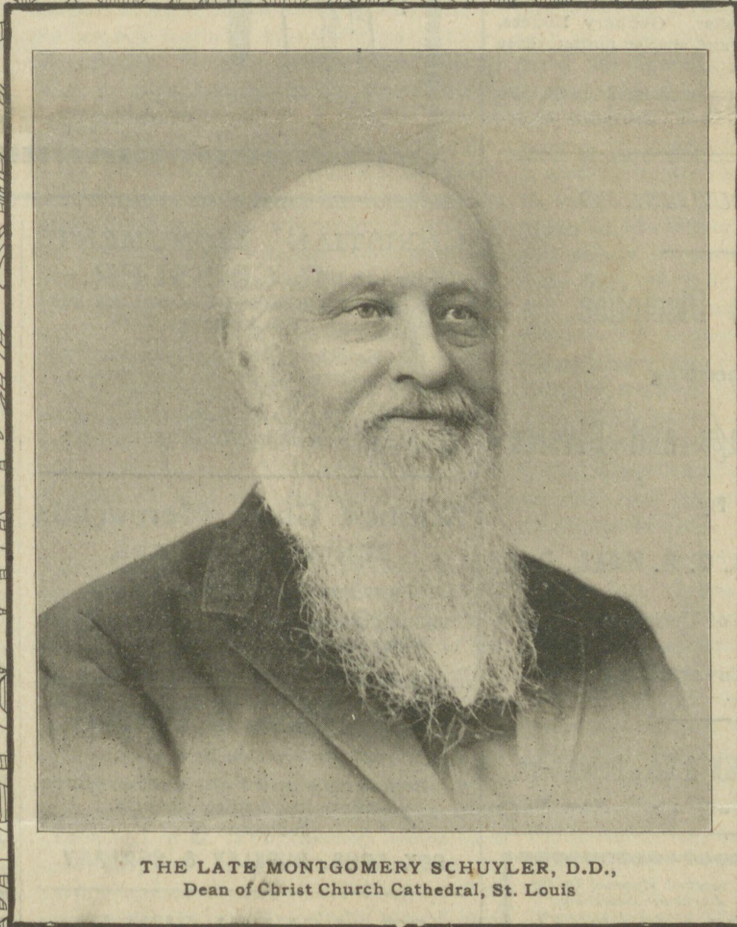


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THE LATE MONTGOMERY SCHUYLER, D.D.,
Dean of Christ Church Cathedral, St. Louis

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago
\$2.00 a Year, if Paid in Advance

(TO THE CLERGY, \$1.50).

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D.C., W. H. Morrison's Son, 1326 F. st., N. W.

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VOL. XIX. No. 17

CHICAGO, SATURDAY, JULY 25, 1896

WHOLE NO. 926

News and Notes

"THE Deceased Wife's Sister Bill" is again to the fore in the English Parliament. This measure to legalize a class of marriages forbidden by Catholic law was first brought forward in 1849. It has made its appearance almost annually ever since. It has been read a second time on fourteen occasions in the House of Commons, and three times in the House of Lords. It might be imagined that an army of deceased wives' sisters were burning with eagerness to marry their brothers-in-law. As a matter of fact, it has been pretty well known that the agitation is in the interest of certain persons of high rank who, having transgressed the law, desire to have their alliances legalized. Of course all such projects are secure of the favor of a large number of "liberal" people. Mr. Chamberlain, however, the leader of the Liberal-Unionist party, an impartial witness, says: "It has yet to be proved that public opinion is very much in favor of the alteration of the marriage law." The bishops are strongly opposed to it, and a conference of the episcopal bench has been held, under the presidency of the Archbishop of Canterbury, to devise means effectually to defeat the bill when the final stages are reached.

Just as we go to press comes the sad announcement of the sudden death of the Rt. Rev. Arthur Cleveland Coxe, Bishop of Western New York. Nervous prostration is assigned as the cause. The Bishop had been staying at the sanitarium at Clifton Springs, and was preparing to return home to Buffalo. Born in Mendham, N. J., in 1818, Bishop Coxe had reached a ripe old age. Although the son of a Presbyterian professor of Ecclesiastical History in Union Theological Seminary, he was an adherent of the Church from childhood, under the influence of maternal relations. He graduated with distinction at the University of the City of New York, and at the General Theological Seminary in 1841. Ordained deacon by Bishop Onderdonk and priest by Bishop Brownell, his first charge was St. Ann's, Morrisania, N. Y., whence he removed in 1842 to St. John's, Hartford, Conn. From 1854-63 he was rector at Grace church, Baltimore, and from 1863-65 at Calvary church, New York City. In 1856 he was elected Bishop of Texas, but declined that honor. Nine years later he was consecrated Assistant Bishop of Western New York, becoming second bishop of that diocese upon the death of Bishop DeLancey in 1868. Early in his ministry Dr. Coxe took an active part in the councils and work of the Church, being specially interested in liturgical matters, and in missions. From 1872-74 he was Provisional Bishop of the Church in Hayti. As an author he has been well-known for many years. In 1845 he published

a volume of poems which was received with great appreciation in England, as well as in the United States. His "Open Letter to Pius IX." has had a wide circulation, and many translations, including Bohemian and Modern Greek. Many other works of a Churchly character, and several connected with general literature, might be named did space permit. He received the degree of D. D. from St. James' College, Hagerstown, Md.; that of S. T. D. from Trinity College, Hartford, and J. L. D. from Kenyon College, Gambier, Ohio. Bishop Coxe was notably of an aggressive temperament, and always maintained the courage of his convictions, laboring long and manfully for the cause he believed in. His influence will be greatly missed in the Church.

THE decision of the English Government to throw over the Education Bill, by which at last some measure of justice was to be done to Church schools, is a great disappointment. It is, moreover, an extraordinary exhibition of weak management on the part of an administration having almost the largest majority known in parliamentary history. To have suffered the leading measure of the session to be thrust aside by the obstructive tactics of the minority is likely to involve a serious loss of prestige to the Government. Mr. Balfour, as leader of the House of Commons, has hardly maintained the reputation which he gained by his stubborn fight on the Irish question some years ago. Apparently the spirit of the philosopher and theorist is getting the better of the practical man of affairs. *The Church Review* remarks, in view of the disgust of earnest men, that this experience will not have been too dearly bought if it teaches them not to rely on any party or on any child of man. The promise is made that the bill will be taken up at the next session.

OUR readers have had in the secular papers full accounts of the appalling wreck of the *Drummond Castle* off Ushant. But the story of the beautiful religious charity of the Christian inhabitants of the island and their priest has not found its way into the ordinary channels of news. This was the old charity which, in the absence of knowledge, assumed that all the dead were baptized members of Christ's Church, and gave them Christian burial. The drowned bodies were reverently laid in graves which had received the benediction of the Church. The people brought crucifixes to be placed near the dead, and surrounded the body of an infant with roses. After the rites of sepulture had been performed, the good priest said, with reference to the bereaved friends far away: "They will at least have the consolation of knowing that those they mourn rest here in peace, under the shadow of the Cross." In a graceful letter to the cure of Molene, the Archbishop of Canterbury thanks him and his Breton parishion-

ers for their loving care for the bodies of those whom the sea cast up upon their shores, ending with these words: "May the best blessings of God ever be upon your kind island." As a companion to this we may mention the requiem celebrated in the English parish of Poplar, of which many of the sailors lost upon the doomed vessel were parishioners, at which the rector delivered a most beautiful and affecting address. In these things the light of heaven illuminates the dark and sorrowful scenes of this earthly life.

AMONG the members of old Christ church, Philadelphia, a century and a quarter ago, was Mrs. Betsy Ross, whose design of the five-pointed star was accepted by General Washington while on a visit to her house in the summer of 1777. She was the maker of the first American flag whose design had been adopted by the Continental Congress by Act of June 14, 1777. The house she then occupied—a quaint old structure—is still standing, surrounded by tall warehouses, which almost hide it from view. For fear that the march of improvement may cause its demolition, a society has been formed with the object of raising the necessary funds for purchasing the property and preserving it as a memorial of Mrs. Ross. It is also proposed to hold a public meeting to further this movement, at which, it is expected, the mayor of the city will preside, and several of the most prominent citizens have signified their intention of being present. Affixed to one of the pillars which support the clerestory of the church, and directly over the pew once occupied by Mrs. Ross, is a small but handsome American flag, which serves as a memorial of her. The cemetery where her remains were interred is well known, but we regret to record the fact that her grave was not decorated on Memorial Day.

THE date of the meeting of the Missionary Council in Cincinnati has been changed by request of the Bishop and local committee from Oct. 20th to Oct. 27th.—We are pleased to hear that one of our popular contributors, Miss Caroline F. Little, is to have a book brought out next winter by Mr. Whittaker, and another book by Messrs. E. & J. B. Young & Co.—Dr. Plummer, in his tract, "How to Use the Bible," says: "In the thirteenth century, in England, two arches of the London bridge cost 25 pounds. At the same time, a copy of the Bible, with a few explanatory notes, cost 30 pounds. Then the wages of a laborer amounted to but ninepence a week."—A correspondent objects to the use of the words "contracting parties" as applied to holy matrimony. He is right. Suggestion of a worldly contract in such a relation is profane.—Another objects to the "preposterous titles of Venerable and Very Reverend." These, we suggest, are

not matters of taste, but of usage. Some dioceses have officially adopted them, and to refuse to recognize them would appear discourteous.—The author of "Hudibras," like many other great writers, was poor, but he got a monument in Westminster Abbey, though he seldom ate a "square meal" while living. Mr. Wesley cleverly hit it off as follows:

"While Butler, needy wretch, was yet alive,
No generous patron would a dinner give.
See him, when starv'd to death, and turn'd to dust,
Presented with a monumental bust!
The poet's fate is here in emblem shown,
He ask'd for bread, and he receiv'd a stone."

—A "syndicate press" lately offered us for publication a symposium on "Miracles," by the Rev. Heber Newton, the "eminent Episcopalian divine of New York," and the Rev. Howard MacQueary, "another famous preacher of the same denomination!" The price was to be four dollars. Respectfully declined.—Dr. Gallaudet favors the use of the sign language for deaf-mutes, as being preferable to lip-reading or any other method. His mother was a deaf-mute, and he was brought up to the use of the sign language as well as vocal speech.

Canada

A very large number of the clergy of the diocese were present in Christ church cathedral, Hamilton, on the 29th, on the occasion of the new bishop, Dr. DuMoulin, being installed. Holy Communion was celebrated at eight o'clock by the Bishop of Ottawa. The chancellor of the diocese and others witnessed the signing of the declaration of occupation by Bishop DuMoulin at 11 o'clock, and the letters of consecration and the Metropolitan's mandate were read by Canon Bland. After the Bishop had given the usual promise to respect the liberties and privileges of the Church and diocese, he was enthroned by Archdeacon Dixon, receiving full possession. There was a good turn out of the various fraternal societies on the 21st, to attend service in St. James' church, Merritton. There was a large attendance of clergy and laity at Lowville, diocese of Niagara, on the 18th, when the corner-stone of the new St. George's was laid. Bishop DuMoulin was present at the closing exercises of Bishop Ridley College, on the 26th, before beginning a visitation in his diocese.

The complete programme of the diocesan conference, to take place in Toronto in the end of September, is now published. The list of speakers contains many well-known names. There will be three services each day, and the conference will last two days. The largest gathering of the local assembly of the Toronto Brotherhood of St. Andrew which has been held for a long time, met on the 16th to present a tribute to Bishop DuMoulin, and express regret at his departure from Toronto. The Bishop has been closely connected with the Brotherhood since its commencement in Canada. No appointment has yet been made to the rectorship of St. James' cathedral, Toronto. The 53rd anniversary of St. Mary's, Tullamore, was celebrated on the 21st and 22nd. The children's service has been a special feature for some years.

Among the reports read at the synod of the diocese of Huron was one on the re-union and expansion of the order of the diaconate. The committee suggested petitioning the General Synod to take measures to bring this matter before the Pan-Anglican Synod to meet at Lambeth next year. The annual report of the executive committee of Huron to the synod showed a slight balance of income over expenditure for the year. A ten days' Mission, conducted by the Rev. I. H. Moorhouse, of London, was concluded in Christ church, Newbury, recently, and seems to have had very good results.

Trinity church, Wolfe Island, diocese of Ontario, has been thoroughly renovated within the

last three years, and most of the men of the congregation spent three days in the beginning of July in reshingling the roof. The church's jubilee is to be celebrated this year. There was a very large attendance in Christ church, Cataraque, when the Archbishop of Ontario held a Confirmation there lately. A class of 26 was presented.

Great sorrow is felt in the diocese of Qu'Appelle at the sudden death, after only four days' illness, of the Bishop, the Rt. Rev. Dr. Burn, recorded in our last issue. The Bishop had presided at the diocesan synod the week previous to his illness, and preached on Sunday evening, at Indian Head, with unusual vigor. He was taken ill on the following morning. His widow and one child, a little boy, are left to mourn his loss. There was a large gathering from all parts of the diocese at the funeral at Qu'Appelle on the 20th. The dean of Rupert's Land represented the Primate and Synod of Rupert's Land. The great concourse of people were moved to tears at the last farewell to a bishop trusted and beloved. A meeting of the clergy and laity was held the same day to propose a memorial to the late Bishop, and discuss what form it should take; a monument in the cemetery and an addition to the diocesan library, to be called the Burn Memorial Library, is proposed. The Bishop had done much for the temporal welfare of the diocese during his short episcopate, while his influence in spiritual matters will long be felt. The deficit of \$5,000 in the diocesan funds of three years ago has been entirely replaced, owing to the Bishop's energy.

During the absence in England of the Archbishop of Rupert's Land, where he has gone to attend the tricentenary of his *alma mater*, Sydney College, Cambridge, he has appointed Dean Grisdale the commissary to administer the affairs of his diocese. The ninth annual meeting of the Woman's Auxiliary for the diocese of Rupert's Land was held in Holy Trinity schoolhouse, Winnipeg, on the 25th. A lady missionary has been sent out to Athabasca Landing to help Mrs. Young, wife of the Bishop.

The report of the jubilee committee for Bishop's College, Lennoxville, shows that the condition on which Mr. Hamilton's offer of \$20,000 for endowment was made has been fulfilled, the general subscriptions amounting to over \$10,000, so that Mr. Hamilton's donation will be paid immediately. It has been decided to go on with the completion of the college chapel at once.

In the annual report read at the convocation of King's College, Windsor, diocese of Nova Scotia, mention was made of Dr. Mountain's offer of \$5,000 at his death, provided the college debt was not increased, and that a further promise of bequests be made sufficient to wipe out the present obligation. It is thought that this will be done during the year, as prospects are good, and \$2,500 of the debt has been paid. The Rev. Osborne Troop, of Montreal, delivered an *encania* oration.

Most of the funds needed for enlarging St. Luke's church, Sault Ste. Marie, diocese of Algoma, have been contributed. There was a small attendance at the meeting of the rural deanery of Parry Sound on the 2nd. Bishop Sullivan held an ordination on St. Barnabas' Day, in the church of the Epiphany, Sudbury, when four deacons were ordained, and two priests. A Confirmation was held at the close of the ordination service.

The crews of Her Majesty's ships in harbor marched to morning service in Trinity church, Montreal, on July 12th. The Bishop of Montreal is making his summer visitations in the eastern townships during July. He visits the rural deanery of Thorne Centre on the 27th, and from thence goes to every station and church in the Gatineau district, closing his visitation Aug. 23rd.

Speech day at Trinity College School, Port Hope, Ontario—an old-established school for

boys—was observed on the 2nd inst. with more than usual interest, as it was the first occasion of the kind in the handsome new buildings which were erected last year. The day began with a celebration of the Holy Communion at 7:30, in the new chapel, a very stately and beautiful structure, though still incomplete in many of its details. At 10:30 there was choral Matins, after which the annual sermon was preached by the Rev. Professor Cayley, of Trinity University, Toronto, an old pupil of the school. At 12 o'clock the chair was taken in the speech-room by the Lord Bishop of Toronto, with whom there were gathered on the platform the Hon. G. W. Allan, chancellor of the University; the Rev. Prof. Clark; the headmaster, Dr. Bethune; Ven. Archdeacon Allen, Messrs. E. B. Osler, and I. D. Craig, newly elected members of Parliament; and Wm. Dowell, Q. C., chancellor of the diocese. After the prizes and other distinctions had been distributed to the successful candidates, very pleasant and happy speeches were made by the Bishop and others, and lively songs were sung by the well-trained choir. At the close the benediction was pronounced, and "God Save the Queen," was heartily sung by the whole company. After an excellent luncheon in the spacious dining-hall, the visitors explored the buildings and grounds, and found their way to the playground, where the annual cricket match between the old boys and the present pupils was being brought to a conclusion.

New York City

At the cathedral mission (Old Epiphany House), the priest in charge, the Rev. F. R. Bateman, has resigned. He has been succeeded by the Rev. Hiram Richard Hulse who has just entered upon his new duties.

Efforts are making by the Girls' Friendly Society, of this city, to increase the funds necessary for the vacation house of the society at Cold Spring Harbor, on the coast of Long Island. The neighborhood is studded with fine villas, and many of the residents take an interest in this fresh-air work for working girls. The girls enjoy drives, boat sailing, bathing, and the invigorating sea breezes.

President Seth Low, LL.D., of Columbia University, has just rendered a decision as arbitrator of the differences between the great printing companies in this city and their employes. A strike was settled by agreement between the parties concerned to submit the case to him. He mailed copies of the decision from Maine, where he is passing the summer, and both sides will abide loyally by his finding.

On Monday, July 13th, a sad accident occurred at the pro-cathedral mission. There are four bath rooms in the mission house, all for girls for free baths. Two little girls availed themselves of the privileges in a heated condition, and shortly afterwards one was found on the floor insensible, and the other dying. Miss Wilson, the trained nurse of the mission, and a physician were hastily summoned and did all in their power for the unfortunates, one of whom recovered sufficiently to be sent to a hospital.

By the will of Henrietta V. Leo-Wolf, which was filed for probate Wednesday, July 15th, a painting supposed to have been executed in the 16th century by Lucia Cainbraso, of Geneva, was left to the Trinity Church Association, with the request that it be placed in the chapel at the mission house of Trinity church, in Fulton st. A memento of friendship is left to the rector, the Rev. Dr. Morgan Dix, and a legacy to the Rev. F. Windsor Braithwaite, rector of St. Andrew's church, Stamford, Conn. The latter church is to receive a residuary portion of the estate.

At St. George's church the free circulating library has increased to over 4,000 volumes. The circulation for last month exceeded 600. The military battalion of cadets has just held its annual encampment at Echo Lake, in North-western New Jersey. There was plenty of boat-

ing, bathing, and fishing. The camp was under strict military discipline, and the Rev. Mr. Stein accompanied the cadets, as did also their regular military instructor, Adjutant Alfred H. Abeel, of the 69th Regiment, N. Y. N. G. The Girls' Friendly Society has completed a very successful year of work, which has included regular visitations to the old women at Blackwell's Island institutions.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the industrial school for the last year numbered 66 teachers, with an average attendance of 47; and 344 pupils, with an average attendance of 279. There were 54 pupils promoted from the primary department. Prizes were given for efficiency. Courses of instruction have been given in patching, and in use of machines, besides ordinary sewing. Meetings for the teachers have been regularly held, under the auspices of the New York Association of Sewing Schools. The Children's Helpers have aided in the making of 338 garments, and have greatly assisted the Italian mission. The cost of the school has been nearly \$1,400. This includes the expense for the classes at Grace mission, and for dressmaking and carpentry classes.

The local Assembly of the Brotherhood of St. Andrew, of this city, in accordance with its custom of holding sessions at this time of year in the country, had the July meeting, Saturday, July 11th, at St. Paul's church, Englewood, N. J., by special invitation from the local assembly of Newark. A hearty welcome was given by the rector of the parish, the Rev. Geo. F. Flichtner. The subject of discussion at the afternoon session was "Duties of chapter officers," and was taken part in by Messrs. Duff G. Maynard and Wm. T. Hepper. At night, addresses were made on "Lessons from failures," by Mr. N. C. Wetmore and the Rev. H. R. Hulse. The ladies of the parish provided generous hospitality for visiting members of the Brotherhood.

Bishop Potter, Mr. J. Pierpont Morgan, and a number of prominent citizens connected with the East Side House Settlement, have endorsed and urged a project to create a municipal playground or park at the foot of 76th st. A petition on the subject was presented to the Board of Street Opening on Saturday, July 11th. The cost will be less than \$200,000, and past experience has shown that the opening of public gardens has invariably resulted in notable decrease of crime and sickness in crowded districts. The petitioners have laid great stress on the fact that they do not want a park with flowers to guard, and grass "to keep off." The aim is for a genuine playground suitable for all classes, and the management of the House Settlement promise the use of their free baths, free libraries, gymnasium, and other attractions. The city press has favored the movement, which has a distinctly Church origin, and there is good prospect that the result will be a success.

The New York Trade School, established by a Churchman, and managed by Messrs. R. Fulton Cutting, J. Pierpont Morgan, Jr., Augustus Schermerhorn, and others, has just issued a prospectus which shows the school prepared to give deserving poor youths practical training in brick laying, plastering, plumbing, stone cutting, fresco painting, blacksmith's work, printing, electrical work, carpentering, sign painting, steam and hot water fitting, and sheet metal cornice work. Within a few minutes' walk of the school is a lodging house, built purposely for providing for the young men who come to New York from a distance; with recent additions this house provides comfortable, well-furnished accommodations for 60 young men. Members of trade organizations make frequent visits to the school and co-operate cheerfully in rendering successful this work of practical philanthropy.

A private letter from London announces that the tour of Bishop Potter on the continent of Europe has been somewhat interrupted by a call to that city from the Archbishop of Canter-

bury, who requested the American prelate's attendance at a series of meetings convened by the Primate in connection with the approaching Lambeth Conference. The next Lambeth Conference will be held in May, 1897, and the questions which will come before it for discussion will be of a most important character, and of deep interest to Christianity throughout the world. The members of the committee to arrange the subjects for discussion comprise representatives of the Church in England, Scotland, Ireland, Canada, and the United States, and are as follows: The Archbishops of Canterbury, York, and Dublin; the Most Rev. Dr. Machray, Primate of Canada; Bishops Temple of London, Westcott, of Durham, Morohouse, of Manchester, Ellicott of Gloucester and Bristol, Wilkinson, of St. Andrew's, and Potter, of New York. At the close of the discussions relative to the subjects to be brought before the Lambeth Conference, it is expected that Bishop Potter will resume his travels on the Continent, and that he will return home in September.

Mrs. Anson Phelps Stokes, of the church of the Heavenly Rest, through whose generosity the Italian free reading room and library was opened some time ago, has added to her gift by an ample increase in the accommodations of the building, a thorough refitting of the rooms, and a free ice water fountain in the street outside, for use of the passers in the neighborhood. Pipes open up from the basement into a faucet fronting on the street, beside which cups are chained. The pipes run through a box packed with ice, and thus a pure, cold stream is obtained without danger of infection from impure ice. Portraits of the King and Queen of Italy have been presented by the Queen, through Mrs. Stokes' instrumentality, and bear the autographs of their majesties. They decorate the reading room. Of late the library has been increased to 3,000 volumes, about 500 of which are in the English language—almost all given by Mrs. Stokes who is extremely interested in the Italian colony in this city. A large collection of educational works has been received from the Italian government. The attendance at the reading room averages over 200 a day through the summer months, and in winter has gone as high as 497. The children's sewing school enrolls 212 pupils. The custom now prevails of giving the children the garments they finish. The attendance averages 125. There is also a singing class, much valued by the Italians. Religious influences surround this philanthropic work.

The plans for the new buildings for Barnard College, which are to be erected near the new site of Columbia University, have just been filed at the Building Department of this city by the architects, Messrs. Lamb & Rich. The main building and two wings are to be built around three sides of a court, about 100 feet square, in the block bounded by the Boulevard, Claremont ave., 119th and 120th sts. Excavations for the foundations of the buildings are already in progress. The main building, Milbank Hall, will be 93 feet long and 65 feet deep. It will have its main entrance from the court, and its rear facade will be 40 feet from 120th st. A walk will run from the entrance through the middle of the court to 119th st. The east wing will be known as Brinkerhoff Hall. It will extend along the Boulevard a distance of 161 feet, and will have an average depth of about 50 feet. The west wing will not be built for some time after the main building and east wing are occupied. The buildings will all be of the same height, four stories. In the main building there will be on the first floor a large hall, with a grand staircase leading to the upper floors, a reception room, administration offices, and four class rooms. The library and several lecture rooms will be on the second floor. A large assembly room and some small class rooms will be on the third floor. On the top floor will be a kitchen, a restaurant, and more class rooms. In the 119th st. end of Brinkerhoff Hall will be an assembly theatre, extending through two stories, and having a movable stage platform. A college museum, laboratories,

class rooms, study rooms, and a dining room, will take up the remaining space above the basement, in which there will be a gymnasium, dressing rooms, and a place for the storage of bicycles. The architecture of the buildings will be a mixture of Italian Renaissance and Colonial. The materials will be Indiana limestone, terra cotta, and buff brick.

There is now on exhibition at the rooms of the Decorative Stained Glass Company, in this city, an object of universal interest—the first contribution of ecclesiastical art by America to the Church of England. It is a memorial window to be placed in the parish church of Wickhambreaux, Kent, England, and is to be erected by Count James Gallatin, of the New York family of that name, descendants of the celebrated American statesman, Secretary Albert Gallatin. It will be a memorial to Count Gallatin's mother, Mrs. Harriet Duer de Gallatin. The artist, Arild Rosenkrantz, has been unusually successful in his design, which represents the Annunciation of the Blessed Virgin. The use of natural American material of opal or white, mixed with all the colors, gives the glass an opaque quality, taking in no wise from the brilliancy of the effect, but softening the tones, and giving a result of great harmony. The window is made entirely of American glass. The artist has divided his design into four lights in the decorated Gothic style. In the upper part are seven archangels. In the centre is Gabriel, clad in white, holding a lily. To his right are Raphael and Azrael. To his left kneel Adoniel and Sathiel, while further removed are Uriel, in red vestments, and Michael in armor. Under this composition is the Blessed Virgin walking in a garden of lilies, while among these flowers is the vision of the Cross, shaped as a sword, foreshadowing her own anguish in the redemption to be wrought by Christ. The arrangement of the lilies is particularly artistic and beautiful, lending a mystic and symbolic feeling to the whole composition, which is greatly aided in devotional tone by the humbly adoring attitude of the Virgin herself. The whole scene represents the moment when the Virgin answers Gabriel, saying: "Behold the handmaid of the Lord." Departing from the frequent modern custom of making purely pictorial glass, the artist on this occasion has made a very meritorious effort to follow on the lines of the older masters in the art. The original design for this window was shown at the last exhibition of the Architectural League, of this city, where it received most favorable attention. The artist, a Dane by birth, received a prize at a recent competition of the Century company. After a few days of exhibition the work will be taken apart by sections, and shipped to England, where it will be put in place in Wickhambreaux church, under the supervision of the artist, who goes abroad for the purpose.

Philadelphia

Work has been commenced on the new rectory of St. Luke's church, Germantown. The old building, which was recently damaged by fire, will be torn down. On Sunday, 12th inst., the rector, the Rev. Dr. Upjohn, urged the congregation to liquidate, as soon as possible, the mortgage on the building.

The annual report of St. George's church, West End, the Rev. Frank P. Clark, rector, states that Easter last found the congregation in the happy condition of freedom from debt for almost the first time in the history of the parish. Among the organizations of the parish may be named: the Mothers' Meeting, the Chancel Guild, Rectory Fund Society, Prayer Book Society, Ladies' Guild, and Young Men's Athletic Association.

During the past few days pedestrians in the vicinity of 3rd and Pine sts. have been much interested in watching the workmen painting the spire of old St. Peter's church, and re-gilding the ball and cross which surmount it, 218 feet above the pavement. This matter of renovating occurs every ten years at much risk and

peril to those engaged in the work, which is performed by experienced riggers, who also play the role of painters. Formerly this work was done at night, when the morbid curiosity of pedestrians would not be attracted. No scaffolding is used, but a series of masts raised one above the other, secured by ropes. St. Peter's is the third oldest church edifice in the city, being ante dated only by Gloria Dei and Christ churches. The tower and spire, however, were only erected in 1841; in the former is a full chime of bells from the Whitechapel foundry, London, of the same silvery tones as those of old Christ church, but aggregating less in weight.

Recently there was placed in the memorial chapel of the Holy Communion, by Mr. George C. Thomas, a window in memory of his mother, the late Mrs. John W. Thomas. It was designed by Edward P. Sperry and executed in glass by the Tiffany Glass and Decorating Co., of New York City. The subject is the personification of the Apostolic benediction: "The grace of our Lord Jesus Christ, and the love of God and the communion of the Holy Ghost be with you all. Amen." The window is situated over the entrance to the chapel, and consists of a rose and five lancets. Upon the petals of the rose are portrayed three angelic beings, gracefully posed about a symbolic representation of the Third Person of the Holy Trinity. Their attitude is that of blessing and adoration. At their feet is a ribbon bearing the words already quoted (II. Cor. xiii: 14), and the background, upon which the figures rest, is a blue sky of great beauty, which is continued through the lancets below and the small openings in the tracery about the rose itself. This memorial chapel itself was erected by Mr. Thomas to commemorate the recovery of a child from a serious illness while on the "great deep."

A large congregation witnessed the laying of the corner-stone of the new chancel of St. Stephen's church, Manayunk, on Saturday afternoon, 11th inst. Bishop Whitaker was unable to reach the church until after the ceremony had commenced, and in his absence Archdeacon Brady officiated. The Rev. E. J. Perot, rector, and the Rev. R. E. Dennison, assisted. Addresses were made by the Rev. Messrs. F. A. D. Launt and F. H. Bushnell. Ground was broken June 18th for the addition, which will be 25 by 25 feet, inside measurement, and will be of the same height as the present nave of the church, which will be lengthened 14 feet to connect with it. On either side of the chancel there will be a wing 17 feet in width. The wing towards the north will be used for an organ chamber, 10 by 14 feet, and for a choir room and sacristy 8½ by 15 feet. The latter will be connected by a covered ambulatory between the east wall and a retaining wall (that has been erected along the west side of a rear street), and will measure 23 by 15 feet. A cellar will be excavated under the entire building, and when the present work is completed, the nave of the church will be 70 feet long and 26½ feet wide. The present additions are part of a design by which, when more room is needed, the seating capacity of the nave can be doubled by the building of transepts and aisles, making the whole a cruciform Gothic structure. The buildings are of painted local stone, with blue stone and Holmesburg granite trimmings. The cost of the addition will be over \$4,000.

Brief mention was made in THE LIVING CHURCH of June 20th, of a new memorial chancel for St. Peter's church, Germantown, work on which was begun on the 11th ult. In accordance with the wishes of her husband, the late H. H. Houston, expressed a short time before his death, Mrs. Houston is having the work done in a manner that promises to result in a handsome addition to the church edifice. The old chancel has been removed, and a new one is being erected in its place. Both the interior and exterior will be of stone; the exterior will harmonize with the remainder of the church, while the interior will be handsomely carved. At intervals there will be clustered columns

against the walls, which will support the vaulted oak ceiling. From the front to the rear of the chancel there will be seven stone steps. The spaces of the floors between the steps will be filled with mosaic work, the floors themselves being brick arches built between iron girders. The altar and reredos are to be of Caen stone, handsomely carved, with Gothic panels, those in the reredos having a number of carved figures. The chancel will be elaborately moulded. Three sedilia of carved stone will be set in the south wall, and will be surmounted by carved arches. The stalls for the clergy and choir will be of quartered white oak. The chancel will be of pure Gothic architecture, 37 feet deep and 24 feet wide. A handsome pulpit is to be introduced, which is to be of elaborately carved Caen stone. The east lancet windows of the "Eleanor Houston memorial" in the old chancel, will be set in the west end of the chancel, on either side of the rose window, while the central window will be removed to the new chancel of St. Stephen's church, Manayunk.

Chicago

On Sunday, July 12th, the Rev. A. W. Mann officiated twice at All Angels' Deaf-Mute Mission. Holy Communion was celebrated at the morning service. At the afternoon service Mr. Mann gave an account of the ninth conference of Church Workers among the deaf, which was held June 27-30 at All Souls' church, Philadelphia, and also the national convention held in that city a few days previously. The congregations at both services were large.

The Rev. C. H. Young, of the Associate Mission, Omaha, officiated at St. Peter's, Chicago, on Sunday, July 19th.

On Monday, July 13th, the Rev. and Mrs. B. F. Matrau celebrated the silver anniversary of their wedding. Mr. Matrau has faithfully served as rector of St. Bartholomew's church for more than six years during which time he has made many friends. Mr. and Mrs. Matrau were assisted in receiving and entertaining during the afternoon and evening by members of the parish. Their guests included many of the clergy as well as parishioners and friends from all parts of the city, and the occasion was a most enjoyable one. Many valuable gifts were presented, among them a silver candelabra from fifty ladies of the parish.

Diocesan News

Los Angeles

Joseph H. Johnson, D.D., Bishop

SIERRA MADRE.—On the afternoon of Sunday, July 4th, the church of the Ascension—the scene of a very interesting service—the dedication of a memorial altar, and of a new font, both of granite. The tower of the church, and its walls up to the window sills, are built of granite from the mountain at the foot of which nestles the village; and the interior surface shows the gray granite. The chancel is a semi-circular apse with five windows raised well up on the granite wall, which is higher in the chancel than in the other parts of the church, excepting the tower, which is altogether of granite. The tower serves a double purpose—it provides the main entrance, and one side is set apart for a baptistry. The new font presented by the children stands in it on a raised platform. The dedication of the font took place first. The bishop and clergy being in the chancel, a hymn was sung, and at its close a rapping was heard at the tower door. Proceeding thither, the Rev. John H. McCrackan, who is in charge of the missions at Sierra Madre, Monrovia, and Duarte, asked who was knocking at the door of God's House, and answer was made that the children of the Sunday school wished to come in and present the font, and that a child was there with its parents who desired to have it admitted to the Church by Baptism. The door

was then opened, and the children and the baptismal party took their places about the font. The Bishop solemnly dedicated it to its sacred use, and baptized the little granddaughter of Mr. Ammi D. Hawks, the warden of the mission. The Bishop then dedicated the altar, using the service in the Priests' Prayer Book, and making an impressive address. The altar is entirely of granite; its simple and massive lines, and severe solidity, impress the mind with dignity and reverence. The base is a massive block, oblong, with deeply-champered upper edge. Across either end stand two upright oblong blocks, the corners only being smoothed, and the surfaces rock faced. Upon these rests a huge slab, about six feet in length, 30 inches in width, and eight inches thick. The front edge is polished; the top and the ends are smooth-tooled. At the back of this slab, which forms the *mensa*, is a ledge of granite, with polished front. On the polished front of the *mensa* are cut the words: "Do this in remembrance of me," and on the front of the retable are the words: "Holy, Holy, Holy." The altar bears on its base a memorial inscription: "To the glory of God, and in loving memory of Charles Pemberton Murray." It is the gift of Mrs. Murray, in memory of her husband. Mrs. Murray also presented two mural tablets of Vermont marble, on which are engraved the Ten Commandments. Immediately above the altar is a stained window representing the Ascension. The tables of the Commandments are placed in panels on either side of this window. The font is also made of granite, and consists of three square blocks, a large one for the base, a smaller one for the stem, and another large one with hollowed top for the bowl. One side of the top block is polished, and one side of the base is cut smooth; all the rest is finished in the style known as rock-faced. On the polished side of the bowl is the text: "One Lord, one Faith, one Baptism," and on the base a brief inscription states that the font is the gift of the children.

The registrar of the diocese of Los Angeles, the Rev. Henderson Judd, in the few months since the formation of the new diocese, has acquired for it a large collection of the journals of many of the dioceses, and of the General Convention. He will soon succeed in gathering such a library of journals, pamphlets, and other publications relating to the annals of the various dioceses, as will excel that of some of the older dioceses organized many years ago.

Pennsylvania

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

LANSDOWNE.—The ministrations of the Rev. Charles H. De Garmo as priest in charge of the mission church of St. John the Evangelist, were brought to a close on July 15th. On the Sunday previous, he said farewell to the congregation, and handed each member a printed letter, reciting the causes for his retirement from the mission. Since Mr. De Garmo's appointment as missionary, the congregation has liquidated an old mortgage of \$1,500, and has increased to such an extent as to necessitate an enlargement of the church edifice, by lengthening the nave and adding transepts. The cost was partly paid for by the congregation, the remaining sum being loaned by the American Church Building Fund Commission; and within the past year the last installment has been paid and the mission is now free from debt. On the 16th inst., the newly appointed missionary, the Rev. William T. Manning, became the successor of Mr. De Garmo, and entered upon his duties in the church on Sunday morning, July 19th, at the early celebration of the Holy Communion.

LOWER MERION (otherwise called Cynwyd).—During the past few weeks the interior of St. John's church, the Rev. H. A. F. Hoyt, priest in charge, has undergone extensive improvements and renovations. A new carpet has been laid, handsome new altar hangings have been furnished by the altar guild of the parish, and, by the re-arrangement of the seats, greater

chair conveniences have been added. The chancel has been likewise re-arranged, and chirstalls added; the position of the pulpit has been changed for general convenience, and a brass rail placed around the baptistry. One of the most important improvements is the introduction of electric lights, through the kindness of a friend. At the service held on Sunday, 12th inst., a special collection was taken to help defray the expenses incurred. During the eleven months since the church was re-opened, after being closed for over a year, there have been 14 Baptisms and 13 Confirmations; the present number of communicants is 35, and of the Sunday school, 90.

Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

Nearly all the Washington churches keep up the full number of their Sunday services during the summer, though in some it is found necessary to have fewer during the week. Many rectors are taking a summer rest. The Rev. Dr. Mackay-Smith is spending it in Maine, while daily Evening Prayer, as well as the full Sunday services at St. John's, is kept up by the assistants, Rev. Robert Wood and Rev. Frank Bigelow. The choir of this parish have just enjoyed their annual outing, spending a week at Piney Point. There were about 40 men and boys in the party, accompanied by the Rev. Mr. Wood. Other choirs of the city will take similar expeditions a little later in the season.

The mission of the Good Shepherd, which St. Mark's parish has for some time sustained in the northeast of the city, has been, for the present, transferred to the Epiphany. The mission will be in the direct care of the Rev. Herbert S. Smith, lately ordained, who will assist in other work of Epiphany parish.

The Trinity chapter of St. Andrew's Brotherhood is doing active summer work. Committees are formed to leave invitations to Church services at hotels, distribute books and papers at hospitals, and to prisoners at police stations, etc. The chapter is rapidly increasing in numbers, and is said to be the largest in the diocese.

Michigan

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

In grateful recognition of the bequest left to their church by the late Bela Hubbard, the authorities of St. Thomas' parish, Detroit, are taking steps, with the approval of the Bishop, for a change of name to St. Thomas' Memorial church. It is hoped and expected that the plans now under consideration for the building of the main church edifice, or a large part of it, may be very soon favorably reported on and the work commenced without delay. The rector of St. Thomas' is the Rev. George Forsey.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On the 2nd Sunday after Trinity, the Rev. Dr. Maxon, of Calvary church, Pittsburgh, preached the baccalaureate sermon before the students of Kenyon College, Gambier, Ohio.

The Rev. Alexander Vance who for several years has had joint charge of Christ church, Indiana, and St. Peter's church, Blairsville, has accepted the position of assistant to the Rev. Dr. McConnell, of Brooklyn, and will enter upon his duties there on the first of October.

St. Thomas' church, Oakmont, is to be enlarged and improved, and in place of the rectory belonging to the parish, a more elegant and commodious house, in a more desirable location, is to be provided as a place of residence for the rector, the Rev. Laurens McLure.

July 16th was the first anniversary of the occupation of the new church building by the congregation of the parish of St. John the Divine, Sharon. There were two celebrations of the Holy Communion in the morning. In the evening the anniversary services took place, and consisted of choral Evensong, with appropriate anthems by the large vested choir of the

parish, and a sermon by the Rev. Lewis F. Cole, children's missionary in the diocese.

During the months of July and August the Sunday school of Calvary parish, Pittsburgh, is providing weekly outings to Schenley park for the poorer children living in the locality in which the church is situated, who otherwise would have little opportunity afforded them of spending a day so delightfully and so differently from the usual dull routine that characterizes their lives.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

The newly erected church of Mt. Pocono was opened July 12th, with services by the Rev. L. W. Batten, Ph.D., of Philadelphia. The edifice will be known as Trinity church, and is situated on the turapike road, between the Pocono Mountain House and the Wiscasset. The structure is pretty in design and will seat upwards of 250. The cost is about \$3,500 exclusive of pews and furnishings. Half of this sum has already been raised by the summer residents of Mt. Pocono. The church is under the control of a board of trustees, of which the Bishop of Central Pennsylvania is *ex officio* a member. Captain John Walton, city controller of Philadelphia, is chairman, and William D'Olier, a prominent layman of the diocese of New Jersey, is treasurer. The services will probably be under the care of Professor Batten, of the Philadelphia Divinity School.

Ohio

Wm. Andrew Leonard, D.D., Bishop

There was a pleasant incident at the commencement exercises of Kenyon College, Gambier, Ohio. The president interrupted the proceedings to announce that he had just been informed that a son of Bishop Paillander Chase, the founder of the college, was present in the audience. At once the entire assembly arose to its feet and began cheering; nor would it be satisfied until the gentleman who had been referred to, the Rev. Dudley Chase, advanced to the platform and made an impromptu address. Mr. Chase is a retired chaplain of the United States Army, and lives in Philadelphia.

The burial of the late Edward W. Palmer took place from Grace church, Cleveland, on Saturday, July 11th. He had been a vestryman from the organization of the parish, and for 27 years prior to his death was its senior warden. The rector of the church, the Rev. Edw. W. Worthington, came from Batavia, N. Y., where he was spending his vacation, to conduct the services, in which he was assisted by Bishop Leonard.

Minnesota

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

The northwest parlor in St. Mary's Hall, Faribault, is to be converted into a chapel.

The Rev. W. H. Knowlton, in addition to his clerical duties as rector at Redwood Falls, is putting in some very aggressive missionary work west of there.

The Rev. S. Currie has been appointed chaplain to the Breck School at Wilder, and rector of the church at Windom. The male members of the parish at Wilder have farmed a piece of land, and will hand the proceeds accruing from their labors over to the church.

The marriage of the Rev. C. H. Evans, the Brotherhood of St. Andrew missionary to Tokyo, Japan, to Miss Lena Thomas, is announced.

Mr. Geo. B. Upham, for many years senior warden of Trinity church, Elk River, recently received injuries in a railway accident which proved fatal.

St. Paul's church, Minneapolis, met with a serious loss in the death of G. L. Marshall, a member of the vestry and chairman of the musical committee. He was at one time organist at St. Paul's and St. James' churches, Milwaukee. He assisted in establishing the church at Ripon, Wis., and, in conjunction with his brother, pre-

sent to the church, in memory of his father and mother a fine pipe organ. He also organized the first boy choir in the diocese of Wisconsin.

Bishop Gilbert made a visitation to St. Jude's church, Anderson, and confirmed a class of eight.

ST. PAUL.—The Rev. C. D. Andrews, rector of Christ church, has returned from his vacation East very much improved in health. The choir boys connected with this church were given a week's outing at Bald Eagle Lake.

Bishop Gilbert will spend the month of August up in Montana recuperating.

The Rev. A. T. Gesner, rector of St. Peter's church, was presented with a wheel by the people on Manitou Island. The choir boys of St. Peter's spent two weeks camping out at Bald Eagle. They sang the service at St. Mary's chapel, White Bear Lake, during their stay.

The Post-Siding mission has moved into more commodious quarters. A vacant store has been fitted up with a temporary altar and proper altar furnishings. Sunday school work is carried on by two members of St. Peter's chapter of the Brotherhood of St. Andrew, assisted by four faithful Church women, under the direction of the rector of St. Peter's church. The prospects for a large Sunday school in the near future are very encouraging.

Easton

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

Trinity church, Elkton, was re opened for divine service on Sunday, July 5th, nearly six months having elapsed since the destructive fire in January last. The church has been enlarged by the addition of an organ transept, and much beautified in its interior. The roof and flooring have been removed, together with the windows, several of which are memorial gifts. New furniture throughout has been provided, including a pulpit, in memory of the late Bishop Long, with other suitable memorials. It is expected that a service of benediction will be held by the Bishop at no distant day.

Albany

Wm. Crowell Doane, D.D., LL.D., Bishop

SARANAC LAKE.—The Rev. Walter Larom, rector of the parish, is about to open a Clergyman's Home, near the Hotel Ampersand, on the shores of the Lower Saranac. A neat little cottage is being built for occupancy by clergymen of the Church. A large naphtha launch will run under the management of the hotel, making regular trips about the lake, and the fare charged the mountain guests will be devoted to the building fund of the cottage.

Newark

Thomas Alfred Starkey, L.D., Bishop

ORANGE.—The Rev. Dr. Anthony Schuyler, rector of Grace church, celebrated his 80th birthday on Wednesday evening, July 8th. It had been expected that the occasion would take the shape of a general reception of his friends and parishioners, but the enfeebled condition of Dr. Schuyler's health caused this plan to be abandoned. The observance of the day was by a quiet family reunion and dinner, at which the venerable rector's children and grandchildren were present.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

DALTON.—The new St. Mark's chapel is completed and ready for worship. The consecration will be delayed a little. Here, and at Cartersville, Kingston, and Calhoun, the Rev. R. Heber Hoskin, late of Detroit, is meeting with deserved encouragement. The unanimous expression of the people clearly indicates the high value set upon his ministrations of love and zeal, and his earnest presentation of the Church.

The Living Church

Chicago, July 25, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

THE inefficiency of the Church newspapers was shown in the scant and tardy attention paid to the death of Mother Harriet, founder and Mother Superior of the Sisterhood of St. Mary, and one of the most prominent of the restorers of the religious life in the Anglican Church.

This criticism of a parish paper is, in our opinion, entirely uncalled for and unfair. THE LIVING CHURCH and *The Churchman* gave prompt and appreciative reports in the case referred to, followed by editorial comments, with accounts of the life and services of the devoted Mother Superior. If parish papers, instead of carping criticisms, would give occasional notes of encouragement and a helping hand in extending the circulation of the general Church press, it might become more efficient.

THE strange perversity of human nature receives new illustrations at the present day in connection with the general discussion of projects of Christian Unity. In theory everybody agrees that unity is desirable, in practice sectism is as rampant as ever. Many years ago a large secession took place from the Established Kirk of Scotland, which assumed the name of the Free Kirk of Scotland. Now, it seems, a new secession has just taken place from this body. For some reason it appears to be confined to the Highlands. The full number of elders, deacons, communicants, and adherents who have joined the seceding element is placed at 6,756. Principal Rainy, of the Free Church, "speeds the parting guest" after this fashion: "The departure of persons whose modes of looking at things made them absolutely impracticable as regards the work of the Church, has been practically a relief, and has opened a future for ministers and congregations which could not otherwise have existed."

Canon 13, Title II.

The Fuller case in the diocese of Massachusetts has once more directed attention to our unfortunate Canon 13, Title II., on marriage and divorce. The canon reads thus:

§ I. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

§ II. 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.

§ III. If any minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Com-

munion, has been married otherwise than as the Word of God and discipline of this Church allow, such minister, before receiving such person to these ordinances, shall refer the case to the bishop for his godly judgment thereupon. *Provided, however,* that no minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death.

§ IV. Questions touching the facts of any case arising under section II. 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.

§ V. This canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Title IV., Canon 4.

Section fourth has been supposed to allow the bishop to go behind the decree of the civil court where adultery was not alleged or proved, and if the party seeking to be re-married could persuade him that his former wife had in fact been guilty of adultery, then to deem him the "innocent party" and allow him the services of a minister. On this point we quote the wise words of the late Bishop Harris, spoken to the convention of the diocese of Michigan, June 8, 1887:

The only question that remains to be discussed is this: Does the canon allow the bishop under section four to go behind the decree and record of a divorce in a civil court, in which adultery was not alleged and proved, but the decree made for some other ground, and to institute an inquiry as to whether the offending party was actually guilty of adultery; and if found guilty, thereupon to deliver judgment to that effect, so that the innocent party in such a case may be re-married by one of the ministers of this Church? In other words, does the canon allow a bishop to make an inquisition and deliver a judgment which will so far cure the defectiveness of an invalid divorce as to bring it within the exception mentioned in the second section of this canon? This question has come before me in many forms. It has been argued before me by counsel learned in the law. Only recently an eminent jurist has submitted to me a well-reasoned brief, in which he contends that such authority is vested by the fourth section of the canon in the bishop. I have given my most careful consideration to this important question, and I now place on record my decision for the guidance of the clergy and laity of this diocese:

1. This Church, following the teaching of our Divine Lord, and the tradition of the Catholic Church in all ages, has declined to set up or establish any ecclesiastical tribunal for judicially determining any cause of divorce *a vinculo matrimonii*, or for supplementing or curing the defect of such a divorce by any other tribunal.

2. The most that she has done has been to recognize the divorce of a civil tribunal for the cause of adultery, so far as not to forbid her ministers to re-marry the innocent party in such a divorce.

3. The terms, "in a divorce for the cause of adultery," in the second section of the canon, mean a divorce decreed by a court of competent jurisdiction under the law of the land, in which adultery has been alleged and proved, and has constituted the ground, or at least one of the grounds, on which the divorce was granted.

4. It follows that the inquiry which the ordinary is directed to make by the fourth section of the canon, and the judgment which he is directed to deliver, must relate solely to questions specifically and explicitly indicated by the second section of the canon; that is to say, as to whether either one of the parties proposing to

be married has a divorced husband or wife still living, who has been put away for any cause arising after marriage; and as to whether, in case there is such a divorced spouse still living, there has been a divorce decreed by a court of competent jurisdiction, for the cause of adultery alleged and proved, in which divorce the person proposing to re-marry was the innocent party.

I therefore conclude that the question which is here propounded and discussed must be answered in the negative; or, in other words, that the canon does not authorize or allow the bishop to make an inquisition and deliver a judgment which will so far cure the defectiveness of an invalid divorce as to bring it within the exception mentioned in the second section of the canon.

The Bishop's argument turns upon the relation of State and ecclesiastical courts one to another. But there is more to be said—the almost inevitable mistakes and injustice of such an investigation are reasons for shrinking from a theory which allows it to be attempted. Such a hearing provides for no notice to the absent party, no calling of witnesses, no testimony under oath, no help by persons who are professional experts in obtaining and handling evidence, no publicity—nothing, in short, to prevent the worst evils of *ex parte* investigations. One's sense of fairness and justice protests against condemning an absent woman, unheard and unrepresented, on such testimony, as guilty of a sin which is also a scandal and an offense against the civil laws.

Perhaps we may have to wait until such time as two or three bishops give such a judgment, and being brought to task by a suit for slander and libel, have to pay a few thousand dollars damages; then we shall find some new allies to fight with us against this canon.

But section four is not the only bad part of this canon. Section third is uncertain in meaning to the last degree. While section four refers only to "questions touching the facts" arising on a divorced person seeking to be married again, section third contains no such limitation. It *might* mean that while the bishop is to act only as the jury in a civil court when the divorced asks to be married again, he is both *judge and jury* where the divorced asks to be received to the Holy Communion. The only good feature of this section is that the canon in no way hinders the priest from repelling any one divorced and married again, even "the innocent party," from the Sacrament of the altar. This section of the canon requires the concurrent action of bishop and priest before *receiving* any one married after divorce; but in no way hinders the priest alone from repelling such. Doubtless the parish priest is directed by rubric and canon to report his action to the bishop if he repels from the altar; but there is no such obligation, if he refuses to present for Confirmation.

Section second views the marriage of one divorced for the adultery of the other party seeking one of our clergy to re-marry him, as being a matter of the discipline of the clergy, and not from

the standpoint of discipline of the laity. It is worth while to remember that it gives no divorced man or woman (however "innocent" they may have been) a "canonical right" to be married by a minister of this Church. Should one of the clergy officiate at the marriage of "the innocent party in a divorce for the cause of adultery," he cannot be tried for the violation of this or any other canon. But to infer that such a marriage is right and holy, is another matter. To infer from the silence of this canon that such union is to be encouraged and deemed holy, is to array our canonical discipline against the office for the solemnization of matrimony in the Prayer Book; without entering on the facts that Christ nowhere sanctions the remarriage of an innocent party, and that Catholic antiquity condemned it, respect for patristic teaching, for the Lord's words, and for the Prayer Book, ought to prevent our pressing an inference from the silence of this canon.

The theory that marriage is a contract, to the terms of which those married are to be held, has more or less influenced some. This theory, applied to all married by our Prayer Book service, holds them to the indissolubility of their union. They have vowed (to use a religious word) or contracted and agreed together (to use legal terms) to be man and wife until death; by their voluntary act they have put aside and waived whatever "rights to divorce" the civil law may give them.

Five-Minute Talks

BY CLINTON LOCKE

LXXIV.

I do not know whether any rich people take THE LIVING CHURCH, but as that sort of person generally indulges in all the delicacies of the season, I presume so, and I will run the risk of assuming it, and ask them the question: "Do you know how to be rich?" You need not burst into inextinguishable laughter and cry, "Any fool would know that." Any fool might, but you are not confessedly a fool, and the question is worth your consideration.

A very rich man said to me once: "I do not really know how to be rich and enjoy my riches. I was brought up in a very plain way, and had to look, for many years, long at a sixpence before I spent it, and I cannot get used to paying out money for a thousand things which I see other rich people find necessary and pleasant. It seems wasteful and extravagant to me. Nor can I accustom myself to very liberal giving. I do not wish to be mean, but it seems to me as if I would be doing wrong to give away as much as I see people doing who are not as rich as I am. I do not understand it, and to do the like would be to me positively painful and unnatural." Now, the man who said this was a most excellent and worthy man, and while I pitied him as I would pity a blind man living amid lovely sights, I felt the truth of what he said, and that a certain education, a certain training, was really necessary to enable a rich man thoroughly to enjoy his riches. A lesson easily learned,

you say, but however that may be, I notice that a good many rich men do not learn it. There is nothing wrong in riches, and whenever you hear a preacher say so, just whisper to yourself: "Nonsense, he would grab at riches in a moment, if he had the chance."

It is the fashion now to abuse rich men and nag at them, and it makes many who are rich afraid of making any display; but comfort yourselves with the thought that it is righteous and just and proper that you should have all the comforts and luxuries your riches can procure you, so long as they are not demoralizing luxuries. Extravagance is a relative term just like economy. Their meaning depends on the man to whom they are applied. It would be mean in a millionaire to haggle about some little expense, or to save his candle ends; it would be extravagant in a poor man not to do so, for if he did not, he would be apt to fall into debt. A man has a right to live according to his means; nay, more, if you have a good income, it is your duty to live well. It helps trade; it makes life more comfortable; it broadens your own views of life, and puts you above those belittling and depressing cheese-parings which poverty often entails. I really do not know any material blessing for which a man ought to be more truly thankful than the feeling that he has an income sufficient to make both ends meet without pinching and stretching. Enjoy life then in a comfortable, happy way, without any compunctions of conscience, if you are rich enough to do so, though if you have the temperament and the Christian philosophy you will be surprised how much enjoyment you can get out of very little.

One great good you can get out of riches is to show hospitality with them. Dinner parties and pleasant recreations for those in your station of life are all right and perfectly consistent, but do more than this. I know a rich woman who lives and entertains according to her fortune, but every week her carriage goes to take some hospital nurses out riding, or some tired sewing girls are sent to see a good play, or some old women in an institution are invited to tea, or some young men, lonely in the great city, are asked to come to a Sunday dinner. I do not know anybody who enjoys a fortune more, or who makes more people enjoy it with her. You can do the same, and believe me, it brings a great deal more happiness than sticking big diamonds in your ears, or sewing lace, at one hundred dollars a yard, on your frocks.

Riches enable you to travel, to hear good talk, to buy good pictures, to enjoy good music, and, in fact, to employ a hundred ways of softening your character and enlarging your mind, but do all this with somebody who cannot afford it, for that will make your own enjoyment infinitely greater. I do not believe you can get any good at all out of riches unless you part with them. What fun can there be in just counting over your bank account and making a new list of your investments? The world is full of good causes that need help, and if you will only take time and study the subject (and there is no more delightful study), really finding out where your money is to go, and what a little timely supply will advance, you will be the happiest man in the world. There is no keener delight than the feeling that you are helping on a noble work, but just sending a check will not give you that

delight. You must know about it, and interest yourself in it.

One annoyance all rich men have to bear, and that is the conclusion arrived at by the people who know your affairs much better than you do yourself, that you ought to give more than you do. It is so easy to arrange what others ought to give, just try and be satisfied with keeping your own account right. Never give one cent which your creditors ought to have, for that is immoral.

Results of the Reformation

We are free now to learn more about the Reformation, and its effects upon the Church and religion of the land. The word *reformation* signifies *the shaping again—i.e., the putting something into shape which was out of shape*. Reformation is not the destruction of an old thing, and the making of a new thing to take its place, but the improving of the old, so that it still lives on under restored conditions. Thus reformation is much the same as restoration. It is most important to notice that the Reformation did not change the ancient Church of England for a new Church, neither did it change the old religion for a new religion. But what it did was this—it freed the old Church from certain grave abuses, and purified the old religion from many harmful superstitions which in the Middle Ages had attached themselves to the Church. To some of these we have already referred in the last chapter. But there was no point where it could be said: "Here the old ends and the new begins."

It is only fair to admit that things went too far in more than one direction; as, for example, where the rejection of erroneous teaching as to the state of the dead led to an imperfect belief in the value of prayers for the departed; or where exaggerated teaching concerning the Eucharistic Sacrifice resulted in an imperfect recognition of this great truth; or, again, where the usurpation of the pope was succeeded by the tyranny of the king. These were but the natural results of a great reaction. And it is only right to say that whilst the great essentials of faith and practice were preserved to us, there were losses in less important matters which it is our duty to strive to repair as being part of our Catholic heritage.

The changes made in the reign of Henry VIII. have been described as "nothing more or less than a revolution under the form of law." The first steps were taken in a constitutional manner. In 1530 an act of Parliament was passed which forbade application to Rome for relief from certain English laws. These dispensations, as they were called, had caused great vexation to the Church, and the popes had no right to grant them. In 1531 all money payments claimed by the Roman see were forbidden to be paid any longer. These taxes amounted, on an average, to about £3,500 a year, a sum representing four times that amount of our money of to-day. In 1533 a third act was passed, forbidding any appeal to Rome from the English courts. In the next year, Convocation, the parliament of the Church, largely influenced by the pressure of the king, decided that the popes had no more right given them by God over the kingdom than any other foreign bishop. Whilst regretting the manner in which it was

brought about, it will be seen, nevertheless, that these acts were simply a reclaiming of the ancient independence of the English State and English Church.

Six years later, in 1539, the Holy Bible in English was circulated, and a few years after, the services of the Church were read in our own language. The chalice in the Holy Sacrament was restored to the laity, who were now allowed to seek absolution after confession as their consciences directed, and not of compulsion as hitherto. Much superstition concerning the Blessed Virgin Mary and the communion of saints was removed. The appeal all through the Reformation time was to the Holy Scriptures as interpreted by the teaching of the primitive Church and the Fathers and to the decisions of the General Councils of the Church. This appeal is ours to day.

The reader must be careful to notice that no official steps were taken to sever the connection of the Church of England with that of Rome, although the nation willed to have it so, and the action of Convocation favored it. When the actual separation with Rome came, as it did in Elizabeth's time, the Roman court struck the final blow, and caused the schism, the Pope excommunicating the Queen and absolving her subjects from their allegiance.

The primacy in honor and precedence allowed to the bishops of Rome in the early Councils was in no way denied at the Reformation, and it is not denied by the Church of England now, for she acknowledges General Councils which owned it. But this primacy must be distinguished from that lordship and vexatious interference which, in the Middle Ages, the popes claimed and exercised in England. No steps of any kind were taken to sever the Church of England from those foreign Churches in communion with the pope. Members of these Churches are admitted to our sacraments without difficulty, and clergy of these Churches are allowed to hold benefices in the English Church without re-ordination.

The Apostolic Succession was continued without break, bishops being consecrated all through Reformation times by bishops of the old apostolic line. The sacraments, deriving their security and value from the Apostolic Succession, were continued. The appeal to antiquity, as the test of truth, was clearer than before. Thus the Church of England issued from the Reformation a true and living branch of the One, Holy, Catholic and Apostolic Church of Christ. In the words of Mr. Aubrey Moore, "The continuity of the English Church was the first principle of the English Reformation, and the Apostolic Succession, so carefully preserved through all changes, was the answer to the charge of schism, as the retention of the three Creeds and the recognition of the four Councils was the answer to the charge of heresy."—From "The Catholic Religion." By the Rev. G. Vernon Staley

Letters to the Editor

WANTED—MEN

To the Editor of the Living Church:

Bishop Johnston who has been laboring in the missionary district of Western Texas for the past eight years, is sadly in want of suitable men to fill vacant posts and to extend the work in this great frontier land. Those of us who heard his report at the last convocation can realize, in some measure, to what extent the work in this jurisdiction has progressed. But now

it is in danger of being crippled for want of men to fill the ranks and occupy new outposts. It is pitiable to hear the Bishop tell of the spiritual destitution of large districts without the ministrations of any religious body whatever.

One clergyman in New York or Philadelphia would not be missed so much; but oh! what a blank out here. Think of the crowds of workers jostling each other in the East for something to do, whilst here men and women are starving for "the Bread of Life," and the open doors are left unentered. It seems like mockery of the Lord for clergymen to be praying for particular openings in the cities in the Eastern States when they should be rising in the strength of the Lord to enter the doors that are open in the Western lands. Bishop Johnston has one of the hardest fields in the world. He needs men and money. Who will volunteer for this great missionary field?

A MISSIONARY IN WESTERN TEXAS.

Beeville, Texas.

THE CHURCHMAN'S TITHE CLUB

To the Editor of the Living Church:

You were kind enough to make brief mention of The Churchman's Tithe Club in your correspondence column some weeks ago. Since then I have received so many inquiries about the club that I beg that you will publish this letter of explanation. The Churchman's Tithe Club was organized on last St. Paul's Day in Omaha, the midland city of the United States, with the expectation that it would become a general society of the Church at large. We have cause to feel greatly encouraged at the progress made in the growth of membership for the first six months, when we compare the same with that of the society of the Treasury of God, an English organization of the same character.

The membership pledge of The Churchman's Tithe Club reads as follows:

Believing that the payment of tithes is of divine obligation, and binding on the conscience of the Christian, as well as the Jew, I hereby acknowledge my personal duty to pay tithes, and promise to render a strict account thereof to God for the balance of the year of grace, 1896, by giving to the Church and the poor outside my own family, one-tenth of my entire financial income from whatsoever source it may be derived.

The advantage of this pledge is that it is binding only for the current fiscal year, and can either be renewed or discontinued each year at the discretion of the person who makes the pledge. People who never have practiced the paying of tithes naturally hesitate before taking upon them a life obligation of so serious a character; but there are many conscientious men and women who are willing to obligate themselves for a year, and, having done this, they will be so strongly impressed with the righteousness of the practice and its spiritual and temporal profitableness, that they will continue in the good way. There are no dues connected with the club, and no member has to render an account of how he pays his tithe except to God.

When three or four members are enrolled in one parish they are allowed to organize as a distinct chapter; it being intended as soon as sufficient chapters are organized, to call a convention to legislate for the club. Until the calling of such convention, Chapter No. 1, of St. John's church, Omaha, will act as the executive committee. All communications should be addressed to

Rev. LEWIS T. WATTSON,
1702 N. 26th st., Omaha, Neb.

GROWTH OF THE EPISCOPAL CHURCH IN THE UNITED STATES FROM 1868 TO 1895

To the Editor of the Living Church:

I have just gotten hold of an old copy of the American Year Book and National Register for the year 1869, which gives the communicants of the Episcopal Church in the United States by dioceses as they were reported to the General Convention which met the latter part of 1868, and I give the figures in comparison with those I find in *The Living Church Quarterly* for 1896, which are, of course, the figures for

1895. In each case where there is more than one diocese in the same State, I have grouped them so as to give the figures by States instead of dioceses. In 1868 there were only two States which had more than one diocese; namely, New York and Pennsylvania. The following are the figures:

STATES	Communicants 1868	Communicants 1895
Alabama.....	2,001	6,529
California.....	1,500	12,160
Connecticut.....	15,934	29,495
Delaware.....	1,472	2,985
Florida.....	738	5,300
Georgia.....	2,428	6,550
Illinois.....	5,280	24,005
Indiana.....	2,102	6,230
Iowa.....	1,684	7,141
Kansas.....	373	3,616
Kentucky.....	2,796	7,387
Louisiana.....	1,864	6,526
Maine.....	1,632	3,600
Maryland and District of Columbia.....	12,269	33,745
Massachusetts.....	10,867	34,029
Michigan.....	5,568	20,986
Minnesota.....	2,280	13,326
Mississippi.....	1,540	3,558
Missouri.....	2,061	9,956
Nebraska.....	701	4,958
New Hampshire.....	1,235	3,540
New Jersey.....	9,140	34,214
New York.....	50,061	144,379
North Carolina.....	3,033	9,025
Ohio.....	8,023	22,850
Pennsylvania.....	23,328	63,919
Rhode Island.....	4,443	10,646
South Carolina.....	3,074	6,277
Tennessee.....	1,256	5,766
Texas.....	1,500	8,323
Vermont.....	2,361	4,436
Virginia and West Virginia.....	7,575	24,384
Wisconsin.....	4,573	11,009

In addition to the above are the following States and Territories which are not given in 1868, because there were no communicants in some of them, and in others no doubt the numbers were at that time too insignificant to be reported, but all of which had communicants as follows in 1895: Arizona, 331; Arkansas, 2,400; Colorado, 4,459; Montana, 1,886; Nevada and Utah, 1,355; New Mexico, 473; North Dakota, 1,050; Oklahoma and Indian Territory, 504; Oregon, 2,824; South Dakota, 4,266; Washington, 3,646; Wyoming and Idaho, 1,753.

Altogether, the Episcopal Church had in 1868 in the United States, 194,692 communicants, and in 1895, 614,136. Thus during the 27 years the Church made a net increase of 419,444 communicants, or more than 215 per cent. And during the same period the population of the country increased only about 85 per cent. In other words, the Church made a percentage of increase of more than two and a half times that of the country.

I will add, by way of showing what are the prospects of our Church in the not far distant future, that if during the next 27 years the percentage of growth in the American Episcopal Church is no more than one half what it was between 1868 and 1895, it will have at the end of that time more than a million and a quarter communicants.

But as there is no good reason to believe that its percentage of growth for the next 27 years will fall so low as one-half what it was for the past 27, we may reasonably calculate that at the end of that time it is more than likely to very considerably exceed one and a quarter millions of communicants, reaching probably between one and a half and one and three quarter millions. And we may be quite sure that there are plenty of persons now living who will live to see it grow far beyond even these latter figures.

LAYMAN.

SUCH help as we can give each other in this world is a debt to each other; and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness, but the committer of injury.—*Ruskin.*

Personal Mention

The Rev. J. A. Aspniwall has gone to his summer home at Shelter Island, to be absent till October.

The Rev. Charles H. Arndt who has been abroad since last December, is homeward bound, and before resuming his church duties in Germantown, will spend a few weeks at his parents' home, in Sandusky, Ohio.

The Bishop of Alabama is summering at Spring Hill, in his diocese.

The Rev. Walter Baker sailed for Europe, July 7th, in the "Aurania."

The address of the Rev. O. S. Barten, D.D., for the summer will be Greenbrier, White Sulphur Springs, W. Va.

The Rev. W. D. Buckner has taken work in St. Andrew's parish, Lawrenceville, Va.

The Rev. James F. Bullitt now resides at 125 S. 22nd st., Philadelphia, Pa.

The Rev. Allen D. Brown has resigned the charge of the church of the Good Shepherd, Barre, Vt.

The Rev. Lewis Brown will spend six weeks in travel in Great Britain and on the continent.

The Rev. W. M. Clarke, rector of St. George's church, Fredericksburg, has accepted a call to the rectory of St. James' church, Richmond.

The Rev. S. R. Colladay is to be addressed at 1163 S. Broad st., Philadelphia.

The Rev. Edgar Carpenter has accepted work in Bath parish, Dinwiddie Court House, diocese of Southern Virginia.

Bishop Whitaker has appointed the Rev. P. W. Davidson to the charge of St. Stephen's mission, Norwood, Pa.

The Rev. L. R. F. Davis has been appointed to take charge of the church of the Holy Innocents, Tacony, Philadelphia, Pa.

The Rev. Dr. Geo. Thomas Dowling has accepted the rectorship of Trinity church, Toledo, diocese of Ohio.

The Rev. E. B. Doolittle has resigned the rectorship of Christ church, Bridgewater, and accepted charge of St. Matthew's church, Horseheads, and St. John's church, Big Flat, diocese of Central New York; and enters upon his duties, Sunday, July 19th.

The Rev. H. Page Dyer has accepted the rectorship of St. Luke's church, Metuchen, N. J., to take effect Aug. 1st.

The Rev. Arthur Davies has recently received the degree of M. A. from Hobart College, Geneva, N. Y.

The Rev. John L. Egbert will pass the heated term at Becket, Mass.

The Rev. Campbell Fair, D.D., is spending the summer at West Hampton, L. I.

The Rev. D. L. Ferris has accepted the position of senior assistant minister of St. John's church, Stamford, Conn.

The Rev. J. H. Gibbons has received an appointment from the Bishop of Virginia to labor in Kappanhock Co., Va.

The Rev. Geo. Gunnell, of the church of the Holy Innocents, Leechburg, Pa., has accepted appointment as second curate of Calvary church, Pittsburgh, to take effect Sept. 1st.

The Rev. J. B. Hubbs, of Grand Rapids, Mich., will spend vacation days in the State of New York.

The Rev. Byron Holley spends vacation in Virginia and the Middle States.

The Rev. T. Poole Hutchinson terminated his rectorship of Calvary Monumental church, Philadelphia, with the beginning of this month.

The Bishop of Iowa, who will rest at Jamestown, R. I., on Narragansett Bay, during the present month, has accepted appointment to deliver a course of lectures in August, at Saratoga Springs, N. Y., on "Early Chapters of American History."

The Rev. Edward H. Ingle sailed July 11th, and will travel in Europe until next month.

The Rev. Arthur S. Johns has resigned the rectorship of Christ church, Rockville, Md., and accepted that of St. Michael's church, Trenton, diocese of New Jersey.

The Rev. H. H. Johnson will stay for his vacation in Canada.

The Rev. Marion Law has been instituted into the rectorship of St. Paul's church, Pawtucket, R. I.

The Rev. B. P. Lee, Jr., has accepted the care of Tazewell parish, Pocahontas, diocese of Southern Virginia.

The Rev. T. J. Lacey has accepted the curacy of St. Luke's church, Brooklyn, N. Y., to take effect in the autumn.

The Rev. Robert Loery is spending the summer at Wildmere House, Lake Minnewaska, N. Y.

The Rev. J. R. Lambert passes his vacation in travel in England.

The Rev. F. S. Le Mosy has undertaken work under appointment of Bishop Randolph, in Campbell Co., Va.

The Rev. Wm. McGarvey sailed for Europe in the steamship "Salem," July 7th.

The Rev. W. D. Maxon's address is Fisher's Island, N. Y.

The Rev. W. T. Manning has accepted charge of St. John's church, Lansdowne, Pa.

The Rev. J. W. Moore has sailed for England, to pass the summer abroad.

The Rev. George E. Osgood will spend the month of August at Jaffrey, N. H.

The Rev. T. S. Ockford has entered upon the rectorship of St. Andrew's, Marbledale, Conn. Address accordingly.

The Rev. W. H. K. Pendleton has accepted work in Truro and Dettingen parishes, Va.

The Rev. George Patterson sailed for Europe in the steamship "Paris," July 4th.

The Bishop of Rhode Island is staying at Newport.

The Rev. J. Townsend Russell will go to Binghamton, N. Y., for vacation about the middle of next month.

The address of Bishop Seymour until August 27th, will be 480 Wiloughby ave., Brooklyn, New York.

The Rev. Roland Cotton Smith has sailed for Europe.

The Rev. John C. Simpson has resigned the rectorship of Grace church, Council Bluffs, Iowa, and accepted that of St. Mark's church, Portland, Ore.

The Rev. W. A. Turner is enjoying a month in Canada.

During August, the Rev. J. C. Tebbets will spend his vacation on Lake Bomoseen, near Castleton, Vt.

The address of the Rev. I. L. Townsend, S.T.D., is no longer Washington, D. C., but is 785 Monroe st., Brooklyn, N. Y., to which he wishes all mail matter and all communications for him sent.

The Rev. Alfred Waring has gone to Bloomfield, N. J., for two months.

Bishop Whitaker sailed from New York, on the 18th inst., per steamer "Persia," for Hamburg. He will pass his vacation in Switzerland, and will remain abroad until the close of September.

The Rev. Thomas C. Williams sailed for Europe, July 4th, on the "Paris."

The Rev. Richard P. Williams is passing the months of July and August at Richmond, Va.

The Rev. Henry B. Washburn has accepted the curacy of St. John's church, Providence, R. I.

The Rev. Peter Wager has removed from Sheffield, Ala., to Lichen, Shelby Co., Penn. Until October will be *locum tenens* as his eyes will permit.

The Rev. Edmund R. Young should be addressed at Menasha, Wis., instead of Chilton.

Ordinations

On the 5th Sunday after Trinity, in Christ church, Immokalee, near the everglades of Southern Florida, Mr. Henry Gibbs, missionary to the Seminole Indians, was ordered deacon by the Rt. Rev. Wm. Crane Gray, D.D. The sermon was preached by the Rev. A. Kinney Hall. The candidate was presented by the Rev. J. H. Davet, and the Bishop celebrated the Holy Communion. This was an impressive service to be held on the very utmost bounds of civilization.

On Monday, July 13th, at the church of the Holy Apostles, Philadelphia, Bishop Whitaker ordained to the perpetual diaconate Mr. William S. Neill. The candidate was presented by the rector, the Rev. Henry S. Getz. The sermon was preached by the Bishop. Mr. Neill has been for sometime past commissioned as lay-reader, and besides being the assistant superintendent of the Sunday school of the church of the Holy Apostles, has been variously employed, on the Lord's Day, in services conducted under the auspices of the City Mission, No. 1163 S. Broad st., Philadelphia, Pa.

On the 6th Sunday after Trinity, in St. James' church, Painesville, Ohio, Bishop Leonard admitted to the diaconate Jay Clyde Hathaway and Harry George Limric. The ordination sermon, on "Fidelity to one's vocation," was preached by the Rev. Francis Mason Hall, dean of the Cleveland convocation. The candidates were presented by the Rev. Frederick Burt Avery, the rector of the parish. Mr. Limric has come into the Church from the

Methodist communion, and is doing excellent service in the church of Our Saviour, Akron. Mr. Hathaway is a recent graduate from the Divinity School of Kenyon College, Gambier, and is to enter at once upon the charge of St. Paul's church, Canton.

Died

BIELBY—At Jacksonville, Fla., on the 8th of July 1896, the Rev. F. A. Bielby, in the 48th year of his age, rector of St. Barnabas' church, De Land, Fla.

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 \$145,000 between July 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.

THE Mid Western Deaf-Mute mission, having passed through another year of difficulty, due to a falling off in contributions, asks to be remembered on next twelfth Sunday after Trinity (August 23rd). Offerings, which are needed to meet its expenses, may be sent to the Rev. A. W. MANN, general missionary, Gambier, Ohio.

Church and Parish

ORGANIST and choir-master, disengaged in the fall, requires appointment in large city. Good organ, vested choir, and Catholic services desired. Present work as reference, and highest testimonials, etc. Enthusiastic worker and sound Churchman. Address F. G. O., LIVING CHURCH office.

A CLERGYMAN in Priests' Orders will be open for a call after September 1st. Address "W," care THE LIVING CHURCH office.

A PRIEST of 12 years' experience, an Englishman, unmarried, and Nashotah graduate, desires work. Address CLERICUS, care LIVING CHURCH Office.

A LADY having lived abroad, would like to chaperone one or more girls for either study or travel, in Europe. References given and required. MRS. MARY L. BROOKS, care Credit Lyonnais, 19 Boulevard des Italiens, Paris, France.

THE Rev. W. Wharton, M. A. (eleventh year in Priests' Orders), requires work before Oct. 1st. Experienced. Cool climate. Plenty of work. Apply at once. Address, Bea rice, Neb.

WANTED—A young lady, an undergraduate of Toronto University, in fourth year standing, with honors in English, French, German, Spanish, and Italian, and a graduate of the College of Pedagogy, desires a position in a Church school or academy, where pupils are prepared for the university. Address VIVIAN CLAYTON, Listowel, Ontario.

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.

A QUIET SUMMER HOME—At Old Mission, Mich., on Grand Traverse Bay, room and board may be had for \$7 a week. Several good boarding houses overlooking the harbor, also cottages for rent and sale. Entire relief from hay fever, the location being almost surrounded by water. Write to WM. D. BAGLEY, agent.

(The editor of this paper has a cottage at Old Mission.)

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

A CLERGYMAN, 61 years old, doing parochial and missionary work, greatly needs a tricycle, which would enable him to move about much more rapidly and keep going much longer than he is now able to do, because of stiffness, etc., in his joints, produced by muscular rheumatism. He finds a tricycle costs but little more than a bicycle, and besides he is not active enough for the latter. Address R, care LIVING CHURCH.

The Editor's Table

Kalendar, July, 1896

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

Nicodemus

BY CHARLES JOSIAH ADAMS

"The same came to Jesus by night." St. John iii: 2.

The sun at zenith on the mountain beat,
When Nicodemus, passing, heard the speech
Which had the ring of one sent forth to preach
The will of God; and hurried on the feet
Of Nicodemus, in a quick retreat;
For his the spirit you can only teach—
Can only by adroitly showing reach—
Conventional—which loves the ruler's seat—
Which would not have a rimple of a breeze
Upon repute among the Pharisees.
The fervid truth, the Preacher's burning word,
To Nicodemus, as the zenith light,
Too strong, beneath the stars he gladly heard,
When came he to the Teacher in the night.
29 Lafayette Place, New York City.

It is said that Mr. Gladstone's letter on Orders had an unlooked for effect in certain quarters. A large number of poor foreigners in London are in the habit of sending money home by postal orders. But they heard that Mr. Gladstone, the famous financier, had written a letter to the papers on the validity of English "Orders," and interpreting it of the only "English orders" with which they were familiar, they began to besiege the postoffice authorities with anxious inquiries as to the safety of moneys forwarded. They wished to know whether the cash would be returned, or at all events a guarantee given that payment would be made at the other end.

A correspondent, referring to the foolish fad of "individual cups" for the Holy Communion, thinks there is need of caution, at least for decency's sake, against the pollution of the cup by the long mustache which is worn by some men. This caution she thinks is especially needed on the part of the clergy. With reasonable care the trouble may be entirely avoided, and there is no need for the discussion of the subject. The difficulty of administering the chalice to rough, bearded men, was probably one of the first things that suggested the mutilation of the Sacrament by the denial of the cup to the laity. The doctrine of "concomitance" was invented to justify the unlawful custom of "Communion in one kind."

Probably few readers are aware of the intricate and almost endless details that consume the time and tax the patience of the subscription department of a newspaper. If they were, some would be more careful in their dealings with the office and more considerate in their censures when mistakes seem to occur. Very often it is not the fault of the office at all which calls out an impatient rebuke, but the neglect or misunderstanding of the one who transacted the business at the other end of the line. Here is an illustration: A bill is sent to Mrs. B; she sharply replies that the renewal has been paid in the name of Mrs. C. Further correspondence develops the fact that the renewal was through an agency, but no date or name is given, and there is

no clue to the record. Then the mail list has to be looked over, following back from week to week, till the record of Mrs. C.'s entry is found. There is found the number of the letter containing Mrs. C.'s subscription. That letter is then found, which states that the money inclosed is for subscription of Mrs. C. "at expiration," not mentioning Mrs. B. Consequently Mrs. C. had been entered as a new subscriber, and Mrs. B. retained as an old subscriber in arrears. If correspondents would be explicit and write legibly and give (in case of changes) old address as well as new address, much trouble would be saved to the office and some annoyance to themselves.

Twelve volumes imported for the library of Mr. J. Pierpont Morgan, invoiced as worth \$18 000, were recently examined at the appraisers' stores, of the Custom House, and were decided to be entitled to admission free of duty. They were purchased by Mr. Morgan in England this year, and prove to be a very worthy addition to the ecclesiastical treasures of this country. Two volumes are the celebrated Mazarin Bible, the first work printed from movable type. They are printed on vellum, and were issued in 1450 and 1455. The margins are beautifully illuminated by hand. Six volumes are the Polyglotte Bible, issued from 1450 to 1455. There are other rare volumes. All are in a perfect state of preservation, and are handsomely bound.

Translations of religious expressions and formulas are matters in which great care is necessary, lest a completely incorrect impression, or one precisely the opposite of what is meant, should be conveyed. A speaker at one of the meetings of the Religious Tract Society mentioned some dangerous mistakes which nearly escaped detection in the translation of a few well-known hymns into one of the Congo languages. The hymn beginning, "Go labor on, spend and be spent," appeared in the copy sent to the printer, "Go blunder on." That beginning, "Wonderful words of life," was rendered "Wonderful words of stomach," and the familiar lines, "Lord, dismiss us with Thy blessing," stood in the translation, "Lord, kick us out, softly, softly." The suspicion is unavoidable that other errors equally gross may have escaped revision.

The Late Montgomery Schuyler, D. D.

FROM THE MEMORIAL ADDRESS OF THE REV. CARROLL M. DAVIS, APRIL 12, 1896.

For more than forty years, the Rev. Montgomery Schuyler, Doctor in Sacred Theology, has ministered in this community. He has lived to see a small city grow into a great metropolis; a small parish into a cathedral congregation, with full equipment for aggressive mission work; a weak diocese so developed that division has become necessary. And not the least factor in all this growth has been the life he lived.

A modest, unassuming man, courteous and gentle to all, tender and merciful to those in the bonds of sin, full of compassion and sympathy for those in affliction and sorrow, firm and unflinching in his devotion to truth, he went in and out among us—a faithful Man of God. Speaking to you who knew him far more intimately, and for

so many years, it were idle for the preacher to sound his praise. No words could add to that which your own hearts tell. In joy and sorrow, in peace and war, in the day of rejoicing and in the night of weeping, he has been ever near. Words of wise counsel, of gentle rebuke, of cheery encouragement, and of loving comfort, he has spoken in your homes. And from this pulpit how many true and helpful lessons he has taught, as he preached the glorious gospel of the Master whom he loved. His benign and patriarchal presence was in itself a sermon and a benediction. And to hear the prayers of the Church, as read by him with reverent understanding and deep sincerity, was to know the meaning of communion with the Father. Simple and devout, the whole spirit of the man seemed to enter into the words. The Litany breathed afresh the pathos of supplication, and the Office of the Holy Communion compelled a realization of the Presence of the Living Lord.

Montgomery Schuyler was born in New York City, January 9, 1814. Educated in Union College, he graduated in 1834, and received from Hobart College in 1856 the degree of Doctor in sacred theology. May 17th, 1841, he was ordered deacon in St. Andrew's, Ann Arbor, Mich., by Bishop McCoskrey; and February 17th of the next year, was advanced to the priesthood by the same Bishop, in St. Paul's, Detroit. He began his pastoral work in Marshall, Mich., June 1st, 1841. From there, in May, 1844, he went to Grace church, Lyons, N. Y. He was called the next year to St. John's, Buffalo, N. Y., where he remained until he came to St. Louis to be rector of Christ church, October 1st, 1854.

It was a remarkable proof of the power of the man that throughout the trying times of the war, when parishioners were bitterly divided, the services were never interrupted, and the love and sympathy between priest and people endured through all the strain. And when the cholera came none ministered more faithfully—relieving the suffering, comforting the bereaved, and giving to the dead Christian burial. Never did he falter, and in the quiet heroism displayed he won anew the love and admiration of his people. Times of trial are the times which test men's souls.

In all his life there was a manifestation of the high ideal of the priestly office. The office, not the man, was exalted. He was a shepherd to his flock. Nor was he selfish or parochial. The thought of the whole Church as the one body was never forgotten. Even in the darkest days the offerings for outside purposes were not omitted. In 1865, when extraordinary efforts were being made to push forward the work on the church, he records with great gratitude: "It will be seen by the amount of our contribution to missions, that we have given more this year to this and other objects outside the parish than ever before."

His work was well rounded out. To few men is it given to see the result of their labors. He had labored to teach men that Christ Jesus came into the world for all men; and the parish church was made the cathedral with the beginning of an endowment which should guarantee its remaining down town for all time.

His closing days were sweet and peaceful. His loved ones all about him ministered to his comfort; and when the end came, so quickly was the cord snapped that all was

over before any realized the fact. And even at the last how men testified to the power of his life! The loving night watch kept here by Brotherhood men; the sweet, comforting service in the early dawn, when "with angels and archangels, and the whole company of heaven," we lifted our hearts in glad adoration and praise to Him that sitteth on the throne; the great stream "of all sorts and conditions of men" that poured in to pay the last tribute of love and respect; the unanimity with which the public press noted the great loss which had befallen the community; all these have testified, in ways more eloquent than words, the high honor and respect in which he was held. "He was a good man, and full of the Holy Ghost and of faith."

In the Highways

II

THE CHILDREN OF THE TENEMENT HOUSE

I do not wonder, my dear Mella, that these little ones of the tenement houses tug hard at your heart strings, and are a burden and sorrow to you. What with lack of proper clothing, scanty and unwholesome food, cold and heat, and dirt and drainage (or the lack of it), their bodies are hard beset; and the lessons of the courts and alleys are dangerous to the young souls, and sometimes, in the two rooms, or one, of their own home, is the most deadly influence of all.

The parents among the poor love their children just as dearly and as foolishly as do rich parents. Don't think me cynical. We gladly acknowledge that many parents, both rich and poor, are training their children, in the fear of God, for time and eternity; but such numbers are aiming only at what they falsely call "making the children happy!" The Fishers in my district have two dear children who are being brought up on the principle that they must never cry. Emma, a delicate, ailing baby, is fed on chunks of questionable candy because she teases for it; she sits up till eleven o'clock at night because otherwise she would cry; and her mother can't go to church because Emma cries; while Frankie, five years old, does not go to Sunday school because he shakes his head and pouts at the mention of it, and he is by no means to be made to do anything he does not like to do. "For," says papa Fisher, "it takes very little to make children happy, and happy they shall be." One does feel grieved for these children, and those like them, who will learn on some sad day that every one in the world will not choose to "make them happy" in this way, or on some sadder day that their "own way" has led them into a place of unhappiness.

Still there are tenement-house homes where the tender, growing bodies and souls are being trained as wisely as in that model nursery on Aristocracy avenue, where my friend, Mrs. Noblesse, feeds her children on coarse brown bread and other plain, wholesome food, and lets them run bare-foot over the Persian rugs and polished floors, to make them sound and vigorous. My other friend, Mrs. Simplex, who lives on the third floor of a tenement-house in Poverty place, feeds her children on oatmeal porridge and rice, home-made bread and milk, when she can get it, and they always wear shoes, though Mrs. Simplex goes without warm clothing, and takes in washing when she is

so ill that somebody ought to be doing her own washing for her. The other day Margaretta Noblesse was made to write two extra French exercises when she was impertinent to her governess, and was obliged to ask that lady's forgiveness; while Maggie Simplex who on the same day was discovered wandering about the streets instead of being in school, was put into bed for the rest of the day, to the immense and lasting edification of the other children, and to her own great profit. These children, you may be sure, are duly sent to Sunday school; indeed, they like going so well that it was hard to keep them at home when the scarlet fever was in their house.

I find that Mrs. Simplex and many other poor mothers make heroic efforts toward keeping the children clean; and the wash tub in the middle of the living room plays an important part in the domestic economy of the more respectable tenement-house homes. Considering the few changes of clothing, the mothers' many cares, and the powerful mutual affinity of dirt and children, I think the comparative cleanliness of the tenement-house children is remarkable. I believe that this good thing is largely due to the faithful admonitions of the teachers in the public schools, who, in our city, at least, earnestly insist upon cleanliness, the second great duty of man. The very poorest of the mothers, those who are making silk waists at seven cents a piece and pinafores at eight cents a dozen, a dozen and a half being a day's work, can do little more for the children than give them a piece of baker's bread and let them run; but many of the mothers are ready to patch and darn and scrub to keep the children tidy.

The children themselves are often dear little parents' helps, ready to mind the babies indoors and out, and to play their part in the domestic economy of the home. Hunting one afternoon for a "new" family, the door was opened for me by a slip of a girl who looked about six years old. She courteously asked me in, locked the door, and explained that her mother had gone to the "missionary lady's" after coal, and she was keeping house and "minding the children," pointing to the wee baby on the bed and the not quite so wee baby on the floor.

"But who will get supper?" said I.

"O, I can get supper. No, ma'am, I don't cook, but we don't cook for supper. You'll be sure to come again, won't you?"

One's heart often aches for these little workers, under fed and over-burdened, and forced in almost baby days into the responsibilities of life. The children are our great perplexity and problem, but they are also our hope for the future and our help for the present. What should we visitors do without them? They are the open way to the parents' hearts, and their own confiding hearts are always open to tiny kindnesses; a picture, a flower, or even a pleasant greeting or smile finds a ready response in the children, and they never forget an acquaintance. I am often amused on my pilgrimages through the shady side streets by the comradely "hallos" from the children, often accompanied by the question: "Are you going to my house?" and the preparation for accompanying me if that be the case.

The children often serve as introductions to the mothers. You know one needs very carefully to observe the courtesies of life in these tenement-house visits, and the rougher the people, the more one often needs one's gentlest manner. It is wonderful to see

some ungracious, hard-faced woman soften under a visitor's polite excuse for intruding, or courteous "thank you" for questions answered; and with the children for our innocent little cat's-paws, we can greet the unknown mother with inquiries about the school and Sunday school, or perhaps the health of the children, in some cases proposing a visit to the "Outside Room" of the free hospitals, or an order from the Diet Kitchen for one who obviously needs more nourishing food, or a permit to go for a country week. There are, too, many little ways of pleasing the children and thereby winning the mothers. The cast-off toys gathered from friends' nurseries are a joy to these little ones who have none. How the eyes brighten over the fragments of a tea-set, or a battered doll. One baby of my acquaintance talked in her sleep about a few toy dishes which made bright her little life. I am afraid my friends think I am always out "with the bag," but they are glad to give, anyhow, the things they don't want, and those things I usually do want. You will be surprised to find in this work a use for almost everything that is yours, and every item of knowledge that is yours, and you will wish you had learned a great deal more, from Socrates to sanitary science, and from Browning to baking! But the first and the last and the greatest must be the knowledge of God. We must sit at the feet of Christ our Master, and learn of Him, and, filled with His spirit, go out to these in the "highways" whom we would bid to the "feast" in the house of the Lord.

(To be continued)

Our Duty to Armenia

A word to those Americans who are lending the influence of their voice and pen to the support of the Turkish government. While I could myself repeat a thousand favorable things of the Turkish people, I find it impossible to say one good thing of the Turkish government. Do the friends of the Turk know that Turkey to-day is one of the slave markets of the world? Do they know that in Turkey, where the scurvy, leprous dogs of the street are religiously cared for, women are debauched in the harems? Is it not in Turkey that Circassian, Georgian, and Armenian girls in their teens are sent as presents to the pashas and the Sultan? Has not the Turkish government made puppets of women and tyrants of men? Do our prominent society women, bankers, and diplomats wish to be known as the friends of such an institution? Can they respect themselves when they try to discredit the accumulating charges against so villainous a government? To labor in America for the emancipation of women, but to see no wrong in the systematic rapine of Christian women in Turkey; to defend the reform of abuses here, but to stay away from all meetings which demand justice to the sufferers in Turkey, are flagrant contradictions—something to be really afraid of. When I think how some of our best men and women maintain a studied silence and turn a deaf ear to the cry of agony from the cities and villages of Mt. Ararat, a terrible sadness comes over me. My hand shakes so that I cannot write; the tears fall hot upon the page before me; I feel a stifling sensation in my breast, something like a lump rises to my throat, I shudder and gasp for breath!

If we fail to save the starving Armenians, they will perish. But that is not such a dreadful thing after all. Something worse than that will happen to us; we will die a moral death. If Armenia's wrongs cannot provoke the righteous indignation of the civilized world, then nothing can. To turn our back upon this nation struggling for the simplest rights; namely, security to life, property, and honor, is to forfeit our claim to civilization. If we can wink at the Turkish atrocities, then alas for us! for no crack of the lash upon our moral epidermis will ever sting us into action; but, withdrawing from the great arena where truth and falsehood, liberty and oppression, clash and clang with "blows of death," we shall live on like a herd of swine, bent upon growing fat, and deaf to the bugle-call of humanity.—*M. M. Mangasarian in The Forum.*

Book Notices

Madelon; A Novel. By Mary E. Wilkins. New York: Harper & Bros. Price, \$1.25.

Written with the author's keen appreciation of New England characters, this story adds one more to the list of wholesome tales by Miss Wilkins. The heroine, Madelon, exhibits the impetuosity and stern adherence to friendship which she inherits from French-Indian ancestors. The plot is well worked out, and pleases the reader with its ending, though it surprises him because of its sudden changes.

Mark Heffron; a Novel. By Alice Ward Bailey. New York: Harper Bros. Price, \$1.25.

In this story the author attempts too much for a single volume. She has almost as many characters as are found in any one of Dickens' novels, but she lacks his skill in the handling. She has also attempted to treat of too many subjects, and has failed to give clear ideas of any. For example, whether she means to endorse Christian Science (falsely so called) or not, we cannot tell. The hero occupies the somewhat anomalous position of teaching people to cultivate fads without recognizing the fruitage when it appears. There seems to be no particular plot, and no one marries or dies. All the characters are simply left suspended, as it were, in mid-air.

With Christ in the School of Prayer. By the Rev. Andrew Murray. New York: Fleming H. Revell Co. Price, 50c.

A book of thirty-one (so-called) lessons of prayer, without any special point, with a good deal of direct heresy, and many false interpretations of Holy Scripture. We suppose sectarians may think these lessons excellent because of their platitudes, but for Church people they are worse than useless. They are positively harmful. We are told on page 199 that "The Holy Spirit, the Spirit of the glorified Jesus, was not, could not be until He had been glorified." If this is merely a loose expression and not a denial of the existence of the personality of the Holy Spirit, it is sufficiently vague to condemn the book as untrustworthy. There are many such false statements that tend to cloud rather than brighten the Faith once delivered to the saints. Hence the dangerous character of the book.

Brother and Sister. A Memoir and the Letters of Ernest and Henriette Renan. New York: The Macmillan Co. Pp. 322. Price, \$2.25.

This exquisitely bound and printed volume contains the memorials of one of the tenderest and truest human affections which has ever been laid bare to the world. Renan's life and thought were profoundly influenced by his sister, and this volume reveals some of the influences which drove him out of the communion of the Church, and transformed him from a candidate for the Roman priesthood into one of the chief adversaries of the Catholic Faith. When he begins the study of German philosophy he is a devout and loyal son of the Church.

We trace step by step his wayward course until he is lost in the fogs and quagmires of rationalistic doubt. We also gain numerous hints as to the circumstances and influences under which his literary work was done, as, for instance, on page 50, where he confesses that when he wrote the pages in his Life of Jesus which treat of the institution of the Holy Eucharist, he was in the grasp of a Syrian fever, his mind "full of a sense of mysterious agitation, revolving in a perpetual circle, beating wildly like the shaft of an engine out of gear." The whole record of the life of brother and sister, while it is full of tenderness, pathos, and strong human affection, is of a sickly, emotional, and stunted sort. Neither of them were perfectly natural, sane, and well-balanced intellects. Both were morbidly introspective and narrow minds, scrupulous to a fault, and unfitted by early training to cope with the world.

Christ's Trumpet-Call to the Ministry. By Daniel S. Gregory, D.D. New York: Funk & Wagnalls Co. Price, \$1.25.

Dr. Gregory writes with enthusiasm and with an earnest desire to impress upon his readers the present crisis that faces Christian believers, and the immediate obligation to send the Gospel into all places at home and abroad. The author contends that recent growth of wealth has put into the hands of those who profess the name of Christ the means to evangelize the world. *Apropos* of this are some strong words on the law of Christian giving; not too strong, however, in face of current methods of raising money for religious and holy purposes. In this matter many seem to think the end justifies the means. The book falls into five chapters: The preacher's present commission; his message; his furnishing; preaching for these times; the preacher as a pastor in these times. The third chapter on the preacher's furnishing is full of strong meat, which we commend to the especial attention of those preachers who aim above all things to say *smooth* things, and consequently are the idols of admiring hearers. Here is an extract: "Theological weaklings and literary Miss Nancys devote themselves to translating Scriptural truth into popular twaddle, and succeed to perfection. They attempt to translate common-sense Bible and Christian thought in terms of Spencerian evolution, and the crowd becomes wild over it. Appearance of originality, of freshness, of rhetorical finish, of flavor of learning, and literary culture, is their peculiar ambition."

Dr. Gregory makes an earnest plea for a better philosophical training and a wider theological furnishing of those who are to become preachers. The inexact modes of modern thought and indefiniteness of religious belief can only be successfully met by men whose logic is exact and whose faith and theology are sure and deep. No young clergyman—nor old one, for that matter—can fail to derive inspiration and help from reading this book.

Magazines and Reviews

The Church Eclectic gives, in its July issue, the full text of Mr. Gladstone's letter on Anglican Orders, and quotations from English papers relating to it; also comments by the Abbe Portal. As a frontispiece, it has excellent portraits of Keble, Pusey, and Newman. There is a sermon by Dr. Seabury, on "A Phase in the Life of Christ Church, Philadelphia;" a study by the Rev. C. S. Sargeant, on "The Making Alive;" a paper on the Assyrian Church, by Dean Hoffman; editorials, notes, summaries, etc., all interesting and valuable. The Young Churchman Co., Milwaukee.

The Quiver, in addition to several serial stories, has many sketches and papers on religious and social topics, handsomely illustrated. We note in the July number an illustrated paper on the orphanage founded by the late Mr. Spurgeon; the third paper on "Perils of Missionary Pioneering;" a completed story, "The Right to be Strong;" another on "The Penniless Poor;" a sermon on Solomon, by Dean Farrar;

notes of Christian work, a hymn, Bible class notes, etc. *The Quiver* fills a place in the house that no other periodical fills. The Cassell Publishing Co., 31 E. 17th st., New York. \$1.50 a year.

The Sewanee Review is a quarterly publication, under the auspices of the University of the South, Sewanee, Tenn. It is conducted on the lines of the English reviews, discussing important books and topics which do not find place in ordinary magazine literature. The current number contains a paper on "Democracy vs. Aristocracy in Virginia," by J. R. Brackett; a discussion of methods in the teaching of history and mathematics; a critique on Boyesen, by B. R. Wells; "A Study of Modern Pessimism," by Greenough White; a clever "Conversation in Hades," by William Percival, and several other papers of value on literature and political science. The *Review* is a credit to the University, and we hope it will be generously sustained.

We wonder if our Sunday school teachers generally know what an admirable and indispensable helper is at hand in *The American Church Sunday School Magazine*. The clergy cannot do better for increasing the efficiency of their schools than to encourage their teachers to buy and read this periodical. We have gone with much interest over the July number, and have been impressed with the ability displayed in its make-up, and with the desirability of its extensive circulation. There are not only "Lesson Helps" for all the prominent schemes and series, but also original articles from some of the best writers, on Prayer Book and Bible topics; a missionary department, a children's department, illustrated primary lessons, book reviews, etc. \$1.25 a year. (Geo. W. Jacobs & Co., 103 S. 15th st., Philadelphia.)

The New England Magazine offers in its July number very pleasant reading for the summer time. Penobscot Bay and Old Hampton, N. H., are resorts widely known and likely to be more than ever sought after, when these interesting descriptions of their points of interest have been read, and the beautiful illustrations examined. Wm. I. Cole's account of "Country Week," the Boston institution founded in the early seventies, upon an idea of a Copenhagen professor, will enlist the sympathy of many interested readers. A subject new to the majority of people is "Andreas Hofer, the Hero of the Tirol," illustrated by fine reproductions of Defregger's paintings, and educational circles will not neglect Mr. Hugnes' paper on Henry Barnard, the first national commissioner of education, whose services in behalf of public schools fifty years ago the present generation is in danger of forgetting.

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.

JAMES POTT & CO.

Faith Through Love. A sermon preached in St. Mary's chapel, N. Y., after the burial of Sister Harriet, foundress of the Sisterhood of St. Mary. By the Rev. Arthur Lowmace, D.D.

D. APPLETON & CO.

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The Household

Needles and Pins

A TRUE INCIDENT. BY MRS. R. N. TURNER

When the wedding feast was merry,
With a glad and happy throng,
In her turn to offer greeting,
Little Bessie came along.
With her dimples dancing gayly,
Through her blushes rosy red,
And her eyes upon the bridegroom—
What do you think the darling said?
“Needles and pins! Needles and pins!
When a man marries his trouble begins.”
Oh, what strange congratulations
For the happy bridal pair!
What a tide of merry laughter
Rose upon the joyous air!
Little Bessie, nothing daunted—
Just a baby, three years old—
Then exclaimed, with brown eyes flashing,
While she shook her head of gold:
“Well, my papa says it's so,
And my papa ought to know!”

ARCHDEACON BLANK had been holding services in the church of St. Profundus, the parish being vacant, and the following week, during the sickness of the rector of St. Altissimus, he took the services in that parish. Coming from the latter church one day, he met a parishioner of the former parish, when the following dialogue ensued:

She. “Mr. Blank, I do not see how you can stand the services at St. Altissimus' after having enjoyed the privilege of worshiping in the church of St. Profundus.”

He. “My dear woman, I have knocked about the world a great deal in my day, and have noticed that, although some people live in lowlands and valleys, and others on high table-lands, or even mountains, that most of them enjoy pretty good health whatever the elevation of their home. It is true that some delicate constitutions are very dependent upon the altitude of their places of residence, but others of a more robust and vigorous build can live and grow strong anywhere. While of course the residents of the highlands are, as a class, healthier, stronger, more robust, not being exposed to the miasma and infectious poisons of the lowlands, yet I, having a vigorous constitution, due to long residence at a considerable elevation, can with impunity dwell for a time in a low country.”

Grace's Lesson

BY MIRA L. COBBE

“There never was anyone as unhappy as me,” sighed Grace Fielding, without regard to the rules of grammar, lying back in her chair and looking out at the gloomy sky.

“Don't you think it is wicked to talk that way?” asked her nurse, as she measured out some medicine and offered it to the fretful girl.

“Why? Here I'm sick while mamma and papa are in Europe, and then I have other troubles you know nothing of,” and Grace turned away her head to hide the bright drops which would fall upon the hand where, until a week before she was taken sick, a solitaire had glittered.

“It might be much worse,” returned the nurse gently. “Think how dreadful it would be if anyone you loved were

dead, or if you were poor, and every day you were lying here meant just so much loss to those dependent upon your exertions?”

“Yes,” returned Grace, with more interest, “but then I am only a girl. My being sick couldn't make much difference in the support of a family.”

“No, but there are plenty of girls whose earnings constitute all the money the family has.”

“Miss Graham, is this really true?” cried Grace, raising herself on one elbow.

“Indeed it is,” returned the nurse, gravely.

“Are you sure? I can hardly believe it. I thought fathers and husbands supported families.”

“Yes, but there are many cases where there are no fathers or husbands, and someone has to do to the supporting,” was the quiet answer.

“I would like to know one of those girls and find out how she does it,” cried Grace, impulsively.

Miss Graham hesitated for a moment, then said, with a smile.

“Well, you do know one of them. There is no man in our family, and my sister, who is a widow, is not strong enough to do anything.”

“Do you support your sister?” asked Grace wonderingly.

“Yes, and her two children, and my mother.”

“You are a noble woman to do such a thing. How can you do it?” and Grace looked so bewildered that Miss Graham laughed.

“Why, I'm very fortunate in being able to earn as much as I do. Many poor girls are obliged to take care of others upon a few dollars a week. We have a delightful little home. If you get well enough, I'll take you to see it some day. That is, of course, if you would like to go,” said Miss Graham, rather proudly.

“Go, of course I would, but you said that some of them get sick. When that happens where do they go, or who takes care of them?”

“They are taken to the hospitals. Oh, I tell you there is where you rich women might do so much good if you only would. If you would visit the wards and

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
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learn the stories of suffering from those poor creatures, you would never complain again.”

Grace lay very quiet, her face turned away from the nurse, and so motionless was she that Miss Graham thought she was asleep. She was not, however; she was thinking, thinking busily. A new avenue of thought had been opened up to her. Hitherto, in her sheltered life no thought of the suffering of others had entered. Her own troubles, from being brooded upon, assumed gigantic proportions and she felt herself a much abused person. At the close of her first season in society she had become engaged to a young physician, who enthusiastically pursued his studies from love of his profession, and not from necessity, and life seemed opening out before her full of happiness. Soon after the announcement of her engagement, business had called her father to Europe, and his wife decided to accompany him. Grace did not want to make the trip, as she was always seasick on the water, so she decided to remain with her grandmother while they were gone. Scarcely, however, had the steamer on which her parents embarked left the dock, before Grace had broken off her engagement with Dr. Lyman, and a week later she was stricken down with a low, lingering

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fever. From the first Miss Graham had realized that if her patient could be made to take an interest in something outside her own affairs her recovery would be certain.

After lying perfectly quiet for over an hour Grace finally broke the silence:

"What good could I accomplish if I were to go to the hospital?" she asked timidly.

"Flowers and fruit have been sent you continually since you were taken sick, although they are so a part of your daily life that you have paid no attention to them; yet there are hundreds of patients who never see a flower or taste fruit during the entire time they are ill. You might take them some little presents of this kind."

"And they wouldn't be angry at my giving them, me, a perfect stranger?" asked Grace.

"Certainly not," returned Miss Graham.

"You will go with me?"

"Of course I will, but you can't think of going until you are perfectly well," said the nurse decidedly, and from that moment Grace began to improve. Each morning as she awoke she asked the question:

"How soon shall I be well enough?" and finally Miss Graham decided to let her make her first visit to a hospital.

Grace's grandmother objected to her going, but for once in her life Grace was obstinate.

"I must go, Grandma," she said with tears standing in her eyes. "If I don't have something else to think of but my own troubles I'll go crazy," and her grandmother was wise enough to see that opposition would do no good, so quietly yielded.

Having settled her charge in the luxurious carriage, Miss Graham suggested a visit to the florist and fruit dealer, and Grace eagerly gave the order to the coachman to drive there. When they entered the hospital, the footman brought up the rear, loaded down with beautiful flowers and tempting looking fruits.

Miss Graham was well known at the hospital, having graduated from it as a nurse several years before, and so she led her patient to the ward where she thought the flowers and fruit would do the most good. Grace had never been brought in contact with poverty and suffering, physical suffering, and she gasped as she looked at the white faces before her, drawn with pain, and Miss Graham thought she was going to faint; but she paused only for a moment, then crossing the room to the nearest cot, bent over the sufferer, and asked in her gentle, refined tones:

"Is there anything I can do for you?"

The woman opened her eyes and looked up into the sweet face bending over her, then clutched at Grace's hand and gasped:

"My baby!"

"Yes, where is it?" asked Grace, looking around in bewilderment.

"At home. I had to leave her. My pretty little girl," and the mother closed her eyes with a groan.

"Where?" asked Grace tenderly. "Tell me and I will look her up and see that she is taken care of."

A look of happiness came over the

mother's face as she whispered an address, which Grace noted down in her jeweled tablets.

"Her baby's dead," whispered Miss Graham, who had been talking with the head nurse. "She was carrying it when a cable car struck them. The baby was killed immediately. She will die in a day or two."

Grace's tears fell thick and fast as she moved to the next bed, and in listening to the troubles of the young girl who lay there, she forgot her own completely. When she promised to take care of the crippled mother and baby sister who were dependent upon the exertions of this girl, no older than herself, Grace felt a thrill of happiness she had never experienced before.

As she went down the aisle, laying costly roses in the languid hands and saying words of comfort, her face seemed illumined by some inward light, and Miss Graham could scarcely believe that this bright, sympathetic girl was the listless, unhappy one she had tried to rouse not two weeks before, and she felt devoutly thankful that her plan had worked so successfully.

When she had finished the round of the ward Miss Graham would not permit her to do any more, not wishing her to exhaust herself, but proposed that they drive back by the way of her own home. Grace left the hospital somewhat unwillingly, for her interest was thoroughly roused, but as she sank back among the cushions in the carriage she realized how tired she really was. She insisted, however, upon selecting some beautiful roses and a basket of choice fruit for Miss Graham's mother, and when she saw the look of pleasure which lit up the gentle face of that lady when they were given to her, she felt repaid for the exertion.

Grace lay back in the huge arm chair in which Miss Graham placed her, and watched her entertainers with a wistful wonder. It was a new sensation to see the way in which they all looked up to Miss Graham and referred to her, for in her own home all were too much absorbed in their own interests to give much sympathy to another. When she rose to leave she said impulsively:

"Dear Mrs. Graham, may I come here again? You have done me good." And Mrs. Graham gladly gave the desired permission, realizing that the illness of this young girl had been more mental than physical.

Within a week Miss Graham had left Grace, as she was fully recovered, and the young girl was left to her own devices. However, she was not lonely, for

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a new field of action had opened up to her, and in ministering to the wants of those less fortunate than herself she found employment for both her heart and hands. Sometimes as she was making her round of visits a wave of recollection would sweep over her, and for a moment her spirits would sink; then she girded up her loins again, and tried to forget the happiness that might have been hers had she been as wise a few months ago as now. The cause of her broken engagement seemed so insignificant now that she blushed for herself as she thought of it. Dr. Lyman had come to see her one evening, eager to tell her of an appointment which had been given him of house physician at one of the New York hospitals, and he had decided to accept it. As this acceptance would involve his absence from the city, he tried to induce her to consent to their marriage as soon as her parents returned from their trip, but she refused, and even insisted that he give up all thought of filling so inferior a position when, with his wealth, he could occupy an enviable place among those of his profession in his own city. In vain did he explain that he wanted to hold such a position for the experience it would give him, as well as the opportunities there would open up for doing good; she was firm in her decision, and nothing he could say would induce her to waver. At last, growing tired of his insistence, Grace rose to her feet, and standing before him said firmly:

"You will have to choose between that position and me, Paul, for I will never consent to marry a house physician, no matter how big the hospital may be."

Dr. Lyman looked up sorrowfully: "You can't mean that, Grace?" he asked gravely.

"I do, most certainly," she answered, not thinking for a moment but that he would yield if she were only firm enough.

"Then there is only one course to pursue," he returned slowly. "You are not



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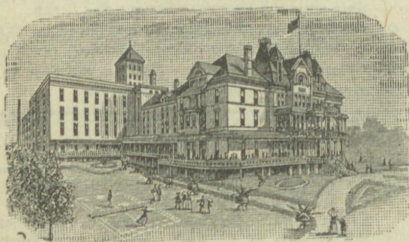
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the woman I thought you if you can let so small a thing stand between us. I have loved an ideal, I see, and the ideal was a sweeter, more womanly woman than the reality;" and with these cruel words he had left her. Those words rang in her ears continually, except when drowned by tales of trouble, before which her own paled to insignificance.

When her parents returned they were astonished at the change a few months had worked in their careless, thoughtless daughter, but they soon realized that the sorrow which had fallen upon her had softened and mellowed her nature. She was more thoughtful of their comfort and tender of their feelings, and the entire family were drawn closer together. She still went into society, for she realized that were she to withdraw entirely from all social functions, her mother would feel worried; yet her heart was not in the empty round of balls and receptions; her happiness lay with her poor, Paul's poor, as she could not help feeling they were.



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It was just a year after she had broken off her engagement that Grace entered the room of one of her proteges. It was toward the close of the afternoon, and the room was dark, so Grace did not see a physician who was bending over the sick woman.

"I don't want you," she said querulously. "There's such a nice young lady as brings me all I want."

The man's answer was not audible, and the old woman resumed:

"I ain't the only one she's good to neither. And she's a rich society girl, too. I didn't want to go to the 'ospital and so she had me took care of here. She sent the other doctor and I don't know why you came."

Grace advanced into the room, feeling that she had no right to linger on the threshold. As she came up to the bedside a ray of light from the sinking sun fell in through the window upon her golden hair, lighting up and illuminating her fair, sweet face. The physician sprang to his feet with an exclamation of amazement. Grace started, looked at him, then cried:

"Paul!"

"Grace!"

That was all, but it was enough. The old woman was forgotten as the two gazed at each other, then Paul said gently:

"Can you ever forgive me, Grace?"

"Forgive you, Paul? It is I who have need of forgiveness, but I did not know how sweet it is to relieve distress; to lighten burdens, to make the unhappy happy."

"You could not do this if you had not suffered," said Paul gently, looking down at the face which had become so much more beautiful to him.

"I have suffered deeply," replied Grace softly.

"Because?" said Paul gently, trying to catch a glimpse of the shy eyes.

"Because I threw away the dearest treasure a woman could possess, the heart of the man she loves," answered Grace bravely.

"You have found it sweet to relieve distress, to lighten burdens, and to make the unhappy happy, have you? Will you relieve my distress, lighten my burden, and make me happy, very happy?" asked Paul tremulously.

"If I can," Grace answered in so low a voice that he could scarcely catch the words.

When she left the house half an hour later, a diamond gleamed again on the third finger of her left hand, and by her side walked the man who had occupied her heart for so many weary months.

"To think, darling," Paul murmured as they threaded their way toward a street car line, for Grace did not bring her carriage into that portion of the city, "how much time we have wasted."

"No, Paul, we have not wasted this time, at least I have not, for during the past year I have learned a lesson I shall never forget, the lesson of consideration for others, and I believe I shall make a better, more helpful wife to you in your work for this season of suffering," returned Grace earnestly; and, the street being deserted, Paul stooped and pressed a kiss of assent on her lips.

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That horses should know color seems no more wonderful than that they should learn to know a voice or a footstep. I know a gray horse who had been petted by two members of a family. One always gave him sugar whenever he went to the barn, and the other always gave an extra handful of oats. The experiment was tried many times, and it was proved every time that, without seeing either of his friends, he knew, when he heard their voices, or even their steps, which he was going to get, and prepared for it. Not only did he know what he was going to get, but he greeted each one with a different neigh.

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"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, and she looked up and answered Maggie:

"Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if any one spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful teething baby.

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she asked.

"I should be so glad if you would," said her mother.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadful tired."

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered:

"Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words:

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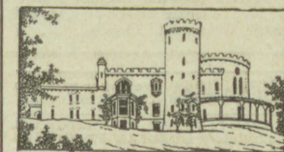
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[In our next issue we will give a list of poisons and their antidotes.]

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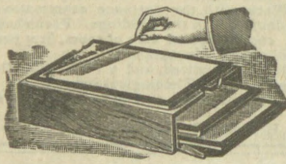
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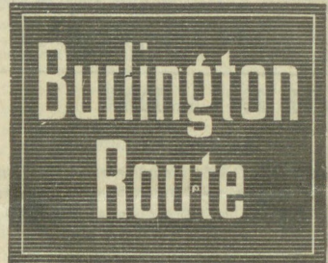
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