endeavor" Society is an association of young people of various denominations. It is "non-sectarian" in character, but, we believe, of Congregational origin. The Congregational type of religious sentiment may be clearly discerned as dominating its religious meetings and its methods of operation, a fact, however, which may have resulted from the nature of things. Some of the leading denominations have not been quite satisfied with the tendency of this organization, and have formed others of their own. This is the case with the Methodists and Baptists, both of whom have flourishing societies of the same general type. The subject has received the attention of the central bodies of two great denominations within the past few days. The Presbyterian General Assembly, after a spirited discussion of two hours, voted by a large majority in favor of the "Endeavorers," and against the formation of denominational societies. It was strongly urged that the idea of general Christian fellowship was taking the place of Presbyterian loyalty. But the Presbyterians have no such society of their own, and consequently the opposition labored under the great disadvantage of attacking an established and successful institution without having anything ready to put in its place. The same question was brought forward in the Methodist General Conference, but the Methodists, having a young people's society of their own, in the "Epworth League," declined, with only one dissenting vote, to sanction in any manner affiliation with the Christian Endeavor societies. The tendency of an organization made up of young people of different denominations to take on the character of a new sect, and then to react, in the direction of laxity of belief, upon the older bodies, cannot but cause misgivings in the minds of clear-headed and thoughtful people. From this point of view the action of the Presbyterians is significant.

At the recent Presbyterian General Assembly at Saratoga, the Committee on Church Unity was first relieved from further correspondence with other Presbyterian bodies, and then discharged from further conference with the commission of the Episcopal Church. This latter action was accompanied with a hope that correspondence might be renewed when the Episcopal Church was prepared to begin by taking the ground of reciprocity and mutual recognition. The ultimatum of the principal Presbyterian Church then comes to this, that the Church must first acknowledge that here is nothing in Episcopal orders

which distinguishes them in point of validity from other Christian ministries. What is demanded is free "exchange of pulpits." At the bottom this means that the Church shall cease to be "Episcopal" in any other sense than that in which the Methodists are "Episcopal." In fact, it involves even more than that. But setting aside the self-annihilation required of the Church, let us ask, what is the probability that even such a sacrifice would constitute a step towards any kind of organic union? All the so-called evangelical Churches have pursued this plan of reciprocity and mutual recognition for many years, yet we fail to see that it has advanced the cause of real unity one iota. The only result plainly perceptible, has been to add force to the popular depreciation of creeds. There are twelve kinds of Presbyterians. The differences between them are hardly capable of statement. Dr. Carroll, in his "Religious Forces," says that the only sure method of distinction he has been able to discover between two of them is that the monthly organ of one has a blue, the other a pink, cover. The divisions of Presbyterianism are not only very close together in matters of belief and polity, but, we believe, they have always acknowledged each other's ministers and have freely exchanged pulpits. Nevertheless, they do not unite into one body. It seems, from the action of the General Assembly quoted above, that a correspondence has been going on among them with this end in view, but that it has come to nothing. The committee on the subject has been released from further action. We do not know how there could be any more convincing proof that mutual recognition and pulpit reciprocity do not conduct to any kind of organic connection or union. Our own conviction is that the very contrary is the fact. All that our Protestant friends understand by Christian union is attained when they have reached the point of recognizing each other as legitimate "Churches" and parts of "the Church."

### Marriage and Divorce

We have had no desire to discuss the details of the unfortunate case in Massachusetts, which has culminated in a sentence passed upon a priest of this Church for entering into a second marriage while his divorced wife was still living. Neither do we intend at this time to enter upon the subject of the peculiar and embarrassing position in which more than one person has allowed himself to be placed in connection with this matter.

Considering the relations which the parties chiefly interested sustain to a considerable number of prominent and influential people, and their personal popularity, together with the low tone of public sentiment on the subject of marriage and divorce, it is not remarkable that this case has called forth an unusual amount of feeling and even bitterness. Some of the attendant cir-

cumstances have undoubtedly done much to aggravate this, and to lead many persons, ignoring what are the plain facts of the case, to regard the condemned clergyman as unjustly dealt with.

At this distance it is possible, without the intrusion of sentiment, and without diversion from the main point at issue, to look at the whole matter from the standpoint of its relation to the good of the Church and the interests of public morals.

From this point of view, the majority of Churchmen cannot but feel well satisfied that the law of the Church, which, so far as it goes, is indisputably the law of Christ also, has been vindicated. All considerations of popularity and of numerical increase are as nothing compared with the paramount necessity that the Church should take her stand unflinchingly upon the morality of the New Testament. It need not be feared that in upholding the laws of God, the Church will lose the respect of men, so far as that respect is worth anything.

The community at large is not interested in the details of such a case in any other sense than that in which it is interested in the morbid details of the divorce courts. What does arrest attention and make a lasting impression upon the public mind, is the fact that the Church sets herself to stem the tide of immorality, and that she will not accommodate herself to the low views of marriage now so prevalent. Repeated attention has been drawn to the attitude of the Church in this matter within the last year or two. Persons of wealth and high social position have found it impossible to induce a clergyman of the Episcopal Church to perform the marriage rites when one of the parties has been divorced for any other than the supposed "Scriptural cause." The Boston case emphasizes the same point.

Those who have followed the comments of the better sort of newspapers, cannot have failed to perceive the wholesome results of these instances. It is evident that a new respect for the Church as a moral power has been produced. But more than this, to uphold unflinchingly a high ideal in the presence of a community which, even in the Christian section of it, has come to have an uncertain grasp upon definite principles, must be of incalculable benefit to society.

We are not prepared to say that the present canon on marriage and divorce is all that could be desired, or that what is supposed to be a "Scriptural cause" is actually such. It is well-known that many high authorities affirm that absolute divorce is impossible, that the law of Western Christendom has for many ages forbidden it, and that such is probably the case in the Church of England at the present day. Upon this view our canon makes a very important concession, when under any circumstances it permits a priest to solemnize a marriage where either party has a former partner living.

Moreover, our present law is attended

with great practical embarrassments. In many States divorces are granted for all sorts of reasons. The case occurs where a separation has been granted by the courts, on the ground of desertion or non-support, or even "incompatibility." One of the parties afterwards seeks to contract a new marriage, and alleges that while the divorce was, for reasons of expediency, obtained on lesser grounds, the "Scriptural ground" really existed. This is, in effect, to ask from an ecclesiastical tribunal a fresh divorce. But such a tribunal has no power to compel the attendance of witnesses, and can, in the nature of things, obtain only *ex parte* evidence. This is unsatisfactory. If this difficulty is surmounted, and it is decided that the new marriage may take place, the brand of guilt is set upon the former wife or husband, and the bishop who sanctioned the ceremony and the priest who solemnized it may be liable to a suit for defamation of character.

On the other hand, it is asserted by those in a position to know, that in those States where no divorce is granted, save for adultery, many cases are left undefended, and the suit goes by default. This is sometimes, of course, because the charges are true, and there is no defense to make; but just as often it is by the connivance of the parties themselves, who, in their eagerness to separate, have become lost to all sense of shame. Here again, if the Church is invoked to sanction a new marriage, it is necessary either to accept the decree of the civil court or to re-open the case before an ecclesiastical tribunal, hampered as before, and probably liable, if it decides contrary to that decree, to a suit for damages for virtually pronouncing the plaintiff guilty of perjury.

It is possible that these practical difficulties which surround the operation of our present canon, may in time lead to an amendment of the law which, while more stringent in its terms, will also be more simple and easy of execution. Meanwhile, we may well be thankful that our ecclesiastical authorities will not ignore or condone any violation of the law as it now stands.

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### Five-Minute Talks

BY CLINTON LOCKE

LXVIII.

Most people connect "inspiration" only with the Apostles and patriarchs and prophets, but we make a great mistake by cherishing any such narrow view as that, just because our grandfathers held it, or our old rector used to preach it, when we were children. Inspiration has a far nobler meaning than that. The breath of God has been breathed out more fully than that. The wind of God has blown further and wider than within those limits. We too often connect God only with religion and religious things, and we forget to connect Him with the painting of pictures, the evolution of steam engines, the logic and argument of philosophies. We have forgotten that every

good thing comes from God, whether religious or secular; that no wild savage could think a good thought unless the Spirit of God was breathed into him; that every thing that is not purely animal, everything that belongs to man as distinguished from brutes, is by inspiration of God, is just the everlasting breathing of Him who breathed the first spiritual breath into the first lump of clay, whatever form it had, and whatever instincts it already possessed; of Him who breathed, long after that, on the Apostles.

So, when the first man had the idea of a better knife, or a better spear, it was by inspiration of God. When he first began to speak some rude verse, or strike some poor harp—a string across a turtle shell, two sticks of wood beaten in harmony, it was an inspiration. When he first stooped down by a fallen foe, and gave him water, or bound up his wounds, it was an inspiration. The first love that was not lust was an inspiration. Every invention, every poem, every act of generosity, or unselfishness, everything that animals cannot do, is by the inspiration of God. Our natural breath we have as the brutes have, but our breath of mind, of soul, of spirit, is our special breathing upon by the Holy Ghost. We use this word "inspiration"—and very rightly—for any extraordinary work. When an orator says something very brilliant and uplifting, we say, "He seemed inspired." When a very wonderful invention is given to man, we cry out, "What an inspiration." We say of a great singer, "She was most inspiring." And, above all, of some books which have been written, we say: "The writers appear to have been inspired—to have had their eyes and their ears opened as no other men ever had—to have had their souls illumined as ordinary men never experienced."

Now, the inspiration of the Bible is something of the same kind, only in an immeasurably greater degree. Above all other books that ever were written, these books bear the traces of the breathing of God, because, better and greater than all other books, they teach us how to live aright, how to think of God, how to understand the world; above all, they reveal to us the character of Jesus Christ, the Ideal of humanity, the Incarnation of God. I do not say no other book ever was inspired. We are right when we speak of the inspiration of Shakespeare and Dante. But I do say that far above all other books is the Bible the breath of God, and it, separate from all other books, can be called the Word of God.

No matter about the scientific mistakes of the Bible, and they are many; or the historical contradictions, and they are not a few; or the confused numbers, or the difficulties of authorship, or the whole business of what is called the "Higher Criticism;" they do not invalidate the glorious inspiration of the Bible any more than Dante's absurd notions about astronomy, or Shakespeare's making Bohemia a country with a sea coast, invalidate their inspiration. The Bible has been inspired by God to teach me how to live and Whom to follow, and how to get near Him. What matter about its opinions about other things? Concerning those awful things it is my best, my only, guide, and for these I cling to it as God's best gift to me. Inspiration, remember, belongs to you, no matter how dull you may be, just as to the greatest genius in the world, and just as the amount of fresh air in a house will depend on the doors and

windows cut in, or whether it is planted in a cañon, or set on a hill, so the amount of inspiration you will get will depend on your capacity to receive, and if you have only a limited capacity, whether you try to give it a chance.

The wind of God is always blowing. The Holy Spirit is always breathing, but it cannot get into shut-up places, barred and bolted to keep all air out. Is your life like that? People, to get air, go where air is. Are you going where you are sure to find the wind of the Spirit? It blows in the Church, it blows in the sacraments, it stirs and freshens every ordinance and ritual arrangement. Do you put yourself in the way of it? "But I cannot see it," you say. Well, you cannot even see the wind that stirs your hair. Who can see heat, who can see the force behind all other forces, for which men of science are groping? They know it, but no one can see it. You can feel it, if you open your heart and let it in. Call on the wind of God to come and blow away your prejudices, your objections, your arguings. Ask it to melt the ice around your heart. Come, wind of the Spirit, come, "inspiration of God," and blow away our evil tempers, our lust, our sloth, our pride. Sweep the floor clean, and make room for Christ and for better things.

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### The Livingness and Inspiration of the Scriptures

BY THE REV. A. W. SNYDER.

No. XVIII.

We have seen that the various writings that make up the sacred Scriptures, though so diverse in themselves and in the time of their origination, are, nevertheless, characterized by a simple unity throughout. It is a unique fact, unparalleled in all literature.

Think of still another remarkable characteristic of the Bible; namely, its livingness and inspiration. It is the one really living book. Not one book in a million will last long. Think, for example, of the books that were popular fifty or a hundred years ago. They are for the most part forgotten now. How few now read Dryden, Pope, or even Byron. Go into any public library and ask what books are read in these days, and you will be surprised to find how modern most of them are. We should expect that it would be so as regards works on the more recent sciences. But it is largely so even in general literature. "What are the books," it was said to an eminent professor, "in your department no longer needed?" The significant answer was: "Take every book that is more than ten years old and put it in the cellar; it will be no longer needed."

The two most living books in all the world are, undoubtedly, the works of Shakespeare and the Bible. But Shakespeare is a book only of yesterday as compared with the Bible. The great dramatist died less than three hundred years ago, whereas even the last of these sacred Scriptures was written many centuries gone by, and many of the writings that make up the Old Testament were written before Athens was known or Rome was founded. Reflect upon the fact that where one man reads Shakespeare, hundreds and thousands read the Bible. Nor do they read it as they might some curious old book, but for instruction, guidance, comfort, help, hopefulness. In short, the Bible is the one great living book in all the world. Who reads the Koran, the Vedas,

the Upanishads? Few indeed. And why not? Because they are dead books; books that no longer speak with living voice to living men. And why do men still read these sacred Scriptures? Why do I make the Bible my daily companion? Because it is a living book; because it inspires me. And so I know it to be inspired, and on the best possible evidence; namely, the fact that it is inspiring. It is not a question of belief merely, but of knowledge. I find that, by God's blessing, it feeds, nourishes, and stimulates my inner life; helps me to be a better, worthier, kinder man, than otherwise I would be.

The fact, therefore, of the inspiration of the Bible is not simply or chiefly one of learning or scholarship. It is a fact of which I am conscious. I am certain of it. To deny the fact of consciousness is to deny the groundwork not only of all belief but of all knowledge as well. And this is the evidence—the quite sufficient evidence—for “the average man” that these Holy Scriptures are of God. It is evidence that is just as available to the poor, the unlearned, and unscientific reader, as to the scholar and the student. The inspiration of the Bible is a fact. It is not simply that it was inspired long, long ago. It inspires now, to-day, as it did aforetime.

Take, then, these Holy Scriptures and read them; take the good and holy teaching to be found in them for the guidance of your daily life, the shaping of your conduct, and you will have no great perplexities of mind as to their being inspired of God the Holy Ghost. You will find that they are able to make you “wise unto salvation;” not as to astronomy, or geology, or chemistry, but “unto salvation.” As Baronius saith: “The intention of Scripture is to tell us how to go to heaven, not to show us how the heaven goeth.” Now, to-day, as all along, the Bible inspires the soul that loves it and tries to live by its holy teaching. It is not a theory but a fact, and any man can prove it good in his own case if he wants to do so. “If any man will do His will [God's will] he shall know of the doctrine whether it be of God.”

## Letters to the Editor

A LAYMAN'S VIEW

*To the Editor of the Living Church:*

I have read with much interest the correspondence recently appearing in your valuable paper, in regard to aged clergymen in the Church. In the main, it seems to reflect upon the laity, and as one of that class in the divine kingdom, I desire to submit a few ideas.

It is really a sad condition that confronts some of these aged priests of the Church, as shown by their correspondence, and were it not for the hope of saying something that would tend to ameliorate that condition for some that are following them, I would say nothing, but content myself with doing what is within my power to aid those now so distressed.

The charge seems to be that we, the laity, prefer the young men in the priesthood to the aged and experienced. Now, nothing exists without a cause. What produced this effect, of which so much complaint is rightly made?

When these aged priests were educated for that office, the Anglican Church was competing with Protestant sects on Protestant lines. It seemed to the writer, then a young man, that our “ministers” (they scorned any other name) expended considerable time teaching us that the “sacerdotal system” was a Romish abomination. Inasmuch as we had bishops, we were

looked upon by the sects as being somewhat tainted, and this charge our “ministers” repudiated with vigor.

(How strange it now seems that any sane person could denounce and depreciate a system appointed and sanctioned by divine authority, as shown by the Scriptures and natural law, and without which no human faith can be preserved!)

The natural result followed, of course. We were taught by priests themselves that they were mere ministers; that is, persons hired to perform certain duties, so long as they could perform them to the satisfaction of their employers. They held an office, it is true, but that was a mere formality, a plan to preserve the laity from being ministered unto by uneducated men. There was no sacrament in Holy Orders, and no special power in the priesthood. We heard of “Apostolic Succession,” but that was merely a nominal thing, a preferable sort of Church government, a means of continuing our connection with the Apostolic Church, and even that continuance was not deemed a matter of very great importance. What wonder if the laity took these teachers at their word, and employed others in their places who could do the work more acceptably, no matter what occasioned the preference?

But there is another, and much more important, cause for this effect. The Catholic revival was born. Some faithful bishops and priests were caught up in its spirit. They proclaimed the truth. The laity began to inquire, “Why this Apostolic Succession?” Is it mere sounding brass and tinkling cymbal? They wanted further light, and unfortunately many of the older clergy were found standing between the laity and that light, opposing the truth, and withholding God's own appointed aids to worship. Some of our theological schools taught the truth, and their young men went forth proclaiming it. The laity found that the opportunity to learn the truth lay in securing the services of the younger men. The priest of to-day must be able and ready to give a reason for the faith that is in him, the reason for the existence of his office and of the Church.

There will be an occasional failure in man in all professions and pursuits. This may apply to a few of the aged priests whose services are not now in demand, but it is safe to say that very few indeed will be found among them who have fully taught the Church's divine sacerdotal and sacramental system, with the aid of the divinely appointed symbols in worship. We are not depreciating or depreciating them. They are a natural product of their times and teachings just as we, the laity, are.

Who would care for the priest that baptized him, if Baptism were a mere form? Or the bishop that confirmed him, if he did not thereby receive the Holy Ghost as in apostolic days? Or for the hands that administer the Blessed Sacrament, if that be a mere memorial, and he a mere hireling for the purpose? Who would care particularly for the priest that married him if marriage be only a civil contract, that could as well be performed by a justice of the peace? Or the priest that pronounces absolution to the penitent, if he have only the power of an ordinary man? Laymen usually love consistency; these things mean what the Bible and Prayer Book say of them, or our whole system is a solemn farce. Thank God we have learned that they mean just what they say, and hence we know that our aged fathers are more than they seem. And, therefore, we will do what we can to help them, but we cannot accept them as our rectors.

In the meantime, there are thousands of souls in the vicinity of each of them, anxious for light to guide them out of the spiritual confusion that surrounds them into that one fold, under the One Shepherd, where all that believe are one, even as He and the Father are one. Why sit they here idle, waiting for calls? There is plenty of work on the true lines, and God will take care of the workers. The laity will do their duty, at least as well as they have been taught that duty. No, we do not need any change in our system. We need only the truth, taught everywhere

alike, as God hath appointed it to be taught. We, the laity, are spiritually what the clergy make us by their teaching. If we know not our duty the fault is not wholly ours. When we are all taught the whole truth, and appreciate its glorious beauty, we will see to it those reverend and revered fathers who grow gray and feeble in faithful service, are well cared for by their sons and daughters in our most holy Faith.

T. SMURTHWAITE.

*Manistee, Mich.*

AN EXPLANATION.

*To the Editor of the Living Church:*

In your account of the Long Island diocesan convention, you say that “The Bishop asked for power to appoint rectors, and power of veto in convention.” The Bishop asked for neither of those things. He dwelt at length upon the needed readjustments in the working system of the diocese. He first dwelt upon a much desired change in the relation between vestries and the episcopate which would bring them into closer contact and more sympathetic co-operation, especially in the grave matter of filling vacant rectorships. He second dealt with the status of the Bishop in the diocesan convention; what it is, and what it ought to be.

There was only a passing reference to what is called the veto power. The Bishop recommended that certain specified interests should not be made the subject of legislation without the consent of the Ordinary.

WILMER PARKE BIRD.

DR. HARRISON'S ALTAR SERVICE BOOK

*To the Editor of the Living Church:*

Will you kindly allow me to say again that I am endeavoring to get fifty subscribers at \$4.00 each, in order to reprint 28 leaves (56 pp.) of Dr. Harrison's beautiful “Altar Service Book,” published in 1882. These changes will bring the book into exact accord with the Standard Prayer Book, and will restore to the use of its possessors the most beautiful of altar books, with the one exception of the new De Vinne edition, which costs \$75. If I can get fifteen more subscriptions, I shall take the risk of printing. Orders should be sent to me direct, or to James Pott & Co., 281 4th ave., New York.

WALKER GWYNNE.

*Calvary Rectory, Summit, N. J.,*

A CORRECTION

*To the Editor of the Living Church:*

You may go back of “The Church Year,” and credit your article on “Pentecost” to the Rt. Rev. Dr. G. W. Doane, sometime Bishop of New Jersey, vide “Life and Writings of Bishop Doane,” Vol. III, pp. 302-307.

H. C. E. COSTELLE.

*Sharpsburgh, Md.*

## Personal Mention

The Rev. Dr. Franklin W. Bartlett spends the summer abroad. His address is in care of Messrs. Baring Bros. & Co., Ltd., 8 Bishopsgate st. Within, London, E. C., England.

In consequence of the state of his health the Bishop of Tennessee has placed the entire work of his diocese in the hands of the Rt. Rev. Thos. F. Gailor, D. D., Bishop-coadjutor.

The Rev. C. R. D. Crittenton having accepted the curacy at Christ church, East Orange, N. J., should be addressed accordingly.

The Rev. Warren K. Damuth has accepted the curacy of Grace church, Topeka, Kan.

The Rev. H. B. Ensworth has tendered his resignation of the rectorship of Christ church, Brownsville, Pa.

The Rev. S. French has taken duty at St. James' church, Chicago, for the summer. Address, St. James' Parish House, 130 Rush st.

The Rev. W. B. Frisby has received the degree of Doctor of Divinity from Nashotah Seminary.

The Rev. Wm. Morris Gilbert, curate of Grace church, Baltimore, has accepted the rectorship of St. Paul's parish, Yonkers, N. Y., and will enter upon his duties the first Sunday in July.

The Rev. Rockland T. Homans has accepted a curacy at St. Matthew's church, New York City.

The Rev. Dr. Chas. F. Hoffman's address is Elberon, N. J., for the summer, and not West End, N. J., nor 31 West 72nd st., New York.

The Rev. J. P. Lytton will sail from San Francisco on the steamship "Australia" for Honolulu, June 16th, to be absent till October 1st. He requests that all mail for him be addressed to Honolulu, Hawaiian Islands.

The present address of the Rev. Richard Mercer is Oregon City, Ore.

The address of the Rev. J. A. M. Richey is changed from Milwaukee to Monroe, Wis.

The Rev. T. J. Clay Moran has resigned the rectorship of Grace church, Elkridge, Md.,

The Rev. Thomas S. Ockford, rector of St. James' church, Port Deposit, Md., in the diocese of Easton, has accepted a call to a church in Connecticut. He will leave his present charge about July 1st.

The Rev. Charles S. Olmstead, D.D., rector of Christ church, Cooperstown, N. Y., diocese of Albany, has accepted the rectorship of St. Asaph's church, Bala, Pa., and is expected to enter upon his duties there about the first Sunday in July.

The Rev. Francis H. Smith, of Warsaw, Ill., has been appointed by Bishop Whitehead to the charge of St. George's church, Pittsburgh, and began work in that parish on the first Sunday after Trinity.

The Rev. Francis R. Starr who has been for six years in charge of the church in Gonzales and Luling, has resigned on account of ill health, and has removed to San Angelo, Tex., to take charge of the church there June 1st, 1896. Address accordingly.

The Rev. James Dowdell Stanley began his duties as rector of the church of Our Saviour, Mt. Auburn, Cincinnati, Ohio, on Trinity Sunday. Address 57 Hollister st.

The Rev. D. Cady Wright has resigned St. Mary's, Hillsboro, Ohio, and accepted the church of the Epiphany, Urbana, Ohio, and should be addressed accordingly.

**To Correspondents**

NOTE.—The Rev. P. B. Peabody, St. Vincent, Minn., will be glad to receive copies of THE LIVING CHURCH for distribution among his people. He desires to thank several readers who are now sending copies.

E. C. P.—The best refutation of Christian Science and kindred theories is "Faith Healing," by J. M. Buckley, M.D. published by the Century Co. The best low-priced refutation is "Christian Science, Its Truths and Errors," by the Rev. H. Melville Tenney, price, 25c., published by Burrows Bros. & Co., Cleveland, Ohio. Dean Hart, of Denver, has published a lecture on Christian Science that is very good, and a pamphlet is recommended, entitled "The Depths of Satan," by Wm. Ramsey, No. 26, Anti-Inidel Library; H. L. Hastings, Boston, publisher.]

**Ordinations**

On the eve of Trinity Sunday, Bishop Coleman ordained to the diaconate, in his chapel in Wilmington, Del., Francis Leonard Wells, lately a graduate of the Berkeley Divinity School.

On St. Boniface's Day, June 5th, at Christ church, Chippewa Falls, the Bishop of Milwaukee ordained to the priesthood: Alexander Coffin, of Shell Lake, Wis.; Annesley Thomas Young, of Barron, Wis.; presented by the Rev. Wm. B. Thorn who also preached the sermon.

At St. George's church, New York City, on Trinity Sunday, the following were ordained deacons by Bishop Potter: Messrs. Willett H. Hawkins, Warren K. Damuth, Hamilton B. Phelps, Archibald R. Mansfield, James A. Leighton, Marcus H. Carroll, Chas. L. B. Ggs, Hiram R. Hulse, Murray Bartlett, Chas. B. Carpenter, Richard D. Pope, Floyd Appleton, and Rockland T. Homans. The Rev. Wm. M. Grosvenor was the preacher, and Bishop Potter celebrated the Holy Eucharist.

On Trinity Sunday, in St. Simeon's memorial church, Philadelphia, Bishop Whitaker ordained to the diaconate Messrs. Erskine Wright, James O. McIneney, and Francis C. Steinmetz. The Rev. James F. Ballitt, assistant at St. Simeon's, and the Rev. William B. Gilpin, assistant at St. Michael's, Germantown, were advanced to the priesthood. The sermon was preached by the Rev. H. Richard Harris. The Rev. F. C. Steinmetz, deacon, will be-

come an assistant at Christ church, Philadelphia, on June 28th.

The Rt. Rev. Thomas A. Starkey, D.D., Bishop of Newark, held his Trinity ordination at Grace church, Orange, N. J., on Trinity Sunday. The candidates were Mr. Appleton Grannis, presented by the archdeacon of Newark, and Mr. Arthur Wilson Wilde, presented by his pastor, the Rev. Frank A. Sanborn, rector of St. John's church, Newark. The sermon was preached by the Ven Alexander Mann, archdeacon of Newark. The music was Cruikshank's Mass, and Hopkins' anthem, "How beautiful upon the mountains." The new organ was used for the first time.

On Sunday, May 31st, at St. Paul's church, Baltimore, Md., Bishop Paret ordained Mr. Wm. L. Glenn to the diaconate, and the Rev. Messrs. Wm. B. McPherson, George W. Thomas, Geo. W. Davenport, and Joseph P. McComas, to the priesthood. The sermon was preached by the Rev. Thomas Atkinson. The newly ordained priests will at once enter upon work to which they have been called or assigned. The Rev. Mr. McPherson is in charge of the church at Middle River, the Rev. Mr. Thomas, St. John's church, Glyndon, and the Rev. Mr. McComas is assistant at St. Anne's, Annapolis. The Rev. Mr. Davenport has accepted a call to Richmond Hill, L. I. Mr. Wm. Glenn will become an assistant in St. Paul's parish.

At All Saints' cathedral, Milwaukee, on Trinity Sunday, the Rt. Rev. Dr. Nicholson ordained the following seven to the diaconate: Gustave Ambrose Charles Lehman, Edmund Robert Bennett, Charles Henry Hugh Bloor, Harry Ransom, Herbert Carlyle Dana (for the Bishop of Rhode Island), all of Nashotah Theological Seminary, and Alfred G. Harrison, formerly a Methodist minister, and Charles A. Corbett, of Racine, Wis. The candidates were presented by the Rev. Prof. M. O. Smith, of Nashotah, and the Rev. Canon St. George. The sermon was preached by Prof. Smith. The Rev. Messrs. Walter G. Blossom and Stewart L. Tyson were deacons of honor, the Rev. C. B. Bergin Wright, chaplain to the Bishop, and Canon St. George, master of ceremonies.

**Official**

At the annual commencement of the Nashotah Theological Seminary, held Thursday, May 28th, the following degrees were conferred: S. T. D. (*Honoris Causa*)—The Ven. Archdeacon Murray, of British Honduras; the Rev. John Davis, B.D., Professor in Trinity Divinity School, Tokyo, Japan; the Rev. Frederick S. Jewell, M.A., Ph.D., rector of Portage, Wis., and chancellor of All Saints' cathedral, Milwaukee, and the Rev. Wm. B. Frisby, M.A., B.D., rector of the church of the Advent, Boston, Mass.

B. D. (in course).—The Rev. Henry E. Chase, B.A. ('93), of Nashotah, and the Rev. Jos. A. Foster ('95), of Racine College.

The certificate of satisfactory accomplishment of the three years' course of theological study was granted to Edmund Robert Bennett, of Baltimore, Md.; Chas. H. H. Bloor, of Rutland, Vt.; Clarence H. Branscombe, of Pictou, Ont., Canada; H. C. Dana, of Providence, R. I.; Jas. C. Gardner, of Niles, Mich.; Daniel C. Hinton, of Wausau, Wis.; Gustave A. C. Lehman, of Helena, Mont.; Harry Nausom, of New York City; W. S. Trowbridge, of Prairie Lands, Tenn.; Edmund B. Young, of Philadelphia, Pa. The sermon was preached by the Bishop of Springfield.

**Appeals**

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

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

Missions among the colored people.

Missions among the Indians

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

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

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

FOR ST. MARY'S MISSION, East St. Louis, Ill.—The late cyclone has carried destruction in its path, and for the present paralyzed the business interest of East St. Louis, consequently our people there, even

those of them who have not suffered directly from the storm, are unable now to do anything for the repair of their damaged chapel, and the supply of daily bread for their missionary and his family of wife and seven children. In view of these facts, we appeal to our Church people to come to our aid, and supply us, as soon as practicable, with needed help in money, to the extent of at least five hundred dollars. Confronted as we are with the prospect of an immediate reduction of our missionary appropriation from the General Board, it has been a matter of grave anxiety to know how our faithful and poorly paid missionaries were to be supported. The calamity which has so increased our difficulties will, we trust, evoke your special sympathy and aid.

Offerings may be sent to Bishop Seymour, Springfield, Ill., or to Bishop Hale, Cairo, Ill.

Asking God's blessing upon our generous friends who, we are sure, will help us, we commend our appeal to the liberality of Churchmen.

CHAS. R. HALE,

Bishop-coadjutor of Springfield.

I cordially approve of, and endorse, the above.

GEORGE F. SEYMOUR,  
Bishop of Springfield.

BELLS.—To all who love their call. Will some one please give a bell to a poor mission church at an isolated outpost in "Wild West" Texas, where the sound of the church-going bell is unheard. The church bell is a reminder to the people of the claims of religion on their daily lives. Commended by the Bishop.

E. A. NEVILLE

(Missionary),

Beeville, Texas.

**Died**

MCDOWELL.—Entered into rest, at 51 Eldert st., Brooklyn, N. Y., on Sunday, May 31st, 1896, at 5 P. M., Bertha Reed, wife of William McDowell. Interment at Light st., Pennsylvania, on Wednesday, June 3rd.

CHEVERS.—At Norfolk, Va., on the afternoon of Ascension Day, May 14th, 1896, Richard Channing Chevers, son of the late Rev. M. L. Chevers, Post Chaplain, U. S. A. Interment at Hampton, Va.

ABBOT.—Entered into life eternal, at Washington, D. C., May 15th, 1896, Mary Hazlett Abbot, widow of the late Ephraim Augustus Abbot, of Zanesville, Ohio.

"In the Communion of the Catholic Church."

**Church and Parish**

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.—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 Churchwoman, 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.

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, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him

CANDIDATE for "diaconate," having had three years' theological seminary training, offers himself to any missionary bishop, East, West, or South, who will ordain him. Has been successful with congregations of working people. Single. Address "Highest Reference," care THE LIVING CHURCH.

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.

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

## The Editor's Table

### Kalendar, June, 1896

7. 1st Sunday after Trinity.	Green.
11. ST. BARNABAS, Apostle.	Red.
14. 2nd Sunday after Trinity.	Green.
21. 3rd Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN BAPTIST.	White.
28. 4th Sunday after Trinity.	Green. (Red at Evensong.)
29. ST. PETER, Apostle.	Red.

## The King of Glory

BY MARY ANN THOMSON

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in."

—Psalm xxiv: 7, 8, 9, 10.

A Human Form, in majesty and might,  
Yet bearing marks that tell of passion dread,  
Attended by a band of angels bright,  
O'er moon and sun and starry host has sped.  
Now in high heaven the grand procession waits;  
The heralds cry, "Lift up your heads, ye gates;  
Ye doors eternal, undefiled by sin,  
Be lifted, and the King of Glory shall come in."

"Who is the King of Glory that draws nigh?"  
The guards who stand within the gates respond;  
"The Lord, the strong and mighty," they reply  
That with the Monarch wait the gates beyond;  
"It is the Lord, in battle mighty found;  
The Lord o'er death and hell the victor crowned;  
Alone, as Man for man, he fought the fight,  
Alone of Adam's race ascends the heavenly height."

The gates are lifted. He hath entered in,  
By angel armies King of Glory owned;  
And, mindful of all souls He died to win,  
On high he sitteth with the Father throned.  
To earth, when time's appointed years have fled,  
He will descend as Judge of quick and dead.  
And when the final judgment shall be past,  
He will return to heaven, all foes subdued at last.

Then shall the cry, "Lift up your heads, ye gates,  
And let the King of Glory in" outburst;  
Angelic guards shall answer, as He waits,  
"Who is the King of Glory?" as at first.  
And, as He will not be alone again,  
But with His ransomed throng—a countless train,  
"The Lord of hosts—of angels and of men,"  
Shall be the grand reply, the shout of triumph then.

Philadelphia, Ascension-tide, 1896

Dr. W. Xavier Sudluth, described as an expert on hypnotism, in an address before the Anthropology Society, in Chicago, maintained that there was no such thing as hypnotic suggestion in criminal acts. "The subject," he said, "responds only to such suggestions as are in accordance with his moral sense. He is conscious of what he is doing. His acts are in conformity to suggestions beyond him, but not without the exercise of his own volition. A criminal could hardly be influenced under hypnotic suggestion to commit acts that he would not perform when in an active mind. The assertion of crime under hypnotic suggestion is absurd. The individual commits his acts by his own volition, and to appeal to a hypnotic defense is equivalent to confessing his crime. These lurid stories of unconscious criminal acts have no existence outside of yellow-covered novels."

"Peter Lombard" tells us that it is the common belief of English sailors that all persons born at sea legally belong to the parish of Stepney, one of the most interesting of the old London parishes. There was an old rhyme which declared—

"He who sails on the wide sea  
Is a parishioner of Stepney."

This belief gained such ground that in 1813 a magistrate of the county of Chester re-

moved a vagrant from the parish of Stockport to Stepney, on the simple ground that the man was born at sea. When the matter was contested by the overseers of Stepney, Lord Ellenborough, the judge, spoke of the transfer as "a great blunder on the part of the magistrate," and the man was sent back to Stockport. But the opinion is still common among sailors. It is supposed it is owing to the fact that ship-masters used to make a return of births at sea to Stepney, because it was the nearest place to their anchorage. The same thing still occasionally occurs.

## The American Guild of Organists

A new musical organization, destined to occupy a position of wide influence and vast importance in the musical growth of this country, has sprung into existence. It numbers most all the distinguished organists in the country. It is modeled upon the general plan of the Royal College of Organists and the Guild of Organists of London, and has been in the minds of several of the leading organists of New York for about two years past. About the middle of January a call for a meeting to consider the advisability of forming such a guild was sent out, signed by many distinguished clergymen and organists.

One of the aims of the organization is to establish such relations between the clergy and the organists as shall be mutually helpful in administering Church musical affairs, and result in giving an added dignity to the office of organist and choir-master.

At the meeting of April 13th the following officers were elected: Dudley Buck, honorary president; Dr. Gerrit Smith, warden; Mr. Charles H. Morse, sub-warden; Dr. Henry G. Hanchett, secretary; Dr. Charles Cuthbert Hall, chaplain; Mr. William C. MacFarlane, registrar; Mr. Walter J. Hall, treasurer; Mr. Sumner Salter, librarian; Mr. John S. Camp and Mr. Frank Taft, auditors.

## Monographs of Church History

(SECOND SERIES)

### SOME MEDIÆVAL ORDERS AND CHARITIES

BY K. F. J

The Knights Templars and Knights Hospitalers, military orders, combining the callings of friars and knights, arose during the Crusades. In the year 1118 Hugh de Puyens and eight companions solemnly devoted themselves to the service of the numerous bands of pilgrims visiting the Holy Land, and also vowed unending war against the infidel. They took the three vows of obedience, poverty, and chastity, and additional ones implied by their special calling in the world. Their name—Knights Templars—arose from a gift to the new order of a piece of land close by the temple at Jerusalem, where they established their first house. Later they built many strong-houses and castles throughout the Holy Land. This was shortly after the first Crusade, and when, ten years later, the King of Jerusalem sent ambassadors to Europe to beg for help against the infidel, Hugh, grand master of the order, was one of the envoys. He was received with great honor in Europe, and several hundred young men of

noble birth returned under his leadership to Palestine. Their especial work was to convey pilgrims through the dangerous roads between the coast and Jerusalem, protecting them against the sudden assaults of hidden enemies. The order grew rich through the gifts of the faithful, and spread over Europe, having commanderies in every country, and enlisting men and money for wars against the infidel, and to carry on its work for pilgrims in the Holy Land. In the reign of King Stephen the first Templars arrived in England, settling in London, where the curious Temple church, built in imitation of the Holy Sepulchre, still remains. It was consecrated by the Patriarch of Jerusalem. When abroad the Templars wore armor like other knights, with the distinguishing marks of a red cross on the breast, and a white cloak, bearing a red cross, on the shoulder. At home they looked friars, rather than warriors, in their long, flowing robes. Each member of the order was allowed three horses and a servant.

Both the military orders did noble service for the Cross, and were held in great veneration throughout Europe, though their perpetual rivalries often hindered the cause for which they fought. In spite of this jealousy and its evil results, they checked the advance of Mohammedanism, which at one time threatened to overflow Europe, and they fought so fiercely at Acre, in the last Crusade, that the infidels declared that for every Christian who was killed another came out of his mouth to carry on the battle. At last, when no hope was left, the remains of the two orders met on the Island of Cyprus, and agreed to use their utmost endeavors to stir up Europe for a new Crusade. All efforts being in vain, however, they gave up in despair, the Hospitalers sailing away to conquer Rhodes from the Saracens, and make themselves a home there, while the Templars settled down in luxurious ease on their commanderies scattered over Christendom. For the two hundred years of their existence they had been a barrier against the enemies of the Church—a wall of protection between Europe and the Saracens, both in the East and in Spain—yet their downfall was planned and accomplished by a Christian king and the Pope. Corrupt they had no doubt become—certainly they lived at ease on their rich lands—forgetful of their vows, but there were still brave and noble spirits among them.

The wretched Philip IV. of France resolved to destroy them, ostensibly out of zeal for the purity and discipline from which they had fallen, really that he might seize upon their riches. The ruin of the Templars had been one of the secret conditions he had forced from Clement V. before using his influence to secure the election of this miserable Gascon to the Papacy. When Philip was ready, the blow fell, and on the testimony of two of the Templars imprisoned by the grand master for their wicked lives, he accused the knights of the most abominable sins. He had previously drawn as many of them as he could to France, under pretense of inaugurating a new Crusade, for which he even took the Cross himself. On a certain day all the Templars in the country were seized and thrown into prisons, where they languished through a tedious mockery of law proceedings, and then were tortured on the rack, that some might in extremity confess the crimes of



under torture, only to retract afterwards all that they had admitted; but their fate was sealed—the Pope dissolved the order, and gave them over to their persecutors. Many were burned alive, among whom was the brave John de Molay, their grand master. An old man, worn out with suffering, he was dragged forth from prison to face a great assembly of nobles, priests, and people, in front of Notre Dame. He declared that his brethren, brave men and true Christians, were innocent of the crimes of which they had been accused; that they had been questioned in an unknown tongue while on the rack and their answers turned against them. As his words evidently impressed the assembled bishops, his guards, fearful lest he should at last escape them, hurried him back to prison, only to bring him forth again secretly, by night, to death by fire. While the flames were rising about him, he called in a loud voice on Clement, the Pope, to meet him within forty days before the throne of God, and Philip, King of France, within a year and a day. This was on the 18th of March; on April 20th the Pope died, and while his servants were quarreling over his possessions, the bier caught fire from the candles about it, and his body was consumed. Philip died within the year. In England Edward II. was induced, through fear of the King of France and the Pope, to suppress the order, but there was much more mercy shown than in France. Torture was employed in a few cases when expressly commanded by the Pope. At last, after two years of this sad work, the miserable Templars were publicly absolved in St. Paul's church, by the Bishops of London and Chichester, after abjuring all their supposed heresies. They lingered out the remnant of their days, doing penance in different religious houses, and their possessions were bestowed upon the Hospitalers. This was supposed to be the destination of their wealth all over Europe, but in France most of it was secured by the king, who did not live long to enjoy his blood-stained riches.

The rival order of St. John of Jerusalem was older than the Templars, being founded in 1092. It was not originally warlike in its nature, but the merciful work of Italian merchants who built a hospital in Jerusalem for the accommodation of pilgrims. They also ministered to the sick and wounded during the first Crusade, and many soldiers, instead of returning home after the war, laid down their arms and adopted the black robe and white cross of the brethren of St. John of Jerusalem. At last, growing rich, and owning several other hospitals, their master, Raymond de Pay, reconstructed the order after the plan of the Templars, and the two military orders fought side by side beneath the Cross, the strongest defense of Europe against the Moslems, yet, sad to say, oftener rivals than brethren.

Their active life and service for others prevented the downfall of the Hospitalers. They conquered the Island of Malta, which they made their headquarters, the different nations building houses in various parts of the island, and living in a measure separately, though all brethren under one rule. For centuries they defended the Mediterranean coasts from the dreaded Moslem pirates, and the protection they extended to the helpless Christians of the towns and villages scattered along its shores can only be remembered with admiration. There are even now some of the order remaining, and it is not so many years since their services

were still required for defense against Turkish pirates.

The Knights of St. John of Jerusalem came to England in the reign of Henry I. They built a most beautiful abbey near London, in the midst of the woods and fields, and held it until the dissolution of the monasteries.

(To be continued.)

## Longer Pastorates in Rural Parishes

BY THE REV. A. KINGSLEY GLOVER

### II.

8. THE EASTER ELECTIONS.—The present methods pursued at the Easter elections are a detriment to the Church. The time itself is bad enough, and we are all glad to see that some dioceses have done away with the Easter elections, ordering the elections of parish officers to be held in Advent. But the time prevalent (Easter Monday) is not so bad as the methods. The elections are so managed as to make a rector's tenure of office one of great uncertainty, by reason of the sweeping character of the elections, by which a new body of men, irreligious sometimes, ignorant of the Church, sometimes enemies of the rector, are suddenly placed in places of trust to worry and harrow the parish priest, and for sake of peace of mind, for sake of family, he feels it best to withdraw, and we do not blame him for his action. A change in the time will be a great benefit and blessing. Not only will Easter and Lent be a time of peace and devotion, instead of a season of planning who shall be put out of, or on, the vestry, what scheming shall be practiced to keep this man or that man out, but when the elections do take place they will be only limited. The wardens should be elected for two years, and in alternate years. As to the vestrymen, only three should be elected every year, the benefit of which changes will be apparent to all parochial clergymen. Reformation in this respect will do its part in lengthening pastorates by removing many of those features that now make parish elections as frequently a curse as a blessing; that turn Easter joys into "blue Monday."

9. PARISH BROILS.—The very smallness of a rural parish, or at least its isolation, is a fruitful cause of disturbances, and where disturbances are prevalent a sensitive clergyman cannot stay. In a city where there are several churches, disturbing elements may be eliminated by a suggestion from the rector to worship elsewhere if there is not satisfaction in a certain parish. In churches where ritual is High, there is certain to be trouble by the actions of those who do not like it, and who claim that their own feelings should be consulted. In very "Low" parishes there is likewise sure to be broils arising from the opposition of those who desire to see advanced services the rule. And ritual is not the only cause of these troubles, as is well-known. Parish broils, I fear, cannot be met by any positive cure, as with the other ecclesiastical diseases heretofore dealt with, and thus a fruitful cause of short rectorates must be allowed to disappear by the slow method of caution, gentleness, firmness, devotion, on the part of the clergy.

10. ABSENCE OF ENDOWMENTS.—The lack of endowments is a great drawback in the matter of parish growth, incidentally affect-

ing the question of long pastorates. Where there is no endowment of any kind, where the raising of stipends is a perpetual struggle, and where large givers lay proportionate claim to the right to manage parish affairs that rightly belong to the clergy, there is naturally a tension sooner or later, in the average parish, that can be righted only by the severance of the pastoral tie. Endowments are necessary to the perpetuation of much Church work that now has to be surrendered, especially in times of financial distress. Yet endowments in small places may do quite as much harm as good, since the absolute relief from all care and financial responsibility must militate against the spirit of self-sacrifice and personal interest that, under other circumstances, appear so prominently. Let the clergy occasionally point out to the people the advantage of endowments, and the idea of thus aiding the work of Christ's kingdom will spread more rapidly in the future. It is not necessary for a man to leave a large fortune to the Church for endowment purposes. Small endowments are quite as useful, as far as they go. One of my own parishes was endowed to the extent of \$2,000, yielding about \$100 to the rector, which came to him often as a godsend. Another small endowment was one that gave forty or fifty dollars a year for the poor. Such endowments are very helpful, and often prevent the severance of the pastoral relation by making the rector somewhat independent.

11. SMALLNESS OF RURAL PARISHES.—Many parishes are too small to support a resident priest, and the continued effort to keep one generally means a rapid succession of clerical changes. In such places, discouragements are every-day occurrences both to rector and people, and they must have their natural result. Moreover, the narrow life, the contracted sphere, is not conducive to clerical happiness and content, so that, whenever it is possible, whenever two parishes are within five or six miles of each other, it would seem to be advisable to place one clergyman over both, and I can assure such a man that in general only peace and success will be forthcoming. I have been rector of two wealthy parishes, but my present work, involving the care of two parishes, is the most conducive to content and success that I have ever experienced. I could not be very happy in either one of these alone, but the variety or change in the work is particularly suited to a clergyman of my nature, and, moreover, each parish vies with the other in activity, each strives to be ahead of the other, and the result is that I receive my stipend when due.

12. THE INDEFINITENESS OF A CALL.—I have spoken above about the advisability of a bishop securing longer pastorates in the case of young priests, by refusing to permit a clergyman to go to a parish unless he promise to remain, say five years. This suggestion, while it applies especially to young clergymen who are determined to "rise," and seek other parishes in large centres, is also applicable to the clergy in general. Any priest should be willing for his own, his bishop's, and the Church's sake, to promise to stay in a place at least five years, and if it became known that this would be expected of a new rector by the bishop, it would soon show its value. On the supposition that a rector really does not care to remove within a year or two, the clergy

might always make a personal arrangement with the vestry or bishop to make a call or appointment one for a definite period. The present method is very indefinite. Called for life in theory, we are more changeable than the Methodist preachers! Even under the present canons there is no reason why we should not have such personal understanding on paper with a vestry as would insure us and the parish an uninterrupted pastorate of at least five years. At present everything depends upon circumstances, upon Easter elections, etc.

13. NO POWER OF MISSION ON THE PART OF THE BISHOPS.—There is no doubt that the lack of the power of mission is one of the causes of brief pastorates. The power of the Roman Church lies in this prerogative. We should follow Roman methods, not because they are Roman, but because they are successful. A clergyman sent to a parish by a bishop having personal knowledge of him as to his capabilities and nature, and sent to stay, with no power on earth able to remove him from his parish, save the power that sent him, is by the very nature of things one who is destined to stay. The clergyman mentioned above as a writer in *THE LIVING CHURCH*, in speaking upon the unemployed clergy, touches the power of mission in considering that special topic, regarding it as beneficial, but expressing a serious doubt whether the clergy themselves would submit to being sent! If there be serious doubt in this regard, if the very rightful use of apostolic power exercised by the Apostles themselves and by their successors for fifteen hundred years in the Church, is to be spurned by the clergy themselves, then the woes of the clergy must continue unabated. There may be fear of episcopal tyranny in this respect, whereby a man might be compelled to remain in a parish even if sickly, or where other circumstances might militate against his usefulness; but no power of mission could ever become the use of the Church in America without the enactment of canon laws governing the powers and actions of bishops in the matter, and giving the clergy plenty of personal liberty consistent with the mission power, while preserving that power from corruption. There would at least be better order and more spiritual life under the direct control of the bishop in the average parish than there is at present. The opportunity for the manifestation of favoritism on the part of the bishop would of course be present theoretically, but canon law would operate against such a violation of the power of the bishop, so as to prevent the extension of such favoritism to any alarming degree. The Roman system of "irremovable rectors" would be a probable feature of a canon law dealing with episcopal mission power, and by it such rectors as remain a certain number of years in a parish would be exempted from the removing power, as well as the sending power, of the bishops. This would insure active clerical life and work to many rectors advanced in years, who, under the present system, are obliged to step out in order to make room for younger clergy. Power of mission must come as a feature of the practical work of the Church in America, and it will do its share in lessening the present evil of short pastorates.

14. ABSENCE OF THE DEVOTIONAL SPIRIT IN CLERGY AND LAITY.—A spirit of worldliness has been creeping into the American Church, and drying up the fountains of piety and devotion. So great has become the extent

of this evil that the question is now often: "Is the new rector of a social nature?" "Is he noted for his activity in building parish houses?" "Is he magnetic in his personality?" etc. It is quite seldom that we hear the query, "Is he pious?" "Is he noted for his zeal in the saving of immortal souls?" "Can he inspire the flock with deeper love for the Divine Master and Lord?" A church is for the worship of God, wherein the priest leads his people into holiness and piety by personal example. A priest's labors ought not to be counted successful by the size of his vested choir, by the upbuilding of a parish materially by means of personal magnetism, but by the holiness and piety instilled into the hearts of his people. The more pronounced the spirit of piety and devotion, the greater is the love of the people for their spiritual pastor, and the greater is the desire to retain his ministrations and guidance; in other words, the more chance there is for longer pastorates! But to make piety and devotion the objects of spiritual work is now a hard task. The people, the body of the parishioners, are ready for devotional life, but the average vestry, made up of business men who can see success only in the sociability or personal activity of a clergyman, who measure success by the amount of indebtedness he can clear off in the first year of his rectorate, chafe under the quiet spiritual life, the apparent easy life, led by priest and people! The only religious want is the ordinary Sunday services, and the perpetual calling and social restlessness of the rector during the week. As the present control of parish affairs in general is in the hands of men who look only in a business way upon spiritual work, the tendency is sooner or later to suggest a "change." Mr. — is a good, pious man, but we need a more active man, an all-around man! When parish life is spiritual life, when devotionism is the characteristic of the parishes, of clergy and people, we may look for a marked increase in the length of rectorates, for the spirit of unrest and nervous tension will be supplanted by that personal piety that is the very soul and life of a parish, as it is of an individual Churchman.

It is the lack of piety, of devotionism, that renders so many of our parishes uneasy under the pastoral care of clergy advanced in years; for, were the pious spirit the controlling one, the more aged the priest, the more satisfactory would be his ministrations! It is only a modern notion, a parish fad, that the young and inexperienced pastor is the necessary one for a modern parish! It is the lack of piety that sets youth and inexperience above gray hairs in the ministry of reconciliation.

### "Individual Cups:" A Waking Dream

BY THE REV. WATSON J. YOUNG

While reading *The Homiletic Review* for November, I found a request that ministers and others should give their experiences and suggestions in regard to individual cups in Communion services. Not having had any personal experience in the matter, I fell into a reverie which grew into the nature of a dream.

It seemed that I was in the far-famed city of Utopia, having arrived on the Crank and Utopian railroad, late Saturday night. It was my purpose to spend the Sabbath in the city, and to attend public worship in one

of the numerous churches with which the city abounded. On examining the church directory, I found it was announced that there would a "disunion service" at the "church of the Holy Dishwashers," the Rev. Microbus Bacillicidus, rector, at 10 o'clock A. M., and thither I determined to go. On making due inquiry, I was directed to a very handsome structure, adorned with towers, and stained glass, and marble, from which a chime of bells was just beginning to send forth musical notes; but I was somewhat surprised to hear the bells play the same tune which I had once heard in the army, when a man who had deserted had been brought back that he might be dismissed with more formality, and to the sound of music, and in the presence of the whole brigade.

On entering the church, the rubber-gloved usher directed me to the disinfecting room, and on entering the door, I perceived a distinct and overpowering odor of carbolic acid, and I found that not only was every one expected to wash in a weak solution of the acid, but numerous fine nozzles were spraying the clothing of all who were present, and preparing them to diffuse an odor of sanctity (?) through the church.

From the disinfecting room I went into the church kitchen, where I found the rector, armed with a powerful microscope, directing the labors of the deacons and deaconesses, who were engaged in washing in carbolic water the individual cups used in the services of the church. Each cup as washed was passed into the hands of the rector, who examined it attentively with his microscope, and woe to the unfortunate official on whose cup a microbe was found sporting, for never did he rebuke sin with half the vigor and loathing with which he rebuked the unfortunate person who had not sufficiently washed his cup. I saw, however, that it was only the outside of the cup that was washed and that he examined.

On looking more closely at the cups, I saw that each one bore the name of some one person, and on inquiring the reason, I was told that no person could belong to, or take the Sacraments in, that church without having an individual cup. "And of course," said the Rev. Microbus, "if the cups were held in common, it would be as if all drank out of one cup."

At length the work was done, and the rector, deacons, and deaconesses loaded the cups, all duly inspected and approved, into several large baskets, and, summoning the porters, had them carried up into the church.

The Rev. Microbus took for his text, "Pure religion, and undefiled, is to keep himself unspotted from the world." He said that "the text had formerly had something in it about visiting the widow and the orphan in their affliction, but it had been found that this involved contact with the germs of disease, and mingling with the world, and consequently it was in direct opposition, not only to keeping one's self unspotted from the world, but also to all æsthetic religion, and therefore the text had been revised to suit the culture of the times. It had been found necessary to revise a great deal of the Bible. Why, the Apostle Paul had even directed the churches at Rome, Corinth, and Thessalonica to greet one another with a holy kiss, and Peter had fallen into the same error, not understanding how deadly a thing a kiss is. But at the present day all this has been revised, and now no one kisses unless

the lips of both parties have been disinfected."

"In the same manner," said the Rev. Microbus, "we have been compelled, by the demands of æsthetic Christianity, to change the Communion Service, and we read, 'The cups of blessing which we bless,' after the same manner he took the cups when He had supped, saying, 'These cups are the New Testament in My blood,' 'For as often as ye eat this bread, and drink these cups.' And also in the accounts in the Evangelists we have changed Matt. xxvi: 27 to read, 'And he took the cups and gave thanks, and gave them to them.' And so in Mark xxii: 17."

After sermon they were about to celebrate the Sacrament, in which the individual cups were to be used. But there seemed to be so much difficulty in getting the right cup to the right individual; and so many cups had been lost or mislaid; and so many members had been received for whom no cups had been provided; and so many men hauled out huge microscopes for the purpose of examining their cups to see if they had been properly disinfected; and so many of them discovered stray bacteria on the edge of their cups, that confusion reigned, and I awoke with the noise, saying to myself: "This may do for the Rev. Microbus Bacillicidus and the church of the Holy Dishwashers, but it is not in accordance with the simple ceremony established by the Lord Jesus Christ, and transmitted to us by His Apostles, and I will none of it."

### Book Notices

**The Bicyclers and Three Other Farces.** By John Kendrick Bangs. Illustrated. New York: Harper & Bros. Price, \$1.25.

The field covered by the author in these very amusing stories is so nearly like that already admirably occupied by Howells, that enthusiastic readers of the latter's comedies cannot fail to draw comparisons disparaging to this little volume. The same characters appear in all of the farces; and "A Dramatic Evening" and "The Fatal Message," are also connected in plot. The former relates what happened to a good-natured man who gave up his house to an amateur theatrical company. The latter reveals some disconcerting events that took place at the final rehearsal. The title of the fourth, "A Proposal under Difficulties," tells its own story. The element of the farce grows out of a young man's proposal to the housemaid, while rehearsing what he intends to say to her mistress. The binding of dark blue displays a maiden arrayed in the newest style of bicycle costume, and is altogether a concession to modern fashion in book decoration.

**A History of the Hebrew People, from the Settlement in Canaan to the Division of the Kingdom.** By Charles Foster Kent, Ph. D., Associate Professor of Biblical Literature and History in Brown University. With Maps and Plans. New York: Charles Scribner's Sons. 1896. Price, \$1.25.

This is a primer of the so-called Higher Criticism, which assumes its own notions of inspiration, and essays to determine the ignorances and inaccuracies of the sacred writers, and to set them all right. Doubtless this, and probably that, and therefore certainly this, is the usual formula. The style of the book sounds oddly different from Bible English, as, for instance, "The Philistines vanquished the Hebrews in the first engagement," and there is a sort of unrefined refinement in mentioning the well-known incident of the plague on the Philistines because of the Ark. Our author says: "According to the record, it brought a long series of calamities upon its captors; each city to which it was transferred was afflicted by a grievous pestilence; at last their priests and diviners were consulted. Preparing at their advice five golden tumors and five golden mice, as symbols of the

pestilence which had attacked them, they placed these as a guilt offering, with the Ark, upon a new cart," and so on. How much better the good old word used in the Bible, and the word guilt offering suggests almost a joke.

**History of Christian Doctrine.** By George Park Fisher, D.D., LL.D., Titus street Professor of Ecclesiastical History in Yale University. New York: Charles Scribner's Sons. 1896. Price, \$2.50 net.

If the reader will turn to page 446, and there look over all that is said under the head "Theology in England in the Nineteenth Century," he will at once perceive the admirable fairness of this "History of Christian Doctrine." From this specimen chapter, so full, so fair, so impartial, we may conclude that a like spirit pervades the whole work, and that the author has succeeded in realizing his wish, as expressed in the preface, to "nothing extenuate, nor set down aught in malice." In this closely yet clearly printed volume of nearly 600 pages, with its copious index, we have a convenient compendium of Christian doctrine from the earliest ages of the Church to the present hour. There is also an outlook for the future, to the Christian thinker who hails the advance of the Catholic Church, teaching the Catholic Faith and ministering with authority among men.

**The Supply at St. Agatha's.** By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co. Pp. 38. Price, \$1.

A very *fin de siècle* story of a fashionable city church, which was suddenly roused from its spiritual lethargy by the appearance in its pulpit of the ghost of its first rector, a young man of genuine earnestness, and zeal for the salvation of souls. The story is in tune with the popular humanitarianism of to-day and will delight those who are fond of fashionable slumming and love sensational effects in religion. The gifted author does not seem to be entirely at home in the services of the Church, and unconsciously violates many of our most cherished principles and usages. We hope there is not anywhere in America a parish where things are done as at St. Agatha's, where "a frivolous audience" fills the luxurious pews, "the fashionable choir dictates the direction of the music," the prayers are read from the lectern, the service breaks up in consternation at the preaching of the pure Gospel of God, and where the people look with astonishment upon the apparition of the outcast and the poor in church. We trust also that none of our clergy will feel called upon to imitate this ghostly preacher in doing away with the evening service, in order that the impatient "audience" may not be kept waiting to hear him preach.

**Your Money or Your Life.** A story by Edith Carpenter. New York: Charles Scribner's Sons. 1896. Price, \$1.25.

A note at the commencement of the book tells us that "Your Money or Your Life" obtained the prize of \$1,000 in the story competition instituted by *The New York Herald* in 1895. It certainly is a breezy book, with a sort of "dime novel" plot and setting, but all told in good style and with a moral that is not too striking. There are in the book a mysterious disappearance, a broken engagement, a plunge into wild dissipation, but for a philosophic purpose solely, a train robbery, a paroled prisoner in a den of thieves, a case of mistaken identity, a condemnation under circumstantial evidence, a clearing up of the mystery by the romantic and real bandit who is the son of a Chicago millionaire; and the story ends with a double wedding, which is performed by the judge, at the point of the pistol, amid the plaudits of the crowded court-room. There is a moral; it is this: A youth in an Eastern town, a partner in a great business house, suddenly wakes to the fact that he has sold his life for gold—he could think of business but as a great, devouring beast, thirsting for human lives, sucking all the sweetness and value out of them, taking their youth and strength and vigor, jealously exacting every whit, and giving what in exchange?—money, miserable money, bought with life-blood, paid for at usury, and at a rate so high that nothing was left with which to enjoy it. The evil of

the fearful strain for accumulating wealth for wealth's sake, at the sacrifice of every noble emotion, is the evil against which the book is aimed. The melodramatic cast and striking situations carry the reader through without stopping.

### Magazines and Reviews

To those interested in watching the working out of the present complications in South Africa, Mr. James Bryce's article in the *June Century*, entitled "Impressions of South Africa," will be welcome as revealing the origin of the troubles between the Boer farmers and the government of Cape Colony, and the first interference of Great Britain in the affairs of the Boer republic. Two other timely articles are "Notes on City Government in St. Louis," by Dr. Albert Shaw, which is not merely a local study but affects all American cities, and "Humor and Pathos of Presidential Conventions," by Joseph B. Bishop.

Boys almost always like stories of adventure and travel and "The Story of Marco Polo," by Noah Brooks, in the *June St. Nicholas*, is therefore sure to interest them. And so will Lieut. Elliott's "What the Bugle Tells on a Warship," while "Grizzly Phil," is an exciting bear story. In this issue Mrs. Bernard begins a series of "Talks with Boys and Girls about Themselves," the first installment telling "What your Bodies are Made of." Of course there are plenty of good stories as always in this magazine.

### Books Received

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

Journal of the Proceedings of the General Convention.

THOMAS WHITTAKER, New York

The Home of Fiesole, and the Times of Savonarola. Pp. 350. Price, paper, 50c.

The Musgrove Ranch, a Tale of Southern California. By Mrs. T. M. Browne. Pp. 193. Price, paper, 25c.

E. & J. B. YOUNG

The King's Stirrup. By Elizabeth Harcourt Mitchell.

T. Y. CROWELL & CO.

Social Meanings of Religious Experiences. By Geo. D. Heron. 75c.

THE YOUNG HURCHMAN CO., Milwaukee

Unity and the Lambeth Declaration. Lectures under the auspices of the Minnesota Church Club.

FUNK & WAGNALL CO.

The Preacher's Complete Homiletic Commentary on the New Testament. Vol. I., Matthew. By the Rev. Sunderland Lewis, M. A., and the Rev. Henry M. Booth. \$3.

D. APPLETON & Co.

Wages and Capital. By F. W. Taussig.

JOHN IRELAND

What One Can Do With a Chafing Dish.

THE CASSELL PUB. CO.

St. Ann's. By W. E. Norris. 50c.

JAS POTT & CO.

The Natural Religion. By the Rev. Vernon Staley.

LONGMANS, GREEN & Co.

The Invocation of Saints. Treated theologically and historically. By Henry R. Percival, M. A., D. D.

FLEMING H. REVELL CO.

The Kingdom. By Wm. Baird. 25c.

A. C. ARMSTRONG & SON

The Book of the Twelve Prophets. By Geo. Adam Smith, D. D., LL. D. Vol. I., Amos, Hosea, and Micah. \$1.50.

### PAMPHLETS RECEIVED

*Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.*

Woman in Christ, a Sermon by the Rev. George McClellan Fiske, S. T. D., Providence, R. I.

George Sherman Converse, a Memorial Sermon by the Rev. Edward Abbott, D. D. Damrell & Upham, Boston.

Fifty-second Annual Report of the Protestant Episcopal Church.

Missionary Society for Seamen in the City and Port of New York.

Church Unity Society Papers. 1. The Lambeth Conference of 1888; 2. Why the Historic Episcopate is Essential to Church Unity.

Year Book of St. Matthew's Parish, Dallas, Tex.

Year Book and Register of the Parish of Trinity church, New York.

## The Household

### Lullaby Song

BY MRS. R. N. TURNER

Winkity-blinkity,  
Soft and still,  
Angels are coming  
Over the hill!  
Hither they come  
From the sunset shore,  
Singing their lullaby  
O'er and o'er!

Winkity-blinkity,  
Fair one, rest;  
Soft is thy pillow,  
Sweet is thy nest!  
Tender the melody  
Stealing so low,  
Soft as the murmur  
Of waters that flow!

Winkity-blinkity,  
Eyelid's close;  
Dreaming of joys  
That no one knows!  
Angels are here  
From the sunset shore,  
Singing their lullaby  
O'er and o'er!

Bristol, R. I.

### At the Waifs' Mission

BY FRANCES I. REESE

I was staying with my sister in Chicago a short time ago when one day she asked me if I would like to go to the Waifs' Mission with her.

I assented willingly, and the following day we started out on our expedition.

After riding about half an hour in the trolley cars, and walking two blocks westward, we found ourselves in front of a tall brick building. The ascent of two flights of stairs was a somewhat perilous undertaking, as the stairs were very steep and dark, and once in a while I slipped on a piece of orange peel or apple skin. My sister, with an air of one familiar with her bearings, called back that they were going to have a new building soon, and that she hoped that I would not mind the darkness.\*

At the top of the second flight, where we paused before a door which my sister opened, a hum of voices greeted us, together with an odor not of the woods nor of violets. I gave a little gasp.

"Why didn't you tell me to bring some cologne?" I said, putting my handkerchief to my face.

"You will grow accustomed to it soon," my sister said, laughing. She advanced toward a desk, by which a pleasant-looking woman, the teacher, was standing. Seating myself in a chair, I looked around me. There were about twenty boys in the room, from six to fifteen years of age. Nearly all of them had been in the reformatory or in jail at some time during their career, so I was told by the superintendent, a pale, tired-looking man, to whom my sister introduced me, and who seemed anxious to talk about the mission.

The boys, he said, were all taken from the street. They had never had any training nor any advantages. Their parents were in the most part thieves and drunkards. It was the object of the mission to look after the children, educate, and provide work for them as they grew older. It was

\*A new building has now been erected, and they are attempting to make the mission self-supporting.

a very difficult undertaking, and a very discouraging one. The boys were, some of them, steeped in wickedness. One day, the superintendent said, they drew matches from their pockets and set some newspapers on fire. These they flung around the room, to the terror of the teacher.

"On the other hand," the superintendent continued, as he smoothed his pale brown mustache, "some of the boys show, occasionally, unexpected feeling. One child, a lad of about five years of age, was considered almost hopelessly depraved. He used bad language constantly, and was the ringleader in all the mischief brewing. One day I brought home a flower pot with a little white hyacinth in it. This I gave him, simply as an experiment, not knowing whether he would care for it or not. To my astonishment, the boy was wild with joy over the little plant. Having been assured that it was his to keep if he desired it, he flung his arms around the pot, and clasped it to his breast. It may seem incredible, but I really think that this little flower to a certain extent influenced the child's life. He guarded it the way a bear does her cubs. No one was suffered to water it except himself, and if he was disobedient a threat of taking it away would reduce him to absolute submission. One night a rat devoured the plant, and the child's grief was pitiable. I brought him another, but I doubt if it ever took the place of his first love."

"Is the boy here now?" I asked with interest.

"Yes; he is in the third row back—the child with the fair hair and round face."

"But he looks like one of Raphael's cherubs!" I exclaimed. Do you mean to say that that boy is a hardened character?"

The superintendent smiled. "There is not as much in physiognomy as some people think," he said; "faces are very deceptive."

"I should think that you would find this work very interesting," I remarked.

"So I do, but it is at times very discouraging. You feel as if you were not making any headway at all. You will perhaps hardly believe it, but the matron spends most of her time soaking them in

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the bathtub, and they are as dirty again ten minutes afterward. Then, just as one of the boys seems to be making progress in his studies and behavior, and my hopes are rising proportionately, he will suddenly go back to his evil ways—either run away from the institution, or make some mad outbreak that will completely demoralize his companions. However, in spite of every discouragement, it is a work that I love, and would not give up at any price."

"One pathetic incident occurred a short time ago. A little negro boy, who was one of our most promising children, was taken ill with consumption. He knew that he could not live long, and was very anxious to go to his home in Virginia to die. One of the teachers said that she would try to procure him a pass, and wrote to a friend about the matter. The answer was long in coming. The child grew daily weaker, but would ask eagerly each morning if the pass had come, and would speak longingly of the warm Southern sunshine and of his 'mammy' who was waiting to see him. Finally he died, and the day after his death the pass came."

"Poor little fellow," I said compassionately, "that was hard."

"What I do thou knowest not now, but thou shalt know hereafter," said the superintendent, reverently. "He under-

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stands now why it was that he could not go home to die."

I was silent. His words struck me with a sudden meaning. Oh, for patience to wait for that other world where all the mysteries will be solved! Where we shall understand everything that seems so inexplicable now. Why fret and worry over the unanswerable riddles of life! The key to earth is heaven.

After a little further conversation, we said good-by, and wended our way down the dark stairs into the light of day. As we walked slowly along my sister said thoughtfully: "That superintendent is doing a noble work, Edith. After all, the most beautiful life is the life of service."

"I think so, too," I answered. But my heart was so full that I could not say anything more, and neither of us spoke again until we reached home.

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

### A Little Soldier

"I wish I could sing!" said Bertie Frazier, as he came to the mission rooms one day; "when I see them little fellers walking into Sunday school with their white things on, and a-singin,' my heart just goes so fast, and I want to join in; but I can't sing a note. I know the tunes all right, though, and yesterday, after Sunday school, I whistled 'Onward, Christian Soldier,' just as loud as I could—five verses of it—and a lady as walked in front of me a long way, turned round, and said: 'You seem in earnest, my boy.'"

"Perhaps she thought you were one of the soldiers," replied the pleasant-faced girl at the table.

"Me? not much. Soldiers wear uniforms. I seen 'em once in church, reg'lar Christian soldiers. They marched up and sat in the front seats, and was preached to."

"Are those the only Christian soldiers you ever saw?" she asked.

"Come, now, you don't mean Salvation Army?" said Bertie, looking at her intently.

Dora Burns saw that the boy was really interested, and stopped her work to talk with him.

"It isn't the uniform that makes the soldier, Bertie; it is what the men promise to do."

"I'd like to be a Christian Soldier," was the reply; "I know some mean fellers I'd just like to fight."

"But that isn't the way to begin, Bertie. Those men you saw in church were probably invited to some special service; they don't wear their uniforms all the time. Were you ever baptized?"

"Yes, when I was a baby."

"Well, this is what the clergyman did when he baptized you. He made a little cross with the water on your forehead, for a sign that you should never be ashamed of Christ, and were to be Christ's faithful soldier as long as you lived. So you see you are a soldier, now, and needn't wait another day. Christ is our Captain, but He does not want us to go about fighting people. You have seen processions with a banner; Christ says His banner over us is Love."

Bertie thought a few moments.

"I don't exactly see what a soldier would do about the boy that knocked my papers into the mud, unless he could fight him."

"Suppose you try being good to him; remember the motto here on the wall: 'Love one another as I loved you.'"

Bertie went away with his basket of flowers, and Dora smiled quietly, as she went on making the little bouquets which the children sold in the streets. Several days passed before Bertie came again, and Dora greeted him brightly with:

"Good-morning, little soldier, what is the news from the field?"

"Pretty good," replied Bertie. "I saw that feller about the papers, and helped

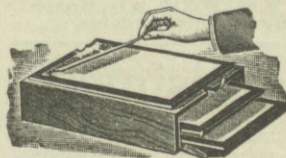


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The Young People's Society of Christian Endeavor will hold their Annual Meeting in Washington, D. C., July 7 to 13.

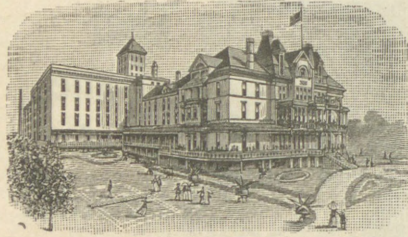
For this occasion the B. & O. R. R. Co. will sell tickets, from all points on its lines, West of the Ohio River to Washington, at one single fare for the round trip, July 4 to 7, inclusive; valid for return passage until July 15, inclusive, with the privilege of an additional extension until July 31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

### HOME SEEKERS' EXCURSIONS TO THE WEST AND NORTHWEST.

On June 9 and 23, 1896, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers' excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, North-Western Iowa, Western Minnesota, Nebraska, North Dakota, and South Dakota, including the famous Black Hills district. For full information, apply to ticket agents of connecting lines, or address W. B. Kniskern, G. P. & T. A., Chicago, Ill.



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him mend his old cart what he whee's bundles in. He said I was a brick."

I should call that a victory for the side of Love," said Dora.

"Won't you fix me a real nice bunch of flowers, special, for an old man I know as is sick?" continued Bertie, shifting to the other foot; "he likes awful well to have me come and see him Sunday afternoons, and he allus wants to hear 'Abide with Me,' and 'Mother dear, Jerusalem,' so I whistle 'em real soft and slow, 'cause I can't sing; is that all right? Once I tried 'Onward, Christian Soldiers,' but he said his fightin' days was most over, and he liked quiet tunes better."

"Certainly, Bertie, it's a part of every soldier's duty to take care of his sick comrades, and do all he can to comfort and help them."

Dora watched the sturdy little figure as it passed out of the door, and listened as she heard, growing softer down the long hall, the familiar strain:

"With the cross of Jesus going on before."

There was other work to be done in the mission rooms beside the tying of flowers, but while Dora's hands were busy, her thoughts often followed the little soldier. She knew so well the life of the street children, surrounded by evil and beset by temptation.

Day after day Bertie brought his little confidences; then Dora watched two weeks for him in vain. She began to fear he had met with an accident. But one morning he burst into the room, his little face radiant, and exclaimed:

"I found a big locket with a picture in it of the prettiest baby I ever saw, and I kept it a long time, but I've gave it back now."

"How did you know to whom it belonged?" asked Dora.

"I saw the advertisement, but I wanted to keep it 'cause it was so pretty, and I didn't have no little sister like that. The lady, she cried when I gave it to her; she's awful rich, but she looked lonesome. She said she wished she had a nice little boy like me. I've felt better ever since I returned it."

"That is because you won a victory over yourself, and those are the hardest battles a Christian soldier has to fight. You conquered your desire to keep what you knew did not belong to you, and that was a real battle and a real victory."

"I never thought that was like being a soldier," replied Bertie.

It is a long time since Bertie Frazier sold flowers from the mission rooms, but he is still "Christ's faithful soldier," and intends to be "to his life's end."

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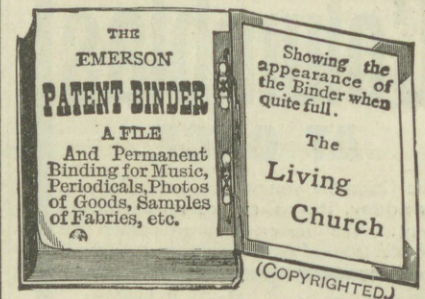
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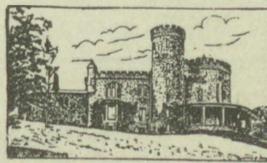
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### Bad Bread

The permanent epidemic of dyspepsia which swept over this country, beginning in the first half of this century, was a phenomenon which has not had the attention which it deserved. There was none of it among the immigrants, and it did not exist among the poorest people of this country. It was the misery of the well-to-do in life—not of those who subsisted upon plain and simple food. But we had no luxury to speak of, nor any idle class. The cause of this epidemic of indigestion, which came to stay for a long period, was bad bread. The idea of the time was fine flour. The mills ground the life out of the wheat, and the screens, so far as possible, took everything out of it but the starch. They would have removed the last trace of the gluten if they could, so that the flour and the bread might be pearly white. As for rye bread, or even corn bread, the use of them was regarded as a mark of poverty. The people lived on mill-killed fine flour. But the grinding and screening left a flour which would not readily respond to the purposes of yeast. It would ferment fast enough, altogether too rapidly, but it was not light nor sweet. Sour bread was the curse of the land. To avoid it, hot biscuit came in. They were made up of "shortening;" that is of lard, to make them brittle and tender, and were aerated with soda and acids. The hot biscuit were pleasanter to eat than the sour bread, but they were equal partners with it in promoting the ravages of indigestion. People thought that white bread and hot biscuit were the climax of good living. They would have scorned the oatmeal cakes of Scotland, or the schwarz brod of the poorer classes of Germany and the rest of the continent. It is only within the last decade that the real sweetness and luxury of the cereals have been rediscovered. When flour or meal was made with a mortar or a Kern, and screened through a hand "sifter," all the fine qualities of the grain were retained; though in a rather coarse form. Now we are getting them back again in a better form. We now know how delicious are the flavors which the grinders of the fine white "killed" flour throw out. We know the delicate and delightful flavor of oats and of wheat, of rye and of corn. A great variety of preparations are offered, the merit of all of them that have merit being that they do not require us to eat the flat and insipid parts of the grain, and throw the aromatic and peculiar sweetness of each kind away. And with this luxury we have health.

The man who furnishes the cereals in form for bread or pottage, not robbed of their good qualities, is a public benefactor. The dusty miller was always a favorite ideal character. He is celebrated in many a song, and is the attractive figure in many a story—and there is no doubt that his intentions were good. He did not know what evil he was doing to the community by his wheat-destroying processes. Now he adds intelligence and benevolence to his art. He first separates chaffs, weed-seeds, and dust from the wheat-grains, and leaves them bright and perfectly clean. Then he takes off the silicious cuticle, which is insoluble, indigestible, and irritating, being careful that only that shall be removed; the valuable part is then broken or ground, according to the variety in which it is to be served.

A good illustration of the values in a wheat grain may be found in the apple, widely different as they are. The aroma of an apple, its delicious perfume, is in cells which lie on the surface, only protected by the epidermis. This is pared away or evaporated in cooking.

But in the solid wheat-grain it need not be lost, and in scientific milling is not lost, but is saved, and thoroughly incorporated in the flour, or meal, is protected by the gluten, and all its pleasing, stimulating, and health-giving properties are preserved, and come to us in bread—if the baker be not a bread-butcher—as fresh and inspiring as it was when it was billowing in the wheat-field, in the winds and sun of summer.

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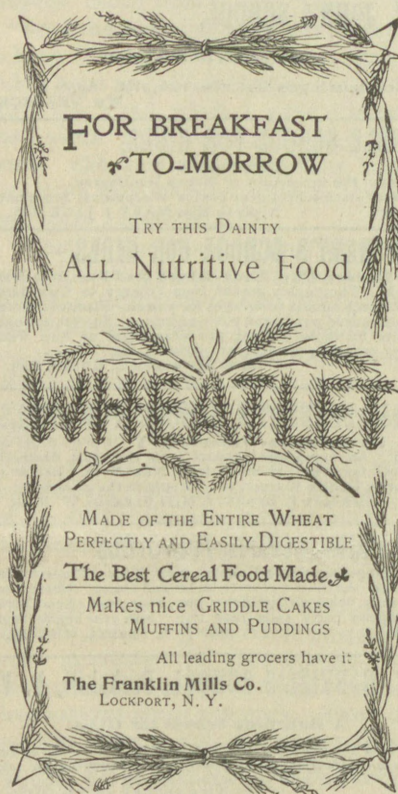


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