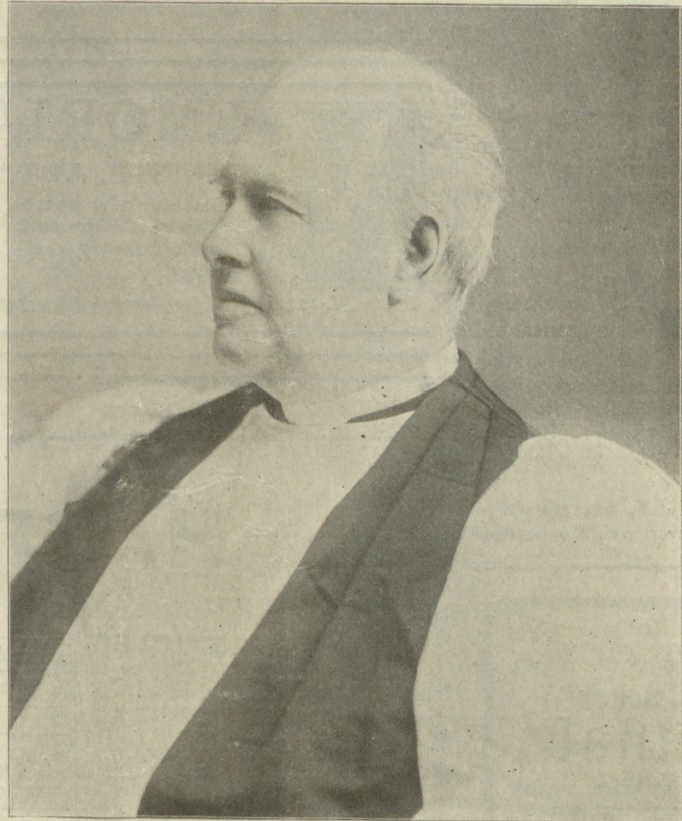


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## MAGAZINE

# The Living Church

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

VOL. XIX. No. 13

CHICAGO, SATURDAY, JUNE 27, 1896

WHOLE NO. 922

## News and Notes

At the coronation of the Czar, as we have heretofore indicated, Dr. Creighton, Bishop of Peterborough, appeared by official appointment as the representative of the English episcopate. He wore at the function the ancient vesture of the Church of England, proper to such occasions, that is, not the rochet and chimere (originally a state dress not intended for use in connection with divine worship), but the cope and mitre. The cope was one of those used at the coronation of Queen Victoria, borrowed from Westminster Abbey. The presence of the Bishop of Peterborough at Moscow is reported to have been taken very kindly by the Russian authorities. While it is probably a long way as yet from the day when intercommunion between the Churches shall have been established, doubtless each step has its value, which aids to bring about a better understanding and an attitude of mutual respect and brotherly regard.

THE death is announced of the Rev. James Raine, chancellor and canon of York. He was not only an active and conscientious priest, but was distinguished as an archaeologist. He was a graduate of Durham University in 1851, and spent his life in the northern province. He received the honorary degree of D.C.L. from his university in 1882, in recognition of his contributions to antiquarian research. As a member of the Yorkshire Philosophical Society, he gave a great deal of care and attention to the museum of that society. He was also custodian of the York Minster Library, and Archbishop Thomson used to say that it was hard to know whether Raine was best acquainted with the position of a book in the library or of an old stone in the city walls. But it was as secretary to the Surtees Society and editor of the numerous volumes published by it that he accomplished his chief work. He is, perhaps, best known to the general public as the author of the *Lives of the Archbishops of York*. He was a man whose place is hard to fill.

In a recent lecture by Bishop Creighton, of Peterborough, at the Church House, on the subject of "Church and State," he dwelt upon the fact that the Church, first of all, made England a nation, and that she educated the State until it became able to take over certain of her own prerogatives. "At the present day," he said, "I regard the State as a bantling of which the Church has every reason to be proud." That is spoken like a patriot, certainly, but with all deference to the learning of the distinguished author of the "History of the Papacy," we are hardly able to follow him when he goes on to declare the conviction that in England Church and State are growing into closer unity and are at the present time more in-

timately connected than ever. It may be so. But an "intimate connection" may mean different things. We have heard of a race of men among whom it is the custom for the children to establish, as they think, a permanently "intimate connection" with a parent by devouring him when he has reached a ripe old age.

HERE is an example of "Time's revenges." Two Jews of Bagdad have lately purchased all the land on which ancient Babylon stood. That Babylon by whose waters the Jews in exile wept and prayed is now the property of those who, in their despair, hanged their harps upon the trees that are therein. All that remains of palaces and "hanging gardens" in that city where Daniel was cast into the den of lions, and "the three children" into the fiery furnace, is now held in fee by Hebrews. We have here another illustration of the marvelous tenacity of the ancient chosen race. The Jews have survived all the races and civilizations which clustered about the capital of the mighty Babylonian Empire. Though in their long history the predictions of the prophets have been fulfilled and the cup of suffering has been drunk to the dregs, their permanence has not been affected. On the other hand, the powers who became their conquerors and oppressors have fallen one by one. Assyria and Babylon perished ages ago; the Greek power waned and passed away; the Roman Empire is gone; but the Hebrew race is indestructible. In the race itself is fulfilled the old legend of the Wandering Jew, doomed to survive the rise and fall of nations till the last great day.

*The Church Times* draws attention to the fact that, according to the Registrar General's quarterly returns, while the population of England and Wales is increasing, the birth rate is unquestionably diminishing. Thus, in the first quarter of 1896 the birth rate was 29.1, as compared with an average for the ten preceding quarters of 31.7. Wiltshire, Sussex, and Surrey show the lowest rates. In most of the larger towns the rate is higher. This state of things suggests unpleasant questions as to the reason. It is possible that something is due to a decrease in the number of improvident marriages and the growth of a manly self-restraint. But the *Times* fears that this explanation will hardly cover the ground, and that the true reasons are by no means so satisfactory. It is to be feared that the open profession of immoral sentiments and the alarming spread of individual immorality is destroying in many quarters the old idea of family life. One of the symptoms of spreading corruption is the prevalence of divorce, and there have been other indications no less grave. Writers on sociology have laid it down as a rule that decrease in the birth rate, generally attended by a decline of population, is a sure symptom of national

decay. France is often pointed to as an instance in point. Can it be possible that England is entering upon the same downward course? *The Church Times* well says: "We want the thunders of Sinai rather than the weakly bleatings of the modern pulpit."

ELSTOW, near Bedford, was the home of John Bunyan, author of "Pilgrim's Progress." It is pleasant to hear that the church in this little village has been restored, at a cost of several thousand pounds by the patron, Mr. S. Whitbread, formerly member of Parliament for Bedford. Mr. Whitbread has given the vicarage to the Rev. G. Parker, heretofore rector of Quanton. The church is attended by many people from Bedford.—A Low Church clergyman in the diocese of Truro was perplexed the other day by the question in the Visitation Returns, "Have you any servers?" He appealed to a brother clergyman for an explanation. This gentleman showed his acquaintance with the subject by the ready reply: "I have six, but I have been accustomed to call them napkins."—The *English Churchman* hoped that no Evangelical clergyman would be present at the opening of the Cowley Fathers' new church. He is doomed to disappointment, says *The Church Review*, for the Evangelist Fathers themselves were there.—A wholesale massacre of traders and Church of England missionaries in Micronesia at the islands of the Manning Straits is reported.

## Not a Very Hard Task

That the cut down in the appropriations will be accepted by the missionaries, if not cheerfully, at least loyally and without complaint, is indicated in the following extract from a letter written by Bishop Hare:

The action of the Board during all the strain of the last few years, has been marked by great thoughtfulness for the members of the missionary staff—the Bishops, and those associated with them. For one, I see no other course open to the Board but that which they have adopted, and I shall try with as cheerful and hopeful a spirit as possible to adjust the work under my care to the conditions which will be created by a reduced appropriation.

And he continues by insisting that the Bishop's salary must share in this reduction.

There are many people who write in earnest deprecation of the reduction, and give as much as they are able to prevent it. Yet, on the other hand, there are those who see no help for it, and think the Board is bound to cut the garment according to the cloth.

The Board of Missions in Minneapolis, acting on the principle that the spirit of life requires that missions should always be advanced up to the measure of the Church's ability, instead of advising retrenchment, ordered an increase of appropriations. At the same time they indulged the hope of increased contributions and exhorted the faithful to give the additional money that

would be required. They did not, of course, foresee that the prolonged business depression would continue through another year, and hence that a large deficit was probable.

The Board of Managers has moved with extreme caution, making the appropriations only for short terms, and has urged economy upon the missions, and applied it as far as possible. But it has now been forced, however reluctantly, to refuse to make engagements for the new year beyond the reasonable expectation of receipts. This is the only honest course, however severely it may bear upon those who are dependent upon the appropriations. Yet, it may fairly be asked whether the situation cannot be remedied. If we had brought forward a great debt from last year, as did some other missionary societies, the case would seem hopeless, but happily this society almost alone, through the liberality of some of its members, closed last year without debt. It could do the same thing again this year by a hearty effort all around, and we ought to feel a joy and pride in doing it. It would not be a very great thing to do. Small indeed for the Lord! It is a shame to raise a panic cry when we have the remedy in our own hands. A poor widow in a remote part of the country where she has no Church privileges, who has been accustomed to send five dollars yearly, expresses regret that she cannot give more than one dollar, but sends that, saying; "It is one-half of all I possess." A touch of campaign enthusiasm would make light work of supporting our missions as at present. Encouragement is wanted, not reproach, to bring us through the year to September 1st with honor to the Church.

WM. S. LANGFORD.

### The Board of Missions

At its meeting, Tuesday, June 9th, there were present five bishops, nine presbyters, and ten laymen. The Rt. Rev. Dr. Littlejohn was called to the chair, which at a later moment he resigned to the Rt. Rev. Dr. Whitaker.

The business of first importance before the board was the matter of appropriations for the next fiscal year. Upon this subject the Advisory Committee reported in substance as follows:

The committee were highly gratified at receiving a communication from the Bishop of Dallas, volunteering to relinquish \$1,000 of the appropriation to that diocese from Sept. 1st next, and also a communication from the Bishop of Iowa, "proffering a reduction of the appropriation made to Iowa, so that if possible the meagre stipends of other laborers in the field may not be reduced, and therefore asking that until this financial 'tyranny be overpast,' the Board reduce the Iowa appropriation \$1,000 for the coming fiscal year." The committee recommended that the Board of Managers make grateful acknowledgment of this prompt and generous action on the part of the Bishops of Dallas and Iowa.

The committee estimated the prospective arrearage on Sept. 1st at \$85,500, and considered that the appropriations for the next fiscal year should therefore be materially reduced.

They carefully examined the several estimates, and struck out all the items which it seemed to them could be spared with least possible damage to the existing work at home and abroad. These items aggregate \$31,744, leaving the total of appropriations at the annual rate of \$442,667. From this sum they recommended a further reduction of eight per cent., to apply only upon the first quarter.

By special direction of the Board the committee furthermore considered the matter of central expenses, and compared these with those of

other societies, especially the two great English societies. They found that the expenses of the management of the Church Missionary Society were reported to be ten and one-half per cent., and of the Society for the Propagation of the Gospel, thirteen and three-quarters per cent. on their large incomes, whereas the average cost to this society of administration and of making the work known to the Church for the three years last past is seven and three-tenths per cent.; the rate for the year which ended Sept. 1st, 1895, having been six and seven-tenths per cent.

Upon the committee's recommendation, the following action was unanimously taken:

The Board tendered to the Bishops of Dallas and Iowa its grateful acknowledgment of their generous acts in the relinquishment by each of \$1,000 of the appropriation to his diocese.

All vacations in the foreign field not actually begun were suspended during the financial depression.

The items before alluded to were eliminated from the appropriation schedules.

A further reduction of eight per cent. was made to apply for the first quarter of the next fiscal year (September, October, and November) upon all appropriations, including salaries and other central expenses; but from the operation of this resolution were excluded the dioceses of Dallas and Iowa, together with any other diocese or missionary jurisdiction which might take equivalent action by making a voluntary relinquishment.

It was declared that the foregoing action was taken as a step in the direction of retrenchment and not as the full and adequate reduction demanded by the necessities of the case, the Board being unwilling at present to take more permanent action.

All the appropriations were then made accordingly.

The Missionary Council was urgently requested to address itself to the question of an adequate revenue for the needs of this work of the whole Church.

The Secretary of the Joint Diocesan Committee on Uniform Sunday School Lessons conveyed to the Board the following resolution:

Resolved: That the Joint Committee on Uniform Sunday School Lessons, realizing the importance of training the young people of the Church in habits of systematic liberality in the use of money for the support of the mission work of the Church, hereby recommend to the Sunday Schools, Bible Classes, and Church Schools, the propriety of devoting their offerings during the "Lenten Season" to the cause of missions, under the charge of the General Board of Missions, and that special efforts be made to instruct and interest the young people of the Church in the extension of the Gospel and the upholding of Christ's Kingdom among men.

Letters were submitted from fifteen of the bishops promising co-operation in the effort requested by the Board at its last meeting to guard against a deficit on the first of September, and speaking of their needs with reference to the appropriations for the new fiscal year; and from six of the bishops having domestic missionary work within their jurisdictions, with respect to appointments, etc. Suitable action was taken.

Letters were at hand from Bishops Holly, Ferguson, McKim, and Graves, and several of the foreign missionaries. Bishop Holly calls attention to the fact that on the 28th day of May he completed 35 years of work in Haiti. Bishop Graves advanced the Rev. D. T. Huntington to the priesthood on April 11th. It was announced that the appointment to China of Miss Gertrude B. Mosher, upon which the Board acted several months ago, had taken effect. By reason of special provision of the money necessary for his expenses for one year, the Rev. Gouverneur F. Mosher was appointed missionary to China, and by reason of a pledge of \$1,000 a year for five years from the alumni of the Episcopal Theological School, Cambridge, Mass., the appointment by Bishop Graves of Mr. Logan H. Roots, to take effect upon his ordination, was formally approved. These appointments could not have been made at this time except for the said special provision in each case. Information was received from the Bish-

op of Shanghai that a gentleman in the United States had contributed \$2,500, designated as from "A friend, an offering of affection for the Rt. Rev. John Williams, U. S. A.," to pay off the debt on the new buildings of St. John's College; whereupon, by resolution, the Board returned its thanks to the anonymous donor, and directed that this vote should be published.

The date for the opening of the Missionary Council in Cincinnati was fixed for the 20th day of October.

### American Church Building Fund Commission

The treasurer's report submitted shows the total amount on hand for the permanent building fund to be \$286,014.39; outstanding on loans, \$175,838.82; interest on hand available for gifts, \$2,888.97.

The Rev. J. Newton Perkins, corresponding secretary, has visited and addressed the diocesan convention at Sandusky, Ohio, May 21st, the council of West Virginia at Moundsville, June 4th, and the Michigan convention at Detroit, June 11th. He has also addressed the clergy at the Church House in Philadelphia, and preached in various churches.

Two new clerical commissioners have been recently appointed. In the diocese of Pennsylvania, the Rev. J. N. Blanchard, D.D., rector of St. James' church, Philadelphia, has been appointed in place of the Rev. Dr. McConnell, removed from the diocese. In Ohio, the Rev. C. W. Hollister, rector of St. Paul's church, Akron, has been appointed to fill the vacancy occasioned by the death of the Rev. C. S. Bates, D.D., of Cleveland.

### The Church of England

The Bishop of Stepney made an ideal visitation the other day to St. Augustine's, in that quarter of East London from which he takes his title. He first came on the evening of a week day, and met the congregation and Church-workers at an informal reception. He inquired into the affairs of the parish and all its parts and adjuncts, and putting himself in touch with everybody, he received such direct and candid answers to his questions as must have supplied him with food for thought for some time to come. There were a bewildering number of organizations, over 100 in fact, and if the Bishop wrote down all the information he received, some of it of quite a novel character, it must have made a respectable volume. Of the women who represented the mothers' meeting, the Bishop asked: "And is there a fathers' meeting?" To which the ready reply was made: "There was one till lately." "And did they sew?" "No, they smoked." It transpired that there were now two clubs, one "the men's club," and the other the "young men's club." "And what is the difference," asked the Bishop, "between a man and a young man?" "O, the young men are not married." The reception wound up with a concert by the choral society, followed, of course, by refreshments. On the next Sunday, the Bishop came again and joined in the worship of this congregation, gathered out of the squalor and ugliness of Stepney, and preached such a sermon as such a bishop might be expected to preach. At the conclusion of the beautiful choral Eucharist, he blessed them. Again he met them at the church door and in the street, where they thronged about him, and rejoiced to shake his hand or get a word from him, until he went his way. "Henceforth," says the writer of this account, "he need never be surprised when he is down East, at men, women, or children suddenly greeting him with outstretched hand."

Confirmation was administered at old St. Paul's, Edinburg, May 21st, by the Bishop of the diocese, in the presence of a large congregation. There were 115 candidates in all, 72 of which belonged to St. Paul's, while the rest were sent from three other parishes of the city. The service was most impressive, the Bishop adopting the significant and reverent

Scottish form of Confirmation. The candidates of old St. Paul's made their first Communion on Whitsunday, when the number of communicants, all told, at the three Celebrations, was 315.

### New York City

The Fresh Air work of the Pre-Cathedral mission, will be conducted at Tomkin's Cove, N.Y., this summer. Ample means have already been secured for the expenses.

The final meeting of the New York Clericus for the season was combined with the annual outing, and was accordingly held at Manhattan Beach, to which place the members went by train. The meeting was purely informal and social, and the only important thing discussed was a good dinner at the Manhattan Beach Hotel.

The rector of St. James' church, the Rev. E. Walpole Warren, D. D., expects to apply for naturalization papers as an American citizen next fall. This he does, he says, because he is desirous of manifesting his sense of the kind support given to his ministrations in this country, and because he wishes to give his best services to those questions of city government and pure politics which are of such grave concern to public welfare. He expects to spend his summer in Europe.

The annual commencement exercises of Trinity School were held in the assembly hall of the school on the afternoon of Friday, June 19th. Addresses to the graduates and scholars were made by the Rev. Drs. Morgan Dix and Edward A. Bradley, the Rev. W. S. Coffey and the Rev. August Ulmann, rector of the school. Diplomas were presented to 16 young men. The McVicar prize of \$20, for general excellence, was presented to Warren Camfield Jessup.

The University Club of this city has purchased the northwest corner of 5th ave. and 54th st., which is part of the old site of St. Luke's Hospital, for \$675,000. The purchase was made through a third party, the deed from the trustees of the hospital being executed Monday, June 15th. The intention of the club is supposed to be to erect a new and magnificent club house on the site.

By the will of the late Mrs. Mary A. Livingston, widow of Rear Admiral John W. Livingston, filed in the surrogate's office June 19th, the sum of \$15,000 was bequeathed for seamen's mission work in this city and port. The Home for Incurables receives \$5,000; the Society for the Relief of the Blind, \$1,000; the Home for Old Men and Aged Couples, \$5,000; St. Luke's Hospital, \$5,000, and the Sheltering Arms Nursery, \$5,000.

The trustees of the Leake and Watts' Orphan Home made an official visit to the institution in Yonkers on Thursday, June 18th. Among those who took part in the inspection were the Rev. Dr. Morgan Dix, president of the board; Prof. Henry Drisler, LL.D., of Columbia University, and Mr. Stephen P. Nash, of Trinity church corporation. Owing to an outbreak of German measles among the children, the usual public exercises were not held, but prizes of Bibles, Prayer Books, hymnals, books, etc., were announced, and will be given to those who have won them.

The fresh air work of the City Missions Society will include care of the children and their parents, connected with God's Providence Mission and St. Barnabas' House, and also for many drawn from the crowded tenement districts of the city. The work will partly consist in day excursions by water, and partly in sending individuals, for a limited period, to homes in the country. The appeal for funds to meet expenses has had an encouraging response from the public.

One of the most active parish workers of Grace church, Mrs. Ann E. Wynkoop, wife of Dr. Gerardus H. Wynkoop, and daughter of Gen. D. P. Woodbury, died at her home in Mad-

ison ave., Wednesday, June 17th. She was a native of Wilmington, N. C., where her father was at the time stationed as a member of the U. S. Engineer Corps. Mrs. Wynkoop was much interested in charities. At the time of her death she was a member of the State Charities Aid Association, and she had been president of the Prison Guild. The burial took place Friday, June 19th, at Woodlawn.

The Local Assembly of the Brotherhood of St. Andrew held its June meeting, June 14th, at the church of the Mediator, Kingsbridge, in the upper portion of the city. In the afternoon, the rector, the Rev. W. G. Nattress, made an address of welcome to the members. Mr. A. M. Hadden, the president, presided. The Rev. Dr. J. Lewis Parks, the new rector of Calvary church, narrated his experience with the work of St. Andrew's Brotherhood while in Philadelphia. The Rev. Walter Hughson also made an address, taking for his subject, "Worship before work." In the evening an address was made by Mr. Geo. J. Bayles, of Orange, N. J., on the subject of work and responsibility during the summer season.

The Committee of the Church Parochial Missions Society will continue during the summer to study the problem of the proposed Church Army, and report to the society in the autumn. Upon that report will largely depend the decision of what policy will be best to adopt for the future. Manifest difficulties need to be provided against; and much will depend on securing a successful leader and organizer, if permanent arrangements are entered upon.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, a new feature was put in operation on the 3rd Sunday after Trinity. At the instigation of the rector, racks have been provided where the wheels of bicyclists may be stalled, in care of the sexton, during services. The object is to induce some of the wheelmen, who now neglect worship, to attend church. So far as is known, this is the first movement of the kind in the city, though the increasing number of bicyclists who are seen in the streets on Sundays has attracted general attention to the need of some measures to counteract the tendency to irreligion arising from this new and healthy pastime.

### Philadelphia

The sum of \$700 was realized from the lawn fete held on St. Barnabas' Day by the ladies' aid of St. Timothy's hospital, Roxboro. The money will be added to the building fund for the new ward, which has already been noticed in THE LIVING CHURCH.

The boarding house of the Brotherhood of St. Andrew has been filled all winter, and additional applications have been constantly received. It is proposed to enlarge the building, so as to afford accommodations for about 20 more persons, and the various chapters are asked to raise enough money for the purpose.

The Rev. J. Clayton Mitchell delivered a sermon to the graduating classes and scholars of St. Luke's academy on Sunday afternoon, 14th inst., in the memorial church of St. Luke the Beloved Physician, Bustleton. His text was, "Till we all come . . . unto a perfect man," Eph. iv: 13; and his subject was "Ideals as exponents of character." The annual closing exercises were held on Thursday afternoon, 18th inst., when, after a brief address by the Rev. S. F. Hotchkiss, the various prizes were awarded by principal Chas. H. Stout and his assistant, F. E. Moulton. Two of the graduates will enter the University of Pennsylvania, one goes to Trinity College, and a fourth to the Massachusetts Institute of Technology. During vacation the school will be enlarged, to give accommodations to at least 12 more pupils.

On behalf of the parish building fund of St. Martin's church, Oak Lane, the Rev. W. Jordan, rector, conjointly with St. Luke's hospital (an unsectarian institution) a "Fiesta Espanole" was

given on Wednesday evening, 17th inst., at Asbury Terrace, near Melrose Hall, under the auspices of the Book Review Club of Oak Lane. Everything was gotten up in Spanish style, all the ladies being attired in Spanish costumes, as well as some of the gentlemen. The early part of the evening was devoted to tableaux and promenading. Here and there small booths were erected for the sale of ice cream, lemonade, etc., and in a larger booth was the band of troubadours from the Bourse, who furnished the music for the evening. The terrace was illuminated with 25 electric lights, which were extinguished when the tableaux, 14 in number, were presented, most of which related to scenes in Spanish history. The entertainment concluded with a dance in Melrose Hall. This *Fiesta* was repeated on the 19th inst., and largely attended.

Under a contract with Mr. T. M. Seeds, the new vestry for St. Luke's church, Germantown, has been commenced, according to the plans of Mr. George T. Pearson, architect. It will be constructed of stone, three stories high, with a peaked roof, and in dimensions 55 by 35 feet. The estimated cost is \$11,000. St. Luke's is the mother church of Germantown, and was admitted into union with the convention in 1818. Since the Rev. Dr. Saml. Upjohn became rector, daily Matins and Evensong are said, and the Holy Eucharist is celebrated at least once daily at an early hour. Dr. Upjohn has met with great success in the rectorship, the membership has largely increased during the last 11 years, and in the material improvement of the parish property he has secured a development almost phenomenal, the church being now, in all respects, one of the best equipped in the city. During the past six years, especially, improvements aggregating not far from \$100,000 have been made in the parish, some of the most important being the new tower with its peal of bells, the beautiful carved rood screen, the pneumatic organ, the largest of its kind in the country, St. Margaret's House, and now the new rectory. In addition to St. Luke's, Dr. Upjohn has charge of the mission at Olney, where a new church, St. Alban's, will soon be erected. There are two clerical assistants associated with the rector, who, with him, officiate in the many services at St. Luke's, which last year numbered 1147.

### Chicago

The Rev. C. T. Susan, of the diocese of Milwaukee, is acting temporarily as chaplain of St. Luke's Hospital.

The annual meeting of the Chicago Diocesan Choir Association was held in the Church club rooms, on Monday, June 15th. The Rev. Samuel C. Edsall was elected temporary chairman. After the reading of minutes and reports, the following officers were elected to serve during the ensuing year: President, the Rev. Ernest M. Stires; precentor, the Rev. Luther Pardee; choirmaster, Fletcher H. Wheeler; organist, S. Wesley Martin; secretary, Alfred Thompson; librarian, Herbert Clark; treasurer, William McDougall; Standing Committee, the Rev. Messrs. Thaddeus A. Snively, Charles Scadding, A. L. Williams, W. B. Hamilton, Edgar M. Thompson, and Messrs. F. A. Dunster and Robert Holmes.

## Diocesan News

### New Jersey

John Scarborough, D.D., Bishop

BURLINGTON—Commencement at St. Mary's Hall began with class day exercises on Tuesday afternoon, when the class history, poem, and prophecy were given, and the ivy planted during the singing of Abt's Ivy Song. The degrees and honors were then conferred. A concert followed in the evening, when selections were rendered from Mendelsohn, Meyerbeer, Moszkowsky, Raff, Wagner, Liszt, Brahms, Chopin,

etc. On Wednesday, the commencement essays and addresses were delivered in the school-room, whence the procession took its way to the chapel for the concluding service, and the conferring of the dipomas. The address to the graduates—11 in number—was given by the Bishop.

### Milwaukee

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

The 50th annual council held its sessions in Madison, Wis., on June 16th and 17th. On the first day there was a choral celebration of the Holy Eucharist in Grace church at 10 A. M., the Bishop officiating. The sermon was preached by the Rev. March Chase from the text, St. Luke x: 23, and was an interesting review of Church progress in the diocese during the past half century of its eventful history. The music was very effectively rendered by the large vested choir.

The council was called to order in the Cornelia Vilas Memorial Hall, adjoining the church. During the sessions of the council 57 clerical and 45 lay deputies were present, the largest number in some years. The Rev. C. Bergin Wright, M.A., was unanimously re-elected secretary, and Mr. Frank E. Bissell, assistant secretary.

The Bishop made the following appointments: The Hon. Wm. Ruger, of Janesville, chancellor of the diocese; the Rev. Chas. T. Susan, of Kenosha, and the Rev. Jeremiah J. Wilkins, S.T.D., of La Crosse, archdeacons; and the Rev. Messrs. Chas. L. Mallory, Fayette Royce, D.D., and Evan J. Evans, M.A., deans of the Milwaukee, Madison, and La Crosse convocations, respectively.

The various reports showed the finances of the diocese to be in a most satisfactory condition.

Choral Evensong was sung in Grace church, after which the Bishop delivered his annual address. He spoke of the advisability of changing the time of the meeting of the annual council, recommending for various important reasons the late fall or early winter season, if possible the second week in December, thus making the conciliar year to correspond with the ecclesiastical. During the past year 629 candidates had been confirmed at 70 visitations, and 14 other visitations had been made for official purposes, besides 2 meetings of convocation, 16 trustee meetings, 12 commencement and collegiate exercises, and the General Convention attended. He had celebrated the Holy Eucharist 61 times; delivered 168 sermons and addresses, exclusive of private addresses customarily given to Confirmation classes; solemnized 3 marriages, baptized 6 persons, and officiated at 4 funerals. Two corner-stones were laid with public offices of blessing, viz: those of Christ church, Milwaukee, and St. Edward's, Eau Claire. Five new churches had been blessed, opened, and dedicated, viz: St. Peter's, North Greenfield; St. Paul's, Kilbourn City; St. Clement's, Whitefish Bay; Christ church, Milwaukee; and St. Edward's, Eau Claire, representing an outlay of some \$10,000. Six separate ordinations had been held during the year, at which 9 were ordained to the diaconate, and 17 advanced to the priesthood. The diocesan clergy list showed 1 bishop, 78 priests, 11 deacons, and 8 other clergy under license, total 98. Nine clergy had been received into the diocese by transfer, and 15 dismissed.

The Bishop said that the time had now come when the division of the diocese was a practical possibility, and urged the cutting off of the La Crosse convocation as the new diocese. He earnestly exhorted the clergy to increase the opportunities of the people for receiving the Holy Communion, urging more frequent Celebrations, the weekly and saint's day Eucharist as the minimum, and the daily as the maximum, ideal.

Mr. Charles P. Jones, of Milwaukee, was unanimously re-elected treasurer of the council and of the Board of Missions.

The Board of Missions of last year was re-elected.

The following were elected members of the Standing Committee: The Rev. Messrs. E. P. Wright, D.D., C. S. Lester, W. W. Webb, M.A., James Slidell; Messrs. L. H. Morehouse, and E. P. Brockway, Hon. F. H. Putney, Mr. Edw. Ferguson.

The Rev. Dr. Wilkins and Mr. J. C. Fox were chosen delegates to the Missionary Council.

The matter of changing the time of the meeting of the annual council was, after a short discussion, laid on the table for the present. A committee of five clergy and four laymen was appointed by the Bishop to report to the next council on the proposed division of the diocese.

On motion, it was unanimously resolved to relinquish *in toto* from Sept 1st prox. the \$1,000 at present annually received by the diocese from the general Board of Missions in New York.

### Vermont

Arthur C. A. Hall, D.D., Bishop

The 106th annual convention met in St. Stephen's church, Middlebury, the Rev. D. A. Bonnar, rector, on June 17th and 18th. There was a large and very interested attendance. Morning and Evening Prayer were duly observed. There were three Celebrations, two being early. The chief service was at 9 A. M. Wednesday, when the vested clergy, with the Bishop bearing his pastoral staff, entered the church in procession, and the Holy Communion was celebrated. The Bishop's charge was on "The Church's Discipline concerning Marriage and Divorce," and a copy has been sent to all the clergy to be read to every congregation. He criticized the loosely-drawn canon on this two-fold subject and held to a strict construction of its terms. He favors a stricter law than we now have, even one not allowing the remarriage of an innocent person divorced for the one cause of adultery. The Bishop made a plain and convincing argument on the Scriptural doctrine involved. The convention endorsed the charge by appointing a committee to memorialize the State Legislature on the subject, with special reference to judicial separations instead of absolute divorces, to whom was also referred for action a subsequent resolution of Ex-Gov. Ormsbee on the same general subject.

In the afternoon, at the very commodious Town Hall, the Bishop read his annual address. He had celebrated the Holy Communion 130 times in the diocese, besides a number outside of it; had confirmed 161 candidates, beside those in Rhode Island in the illness of its bishop; preached 132 times; catechised 9 times. There are now in the diocese 37 priests, 2 deacons, 5 candidates for Holy Orders. He recognized an increasing number of Baptisms and weekly celebrations of the Holy Communion. There are now 4,854 communicants in the diocese, and more of the confirmed have communed this year than was the case last year. The general offerings are a gain on last year. He requested a more general observance of all holy days. He called attention to accuracy in parochial reports and urged the importance of endowments for the two diocesan schools. It appears that the diocese is advancing all along the line in steadfast Churchmanship, as well as in devotion and good works.

A good missionary meeting was held on Wednesday evening. Some \$5,300 had been received for diocesan missions during the year. The general missionary, the Rev. Dr. Harris, reported many services held by him all over the State, and had found some 250 confirmed people and 600 baptized Church people outside of parish limits. He had presented the Church service before at least some 4,000 different people during the year. *The Missionary Echo* had been a great help to the cause of diocesan missions, and its monthly issue, it is hoped, may soon take the place of its quarterly issue. A bequest of \$7,500 from the late Mrs. Mary E. Baxter, also a gift of \$500, from Dr. W. S. Webb, for Vermont mis-

sions, were thankfully noted, the former by a rising vote.

A committee was chosen to report to the next convention on the subject of the representation of feeble parishes and missions in the convention. Its members are: the Rev. Messrs. Dr. Harris, Davis, and Foster; Messrs. Briggs and DuBoer.

The elections were as follows: Standing Committee: the Rev. Drs. Bliss and Flanders; the Rev. Mr. Weeks, Messrs. Booth, Wel's, and Bottum. Missionary Committee: the Rev. Messrs. Atwell, Sandford, and Richardson; Messrs. Parker, Temple, and Shanley.

Secretary of the convention (his 35th election): Thos. H. Canfield. Treasurer: E. L. Temple. Delegates to the Missionary Council: the Rev. Dr. Harris, E. L. Wyman, M. D.

The Bishop read a gracious letter from the English Propagation Society, in reply to the convention's request for its confirmation of certain new trustees.

The next convention was voted to be held in Brandon on the third Wednesday in June, 1897. The Bishop closed the session with prayer and blessing.

It should be noted that hereafter the year for parochial reports, etc., is to date from May 1st to May 1st.

### Asheville

Joseph Blount Cheshire, D.D., Bishop in charge  
BISHOP'S APPOINTMENTS, 1896

#### JUNE

28. Valle Crucis. 29. P. M., Elk Park.

#### JULY

5. Bakersville.  
7. Marion; P. M., Old Fort.  
26. Trinity church, Asheville.

#### AUGUST

9. Murphy. 10. Bryson City.  
11. P. M., Micadale. 12. Waynesville.  
13. P. M., Sylva. 14. Cullowhee.  
16. Franklin; P. M., Nonah.  
17. P. M., W. Cyprians. 19. Highlands.  
23. Cashier's Valley. 25. P. M., Brevard.  
27. Bowman's Bluff.

#### SEPTEMBER

10. P. M., Rutherfordton.  
11. Shelby. 13. Lincolnton.  
15. P. M., Chunn's Cove.  
16. Rockwood; P. M., W. Jude's.  
17. St. Paul's; P. M., Candler's.  
19. Calvary church, Henderson Co.  
20. St. Paul's, Henderson Co.; P. M., Hendersonville.  
21. Flat Rock.  
23. Annual meeting of the convocation of the jurisdiction.

### South Carolina

Ellison Capers, D.D., Bishop

The report of the secretary and treasurer of the diocesan board of missions at the recent council was most gratifying. During the year, from offerings and donations, about \$6,000 has been given, all the missionaries paid in full, and a small balance was in hand.

### Virginia

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

The executive committee of the diocesan missionary society report that they have aided in the past year 30 parishes and parts of parishes, in sums varying from \$50 to \$300.

### Massachusetts

William Lawrence, S.T.D., Bishop

The Standing Committee for the current conventional year have duly organized by the election of the Rev. Dr. Lindsay as president, and the Rev. Dr. Abbott as secretary, and will hold regular meetings on the first Tuesday of each month, with the exception of July and August. They have signed the canonical testimonials recommending to the Bishop for ordination to the priesthood, the Rev. Messrs. Walter George Read and Greenough White, deacons,

### Central New York

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

A convocation of the sixth district was held in Trinity church, Elmira, May 19th and 20th. A sermon was preached by the Rev. Amos Watkins; addresses were made by the Rev. E. A. Colburn, of Maryland, the Rev. D. L. Ferris, and the Rev. W. G. Bentley. The Rev. J. H. Kidder read an essay on the subject, "What does the Church teach by the article, 'The Resurrection of the Dead?'"

The annual meeting of the Woman's Auxiliary of the fourth district was held in St. Peter's church, Cazenovia, on Ascension Day. There was a celebration of the Holy Communion, the Rev. John T. Rose and the Rev. Theodore L. Allen officiating. The annual report showed that the branches in this district have sent boxes estimated in value at \$733 63, and have given in money for schools, hospitals, families of missionaries, and pledges, \$478 63, a total in boxes and money of \$1,211 23. The officers elected were: President, Mrs. Celeste P. Fuller; vice-president, Onondaga Co., Mrs. Elizabeth Albro; vice-president, Cortland Co., Mrs. E. N. Johnson; vice-president, Madison Co., Mrs. William Watkins; vice president, Oswego Co., Mrs. C. H. Butler; secretary, Mrs. N. M. White; asst. secretary, Mrs. F. J. West; treasurer, Mrs. Ellen J. Keller.

A convocation of the fourth district met at Christ church, Manlius, May 12th, and listened to the report of Dean Meade. Addresses were made by the Rev. Dr. J. M. Clarke and the Rev. William S. Hayward. The Rev. J. E. Johnson was the preacher. "Parish organizations and their relations to the social and religious life," was the subject of discussion, which centered mainly on the relative value of mixed or separate guilds and Bible classes for the young. In the afternoon the convocation, on the invitation of Col. William Verbeck, visited St. John's Military school, and were entertained with a drill by the boys.

The annual meeting of the Woman's Auxiliary of the diocese was held at St. John's church, Auburn, May 20th. The Holy Communion was celebrated at 11 o'clock by Bishop Huntington, who also preached. Mrs. Knickerbocker called the meeting to order, and Miss Watson was elected secretary *pro tem*. The roll-call showed delegates present from every district. At 2:30 a business meeting was held. Mrs. C. H. Thorn, diocesan treasurer, made her report, showing that the pledges had been met. Pledges for the coming year amounted to \$950. The president, Mrs. Knickerbocker, reported having visited each district once, and 12 parish branches. She said that it would be a great help if some paid worker could make regular visits. She urged increased offerings. Although the United Offering at Minneapolis seemed large, it meant only 3 cents a year from the communicants of Central New York. Mrs. Stiles, of Watertown, offered \$50 to raise the pledges for the year to \$1,000. The Rev. Mr. Gilchrist, of Illinois, and Dr. Langford, made short addresses in the afternoon, and also at a largely attended missionary meeting in the evening, when Bishop Walker, of North Dakota, made a most inspiring address.

The fourth annual meeting of the junior branch of the Woman's Auxiliary was held in St. John's church, Auburn, May 21st. A report from the several districts followed, showing 73 parish branches, an increase of 16 since the report at the annual meeting last year. The morning session closed with a most interesting address by the Rev. Mr. Gilchrist, of the diocese of Springfield, in which he spoke of some of the hardships endured by many of our missionaries, in their self-sacrificing labors. Pledges were made amounting to \$400. Papers written by members of the Junior Auxiliary on the following subjects were read: "Early missions of the English Church;" "St. Chrysostom;" "What can children do for missions;" "United offering;" "Missions to the American Indians." Prizes were awarded for the papers read and also for the best dressed doll.

The semi-annual meeting of the diocesan branch of the Girls' Friendly Society was held in Zion's church, Rome, May 28th. Some of the delegates accepted an invitation of the Rev. A. L. Byron-Curtiss to be present at an early celebration of the Holy Communion in St. Joseph's church. There was a choral celebration of the Holy Communion at 11 o'clock, the Bishop being the celebrant. The Rev. W. W. Battershall, D.D., preached. It was resolved to do away with the semi-annual meeting, and to have the annual meeting in the spring instead of in the autumn. Mrs. Danenhower presented a paper asking and answering the following questions: 1. How can acquaintance be developed between associate and member? 2. Should the third central rule be touched upon with members, and in what way? 3. Should the subject of marriage be spoken of to girls? Generally or individually? 4. Should we proselyte or trust to our unconscious influence as Churchwomen? 5. What should be done with the indifferent member? Should a girl be allowed to wear the G. F. S. badge when she utterly refuses to let the G. F. S. know of her life or whereabouts? A paper on self-government, written by Miss Hoppin, secretary of the Massachusetts society, was read by Mrs. Van Wagenen. The session closed with Evening Prayer, when the Rev. Dr. Nelson preached.

The annual festival of the Vested Choir Guild of Central New York was held in the memorial church of the Holy Cross, Utica, June 4th. The following choirs took part: Christ church, Herkimer; Grace church, St. George's church, St. Luke's church, the church of the Holy Cross, Utica, and Emmanuel church, Little Falls. Mr. J. Francis Day was the precentor, and Miss M. E. Brandegee, the organist. The Bishop celebrated the Holy Communion, and the Rev. Dr. C. T. Olmsted sang the Evening Prayer. The following programme was rendered: Morning—Introit, *Te Deum*, Hopkins; Communion service in C, Monk; offertory anthem, "Leave us not neither forsake us," Stainer. Evening—"Leave us not," Stainer; "Peace I leave with you," Stainer; "I am Alpha and Omega," Stainer; "The sun shall be no more thy light," Woodward.

The Junior Auxiliary of St. John's church, Marcellus, the Rev. George F. Potter, minister in charge, has presented to the church a handsome credence made of black walnut and brass, and a pair of glass cruets.

### Louisiana

**Davis Sessions, D.D., Bishop**

On the foundation day of the Order of the Sisterhood of SS. Philip and James, two postulants were admitted by the Rev. Mr. Warner, chaplain. The entire work of the Sisterhood is confined to the Children's Home, on Jackson ave., New Orleans, and, in late years, a great need has been felt for additional workers. The postulants just admitted are Miss Keefer, of Canada, and Miss Young, of Mississippi.

The new St. James' church, Baton Rouge, is completed and ready for use. Two beautiful stained glass windows have been presented by the junior warden of the parish, Mr. Reymond, and a handsome oak altar by the children of Mrs. Joshua Beal, in her memory. The old building will be used for Sunday school and other parish purposes, and it is confidently hoped that the prosperity of the last six years will be continued.

The church of the Nativity, Rosedale, is an old church which has literally been through the floods. For many years it was allowed to fall into a state of decay, but within the past few years it has undergone complete renovation of the interior, and new life and vigor has been infused in the small but faithful congregation.

A very successful fair and dramatic entertainment for the benefit of Mt. Olivet church, Algiers, has resulted in paying off a large part of its indebtedness.

The Rev. W. P. Browne, who has charge of the work at Bastrop, is making an effort to

erect a much-needed church at that point. This is a town of about 700 inhabitants, and with 75 confirmed people. For more than a generation an old school-house has been used for church purposes, but even this can no longer serve them, as it must soon be removed.

NEW ORLEANS.—The rector of St. George's church, the Rev. J. W. Moore, and family have left for Europe. During the rector's absence, which will be until November, the parish will be in the care of the Rev. F. A. Roehl.

The School for Deaconesses closed its first term on the last Saturday in May, after a very successful year. The number of candidates for the office of a deaconess and the number of special students was not large, but considering that this first year was largely an experiment, the faculty feel much encouraged.

ROSEDALE.—Much enthusiasm has lately been displayed in this old parish. Services are maintained every month, and the material improvements which have of late been made in the shape of cushion covers, new carpet, repainting of the pews, etc., give great encouragement to the clergyman in charge.

### Ohio

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

The Mahoning local assembly Brotherhood of St. Andrew, consisting of the chapters at Boardman, Niles, Warren, and Youngstown, held its second session at St. James' church, Boardman, the Rev. George Bosley, rector, Friday, June 12th. The chapters were all well represented. At 4:30 P. M. there was a Quiet Hour, conducted by the Rev. Abner L. Frazer, Jr., his meditations being based upon our Lord's command given on several occasions, "Follow Me." After Evening Prayer at 7:30, the Rev. A. A. Abbott delivered an address upon the subject, "The Baptismal vow and the Brotherhood vow." This was followed by two carefully prepared papers on the subject, "Our opportunities, what they are," by W. George Lane, of Warren, and "How to use them," by Thomas H. Hitchcock, of Boardman. The latter question was discussed by the Rev. J. D. Herron and several of the brethren present. A short business meeting was held, the president, W. E. Manning, in the chair.

St. James' is a rural parish five miles from Youngstown, and is said to be the oldest parish in the diocese. Belonging to the rectory is a glebe of ten acres. The church building and property are kept in beautiful order by a congregation characterized for reverence and devotion. Besides the Brotherhood of St. Andrew, there is also an active chapter of the Daughters of the King.

### Pennsylvania

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

The quarterly meeting of the convocation of Norristown was held in St. Peter's church, Weldon, on the Feast of St. Barnabas. The sermon was preached by the Rev. H. L. Duhring. At the Holy Communion, Archdeacon Brady was celebrant. The Rev. A. A. Marple tendered his resignation as secretary, a position which he has held for eight years. The Rev. Alfred J. P. McClure was chosen as his successor. A resolution in recognition of Mr. Marple's services was adopted. Mr. Wm. Drayton, of Whitmarsh, as treasurer, was re-elected. Mr. Chas. Lukens, for the building committee of the Royersford chapel, reported a balance of \$2 500 in the committee's hands. It was stated that the corner stone of this chapel would be laid by Bishop Whitaker on Monday, June 15th. Treasurer Drayton reported a balance of \$169. The secretary of the Board of Diocesan Missions announced that the convocation would be expected to contribute \$1,200 for missions, \$1,000 of that sum to be disbursed within the bounds of the convocation. A resolution providing for pledges of *pro rata* amounts by the several parishes for the purpose, was adopted. The Rev. Messrs. S. Snelling and Herbert J. Cook, reported the following appropriations

to missions: Messiah, Gwynedd, \$275; Holy Trinity, Lawndale, \$300; St. James', Perkomon, \$150; Epiphany chapel, Royersford, \$150; Advent mission, Hatboro, \$200. The Rev. Messrs. Marble, Gibson, and Cook, with Messrs. B. Percy Chain and John D. Newbold, laymen, were appointed a committee to revise the constitutional canons. It was decided to hold the next meeting in St. Paul's church, Cheltenham, on a date to be hereafter announced. Addresses on missionary work were delivered by the Rev. L. N. Caley on "Work among the Chinese," the Rev. Henry L. Phillips on "Work among the colored people," and by the Rev. Dr. J. DeW. Perry on "Work among the Italians."

CONSHOHOCKEN.—The Bishop made his annual visitation of this parish, and confirmed a class of 32, presented by the rector, the Rev. Herbert J. Cook.

### Long Island

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

Visitors who attended the commencement exercises of the cathedral school of St. Mary, at Garden City, noted the rapid strides to the front made by this school during the past year. The principal, Miss Elizabeth E. Koues, has succeeded in raising the school to a high standard. The casino, where the exercises were held, was beautifully decorated with palms and white flowers, the class colors being green and white. The programme was well rendered, each pupil doing her utmost to excel. Special mention should be given to Mr. Michael Banner, who accompanied two of the pupils with the violin. The benediction was pronounced by Bishop Littlejohn, who made a few remarks, saying, among other things, that Miss Koues filled most acceptably all the requirements of a difficult position. After the exercises, the visitors adjourned to the school, where a lawn party was given, with music and refreshments. The school building was thrown open and visitors shown through it. The rooms were beautifully decorated, blue and white, the colors of the school predominating. When Miss Koues took hold of the school, about a year ago, she inherited three pupils. There are now 24 pupils, all of whom will return, the graduates coming back for a post-graduate course; and 20 new pupils have been secured for next year. During the summer an addition will be made to the school, so as to accommodate the new pupils. This is really a home school, where the girls enjoy the confidence of their teachers, and are not bound by iron-clad rules.

### Connecticut

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

Ingleside School, New Milford, completed its fifth school year, June 13th. A brilliant festival week preceded the graduation day. The alumni were many of them present, and added much to the enthusiasm of the occasion. Bishop Coleman, of Delaware, delivered the address to the graduates, and diplomas were presented to a class of ten young women by the Rev. F. B. Draper, rector of All Saints' parish, who is also a professor in the school. This school has had a phenomenal success, and is now educating girls of prominent families in various parts of the country. The number of boarding pupils is limited to fifty. The post-graduate department, opened the past year, promises to be especially successful, and will meet the needs of young women who desire to pursue some special study after having completed their school work at Ingleside or elsewhere.

NEW HAVEN.—The canonical report of Trinity parish, the Rev. George William Douglas, D.D., rector, to the diocesan convention, for the year June, 1895-1896, contains the following statistics: Families, 518; whole number of individuals, 1,581; confirmed, 61; baptisms, 26; communicants, 839; marriages, 8; burials, 45; Sunday school teachers, 50, scholars, 363. Contributions for work within the parish: Pew rents, \$3,940.09, Communion alms, \$1,063.35, other con-

tributions for charitable work within the parish, \$2,702.44; for Sunday schools, \$214.62, for parochial schools, \$448; total, \$14,368.50. Contributions for diocesan work: Convention fund, \$50; mission work, \$1,379.22; education, \$1,044.70; aged and infirm clergy, \$272.47; building fund of Christ church, New Haven, \$38,250; building fund of St. John's church, New Haven, \$1,195; total, \$42,191.39. For domestic and foreign Church work: Missions, \$3,504.24; other work within this Church, \$734.53; total, \$4,238.77; for other charities (hospitals, etc.), \$2,165.15; total, \$6,403.92. Total within the parish, \$14,368.50; total without the parish, \$48,595.31; grand total, \$62,963.81.

### Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The council began its 5th annual session in St. John's church, Wytheville, June 11th. Holy Communion was celebrated by Bishop Randolph. The sermon was preached by the Rev. W. A. Barr, from Isaiah xxv: 98.

At night the Bishop made his visitation to St. John's church and confirmed a class of 29, the largest class ever presented in this church.

On Friday the Bishop read his annual address. He gave the following statistics: Ordination to the diaconate, 8, priesthood 7; postulants, 13; candidates for Deacon's Orders 2, Priest's, 22; lay readers, 54; Confirmations, 944.

The old Standing Committee was re-elected. The committee on the Widows and Orphans Fund was authorized to receive the funds of the "Brotherhood," which has ceased to exist, and instructed to pay to the widow of a deceased clergyman \$250 as soon as possible, and thereafter such sums annually as the finances would permit.

The diocesan missionary society's report showed an excess of receipts over disbursements to the amount of \$1,064.39, and churches were urged to increase their contributions to this fund. The former executive committee of the society was re-elected, with the substitution of Dr. Tucker for Mr. Pruden.

A proposition was made to amend section 4 of Canon 2, which provoked much discussion.

The church of the Holy Trinity, St. George's parish, Accomac Co., was set apart as an independent congregation.

The committee on parochial reports stated the number of communicants to be 9,508, of whom 747 are colored. The total contributions for the year are \$264,609.

Trinity church, Portsmouth, was selected for the place of meeting of the next council.

The report of the Committee on the State of the Church showed that though there had been a material falling off in contribution, the condition and prospects of the Church throughout the diocese were favorable. At the closing of the council the Bishop made a feeling address, congratulating the council on the harmony that had prevailed through the sessions, and commending the clergy and laity for their earnestness and zeal in the work of the Church. After blessing by the Bishop the council adjourned *sine die*.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

A new stained glass window has been put in place in the chapel of the Atonement, Carnegie, which materially improves the ventilation of the chapel, as well as its appearance.

A handsome processional cross has been presented to Christ church, Meadville, in loving memory of Langton Bylesby, son of the Rev. Marison Bylesby, who departed this life in the spring of 1895.

Grace parish, Menallen, has been dormant for several years. Services have been revived for the summer, and will be held in the church on Sunday afternoons, by the Rev. Mr. Wightman, rector of St. Peter's church, Uniontown.

St. James' memorial church, Titusville, is to have its interior artistically decorated this summer, under the direction of J. & R. Lamb, of New York City.

The annual festival of the Church Home was held on Thursday afternoon and evening, June 18th, in the building and on the grounds of the Alinda Preparatory School, Shadyside. The attendance was large, and a handsome sum was added to the depleted treasury of the Home.

The diocesan convention had little but routine business to transact, and was enabled to adjourn the same day on which it had assembled. The morning session was occupied by a celebration of the Holy Communion, the reception of reports, and the nomination of officers to be elected. A resolution was adopted expressing the wish of the convention that the Bishop may be enabled to so order his duties and engagements as to be able to attend the Lambeth Conference in 1897. Later, the convention appropriated \$750 towards the Bishop's expenses in attending the conference,—action which was a great surprise to the Bishop, and which he acknowledged gratefully.

The report of the Board of Missions showed great prosperity in the missions themselves, and very few vacancies in the diocese; but also showed a deficit of \$1,500, which elicited lively discussion, and was closed by a resolution pledging all the clergy and congregations to a vigorous observance of the quarterly offerings for diocesan missions.

The Bishop's address was full of gratitude for God's mercies during the past year, and of lively hope for the progress of the diocese in the year to come.

The semi-annual meeting of the Woman's Auxiliary was largely attended, and a substantial addition was made by the collection to their treasury.

### Western Texas

Jas. Steptoe Johnston, D.D., Bishop

From the report of the committee on the State of the Church, we take the following: Communicants last year, 2,357; this year, 2,133. While there is an apparent decrease, there is, in reality, an increase of 182, allowance being made for cutting off Pecos Co., in which is the parish at El Paso, with 150 communicants and 6 missions. Number of parishes, 55; number confirmed, 227; Baptisms, 221; marriages, 54; burials, 92; offerings from all sources, \$22,282; offerings from Sunday schools, \$1,108; offerings from missions, \$1,204. The clergy list is: Bishop, 1; priests, 20; deacons, 2; candidates for Holy Orders, 2; postulants, 2.

The Standing Committee of the jurisdiction has been appointed by the Bishop a board of missions for the disbursement of all missionary funds.

### Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

At the church of the Advent, Le Droit Park, June 9th, after Evening Prayer, said by the rector, the Rev. E. M. Mott, the Rev. Mr. Davenport, of Anacostia, admitted eight ladies of the parish into the order of the Daughters of the King. He also made a helpful address. The church of the Advent, one of the new suburban parishes, is full of zeal and earnestness. It has a society for Church work called the "Naomi Guild," "The Busy Workers," a guild for children, and a Ladies Aid Society, all, the rector says, doing loving, faithful service, as are a number of young men who assist in the Sunday school, and in other ways in the work of the parish.

A sad misfortune has befallen Silver Spring parish, near Washington, in the destruction by fire of Grace church, Woodside. On the evening of June 6th, the choir had gathered in the organ gallery for rehearsal, when a coal oil lamp was accidentally overturned, setting fire to the clothing of one of the ladies, whose life was only saved by the presence of mind of the gentlemen present. Unhappily, the flames were communicated to the church and its contents, and it was found impossible to control them. Everything was destroyed, including the library of the rector, the Rev. J. E. C. Smedes, and a new organ, lately placed in the gallery. Grace church was built in 1860; the corner stone



was laid by Bishop Whittingham. There was some insurance, and, with outside aid, it is hoped soon to rebuild.

The question of a memorial to the late Rev. Dr. Thomas G. Addison has been under consideration by the members of Trinity church, and it has been determined to place a handsome stained glass window in the chancel.

On the Feast of St. Barnabas, the anniversary service of the Guild of St. Barnabas for Nurses was held in St. Paul's church. Several new members were received by the Rev. Dr. Gibson, acting for the chaplain, unavoidably absent. The simple rule of life required of members was read; those to be admitted promised to observe it, and received the badge of the guild, a bronze medal, stamped with a cross, and the motto, "Blessed are the Merciful." After the service the members and associates were invited to Columbia Hospital for the social features of the festival. The Washington branch of the guild has now about 25 members, a number of associates, and several priests associate. The Rev. Alfred Harding is its chaplain.

**New York**

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

ANNANDALE.—The 36th commencement of St. Stephen's College was held June 11, 1896. On Sunday the Rt. Rev. Edward R. Atwill, Bishop of Western Missouri, delivered the baccalaureate sermon. The class supper took place on Monday night, and on Tuesday night the Juniors gave their ball. The Rev. William M. Grosvenor, rector of the church of the Incarnation, delivered the missionary sermon, after which was unveiled a handsome memorial tablet to the late James Stryker, LL.D., formerly professor of mathematics, who at the time of his death, two years ago, had been connected with the college for 29 years, as student, tutor, and professor. After the service the warden held his reception in Ludlow-Willink Hall, and later the society and fraternity banquets took place. The trustees and convocation of the alumni held their meetings at 9 o'clock, and at 12 the litany was sung in the chapel, after which the exercises of commencement proper were begun. Several orations were delivered, and members of the graduating class received the degree of B.A. The following bachelors were "on thesis" advanced to the degree of M.A.: The Rev. Harry S. Longley, '91; the Rev. A. R. B. Hegeman, '91; the Rev. F. St. G. McLean, '92; Albert J. Nock, '92; Breckenridge S. Gibson, '93, and the Rev. F. C. Steinmetz, '93. The *honoris causa* degrees were conferred: M.A., the Rev. Isaac Newton Phelps; Mus. D., D. Tipton; B.D., the Rev. Henry Bell Brian and the Rev. Wm. Brown-Serman; D.D., the Rev. Gilbert Henry Sterling and the Rev. Geo. F. Nelson; LL.D., Jacob Van Vechten Olcott and Clarence M. Boutelle. The exercises were concluded by the alumni dinner which was served in Preston Hall.

SCARBOROUGH.—Work has been begun upon an addition to be built to St. Mary's church, to be used as a Sunday school room. The addition will be of stone, to conform with the present building, and the interior will be finished in oak. It is built through the generosity of Mr. Wm. Rockefeller, of Rockwood Hall, a member of the vestry.

**Western Michigan**

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

The various exercises connected with the close of Akeley Institute's 9th year culminated on Wednesday, June 10th. An early Celebration was held by the chaplain, the Rev. Dr. Wilkinson, at which Bishop Gillespie assisted. At 10:30 the pupils came in procession with the Bishop and clergy. After Morning Prayer and a short address by the Bishop, the Rev. Dr. W. H. Van Antwerp addressed the class. His subject was "True womanliness." Mrs. Wilkinson, the principal, alluded to the class motto, *Non ministrari, sed ministrare*. After diplomas and prizes had been awarded, all adjourned to the spacious dining

hall, where speeches were made by Hon. Philip Colgrove, the Rev. Walter Delafield, the Rev. Messrs. Mosher, Rogers, Van Antwerp, Miss King, and others. Though the attendance has not been large, yet the year has been one of harmony and success, with good prospects for the future. The Rev. and Mrs. Wilkinson continue at the head of the school.

**Kansas**

Frank E. Millspaugh, D.D., Bishop

A very promising mission was organized at Seneca by the Bishop last March. Many families have been living there for many years without any Church service. A terrible cyclone, passing through this section of country on May 17th, struck the town and destroyed much property, and five persons were killed. This disaster has cooled the present expectancy of church building, but the devout Church people are much encouraged by the promise of continued services.

Occasional services on week evenings at Waterville have aroused an interest in the Church, so that this month a mission will be organized, and regular services arranged for the people.

About 10 times a year Washington is visited and services held, and there seems a growing interest in the Church. People have been suffering from crop failures for three years, and it has been under great discouragement that Church work has been continued.

The mission work of which these towns form a part is in charge of the Rev. Joseph Baker, rector of St. Paul's, Maryville, and includes three counties; viz.: Washington, Marshall, and Nemaha.

**Minnesota**

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

The 30th year of Shattuck school has just closed in a gratifying manner. The public exercises began on Sunday with a sermon by the Rev. Dudley W. Rhodes, D.D. Monday evening the annual prize speaking occurred, and on Wednesday the competitive drill. The regular army officers who acted as judges, were enthusiastic in their admiration of the excellence of the work done by the cadets. They awarded the flag to Company C. The attendance at the rector's reception in the evening was very large. The exercises on Thursday began with the beautiful service in the chapel; this was followed by the commencement exercises in the auditorium in Shumway Hall. The graduating class numbered 28, of whom three were appointed as speakers. Edward C. Tower, of Bloomington, Ill., won the first honor, and Eugene H. Gipson, of Faribault, the second. A notable feature of the day was the able address of the Rev. Dr. Green, of Cedar Rapids, Ia. In the award of honors by the rector, the highest standing in scholarship was given to A. Vincent Gardner, of Hastings, Minn., his average in all studies for the year being 96.8. Bishop Whipple who has been confined to his house by illness since his return from the South, entered the hall during the exercises, and received an ovation as he took his place on the platform, which gave expression to the pleasure every one felt at his presence among them. He closed the exercises with a brief address and the benediction. Then followed the military review of the battalion, and another successful year in this school was closed.

**Albany**

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

The 60th regular meeting of the archdeaconry of Troy was held in the church of the Cross, Ticonderoga, on the 1st and 2nd inst. The Ven. Archdeacon Carey presided and made the first address, which was explanatory of the work of the archdeaconry. He showed how country parishes have a great work and responsibility as feeders to the larger parishes in the cities. Several strong addresses were made on topics

connected with missionary work, by the Rev. Messrs. F. H. T. Horsfield, W. H. B. Allen, and Henry R. Freeman. There were 19 clergy present, two lay delegates, and a good-sized congregation. A committee was appointed to devise a plan for meeting the archdeaconry expenses by a *pro rata* tax on the parishes, to report at the next meeting. Action on the proposed re-adjustment of archidiaconal boundaries by transferring Clinton Co. to the archdeaconry of Ogdensburg was deferred until the next meeting. The sermon was preached by the Rev. W. B. Bolmer, and the Rev. W. H. Lord read the essay on the question, "To whom shall the Holy Communion be administered?" The archdeaconry adjourned, to meet in September, in Trinity church, Whitehall.

ALBANY.—On Thursday, June 11th, the closing exercises of the 26th year of St. Agnes' school were held. Diplomas were conferred on the 18 graduates, representing six states of the Union. The Bishop's address was on the class motto, "*Cui servire regnare*," which, in his translation, became the beautiful phrase of the Church, "Whose service is perfect freedom." As this was the Bishop's first public appearance after returning from his extended tour of visitations to the American churches in Europe, he was warmly welcomed, and expressed his joy at being able once more to resume his diocesan work.

On Friday, the 12th inst., Bishop Doane formally opened Graduates Hall, of St. Agnes' school, with a short service of prayer and benediction, and made a short address. The hall was erected by the Society of Graduates of St. Agnes' school, and by an arrangement with the cathedral chapter, will be used for church purposes. It will prove very useful and convenient for the various conventions and meetings, and fills a long-felt want.

**Ordinations**

June 13th, in St. John's church, Wytheville, S. Va., the Rev. Messrs. E. W. Gamble, Reuben Meredith, R. M. Patton, and F. A. Ridout, were ordained to the priesthood. The candidates were presented by the Rev. Dr. Tucker and the Rev. John Ridout. The ordination sermon was preached by the Rev. G. W. Nelson.

On the morning of St. Barnabas' Day an ordination was held in St. Stephen's church, Harrisburg, Central Penn., when the Rev. Messrs. W. N. R. Ashmead, Otho Brandt, and Frank Marshall were advanced to the priesthood, and Mr. William Hilton Buttes, a recent graduate of the General Seminary, was ordered deacon.

On the 13th inst., in the cathedral at Albany, the Rev. Messrs. John Samuel Warren, Alexander H. Grant, Jr., and F. St. G. McLean were ordained priests. Hamilton D. B. McNeil, Oliver S. Newell, George D. Ashley, Chas. A. Weed, Frank L. Vernon, and Albert J. Nock, of the diocese of Connecticut, were ordered deacons. Bishop Doane preached the sermon, and was attended by 12 clergy.

**A WARNING**

Please sound a note of warning to your readers concerning Ben Morr, professing conversion from the Jewish to the Christian faith. He claims to be from Milwaukee; that his father there is a rich and prosperous merchant, and has ostracized him for his change of faith. He tells a fascinating tale of hardships endured for Christ's sake, and is strong in desire to be baptized and affirm his faith as a Christian. He always adorns his tale with a desire to earn money and prepare as a missionary to his own people. I am credibly informed that under the alias Ben Zion he victimized many persons in Pittsburgh, Pa., a few months ago. He was confronted in St. Paul yesterday by one of his Pittsburgh victims, and has suddenly departed, after victimizing a few. He will certainly turn up elsewhere under a new name. He borrowed money here to start as a pack peddler, but is unable to change his tactics when necessary. He is young, clean-shaven, dresses well, and speaks broken English. He is an impostor and fraud of the most professional type, and should be dealt with accordingly.

HECTOR BAXTER,  
Of the Council Brotherhood of St. Andrew  
Minneapolis, Minn.

## The Living Church

Chicago, June 27, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

A CORRESPONDENT recently called attention to the annoying restrictions placed upon American clergymen visiting in England. It is not simply that permission must be obtained in order to officiate—a necessary and proper precaution—but when a license has once been procured, it is still further hampered by limitations. Among these, a limit of time is set, and, according to our information, a renewal of the license is often refused. We are glad to see *Church Bells* paying some attention to this matter. It appears that the difficulty arises from the provisions of an Act of Parliament called the Colonial Clergy Act (37 and 38 Vict. c. 77), whereby the bishops and clergy of the Church in America are compelled to apply to the archbishops for a license, before they may officiate in either province. *Church Bells* says that "the tact and consideration extended by the archbishops to their brethren from the West have been able to reduce the friction and annoyance consequent on the legal interpretation of the Act, to a minimum;" yet it feels that it would be well "if a short amending Bill could be introduced into Parliament excluding the American bishops from the operation of a measure which was passed with a totally different object, and was never intended to apply to them."

This is a somewhat lame conclusion. We do not suppose the bishops are put to much trouble or inconvenience in this connection, but in the case of priests visiting in England, the "tact and consideration" referred to are often far from conspicuous, to say the least. We can understand that in the presence of a large number of unbeneficed clergy, many finding it difficult to secure employment at all, it is quite fair that the native clergy should be, to some extent, "protected" against foreigners in the matter of official appointments; but it is hardly necessary, in order to secure that end, that priests in good standing in the Anglican Communion should be excluded from preaching in English churches, or officiating at English altars, at the invitation of incumbents, without being subjected to vexatious and probably expensive restrictions. It ought to be enough for this purpose that the bishop of the diocese should issue a license, or grant formal permission to officiate, upon proper evidence of the clerical standing of the applicant. We should be glad to see *Church Bells* advocating a more radical reform than that which it has suggested, which would not in fact touch the real point at issue.

### Mr. Gladstone on the Validity of Anglican Orders

Mr. Gladstone has produced a new sensation, not this time in the political but in the ecclesiastical world. It is the Gladstone of the Tractarian times, or, more recently, of the period of the Vatican decrees, who reappears with all his early love of the Church of Christ, and force and vigor in dealing with her interests. Amid his manifold gifts and powers, it has often been said that his chief strength lay in the field of theology. This time it is a letter to the Archbishop of York on the validity of Anglican orders and the present investigation of that subject at Rome, which has challenged the attention of ecclesiastical circles in England and on the continent. The letter is written in no controversial spirit, but with a broad outlook toward the future interests of the Catholic Church as a whole, Oriental, Roman, Anglican. For the 30,000 or 40,000 clergy of the Anglican communion, the validity of their own orders is a subject of settled fixity. No immediate practical consequences are likely to follow any discussion or decision in respect to it.

But the matter presents a different appearance when we consider the moral aspect and effect of an investigation at Rome. If the decision is adverse, the result is to widen the schism between the Churches. "Such a decision," says Mr. Gladstone, "would stand as a practical affirmation of the principle that it is wise to make religious differences between the Churches of Christendom more conspicuous to the world, and also to bring them into a state of the highest fixity, so as to enhance the difficulty of approaching them at any future time in the spirit of reconciliation." This would be no less important than deplorable.

He thinks, however, that there is sufficient reason to believe that the Roman decision will not be of such a character, and that, if it does not pronounce outright in favor of Anglican orders, "wisdom and charity" will at any rate so guide the investigation as to prevent it from becoming an occasion and a means of embittering religious controversy.

Mr. Gladstone does not look for an early restitution of such unity as that which marked the early history of the Church. But he thinks work may be done in that direction which will be legitimate and solid. "The Pope, as the first Bishop of Christendom, has the noblest sphere of action; but the humblest of the Christian flock has his place of daily duty, and, according as he fills it, helps to make or mar every good and holy work." He reviews the history of the Anglican Church, and her progress of the last sixty years in the recovery of her full Catholic heritage, and draws emphatic attention to the fact that this process has involved, of necessity, a diminishing of the breadth of separation

between ourselves and the authorized teachings of the unreformed Church, both in East and West. The improvements in the English Church, therefore, in religious doctrine and life have been "valuable contributions to the cause of Christian re-union."

Until recently, the Roman Church, in its only corporate movements, especially in 1870, seemed to meet Anglican approximations with recessive action; but "*redeunt Saturnia regna.*" A discussion begun among learned and orthodox French priests, generally favorable to the Anglican claims, so far from encountering the displeasure of the Vatican, has led up to a formal investigation under the Papal direction, with an evident desire on the part of His Holiness to come to some conclusion tending to abate controversial differences.

Mr. Gladstone has meditated deeply upon the tendency of religious differences (unlike bodily wounds, which "heal by the genial force of nature") to harden into fixed facts, to incorporate themselves with law, character, and tradition, nay, even with language, so that at last they take rank among the *data* and presuppositions of common life, and are thought as inexpugnable as the rocks of an iron-bound coast. He thinks, therefore, that it has required in the Pope a signal courage, a remarkable elevation above all the levels of stormy partisanship, and a genuine love for the whole Christian flock, to enable him to approach the huge mass of hostile and burning recollections in the spirit and for the purpose of peace. Whatever the result may be, it will be to the lasting honor of Leo XIII. that he has dared to take such a step as this.

The latter portion of Mr. Gladstone's letter contains, no doubt, the main points to which he wished to draw attention. Amid all the sad and miserable divisions among Christians, it is still immensely reassuring, a great confirmation of the Faith, and a broad basis for our hopes of the future, to find that ninety-nine out of a hundred of those who profess to be Christians, still hold the orthodox belief in such fundamental features as the doctrine of the Trinity and the Incarnation.

So far as they go, these are links of unity. Then with reference to the matter actually in hand: "The historical transmission of the truth by a visible Church with an ordained constitution is a matter of profound importance according to the belief and practice of fully three-fourths of Christendom." In this statement the Anglican Church is included. Here then is an additional link between the overwhelming majority of Christian people. "It is surely better for the Roman and also the Oriental Church, to find the Churches of the Anglican succession standing side by side with them in the assertion of what they deem an important Christian principle, than to be obliged to regard them as mere pretend-

ers in this behalf, and, *pro tanto*, to reduce the 'cloud of witnesses' willing and desirous to testify on behalf of the principle."

The conclusion is that Rome will be terribly false to the true interests of the cause of Christ if any consideration of self-assertion, pride in her own exclusive claims, ancient controversial bitterness, narrow ambitions of Roman prelates in England, or, in short, any other considerations than those based upon historic truth and fact, are allowed to influence her decision in this weighty matter. We are not here quoting Mr. Gladstone's own words, but this is the conclusion necessarily implied in his language.

Here, then, is the true importance of the Roman inquiry into the nature of Anglican Orders. It is not that a favorable decision will bring about unity between England and Rome, either in this or the next generation, but that it will strengthen the general cause of Christianity; that is, of Catholic Christianity, in the world. It is something that Rome and the East recognize the validity of each other's orders, and, as involved in that recognition, the status each of the other as in some sort pertaining to the Divine Body, visible in the world. It is something that the Anglican Church recognizes, to the same extent, both the Eastern and Roman. It will be a still greater thing when this recognition is extended by all to all.

The strongest testimony to Christ is the unity of Christians. While that unity may not be perfectly achieved till some period in the far future, every link restored strengthens the appeal of Christ to the world, and must be, so far, acceptable to our Divine Lord.

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### Five-Minute Talks

BY CLINTON LOCKE

LXX

I always read the posters about the plays. They are a great amusement to me. I saw lately, under some highly colored scene given from some play, these words: "I am a rogue from circumstance; you are a rogue from choice. Which of us is the worst?" Now, I do not know the answer in the play, but I know the right answer. Why, of course, the rogue from choice. There can be no question that the man who, knowing better, deliberately chooses roguery is certainly a thousand times more criminal than a man who is a rogue from the terrible force of circumstances, either of birth or education or surroundings.

Suppose you ask yourself the question: "Am I what I am from circumstances or from choice? Am I merely the creature of what surrounds me, whether that surrounding be bad or good, or am I from principle, from a conscientious conviction of what is right and wrong, holding certain views, pursuing certain ways, enunciating certain propositions. Now, we all know the tremendous power of environment, of surrounding, of circumstance. It begins far before our birth in our blood relations. It seizes on us in our cradle. It hems us in with habits, customs, modes of thought,

prescribed forms, climates, governments. For example: In some island of the South Seas a boy is born—born with tendencies to blood, to sensuality, to utter selfishness. He is penetrated with all this. He lives and dies and never hears anything else, and, some of our Calvinistic friends tell us, "goes to hell for it." But what could he do under the circumstances? Does blame attach to him? Another boy is born at the same time in some New England town, of long generations of upright, God-fearing, right-living men and women. He is harnessed up, and he goes steadily in the traces, and never kicks or bolts or breaks things. Everything around him is part of the harness. All things combine to keep him in the straight track. Is it not evident that the immense power of circumstance has in his case almost overslaughed the great power of choice?

It is no wonder, when this awful force of environment is considered, that there are some who hold that it is irresistible, and that we are irresponsible. But we cannot for a moment admit that. We may be plunged in a sea of circumstance, but we are not to be drowned by its waves. We are to do as swimmers do. If they let the waves have their will they would drown, but they use the waves, their buoyancy, their swell, their resistance, to send themselves forward, and the very element which could destroy them becomes the power which speeds them on their course. Because I am born a plough-boy, shall I calmly remain one, and never use the hardiness, the self control, the freedom of a plough-boy's life, to fit me for a loftier place; use my circumstance to further my choice?

Yes, we will grant the force of circumstance, but let us remember the giant power of choice, the force of will, the ability to pursue, in the face of the most tremendous opposition, some given career, illustrated millions of times in the history of our race? What are you, the creature of choice or circumstance? You are a workman. Are you regular, honest, steady, truth-telling, because you are watched and a system of check and countercheck is brought to bear upon you, because it is good policy so to be, or are you a true and good workman because you have deliberately chosen so to be, because that is what a man ought to be? Are you doing your work, whatever it is, just as well as you can, always striving to learn better ways of doing it, from the heartfelt conviction that only so can a man fulfill his duty and satisfy that whisper of the Spirit which we call conscience?

Are you a Churchman from choice or circumstance? A Churchman from circumstance is one who, because he found himself associated with some agreeable or influential people, went with them to church, and fell in with it, or one whose sense of beauty and fitness was touched by the dignity and grandeur of the Church service without reference to its truth or falsity, or one who was born so, his father and his grandfather were Churchmen, and his Prayer Book was given to him with his spelling book. A Churchman from choice is one who has looked into the Church's claims, who is convinced she comes the nearest to the apostolic model; who feels that, with what he knows, it would be a violation of conscience and a going contrary to God to be anything else.

You must be aware, on the slightest examination, that there are most important questions involved in your giving your allegiance to the Church. Ought you not to know

them? For example: We are surrounded by ministers of the most exalted piety and splendid ability. Why are they never in our pulpits, and why are we never in theirs? There must be good reasons for it. Why is it that if a Roman priest in good standing should wish to come into the Episcopal Church, he can, by renouncing certain views, do so in a day, and officiate at our altars next Sunday, but if the pastor of the First Presbyterian wishes to do so, he must first be ordained a deacon, then, after some time, a priest, before he could be allowed to give you the Eucharist? Surely these things are not so from mere silly prejudice, from any idea that Churchmen are more pious than others. They must rest upon some deep-laid truths. Do you know this? How we all long for more Churchmen from choice, who do not let their Churchmanship hang on this or that preacher, or this or that social clique, but who would be Churchmen if they had to go every week through fire and water to be such.

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### Faith and the Faith

BY THE REV. A. W. SNYDER

XX.

It is a significant fact that faith was one of the few characteristics of men commended of Christ. He seemed to value it above everything else in those around Him. He praised not place or power, genius or talent, or any other of those things that men commonly care most for, but faith. And why? What is faith? Many, it is to be feared, think lightly of it because they do not know what it is. Is it capacity to believe without any reason for believing? In that case it would be the more valuable the less reason we have for it. But can any intelligent person suppose that in commending faith Christ commended credulity? If so, the believer in "Christian Science," who thinks that if only he teases God long enough he can be cured of a toothache, a broken bone, a dislocated joint, or any ill that flesh is heir to, and the Christian devotee who falls into raptures over the supposed relics of St. Anne, or the supposed liquefaction of the supposed blood of St. Januarius, must be blessed above others in the Israel of God. If faith means mere credulity then those poor pagans of Ephesus who worshiped "the great goddess Diana, and the image which fell down from Jupiter," must have had the greatest and best faith [of all, because it was not only without reason but against reason. No, in commending faith Christ did not commend credulity. Far from it. He sternly discountenanced a superstitious regard for vain traditions as destructive of the moral law, making "the commandment of God of none effect."

Now faith was one of those great words to which our Lord gave a wealth of meaning that it never had before and has never since wholly lost. Few words were oftener on His lips, and we must have some definite idea of what He meant by it if we would understand His teaching. But, without dwelling on theological distinctions, it will suffice to remember that the word has two distinct meanings as used in the New Testament.

First, and ordinarily in the teaching of our Lord, it had reference to a certain disposition or attitude of the soul toward God and the things of the Spirit; toward Christ

and His teaching. In short, it indicated a state of receptivity to divine influences, and therefore to that "grace and truth that came by Jesus Christ." And this it was that He commended in the Roman centurion, saying, "I have not found so great faith, no, not in Israel," and when to another He said: "O woman, great is thy faith; be it unto thee even as thou wilt," and again to His disciples: "If ye have faith, and doubt not, ye shall say unto this mountain, be thou removed, and cast into the sea." Not that their faith would remove Olivet or other of the mountains of Palestine, but that as with God all things are possible, so to faith, which puts us in right relation to God, all things are possible. But the word is used in still another sense in the New Testament, not as designating a certain disposition or attitude of the soul toward God, but as designating a certain statement or body of revealed truth, as when St. Paul, in going out to die a martyr's death, said triumphantly: "I have kept the Faith," and when St. Jude speaks of it as "The Faith which was once for all delivered unto the saints." When spoken of without the definite article, faith has reference to a personal attitude of the soul toward God, but when spoken of as *the* Faith the word is used to designate that essential body of Christian doctrine revealed by our Lord and Saviour Jesus Christ. It is plain that neither in the one case or the other does the word stand for a blind, unreasoning, and unreasonable credulity. To know and remember this will do much toward correcting the erroneous supposition of those who seem to think that there is a natural opposition between reason and religion. On the contrary, reason is the handmaid of religion. It is our greatest endowment, one of God's noblest gifts, and rightly used it leads to faith, and cannot but commend to us the blessed truths of the Faith, even of that revelation as to God made known to us by Jesus Christ His Son our Lord, most summarily stated in the Baptismal formulæ, and further and more fully amplified in the Creed, that one "Faith which was once for all delivered unto the saints." It "was once for all delivered unto the saints;" delivered to them in its integrity; not left to be added to or defined in the lapse of the ages by pope or potentate. It rests on the revelation, the authoritative word of Jesus, the Christ, the one only infallible Teacher of men.

## Letters to the Editor

DR RILEY'S APPEALS

To the Editor of the Living Church:

Some days ago I received from the United States a copy of a little paper bearing the name, "Christian Work in the Republic of Mexico," and dated "Mexico, May, 1896." This paper makes appeals for funds in aid of the "Mexican Christian Church," and speaks of a society called "The Union of Fellow Christians aiding Christian Work in the Republic of Mexico," of which the secretary "for Mexico" is said to be "H. Chauncey Riley," and it is asked that contributions be sent to him. With this precious document came the query: "What of this?"

In order to give the secretary and others an opportunity to furnish information in answer to this query, I wrote to the *Mexican Herald* and the *Two Republics*, the two English dailies of this city, giving the names of the society and the Church as above, and asking for the desired information about them and their work. After waiting ten days, and getting no reply what-

ever, I feel it to be my duty to make these facts known to the public, to whom the appeals for money are made. I may add that about two years ago a persistent effort was made to obtain information from the same persons about a work it was claiming was being carried on under their auspices by organizations bearing other names than those now used; but it was all in vain—the information was not furnished.

I might say much more, and if more is asked for, I am ready to give it; but it seems to me that the foregoing is sufficient to enable the public to draw its own inferences.

HENRY FORRESTER,

Presbyter and Representative in Mexico of the American Episcopal Church.

City of Mexico, June 10, 1896.

## Personal Mention

The Rev. J. W. Barker will supply the church of the Epiphany, Brooklyn, N. Y., for three months, and should be addressed 463 Tompkins ave.

The Rev. H. M. Brown has accepted a call to Pearsall, Texas.

The Rev. Joseph P. Cameron, South Glastonbury, Conn., sailed on "Furnessia," June 20th, for Glasgow, to return about Sept. 1st. His address will be care Messrs. McBryde, Orr, & Haswell, 5 Jewin Crescent, London, E. C.

The Rev. H. M. Carr, rector of Grace church, Chanute, Kas., has received the degree of D.D., from Knox College.

The Rev. Stuart Crockett, M. A., B. D., Ph. D., has received the degree of D.D., from New Windsor College.

The Rev. Edward Macomb Duff, rector of St. Paul's memorial church, Grand Rapids, Mich., has accepted the rectorship of St. Luke's church, Hastings, Minn., and will enter upon his new duties on Sunday, July 19th.

The address, till further notice, of Bishop Huntington, is Hadley, Mass.

The address of the Rev. Edw. N. Joyner, for the summer, will be Saluda, N. C.

The Rev. Frank J. Mallett whose resignation of St. Paul's, Marquette, Mich., was declined by the vestry last March, has again tendered his resignation to take immediate effect.

The Rev. Henry H. Morrill has resigned the church of the Redeemer, Elgin, Ill., and accepted a call to the rectorship of St. John's parish, Clinton, Iowa.

The Rev. Francis M. Munson, rector of Immanuel church, New Castle, Del., has received the degree of LL. D. from St. John's College, Annapolis, Md.

The vestry of St. Thomas' church, Philadelphia, has unanimously elected the Rev. John Albert Williams, of Omaha, Neb., rector of that parish, requesting him to assume charge Sept. 1st.

The Rev. Edmund B. Young, having taken up mission work in the diocese of Fond du Lac, may be addressed at Chilton, Wis.

## Official

The Rev. Montgomery Hunt Throop has applied to the ecclesiastical authority of the diocese of Newark to sever his connection with St. Matthew's church, Jersey City, under Title II, Canon IV.

## Married

ALLEN—HAYES.—At Christ church, Binghamton, N. Y., on the 16th inst., by the rector, the Rev. R. G. Quennell, assisted by the Rev. Dr. Christian, Mary Louise, daughter of the late Rev. Henry M. Allen, to Henry Hayes, of Newark, N. J.

## Died

WALLER.—Suddenly at Portsmouth, Ohio, June 10, 1896, William Waller, son of George Allen and Jane Waller.

"In the communion of the Catholic Church; in the confidence of a certain Faith."

GREGORY.—On Wednesday, April 29, 1896, at 8:50 A. M., after a brief illness, Rowena Marianna, beloved daughter of Alvin T. and E. Rowena Gregory, aged 8 years, 10 months, and 4 days.

LANPHER.—In Philadelphia, on the 18th inst., Henrietta Hequembourg, wife of the Rev. Louis A. Lanpher.

MORTON.—Suddenly at Hamilton, Ontario, on Saturday, June 20th, 1896, Rupert Phillips, elder son of the Rev. John J. and Catharine E. Morton, in the 11th year of his age.

"The Lord hath need of him."

## MINUTE

THE REV. JOHN BRECKENRIDGE GIBSON, D.D.

In accordance with the vote of a meeting held June 10th, immediately after the funeral in St. George's church, Williamsbridge, N. Y., of the Rev. J. Breckenridge Gibson, D.D., late rector of St. George's, and presided over by the Archdeacon of Westchester, at which were also present the Archdeacon of New York, together with representatives of the clergy of the diocese, the following expression of sentiment was prepared for presentation to the family of the deceased priest and for publication:

While offering to the family of our beloved brother respectful assurance of our profound sympathy with them in their sore domestic bereavement, and with the "little flock" of grieving parishioners of St. George's church, to whom he had given himself unreservedly and untiringly, and while recognizing in a spirit of humble submission the loss we all feel in his sudden removal, we nevertheless find cause for devout thankfulness to Almighty God for the beautiful completeness with which his life was brought to its close; free, in great measure, from bodily infirmity, and with mental powers active, as a good soldier of Jesus Christ, he fell, in death, "with all his armor on." To him was granted a swift passage, without waiting, without pain, from a faithful and loving service of his Master upon earth to the service of perfect fullness and fruition in the life eternal.

For all the souls whom he has won for Christ, for all the pureness of his heart, for the clear and firm faith of his reverent soul, for the gentle graces of his nature, the charm of his companionship, his loyalty and devotion to the Church, we, who through all these years have taken sweet counsel with him, and walked with him in the house of God as friends, bless and praise the holy name of God the Father, Son, and Holy Ghost.

Grant unto him eternal rest, O Lord, and let light perpetual shine upon him.

GEORGE W. FERGUSON  
THOMAS GALLAUDET  
CHAS. F. CANEDY  
R. S. MANSFIELD  
ALBERT F. TENNEY

} Committee.

## 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 \$108,000 between June 1st and September 1st.

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

## Church and Parish

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

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

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

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

## The Editor's Table

### Kalendar, June, 1896

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

### The Kiss of Peace

BY GEORGE TOLAND MACCOUN

"And Moses died from the kisses of God's own lips."—Jewish Tradition.

Our torn and weary hearts shall rest,  
For the love throes of life must cease  
At the birth of the love that is loveliest—  
At the touch of the Kiss of Peace.

At the touch of the Kiss of Peace most kind,  
And not of a scourging rod,  
The pangs of the soul surcease shall find  
At the touch of the Kiss of God.

Some noted literary and musical names have been included in the obituary notices of late. Madame Schumann (Clara Wieck) who has been considered the ablest woman pianist the world has known, died in her 79th year. While still a child she gained the admiration of Goethe and Spohr; at thirteen she was a great performer. Under the influence of her husband, Robert Schumann, her powers as a pianist were developed, and she enjoyed an ever-increasing popularity. The name of Nora Perry, poetess and writer of stories for girls, has been widely known. Her two poems, "After the Ball" and

"Tying her bonnet under her chin  
She tied a young man's heart within,"

have traveled the world over. Another poet and story writer, H. C. Bunner, has also passed away. His most popular book was "Short Sixes," a collection of stories. "Airs from Arcady," a book of poems, had a remarkable sale. He was also editor of the well-known magazine, *Puck*.

The recent judicial decision of the Supreme Court of Pennsylvania in favor of the City of Philadelphia, regarding the "Richard Smith Memorial," will enable the municipality to carry out the intentions of the testator who bequeathed the sum of \$500,000 for constructing an archway in Fairmount Park, of which no more than one-half will probably be needed for its architectural work. This leaves a quarter of a million dollars for the execution of the equestrian and other statues, a sum so munificent that the leading sculptors of the world can be employed in the completion of the work. When the magnificent equestrian statue of General Washington, costing a full quarter of a million, is finally set up during the present year at the Green street entrance of the East (Fairmount) Park, and for which the Society of the Cincinnati has been toiling these many years past, the city of Philadelphia will be the foremost city of the United States in the possession of rare paintings and splendid statuary.

The collection of paintings bequeathed to the Academy of Fine Arts by Mr. Henry C. Gibson after the death of his wife, have been deposited in that institution, and occupy two apartments, which are designated

as the "Gibson galleries." The large and valuable collection of paintings of the late Mr. Wilstach, which were bequeathed to the city of Philadelphia, have been on exhibition for some two or three years in Memorial Hall, Fairmount Park. Mr. Wilstach also left to the municipality a large sum of money, the interest of which (\$40,000) is to be expended yearly in the acquisition of fine canvases; and, in consequence of this annual increase, necessitating more space, the city will erect suitable fire-proof buildings wherein to place these valuable paintings. A few months ago the will of General Reilly was probated, and to the city of Philadelphia was bequeathed the sum of \$200,000, to construct eight statues of soldiers of the Revolutionary War, four of which are to personify Generals LaFayette, Steuben, Montgomery, and Kosciusko, thus rendering grateful homage to them and to the countries where they were born—France, Germany, Ireland, and Poland. These are to be placed, two on either side of the heroic statue of General George Washington, which stands in front of the main door of Independence Hall. Immediately in the rear of that venerable building, four other statues will adorn the park—celebrated patriots of the days of '76, including the Englishman John Paul Jones. It is a gratifying fact that these three generous contributors to art, Gibson, Wilstach, and Reilly, were all Church-people.

The Rt. Rev. Abram Newkirk Littlejohn, D.D., LL.D., whose portrait is given in this issue, is the Bishop of Long Island, and the first Bishop of the diocese. He was born in Florida, Montgomery Co., N. Y., December 13, 1824. He was graduated from Union College, Schenectady, in 1845, and ordained deacon in St. Peter's church, Auburn, N. Y., March 19, 1848, by Bishop De Lancey.

Following his ordination to the diaconate, he took charge of St. Ann's church, Amsterdam, N. Y., and soon afterward removed to Connecticut, where he was placed in charge of St. Andrew's church, Meriden. In 1850, he went to Massachusetts, where he became rector of Christ church, Springfield. In 1851, the young clergyman returned to Connecticut, and was called to the rectorship of St. Paul's church, New Haven. Seven years later he was elected president of Geneva (now Hobart) College, but declined the honor. He was lecturer on "Pastoral Theology" in Berkeley Divinity School, Middletown, Conn., for seven years. In 1860, Dr. Littlejohn became rector of Holy Trinity, Brooklyn. In 1855, and prior to his rectorship of Holy Trinity, the degree of doctor of divinity was conferred on him. In 1868, Dr. Littlejohn was elected Bishop of Central New York, but declined the office. A year later he resigned the rectorship of Holy Trinity to become Bishop of Long Island. He was appointed by the Presiding Bishop in 1874 to take charge of the American Episcopal churches in Europe. He consecrated the church of St. Paul's-within-the-Walls, Rome, and opened the American church in Paris. By special invitation, Bishop Littlejohn delivered a course of lectures before the University of Cambridge, England, and, in recognition of his scholarship, culture, and valuable contributions to theology, in 1880 the university conferred on him the doctorate of laws.

Some of his leading works—and he has written many of acknowledged excellence—are, "Discourses on Individualism," "Chris-

tian Dogma Essential," and "The Christian Ministry at the Close of the Nineteenth Century." Bishop Littlejohn celebrated the 25th anniversary of his elevation to the episcopacy in 1894 at Garden City, Long Island, where the cathedral and see house are situated, and the occasion was one that will not soon be forgotten by those who took part, for it served to show the exalted place which the Bishop holds in the hearts of both clergymen and laymen of his diocese. The ceremonies lasted for days, and afforded a long-wished for opportunity on the part of those who look up to him as their father in God, to present addresses, resolutions, and testimonials indicative of their allegiance to one who has taught them that "the earth is the Lord's and the fullness thereof; the world and they that dwell therein."

### St. Peter's Deliverance

A WORD PICTURE

BY CAROLINE FRANCES LITTLE

I.

A PRISON CELL

The sable darkness of night broods over the city of Jerusalem, but the Paschal moon sheds its soft light over the palace of Herod, where the gay revellers sit at the sumptuous banquet, and over the house in which the infant Church is assembled, as well as upon the grim walls of the prison where four quarternions of soldiers guard an innocent man condemned to death.

Within the damp and gloomy cell, bound with harsh and clanking chains, between two soldiers, lies St. Peter, calmly sleeping, albeit he believes this night to be his last upon the earth he once had loved so well. He who could be so affrighted by the harmless taunt of a maid-servant that he denied his Lord and Master, now fears not suffering nor death, but strong in faith and the power of his Pentecostal Baptism, he endures as seeing Him who is invisible. Above and around, unseen, shines the light of that other world which touches and mingles with ours, could we but realize it, for

"Two worlds are ours;  
Tis only sin forbids us to descry  
The mystic heaven and earth within,  
Plain as the sea and sky."

Ministering spirits from heaven wing their rapid flight over the silent city, and though soldiers guard the doors, St. Peter's angel watches beside his slumbering form, for earthly barriers can never shut out the ambassadors from the other world.

There are but a few short hours before the dawn that will usher in the day appointed by Herod for the martyrdom of the great Apostle. Suddenly that celestial light, glimpses of which are sometimes vouchsafed to the spiritual vision, floods the dark cell, and the Angel of the Lord smites Peter upon the side, and gently raising him, says: "Arise up quickly!"

At his touch the heavy chains fall noiselessly to the ground, and, as in a dream, the Apostle girds himself, binds on his sandals, and at the command throws his garment about his shoulders and follows his celestial leader. On, on they speed, the angel suiting his swift-winged flight to the slower progress of his companion's human body, encumbered by the trammels of our earthly existence, until, passing through the first and second ward, they come to the lofty iron

gate, locked and barred against intruders. An unseen angel touches it, and lo! the gate flies open to St. Peter and the messenger of the Lord, and on they pass, their right of way unchallenged by the watchmen. At length they reach an unfrequented street, where the celestial deliverer leaves him; for when natural means will suffice Almighty God withdraws the supernatural.

Surely the Psalmist spoke the truth when he declared that "The Angel of the Lord tarrieth round about them that fear Him, and delivereth them." Thus was St. Peter delivered from Herod and the expectation of the people of the Jews.

## II.

### THE POWER OF PRAYER

Sorrow and persecution early taught the infant Church to seek the throne of God for aid and succor in the time of need.

"Peter therefore was kept in prison, but prayer was made without ceasing of the Church unto God for him."

In the house of the mother of John Mark are gathered many of the faithful followers of the Lord, who are passing the hours of the night—following the example of their Master who spent whole nights in prayer—in beseeching God for the deliverance of St. Peter from the power of cruel King Herod. Already St. James, the brother of the beloved disciple, had laid down his life for his Saviour and entered into rest; but it seemed almost beyond the power of human endurance that they should lose St. Peter from their midst; he who oft had been their leader and their spokesman. So, day after day their united prayers had ascended to the great Intercessor for help for His servant who lay in the hands of the enemy.

Slowly the hours of the night wear away; but still in the little house the faithful continue their earnest supplications, for they know that the time is short.

Suddenly, before the first rosy flush of dawn illumines the eastern sky, aloud knock is heard at the door of the gate, and a hush falls upon the praying band. What is it? Perchance soldiers sent from Herod have found the place of their concealment, and, if so, more of their number will be arrested! Softly the damsel Rhoda steps to the gate and hearkens, daring not to unbar the door lest the enemy be without. But an unexpected joy takes possession of her, for she recognizes the loved voice of the Apostle, and realizing that their prayers are answered, such gladness thrills her heart that she forgets to admit him into the place of safety. With eager steps she hastens to the room where the others are assembled, and tells them the joyful news that Peter stands without.

The speedy granting of the petition bewilders them, and with a lack of faith in their own prayers, which Christians oft-times show, they declare that the maiden has lost her reason. When she reiterates her belief that it is none else than Peter, they fear that Herod has done his worst, and that it is but the disembodied spirit which has appeared to her. Still in the silence of the night the knocking continues, and at length they open the door, and in amazement behold the object of their prayers, safe and unharmed as to a single hair. His life is given to the Church in answer to her fervent prayers.

Who will say that prayer is of no avail? Cannot he who holds the myriad stars in their orbits, and the waters in the hollow of

His hands; who numbers His angels and chariots by thousand times ten thousands, cannot He overthrow the wicked designs of base men when His children ask him?

The mysterious, pervasive power which we call prayer is a force more unique and elemental than any of the occult laws of nature, and only those who are conscious of the Divine sympathy, and are surrounded by the influence of pure, angelic spirits, can comprehend the full potentiality of the unseen world.

The greatest weapon of the Church is prayer, and in these days, when her most dangerous enemies are within the fold, let the voices of her loyal children rise with the daily Eucharistic Sacrifice in the earnest prayer that she may be preserved from heresy and schism.

"O Holy Jesu, who building Thy Church on the foundation of Thy Holy Apostles and Prophets, in the glorious confession of the True Godhead, hast promised that the gates of hell shall not prevail against her; have mercy on Thy Holy Church."

## Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

(Copyrighted)

## XII.

It has been well said that among all the elements connected with the revival of liturgical propriety and artistic beauty in the church, few matters of detail should have more interest for the architect than the organ. In the first place, the arrangement of this necessary and bulky piece of church furniture is of much importance to the architect as a professional man; and secondly, as a Churchman, and, let us hope, an artist, its external appearance affords him a subject worthy of his best efforts.

It is a subject that cannot be avoided in treating of the architectural features of churches, and it is often a very difficult subject to deal with in the reality.

As the organ is generally the piece of furniture in the church that represents the greatest money value, it is entitled to adequate architectural expression, which, however, it rarely obtains.

It is too often poked away into an invisible nook, as much as possible, inaccessible nook of the fabric, as though it were something to be ashamed of, and this is to the great detriment of its musical effect.

One of the first considerations, then, is where it shall be placed; this at once raises an acrid discussion between the organist, to whom it is the most important object in the church, the rector, who, while he realizes that he must have an organ, is very jealous of its presence being so obtrusive as to detract from the appearance of the chancel, and the architect, who is called upon to locate to the best advantage an article of furniture which, costly as it is, has not in many cases been deemed worthy by its makers of an exterior that can be left visibly exposed without causing regret to all lovers of beauty.

This latter is unfortunately true, and why it should be true is one of the conundrums to which there is no answer. Unquestionably, the modern church organ is not often a thing of beauty; the "divine chest of harmony" seldom exhibits much trace of artistic design, but is evidently turned out of the "organ factory" with as little in the way of artistic effect in the case as the

builder can possibly persuade the purchasers to accept.

At the same time, no doubt too much case is bad, as would anything be that prevents the escape of its harmony; it is not, however, always with the quantity of case that the quarrel is, but with its utter vulgarity and tawdriness. The same amount of material, and very often considerably less labor, judiciously expended, would produce a satisfactory effect where generally it is the reverse.

However, the question of location is one of the first to be considered. As the organ is in the church solely to be heard, the location should be such as will enable it to be heard to the best advantage.

The most ordinary location is in a small box known as an "organ chamber," placed on one side or the other of the chancel. Now, whether this is really a good location depends upon circumstances; it is certainly a convenient one, with the present almost universal arrangement of the chancel. If the chamber be open on one side entirely, and to a height of five to ten feet above the organ, and partially open on at least one other side, and if, also, there be a clear space all around the organ, between it and the walls, then this location may be good; but if, as is too often the case, the organ chamber is only partially open on one side and tightly closed up on the other three, and if the organ is built up inside of it as closely as though it were the packing of a tourist's trunk, then the location is surely bad.

An organ usually consists of two portions; the first, known as the great organ, consisting of pipes exposed as much as possible, and enclosed only by the organ case which is made of thin, sonorous material so as to muffle the sound as little as possible; and a second part, called a swell organ, which is another series of pipes enclosed within a tight box having one side made of shutters that open and close like the slats of a wooden blind, which are operated by the organist so as to emit more or less sound, as may be necessary for the due expression of the music.

Now the former arrangement of the organ chamber allows the great organ full opportunity for speaking, and the swell organ can be depended upon by the organist for all effects of light and shade, but the latter arrangement converts the whole organ into a swell organ without the swell. The sound is confined, and the organ can only produce a weak effect which is disappointing to both the organist and the hearers, and is a distinct injustice to the organ builders who have to bear the blame attaching to a poor organ, when a proper location of it often would produce a very different result.

This location then is only good when it is of ample size for the organ, and when the sound can escape freely. The organ can, however, be placed in a transept in front of the chancel with most satisfactory acoustic effect; it can be placed at the east end of the church, behind the high altar, and in this case, of course, the altar should stand free of it, but there appears to be no objection to the organ case being located as a reredos. Indeed, this seems to the writer to be a very happy arrangement, the acoustic and æsthetic effects would be all that could be desired, and it is a matter of wonder that this location is not adopted more than it is.

Formerly, when it was almost a matter of necessity that the keyboard be attached to, and the organist sit facing, the organ, no

doubt this arrangement would be inadvisable, but now, with the modern electric construction of the organ, the keyboard can be located at any convenient position in the church, and as the organ case can with little outlay be made a very beautiful object, it would appear that the placing of the organ in this position would solve many difficulties.

One incidental advantage attaching to this arrangement is that it leaves the space ordinarily occupied by the organ available for vestry accommodation, which accommodation is seldom adequate.

The old custom of placing the organ in a loft at the west end of the church is so little in consonance with modern practice and convenience that it is scarcely worth considering, but it may be well to mention that there is such a position available.

Another position which, while it is admirable for the acoustic effect, has disadvantages that ordinarily make it unavailable, at all events in any except the very largest churches and cathedrals, is that upon the choir screen or rood loft.

As has been previously stated, this position is almost universal in the English cathedrals, and also in many of the large parish churches there, but the objection that it breaks the vista of the church, and to a great extent destroys the effect of the reredos, seems so strong that it places this out of question in moderate-sized churches.

The weight of evidence appears to be in favor of placing the organ at the east end of the sanctuary, with the keyboard located so as to be most convenient for the organist co-operating with the choir.

At the same time, the existing examples of the adoption of this location are few. Ratisbon cathedral has it, and the effect is said by some to be the most grand from a musical standpoint, of any of the continental churches of Europe. Dresden has it. Leominster church has it, and there are one or two in Bristol. Wherever this has been adopted the effect is said to be good, and while the writer has not personally seen any one of these, neither has he seen or heard any objection urged against this position, and the sole objection that could be urged appears to be that the keyboard being attached to the organ would have the result of taking the organist into the sanctuary; but with the modern organ, as has been said this objection loses all of its weight.

As to size of organs. This is largely a matter of cost, but it should not be forgotten that an organ can easily be too large for a church, and that there are few churches large enough for an organ of more than three thousand pipes. When a new church is projected, the size of the organ should be determined, and proper space left somewhere, so that when the organ comes to be put in place there shall be, without peradventure, a place to put it. Neglect of this apparently self-evident axiom has often caused much needless expense and irritation.

(To be continued.)

TAKING the entire population of the globe, it is estimated that one person dies and one is born every second. Married people live longer than single; those who have to work hard, longer than those who do not. The average longevity of civilized races is higher than that of the uncivilized. Large people live longer than small, and those of medium size longer than those of large physique. Divorced persons are peculiarly liable to commit suicide or to become mad.

Book Notices

**The Life to Come.** By the Rev. William P. Lewis, D.D., Presbyter of the Diocese of Pennsylvania. Philadelphia: George W. Jacobs & Co. Pp. 130. Price, 75c. net.

Incidentally we learn that for thirty years the subject has been kept moving in the author's mind, and at the last he spoke with his pen. "He may be asked, 'Why write on a subject on which so much has been already said?' His answer is: Because he has something to say which he is not aware that any one else has said. But for this he would not have written at all." And this statement is abundantly vindicated on the pages which follow. The work is an orderly one, and falls into four divisions: The Case Stated, Historical Notes, The Oppositions of Scripture, Propositions or Conclusions. Those who have read the works in this age devoted to considerations of eschatology—and how many and various they have been!—may but ill afford to do without what Dr. Lewis has to present. He certainly must have read everything in the line, and pondered all, and his conclusions are invaluable to a completed study of the subject. He manifests great keenness in analysis, with all the marks of logical intelligence and a Catholic mind. As an author, he writes freshly, and often with a gentle touch of humor. But it remains that Dr. Lewis must be read to be appreciated.

**Paul Herlot's Pictures.** By Alison McLean. With illustrations by H. R. Steer, R. I. London and New York: Frederick Warne & Co. Price, \$1.25.

A book of eight sweet stories which take one into English village and farm life, and off into Switzerland, and into the ever-fascinating mystery of London. There is a gentle, appreciative spirit breathing through all, of which a fair sample comes to us on the very opening pages, where the advantage of a bedroom to the eastward is thus tenderly touched off. "The windows of my room face east, a great gain to me, since when I happen to wake early, I can watch the coming of each new day as it creeps silently up from that mysterious world that lies beyond the hills. I can see the first faint glimmer of gray light which wakes the busy starlings and sparrows in my ivy-covered gable, and gives the signal for the blackbird to begin his morning hymn from the poplar. Then come the gradual spread and flush of the quiet dawn over the forest, until the rising sun appears and floods the whole valley with glory." There are few spectacles—there are none—that can compare to the glory of a sunrise as you watch it comfortably from your bed. It is rest, magnificence, and the comforting sense that you are up early, all in one.

**The Roman See in the Early Church, and Other Studies in Church History.** By William Bright, D.D., Regius Professor of Ecclesiastical History, and Canon of Christ Church, Oxford. London, New York, and Bombay: Longmans, Green & Co. 1896. Price, \$2.

Anything coming from Canon Bright commands respect. But possibly his is too gentle a nature for a controversialist. The longest treatise in the volume, that which gives title to the book, is a rebuttal of the Rev. Luke Rivington's "The Primitive Church and the See of Peter." One would wish that Canon Bright had thrown his material into a more telling shape, ignoring Mr. Rivington altogether, thus giving us a coherent treatise on the exact position of the Roman see in the early Church, not broken up by constant references to a work sought to be controverted, which possibly many readers of Canon Bright's book never have seen or will see. There are few men who can "punch" an adversary as Newman did Kingsley, and then sum up his errors in "blot one," "blot two," until he is completely laid out. The remaining essays in the volume are all valuable and interesting, that on the Celtic Church especially so.

**The Glorious Lord.** By the Rev. F. B. Meyer. New York: Fleming H. Revell Co. Pp. 142. Price 50c.

We are glad to welcome this excellent volume of religious meditations, by one of the most devout and scholarly of living Nonconformist ministers. It is evidently the outcome of a holy life and of a rich experience. There is hardly anything in it with which a Catholic Churchman

could find fault, and much that will prove spiritually instructive and helpful. It is highly desirable that we should from time to time add to our supply of books for devotional reading something a little out of the ordinary, and thus enlarge our spiritual horizon. This little book would come as a refreshing breeze to some whose devotion has grown stagnant and dry. It might also be found useful by those who are trying to learn the practice of religious meditation, and find difficulty in taking up more elaborate and formal works. We wish that our own clergy were producing more such books, but we fear that the invention and operation of parochial machinery is making such work impossible for them.

**The Exploits of Brigadier Gerard.** By A. Conan Doyle. New York: D. Appleton & Co. Price, \$1.50.

Many have been found to carp at Conan Doyle, especially at his stories of inductive reasoning, yet few, if any, of the present-day writers are more widely read. Sherlock Holmes has a fixed place, and many have been the wishes that the clever author would find some way of bringing him to life again. Brigadier Gerard is quite a different character, a soldier belonging to the army of the great Napoleon. He is both interesting and amusing. His tales and anecdotes are not quite up to some other work of Dr. Doyle, but are good of their kind.

**Echoes of Battle.** By Bushrod Washington James. Philadelphia: Henry T. Coates & Co. Gilt edges. Price, \$2.

The book is an appeal to patriotism. There is both prose and poetry. The subjects are battle fields and incidents of battle fields from the days of the Revolution to the close of our Civil War. The author has recently been over all the places described, which he first saw as a physician and surgeon in "the War." There are several touching and not a few stirring poems, which will be valuable for quotation on patriotic occasions. The book is finely gotten up and illustrated with a number of helpful photographs taken on the spot.

Magazines and Reviews

Apropos of the much criticised Life of Cardinal Manning by Purcell, the Ven. Dr. C. C. Tiffany, archdeacon of the diocese of New York, has contributed an interesting and brilliantly written article to the July number of *The Forum*, entitled "Cardinal Manning, Anglican and Roman." In the same number of *The Forum* Prof. Goldwin Smith contributes a paper, entitled "Is There Another Life?"

How much of permanent interest is contained in the monthly numbers of *The Century* is shown by the table of contents of the latest bound volume (November to April). Among the features that will be noticed are Henry M. Stanley's story of "The Development of Africa," and a discussion of "The Armenian Question," by James Bryce, M. P., and the Duke of Westminster. Marion Crawford has contributed two illustrated papers on Rome and the private life of Pope Leo and his household. "Stamping Out the London Slums," by Edward Marshall, secretary of the New York Tenement House Commission, is an account of the manner in which London deals with a problem that confronts all large American cities. Captain Alfred T. Mahan begins a study of the four engagements which gave fame to England's greatest naval commander, "Nelson at Cape St. Vincent." Professor Sloane's "Life of Napoleon," with its wealth of illustration, reaches the most dramatic portion of the emperor's career. "The First Landing on the Antarctic Continent" is described by C. E. Borchgrevink, the Norwegian explorer. In fiction there is Mrs. Humphry Ward's "Sir George Tressady;" F. Hopkinson Smith's novelette, "Tom Grogan;" "The Brushwood Boy," by Rudyard Kipling; "Captain El's Best Ear," by Frank R. Stockton; "The Devotion of Enriquez," by Bret Harte, and "The Little Bell of Honor," by Gilbert Parker. The makings of many books will be found in this one volume of a thousand pages. [New York: The Century Co., Union Square. Price, \$3.]

## The Household

### A Silver Arrow

BY MRS. J. D. H. BROWNE

The little ancient town of Weinsburg was all astir. The *Kirchweih*, the annual festival, was close at hand, and all the young men and maidens as well as the older population of the place, not to speak of the children, were, after their manner, making preparations for it.

The young girls were specially busy, for not only had they to help in preparing the *Kirchweih* cakes and in making the quaint old houses shine with festal cleanliness, but every spare moment was devoted to the making or renewing of their dresses for the *Kirchweih* dance to be held in the huge "guest room" of the "Green Dragon"—that ancient hostelry which, it was believed, was in existence when the ruin crowning the hill behind the town was a lordly castle.

The young men were engaged in making great wreaths of fir and ivy with which to festoon the black oaken rafters and the freshly white-washed walls, and in the kitchen of the Green Dragon big fires and savory odors told of the coming festival.

The prettiest, but alas! the poorest, girl in Weinsburg was Marie or Mariechen, the only child of the Widow Hausman. With Marie there could be no question of a new dress, far less of anything in the shape of ornament. It was all these two could do to keep the wolf from the door, for the father had been long dead, and the mother was sickly and feeble. All through the harvest time Marie had worked at reaping in the fields; her pretty plump hands were sorely reddened and roughened, but a German village girl does not trouble about a trifle like that. Her coarse straw hat, however, had shielded the soft, oval face and the white throat from the ardent sun.

Mariechen had scrubbed and sanded the kitchen floor and polished the windows and the few pots and pans till they shone. She had baked an *apfel-kuchen* and some buns, the height of luxury, and now she was standing in her tiny room before a terribly unflattering old looking-glass, and gazing quite wistfully at her own reflection. If only she could have had a new frock! a new bodice, even; hers was so sadly worn, and the other girls were mostly going to have something new. Paul Ortmuller would be ashamed to be seen with her—or at least his people would be ashamed for him. His mother and sisters were always so fine! Frau Ortmuller had a black silk gown, and her daughters had actually been to the city lately, and rumors of what they had bought there had spread like wild-fire among the village girls. Only last Sunday Marie, sitting with her mother among the poor old women at the back of the church, had seen Frau Ortmuller and Lina and Trude march up the aisle in new cloth skirts and black velvet bodices, with silver ornaments in their hair.

Mariechen sighed. It was true that Paul Ortmuller had waited until everyone had left the church for the chance of a word with her, but alas! it would be better if he should not do so. His people

held her and her mother in contempt, and would never, never let him marry a poor girl like Marie Hausman.

Then Marie unbound and combed her beautiful dark brown hair and plaited it afresh, and wound it round her shapely head. If she even had a silver pin to put in it for the *Kirchweih* dance!

"Come, Mariechen," called her mother from below. "I've finished the lace for the Fraulein. Take it up at once. It'll be twenty kreuzers, if she doesn't think that too much."

There was one handsome, modern house built just beyond the village on the slope of the hill, with the ruin of the castle above it, and a lovely view of the valley below. It was the new country house of a wealthy banker from Stuttgart, whose family had spent part of the summer there. There was a grown-up daughter in the family, a handsome, fashionable girl whom the village maidens regarded as something so entirely apart from themselves that they never thought of envying her the beautiful costumes and all the other accessories of wealth which belonged to her.

The housekeeper at Herr von Lange's villa sometimes brought the widow Hausman laces to "do up," and Fraulein Adelaide had noticed Marie's pretty, innocent face when the girl brought them back, and had always a pleasant smile and word for her. The Fraulein was an artist, and she had made up her mind to ask Marie to sit to her. The peasant costume was so quaint and becoming, and the girl's face so sweet!

To-day Marie was coming away after leaving her parcel and receiving the twenty kreuzers from the housekeeper when she met the young lady returning home. A gentleman was with her, carrying her sketch-book, for they had been up among the ruins, of which Fraulein Adelaide had made many studies.

"Guten tag, gnadiges Fraulein," said Marie as she lifted her wistful brown eyes to the lady's face.

"Guten tag, Marie. Wie geht's?" and the small gloved hand was stretched out in friendly recognition.

How soft and fine it felt to Marie's touch. "Well, thank you, Fraulien." And Marie, very shy in the presence of

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the stranger, went on rather hurriedly.

Marie loved the ruins, too. The little town was very proud of them, and of the wonderful traditions connected with them. The grounds above them, instead of being allowed to become a tangled wilderness, were always kept in perfect order. There were wide, grassy spaces smoothly mown and delightful with the shadows of well cared for trees and bushes, and in several of the empty window spaces "wind-harps" had been set, over which the passing breezes swept, now softly, now strongly, drawing forth wonderful music with its invisible touch.

Sometimes Marie had met Paul Ortmuller among the ruins, and then the harps had given out such strange, sweet sounds that the girl seemed to hear them when she lay awake at night afterwards.

After meeting the Fraulein, Marie, instead of turning homewards, climbed the steep but well-trodden path leading to the hill-top. She was sad-hearted to-day, and the thought of the wind-harps came to her and led her on. Her work at home was done, and she would be home before supper-time. She knew there would be no one but herself in the ruins this afternoon, for the villagers were all busy.

It was not far from sundown, and the

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shadows of the ancient walls and trees were lengthening across the green sward. There was scarcely a breath of wind, and the voices of the harps were so thin and faint that they seemed to come from a far, far distance.

Marie sat down on the grass, clasped her hands about her knees, and listened with closed eyes for a while. She thought of the last time she had met Paul Ort-muller here. She wished—she almost wished—he had never spoken to her, had never looked at her. If she were only like other girls, with a little marriage-portion, so that she need not be ashamed before his people! It was hard that she should be so poor!

Marie had never before given way to such discontent. She brooded over it until she could not sit still any longer, and began wandering restlessly about the ruins. She had gone as far as the great central tower or "keep," which stood grim and stern in what had been the inner court of the fortress. The western sun flooded the ruined battlements with mellow light, but below, the tower was in deep shadow, and the broken entrance yawned black and ghastly.

Marie had always felt afraid of the old "keep," and never could be prevailed upon by the girls or lads of the village to enter it. She shivered now as she looked at the dark shadows lurking in the entrance, and remembering suddenly that it was growing late, she turned away.

At that moment her eye was caught by a shining object beside one of the great blocks of stone which lay scattered near the base of the tower. She stooped and picked it up. It was a beautiful silver

arrow, a hair ornament of the finest Florentine workmanship.

To Marie, ignorant of its real value and artistic merit, it was only a beautiful hair pin, such an one as she had longed for to decorate her hair at the *Kirchweih*. Her breath came quick as she held it in her hand. How strange that it should have been lying here, as if waiting for her, right here by the old black dungeon tower! Her excitement and pleasure were mixed with a feeling of superstitious dread. She looked over her shoulder, as if half expecting some strange voice to call to her out of the shadows. Then clasping the treasure in her hand she hastened away.

When she had passed the outer wall, where the yellow sunshine lay all around her, she paused for a minute or two to take a good look at the arrow and to slip it in and out of the coils of her hair. It was beautiful, and after all she would be able to hold up her head among the other girls. Marie was glad.

Suddenly the wind sprang up and smote the wires stretched across an aperture in the wall behind her, and a sad, tender voice seemed to sing out the words:

"Not yours, Marie, not yours, Marie."

But Marie would not listen, and ran down the steep path into the valley and through the village to her home.

"You are late, child," said Frau Hausman, "What kept you so late? And how red you look."

"I went up to the Schloss, mother," replied the girl, "but I did not stay long, and I ran all the way home."

She said nothing about the arrow, however, for she suspected that her mother might repeat what the wind-harp had called out to her.

That night for the first time in Marie's young life she fought out a hard battle with herself. She had been brought up faithfully in the love and fear of God, and perfect honesty had ever been as the air she breathed.

"We have a good name, my daughter," her mother would say to her, "though we are very poor. A good conscience and contentment are better than riches."

Before she went to bed that evening, Marie had stood holding her poor little lamp in front of the dim old looking glass, and gazing at the effect of the silver arrow in her dark, shining hair.

"Yes, she would certainly wear it."

But when the morning broke, it found her on her knees by her mother's bed, with a tear-stained face, showing what she had found, and telling her mother of her temptation.

"God be thanked, Marie!" God be thanked!" the woman said. "He has saved you from evil. Yes, no doubt it belongs to the Fraulein, and you must go and leave it with her as soon as they are up."

So Marie, never dreaming of any reward and having put her temptation resolutely behind her, went early in the day to see the Fraulein. She was shown into the young lady's studio, and found her sitting before a half-finished picture of the old dungeon-keep of the castle. She greeted the young girl with the kindest of smiles.

"Mariechen, I was just thinking about you. Will you let me put you into my

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picture?" Mariechen answered shyly that she would do anything the young lady wished. "I have found something that belongs to you, I think, Fraulein," she said, blushing very deeply and handing her the silver arrow. "I found it up by the old tower."

"You dear girl!" exclaimed the young lady; "I have been fretting about my arrow. I value it so much. It is worth more to me than I can tell you. And how good of you to bring it to me so soon."

Tears of contrition and joy came into Marie's eyes and she looked so sweet that the Fraulein could not refrain from kissing her cheek. "Now you must accept this from me," she said, "to show you how much I thank you," and she drew from the glossy coils of her own hair a beautiful silver crescent mounted on a comb. "How nice it looks in your dark hair, and I see the village girls wear such things."

Marie was almost speechless with gratitude. Then and there the Fraulein took her first sketch of her village beauty, and assuring her that she was invaluable as a model, insisted on paying her so generously that Mariechen felt as if all this must be a wonderful dream, and it was not until she was back in her little home with her mother's arms about her that she dared quite believe in its reality.

Five silver thalers! More than they had seen at one time for years and years! and the beautiful silver crescent for her hair, and more than that, the certainty of the Fraulein's continued friendship and generosity, and, best of all, the joy and comfort of having come out conqueror, through God's help, in her battle with temptation.

So Mariechen had a silver moon in her hair at the *Kirchweih* and a new bodice too, for Frau Hausman sat up nearly all night to make it, a bodice of black cloth with little crimson lacings, in which the girl looked so charming that even the proud hearts of Frau Ortmuller and her daughters relented. Perhaps they may have realized that their opposition to Paul's love would be of no avail, for the young man that day danced with the prettiest girl in Weinsburg as his betrothed.



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Handkerchiefs. We dislike to give our daintiest and best to the ordinary washerwoman, and yet how can we care for them ourselves? These dainty bits of cambric and lace need a French cleaner's care, we decide; but that is an extravagant way, when we can give them the same crisp freshness as a French cleaner, and without irons or starch, and without any trouble or work. Soak the handkerchief in warm water and soap first, then rub very gently and rinse well. Polish your bureau mirror, and place the right side of your handkerchief against it. It is wet and will cling. Make the edges straight, and rub gently until the handkerchief clings to the mirror and is perfectly smooth. Leave until entirely dry, and then peel it off, and your handkerchief will have a crisp freshness like new.—*Harper's Bazar.*

COVER THE DISH.—The practice of closely covering dishes containing food is said to have originated during the troublesome times of the middle ages, when feasting nobles feared that poison might be mingled with the viands during their passage from the kitchen to the dining hall. Many careful students of human health are of the opinion that the danger of poison from uncovered food is not by any means absent at the present time; not from the hand of a stealthy enemy, but through a vitiated atmosphere. A scientific journal, in calling attention to the matter, says: "It is to be feared that kitchen processes are sources of illness more often than is imagined. In many city houses the little kitchen annex where stands the refrigerator, and where various eatables are kept, is directly against a drain. Yet here stand daily, uncovered milk, butter, often custards and puddings, and various other absorbents. The average cook is absolutely ignorant of sanitary cause and effect, and the eternal vigilance of the house mother is the family's chief safeguard." "My husband," said a physician's wife not long ago, "chanced to see one day, standing on a shelf outside our kitchen window, some molds of jelly cooling for the night's dinner. They were uncovered, as they were out of reach of cats, and in full view of cook's watchful eye; but he questioned me about them, and asked if it was our usual custom to leave jelly thus unprotected. I was obliged to reply that, so far as I knew, it was. 'Then,' he said, 'don't you know that when we medical men want to secure minute organisms for investigation, we expose gelatine to the air or in places where we have confined malignant germs? The gelatine speedily attracts and holds them. I'm afraid your flavored gelatine does the same. Cool the jelly if you must, but cover it with a piece of close muslin.' And we have always done that since then."—*Good Housekeeping.*

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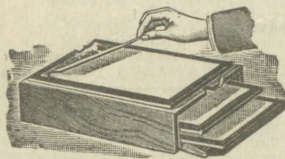
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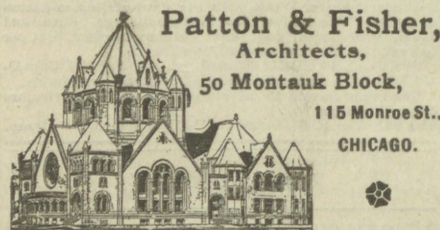
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For further information, maps, time tables, etc., address F. A. Palmer, Asst. Gen'l Pass. Agent, 97 Adams st., Chicago.

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