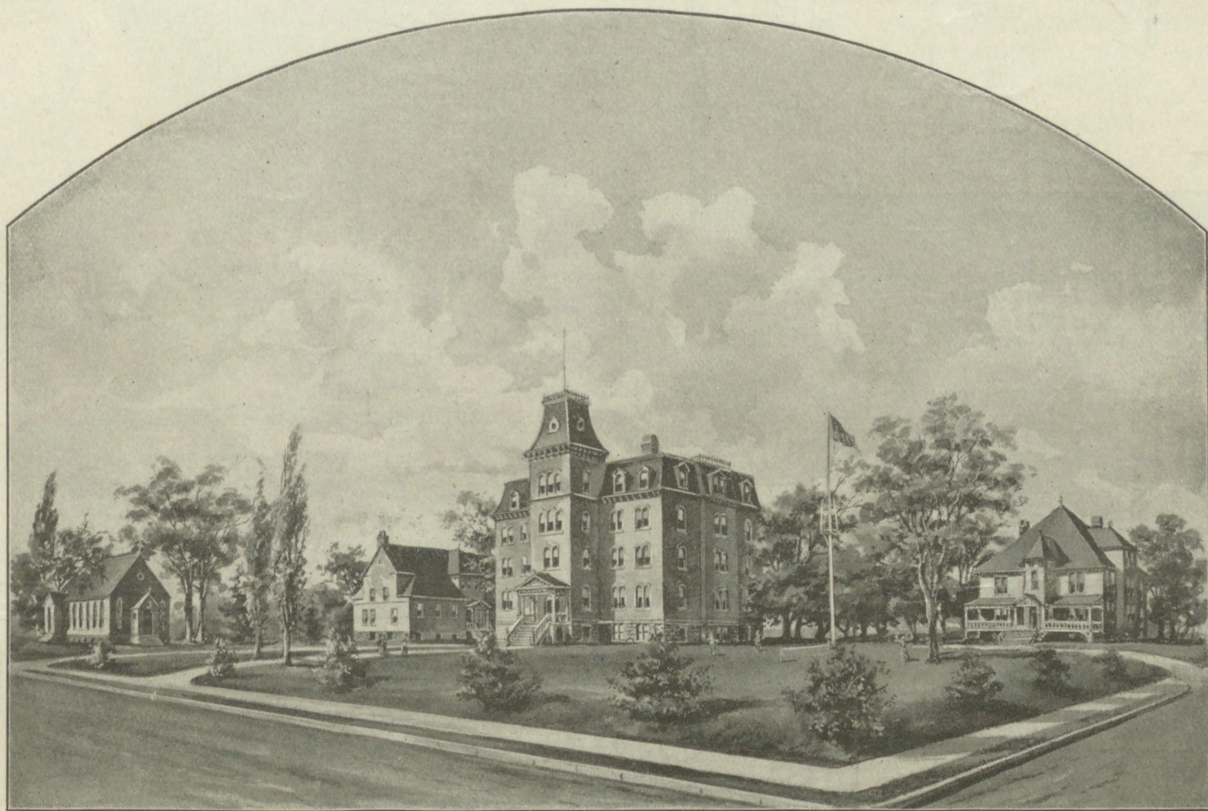


The Living Church

Miss S F Smiley 13397
Box 34



ST. ALBAN'S ACADEMY, KNOXVILLE, ILLINOIS.

This Classical and Military School for Boys of all ages was founded by the Rev. C. W. Leffingwell, D.D., in 1890. In June, 1894, the property was leased to the present President, who had taught in the institution since its foundation, and who has acted as Superintendent for six years. While the Academy is not under Church control, it is practically a Church school, as, under the conditions of its continuance, the services and religious teachings must be those of the Protestant Episcopal Church.

The institution is incorporated.

While St. Alban's is very accessible, being near the convergence of several great lines of travel, it is removed from the excitements and interruptions of a large city. It offers every advantage of country life in its retired situation and salubrious climate. For healthfulness the location cannot be surpassed. It is distant from the large water courses, on the highest land in the old "Military Tract," the streams on one side flowing to the Illinois river, on the other to the Mississippi. The country is high, rolling prairie, perfectly drained, and all under cultivation; one of the most fertile and beautiful regions

of the West. The school property comprises about sixteen acres. Ample grounds on all sides of the building give room for tennis, baseball, military drill, and all kinds of out-door games, while a lake, covering about one-half acre, affords opportunity for skating, etc., and adds to the beauty of the surroundings.

Believing that the best results can be obtained by so doing, we have limited the number of our cadets to fifty. Boys over fourteen years of age occupy the Main Building of the Academy, while the younger cadets have a separate home in Phelps Hall. Masters and a Matron reside in each building, and do all in their power to make St. Alban's at once a thorough school and a good home.

Graduates of the Academy are admitted without examinations to many of our best Colleges and Universities, and have never failed to evidence the thoroughness of their earlier training. The aim of St. Alban's is the education, in the broadest sense of the word—mentally, morally, and physically—of its boys and we believe that this can best be done in an institution where the HOME idea is prominent.

Among the many who have known St. Alban's, and to whom we refer, are:

The Rt. Rev. Alex. Burgess, D.D., Bishop of Quincy.

The Rt. Rev. Abiel Leonard, D.D., Bishop of Utah.

The Rev. R. F. Sweet, S.T.D., Rock Island, Ill.

Major O. W. Ballard, U.S.A., Chicago.

Lieut.-Col. J. I. Booge, A.D.C., Chicago.

The Rev. S. H. Green, St. Louis, Mo.

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Mr. A. M. Hewlett, Kewanee, Ill.

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The Living Church

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

CHICAGO, AUGUST 7, 1897

News and Notes

HERE are some points not mentioned by our English correspondent. The Quiet Day at Lambeth Palace which ushered in the Lambeth Conference, was conducted by the Bishop of Lincoln, and is said to have been deeply appreciated by men of all parties. This is the Bishop who was put upon his trial a few years ago for "ritualistic practices." It is said that the most extreme Evangelical Bishops were as warm as any in their expressions of gratification. The opening service was held at Westminster Abbey—a great contrast to the time, thirty years since, when Dean Stanley shut the door of the abbey upon the Bishops of Anglican Christendom and received the well-merited rebuke of the venerable Presiding Bishop of the American Church. The pilgrimage to Ebbsfleet had, as its objective point, the cross erected a few years ago in memory of the landing of Augustine by Earl Granville, with its Latin inscription by Dean Riddell. The service used on this occasion was one which had been prepared by the late Archbishop of Canterbury, Dr. Benson. A striking feature was the singing of the anthem used by Augustine and his monks on entering Canterbury. A short litany was intoned and the following collect was said by the Archbishop: "O God, who by the preaching of Augustine and his followers didst bring the truth of the Gospel home to our English fathers, grant us, in like manner, with fervent zeal to spread the glad tidings of Thy glorious Son throughout the world, and to abide in the perfect truth of Thy Holy Word." It was a memorable scene when, at the close, the venerable Primate, the latest successor of St. Augustine, standing before the cross, gave the benediction.

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AT the opening service of the Lambeth Conference at Westminster Abbey, July 1st, the sermon by the Archbishop of York, was really a *concio ad clerum*. It was from St. John xvi: 13, "When He, the Spirit of Truth is come, He will guide you into all truth." It was on the coming of the Holy Ghost and His work in the Church in successive ages, and especially in the Anglican Communion in these modern times. The most striking portion of the discourse was that in which the preacher declared that it is not an age and cult of Mary that we need, but an age and cult of God the Holy Ghost. The pilgrimage to Ebbsfleet occupied July 2nd. On Saturday the Bishops were gathered in the city of Canterbury. Here at 7:45 A. M., the Archbishop of York celebrated the Holy Communion in St. Martin's church. This is the little church which Augustine found already in-existence, and where Queen Bertha's Gallic chaplain ministered. It has recently been repaired and properly adorned. The window near the font represents a Baptism and recalls the words of Pope Gregory: "*Non Angli sed Angeli.*" The Litany of St. Augustine was said in the course of this service, and collects commemorating Queen Bertha, King Ethelbert, and St. Martin.

The great service of the day was held in Canterbury cathedral. It was extremely grand, as may be seen from the description of our correspondent in our issue of July 24th. Surely none who witnessed it can ever forget the striking spectacle presented by the aged primate of the Anglo-Catholic Church as he sat upon the great stone chair of Augustine and delivered an allocution which was, on the one hand, a history and defence of the conference, and on the other an exhortation to unity. Thus has been celebrated the 1300th anniversary of the coming of Augustine and the foundation of the see of Canterbury, the third in importance in Christendom.

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THE business session of the fourth Lambeth Council began Monday, July 5th, at 11, after a celebration of the Holy Communion in the abbey at 9. The Archbishop of Canterbury, of course, presided. It seems truly wonderful that an old man of seventy-six should be capable of such activity as the Primate had been called upon to exhibit within a few days, along with the great mental strain of preparation for the assembly, whose deliberations he was to direct. The great event of the day was the address of his Grace, with which the business of the session was introduced. It was strong and vigorous, as befitted the character of the man, and his position as one of the three or four foremost ecclesiastics of the world. He traced the progress of Church events during the last ten years, reviewed the programme of the Conference, and gave a cordial welcome to his brethren from all parts of the world. The subject of the first day was the organization of the Anglican Communion. It is by no means probable that any definite plan will be proposed at this time, but it will be very valuable for future progress if a clear view shall have been attained of present conditions and circumstances. This is necessary to any wise and useful progress. The growth of the Anglican Communion must be after its own kind, if it is to have a true and not a spurious development.

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THE able lectures of the Bishop of Stepney on the Church of England have greatly excited the Roman controversialists. One of them, a Father Breen, denounces him as "a perverter of history whom no real historian takes seriously," "a man who can say such things is quite equal to saying that the earth is flat, or that the sun goes round the moon." The theory of the continuity of the Anglican Church, which the Bishop of Stepney maintains, is declared by Father Breen to be "as stupid as it is hollow." This kind of wholesale denunciation might be quite effective in its own way, if the gentleman had been content to stop there. But he goes on to say: "It is mere childishness, sheer sophistical rhetoric for any Anglican like the Bishop of Stepney to come with Thirty-nine Articles of religion in his Prayer Book, not any one of which has any Scriptural warrant, and come up here and reflect upon the [Roman] Catholic Church for adding new articles to the

Creed." These are brave words, but let us see. Father Breen says, "not any one of these has any Scriptural warrant." Article I. states the doctrine of the Holy Trinity; Article II. is on the Incarnation; Article III., on the Descent into Hell; Article IV., on the Resurrection; Article V., on the Holy Ghost. All these, and more which might be mentioned, are expressed in terms of the Holy Scripture and the ancient formularies of the Christian Church. Is it possible that Father Breen has never read the Thirty-nine Articles? At any rate, the Bishop of Stepney will not lose much sleep over the rant of an adversary of this calibre.

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IT has been announced that the Jubilee Hospital Fund instituted by the Prince of Wales, has received \$95,000 in annual subscriptions; \$100,000 in donations for investment, and \$425,000 in undefined contributions. Besides these amounts, the Prince announced a donation of \$50,000 from the Peabody Fund, and the managers hope to realize \$250,000 by the hospital stamp. Thus the aggregate in hand and to be expected is \$920,000. This is certainly no mean sum, though short of what was hoped for. The retail tradesmen of London, it was considered, had hardly shown as much interest as might have been looked for in a matter of this kind. But it is remembered that the contributions to the Indian Famine Fund have seriously drained the pockets of the charitable. This fund, which is still growing, amounted by the end of June to about \$2,675,000. There were also numerous other appeals to the liberal minded by the agents of various funds and societies, taking advantage of the Jubilee, which met with more or less success.

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AT least fifty bishops from the United States were in England before the end of June, but, says *The Church Review*, the London correspondent of a leading American paper only accidentally discovered it, and was impelled to ask "what they are here for and what they have been doing since they came"! It occurred to him that "the array was somewhat startling."

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A GRACEFUL act in connection with the Queen's Jubilee procession was that of the proprietor of *Illustrated Bits*, Mr. T. H. Roberts. This gentleman, having large premises at his disposal in Fleet street, instead of letting his windows at an exorbitant price, invited the survivors of the Light Brigade, celebrated by Tennyson in his famous poem for their heroic charge at Balaklava, to occupy the available space. Free transportation by rail and free commons were included. Nearly seventy accepted the invitation. "I want you all," said Mr. Roberts, "to have a real good holiday—to see your Queen, and to let your Queen see you." Her Majesty was much pleased to hear of this generous undertaking, and took special pains to acknowledge the salutes of the veterans as she passed through Fleet street.

AT the late Commencement of Bowdoin College, in Maine, Judge Peters, Chief Justice of the State, in a speech at the graduation dinner said:

I knew a fellow who was seven years getting through another college. He went into the ministry—he didn't know enough for a lawyer—into the Episcopal ministry, where he could read his prayers and steal his sermons.

And yet Maine is said to be a prohibition State. If this had been a judicial decision, doubtless the learned judge would have quoted his authorities for this statement, if he could. Probably it was merely one of his *obiter dicta*, those things which a man goes out of his way to say. Certainly one has to travel far towards the circumference of civilization to find a judge with so little of the judicial mind as to make, or an audience so obtuse as to relish, a slur so groundless.

CANON KNOX-LITTLE told a good story once at a Church congress. He said he remembered a lych-gate in front of a beautiful church, which had been restored and made very nice. There was painted over the door, "This is the gate of heaven," and underneath was the large notice, "Go round the other way."—The gavel used at the meetings of the Lambeth Conference was made in Southern Florida of different kinds of Florida wood, and was presented to the Archbishop of Canterbury by the Rt. Rev. Wm. Crane Gray, D.D., of the missionary jurisdiction of Southern Florida.—The following sentence, said to be taken verbatim from a law recently passed by the Nebraska Legislature, has a very strange and alarming sound. Perhaps a preposition has dropped out of the last phrase: "It shall be unlawful for any person to fire off or discharge any pistol, revolver, shotgun, rifle, or any firearms whatsoever on any public road or highway in any county of the State of Nebraska, or within sixty yards of such road or highway, except to destroy some wild, ferocious and dangerous beast, or an officer in the discharge of his duty."

The Authority of the Church

THE Texas *Christian Advocate*, referring to a certain "advanced" movement and organization among the Methodists, quotes the following good Church teaching from the address of the Methodist bishops:

In every such case a living and faithful Church will be led by the Holy Spirit, in the divine order of its development, to the recognition of the need and due provision for it. For the Church is the only authorized, accredited, and empowered agent to do the work of Christ in the earth. It is the Body of Christ, the organ of expression of his truth and his power. Sustaining such relation to its great Head, it forms its own agencies and gives to them its sanction in the measure of their subordination to its great purpose and conformity to its law. It omits nothing from its provision that is included in its great commission, and orders its entire system of teaching and training so as most surely to secure the attainment of holiness, without which no man shall see the Lord. It has not abandoned the truth of entire sanctification taught by its founder, nor turned away from his expressed aim to "spread Scriptural holiness through these lands." Nor can it agree that this one purpose of its whole being shall be taken out of its hands by unauthorized, self-constituted agencies, working upon eccentric lines, and claiming exclusive right and powerful methods and movements not included in the economy of the Church, and not in agreement with its order and administration. It will not delegate

its responsibility, nor give its glory to another. It is quite competent to discharge its own functions; and until its candlestick is removed out of its place will not consent that any shall usurp its prerogative and wield its authority.

The Self-Supporting Parish

BY WM. B. CHISHOLM

ONE of the strongest temptations which any parish can have is to receive aid from outside, yet it is almost an axiom to say that the willingness of the people to give is almost in the direct ratio of their spiritual interest. The pocket nerve is as sensitive as an aching tooth. Some ministers are diffident and do not probe the sore as often as they should; some go a little beyond the mark in their anxiety to elicit the best that is in their people. The Episcopal Church has never yet looked the problem of money-raising by direct and business-like assessment squarely in the face. It has depended too much upon the caprices of the rich, or the many schemes for raising money which may be innocent in themselves, but which are too apt to degenerate into mere enterprises. It may be set down as a truism that no Church needs more in the way of ornamentation and enrichment than it can afford as the result of individual subscription. The temptation to use the Church as an æsthetic propaganda is very strong. There is no doubt that well appointed Church surroundings, even parlors and concert rooms, are a very strong "card," especially among a people so gregarious as the Americans. But the only true *raison d'être* of the Church, after all, is its spiritual message to the world. The press and crush of financial care, the everlasting worry as to how this new expense is to be met, the feeling that such and such things are "expected," degrades the Church to the level of an anxious Martha and detracts from the quiet dignity of her mission.

As in the celebration of the Blessed Sacrament the truly reverential priest is most careful in his handling of those sacred elements which represent so much to the eye of faith, so in the outskirts of this holy of holies, the primè requisite is to keep the Church unspotted from the world. Common-sense demands that the Church shall have its legal protection in property, and shall use all legitimate opportunities and means for providing the material aid for its necessities. The collection is an offering to God, no matter how general its purposes. But the spirit of competition, as regards the mere raising of money, is open to its serious dangers. What is the value of any gift to the Church which does not come from the heart? It might be promotive of true Christian sincerity if all gifts were anonymous. At first indeed many might take advantage of this changed condition of things to drop in a tiny coin where the eye of warden and witnesses in the pews would assuredly fetch forth something more liberal. But if people could be impressed more directly with the idea that the eye of God was upon them, and that no man or woman can cheat Him, would not alms-giving assume a far more sacred obligation?

Let us beware in our zeal lest we degrade the Churchly idea. Money must be raised, but it should be raised only in a devout and conscientious spirit. The Lord does not value the grudgingly bestowed dollar meant to catch the eye of the warden, half as much as the dime or nickel which is all that the poor person can afford. The giving of alms

is as truly a matter in which devoutness and conscientiousness is demanded as the reception of the Blessed Sacrament itself. The ceremony of such collection has been from time immemorial included in the Eucharistic office, thus giving it the highest possible solemnity. The utmost splendor in decoration and music that the Aladdin's touch of money can charm into being will not add one whit of spirituality to the Church which receives it unless the spirit of Christian giving is maintained.

The Law of Kindness

FROM THE BACCALAUREATE SERMON PREACHED BY THE RECTOR OF ST. MARY'S SCHOOL, KNOXVILLE, ILL., 1897

"Be ye kind one to another," Eph. iv:32.

"Do good unto all men" is the broad application of the text which St. Paul teaches us to make. Our charity is not to be limited even to those of the household of the family and the Faith, though it be especially due to them. "We are born to do benefits," to show forth the image of God, though it is marred by sin, by kind looks and words and deeds that shall gladden the sorrowful and encourage the unfortunate. We may not ask, in lofty pride and narrow selfishness, "Who is my neighbor?" Thy neighbor is that poor sewing-woman, the thread of whose life is being wrought into garments for those who never think of her lonely toil. Be kind to her. Thy neighbor is that heavy-hearted man who has borne the burden and heat of the day, and now, broken in health and sorrowful of soul, too proud to beg and too honest to steal, finds himself friendless and alone in the world. Be kind to him. Thy neighbors are the men and women who meet thee in business and society, the children who pass thee on the street, the servants who prepare thy food, the trainmen who guard thy life upon the road, the toilers in the field and mine and mill who minister to thy comfort. Be kind to them all. Nay, thy neighbors are in every land and clime. Thy loving kindness should be "like the gentle rain from heaven." It falls upon the land, and percolates to the springs, and ripples down to the rivers, and flows into the ocean, by the tides and currents of which it is borne to the shores of distant lands. Such a benediction to human hearts are lives of consecrated kindness. They are twice blessed—blessed to those that give and those that take. The heart that is shut up to its own selfish seeking is like the Salt Lake of the desert which receives the outpouring of mountain streams but gives no moisture to the parching plain. There is no sign of life within, or above, or around it.

Let us not confuse this law of kindness with the law of justice. It means much more than the discharge of obligations, the payment of dues, the reciprocation of benefits received. By the law of justice "none of us should see salvation." We are most like God in giving when we do not receive. Even the heathen philosopher, Cicero, teaches us that in doing kind deeds "we ought to imitate fertile fields which give back much more than they have received." The noblest and most worthy kindness is that which regards not past favors or future rewards.

And so it is that kindness shown to the weak and unfortunate is most admired of men and approved by God. "Thou shalt not harden thine heart nor shut thine hand from thy poor brother." How would the evils of our social and civil life vanish were this maxim of the Mosaic law the guiding principle! Christ came to fulfill this law, to enlarge its scope, to intensify its meaning. But men who profess and call themselves Christians too often disregard it. "Business is business," they say, and there must be no consideration of the needs of employes, or the claims of humanity in the fierce competitions of trade and manufacture. The commercial world pays a big price for its disregard of the law of kindness, in the loss that comes from strikes and lockouts and stagnation of business, while idle men are cursing and children are

crying for bread. "A corporation has no soul," it is said, and the vast business interests of the world are controlled by corporations; the law of kindness has no recognition, as a rule, in the business of our modern world, and so there is a growing feeling of distrust and enmity between employer and employe. It is not strange that this spirit has extended to domestic service, and that labor has everywhere become discontented. The only cure for "labor troubles," the only end of conflict between labor and capital, must be found in the Christian law of kindness. Those who have wealth and talent must recognize their obligations to their weaker brethren, not by ostentatious charity, but by showing a real interest in their welfare, and by sharing with them the advantage of position and power. Their profits might be less, but they would have what is better, "the one joy of doing kindness," of which Herbert sings. There are such men, good business men, and the words of the psalmist are true of them: "Never saw I the righteous forsaken, nor his seed begging their bread." And those who walk the humbler ways of life, and must need endure much hardship and self-denial, should bear in mind that troubles come to rich as well as poor, and that those whom they envy and denounce may need and deserve more sympathy than themselves. No man is so strong and great as not to need the expression of kindness from his fellow-men. The rich would oftener sympathize with the poor if they saw more indication of kindly feeling on their part. If all could love as brethren, if the strong would be pitiful and the weak be courteous, what a happy world it would be!

The gentlest virtues grow in richest soil. Large-hearted kindness is not the expression of a feeble and shallow nature; it is the outgoing of a chivalrous and brave spirit which is so strong that it dares to do for others, so rich that it needs not to think of its own gain. It is begotten of strength, not of weakness, and it wields an irresistible power over the hearts and lives of men. It was by the kinship wrought through the Incarnation that the power of God unto salvation appeared in Christ. He came to seek and save; He went about doing good; He prayed for those who crucified Him and upon the cross spoke kindly to the penitent thief. It was not by a mighty hand and thunderous threats that He sought to save, but by His arms outstretched upon the cross He drew the world to His breaking heart. So it is love always that saves, and kindness is the language of love. Men may admire beauty, applaud strength, accept for a time the leading of genius, but they submit at last only to kindness. Against that they have no defence, and to its dominion they can impose no limits. "Power and authority," says Dr. Johnson, "are sometimes bought by kindness, but they can never be begged as alms by an impoverished and defeated violence." Not only "sometimes," but always, may power be bought by kindness; and herein is the assumed weakness of woman better than the strength of man. She has keener sympathy, more power of self-surrender, a greater capacity for unselfish love, than man. She is endowed with the impulse and attractiveness to win; he, with the ambition to compel. It is the old story of the wind and sun contending for the traveler's cloak. With all its bluster the wind could not cause its removal, but under the warm rays of the sun it was soon laid aside. So the kind persuasiveness of woman might rule the world were she always true to the law of kindness which is the law of Christ.

"Let us be gentle if we would be regretted," said Chateaubriand. We shall not be remembered for the great things that we have done; we shall not be mourned for the vast fortunes that we have accumulated, the talents that we displayed, the influence that we have exerted in society and politics, in Church and State, but for the kind deeds that we have done, for the unselfish and helpful lives that we have lived.

"Be ye kind one to another," and begin to be kind now. The time is short, as this day reminds us. We must part very soon; perhaps to meet no more. We have lived together here

many days and months—some of us through many years—and I suppose that none of us has realized how many opportunities of kindly ministrations were passing unimproved. The "one another" referred to in the text is a number that grows less from year to year. As one and another pass beyond the reach of our voice and clasp of our hand, beyond the hope of meeting in this world, we shall grieve most of all because we had not been more kind to them when they were with us. *Post mortem* flowers and costly monuments will not atone for our neglect to be kind and considerate and helpful when time and opportunity were given us.

"Wherever in the world we are,
In whatsoever estate,
We have a fellowship with hearts
To keep and cultivate,
And a lowly work of love to do
For the Lord on whom we wait."

Be kind to all, for you are kin to all. Be kind those who need it most and heed it least, "not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Consider how your own lives have been in God's good providence overshadowed by unmerited kindness. It was kindness that clasped you, an infant, in your mother's arms; kindness that sang to you sweet cradle-songs; kindness that sheltered your helpless childhood, that brought you here, that provided for you this beautiful school home, the shade of these trees, the surroundings of culture and refinement that you have here, the font and the altar that remind you of the source of your spiritual life. Surely, you may say, "Loving kindness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever."

It was in "the house of the Lord" that the Psalmist looked to find the continuation and completion of loving kindness. There you will find it; not in any socialistic or humanitarian schemes for the remedy of wrong, but in the fulfillment of the law of Christ which is the law of love and sacrifice. So dwelling in the house of the Lord, and working to fulfill this law of the Lord, you shall be true to your motto, and shall inherit the blessing; "Well done, good and faithful servant, enter thou into the joy of thy Lord."

New York City

St. John's Guild Hospital, in this city, has treated 10,934 patients since July 7th.

The 11th anniversary of the reform of Col. H. H. Hadley, of St. Bartholomew's Rescue Mission and General of the Church Army, was celebrated by himself and many friends, with religious services on Wednesday evening, July 28th.

Mr. Wm. F. Purdy died at Tarrytown-on-the-Hudson, Sunday evening, July 25th, after an illness of several weeks. The burial service was held at Christ church, Tarrytown, Wednesday, July 28th, and the interment was at Sleepy Hollow cemetery.

It is intended to make an enlargement of aggressive work at Calvary parish, the Rev. Dr. J. Lewis Parks, rector, in October, in the shape of a settlement on latest methods of operation. The staff of workers will include, besides the curates of the parish, Miss Cushing, of Boston, and Miss Anthony, of Philadelphia, who have had training for such work.

At St. Luke's Hospital chapel, several of the choirs of city parishes have volunteered assistance at musical services from time to time. The chapel chancel is fitted with stalls for a choir of 22 members. A musical service has just been held there by the vested choir of the pro-cathedral, under the direction of Mr. W. B. Crabtree, organist and choirmaster. The service consisted of full choral Evensong with anthems.

At St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, the Penny Provident Fund having its centre at the parish house has had about 750 new depositors. The number fluctuates, about 600 having withdrawn during

the past year. The whole number of depositors since the beginning of the fund has been 5,125. Of these 3,028 have withdrawn, and 2,097 are at present on the rolls, with money to their credit. The total amount of money received last year was \$2,351.42; \$1,888.14 was paid out, and \$1,310.71 remained in hand.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, plans are under consideration looking to special provision for Sunday service for bicycle riders on the boulevard. Through the co-operation of the Church Army, it is hoped that tent services may be established in the autumn, under the direction of this parish. Previous efforts by the parish church to reach this class of persons who pass its doors in vast numbers every Sunday, have heretofore been unavailing.

Ground has just been broken by a member of the Rhinelander family, on behalf of the donor, Miss Serena Rhinelander, for the new edifice of the church of the Holy Trinity, the mission church of St. James' parish, the Rev. Dr. E. Walpole Warren, rector. Workmen are at present busily engaged in digging for the foundations. Messrs. Robinson & Wallace have received the contract for the edifice, which, together with the adjoining clergy house, will be pushed forward at once. It is hoped that the exterior of both edifices will be completed within a year.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, the boys' guild, under the charge of the Misses Eastman, has 56 members, 70 probationers, and 126 on the roll. The meetings of the guild during the past season have been attended by a larger number of boys than ever before. A larger number of older members of the Monday Guild are lost to this guild each year, by the boys going to work. The cadets of St. Andrew increased last year from 16 to 39. The members have actively co-operated in many branches of Church work.

The Church Settlement House, under auspices of the Church of the Redeemer, has opened a summer recreation house near Peekskill, on the Hudson river, called "Diamond Farm." The Misses Elliott, of this city, have given to the Church Settlement for its permanent use a wooden structure, within a mile of the farm, known as the church of St. John the Baptist. Here Sunday and daily services are held for some 50 persons lodged from time to time at the farm, and any others who attend. The principal managers of the home perform their duties as a labor of love. It is hoped to secure an enlargement of the property near the church, with a view to a self-sustaining summer work of the future.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D.D., rector, the Dorcas and Employment Society began its work last year with 1,248 garments on hand. To these were added 1,243 during the season. The society distributed 1,469 garments; and closed the season with 1,022 on hand. It has maintained an emergency fund for the relief of the destitute sick among worthy persons attending the mission chapel of the parish. The receipts amounted to \$601.72, including \$82.25 for mothers' meetings, and 289 general donations. The expense account closed for the season with \$60.05 in hand. Most of this represents work done beyond the limits of the Church.

The rector of the church of St. John the Evangelist, the Rev. Dr. B. F. De Costa, has received the thanks of Queen Victoria, through the British Consul-General in this city. It will be remembered that special services were held in the church in honor of the Queen's Jubilee, as recorded at the time in the columns of THE LIVING CHURCH, and that a window, in commemoration of her reign and of the discovery of our own continent by Cabot, was placed in the church by many of her subjects, members of St. George's Society of this city. At the morning service at the church, Sunday, July 25th, Dr. De Costa conveyed the Queen's message to the congregation.

Mrs. A. T. Twing returned from Eng-

land on the steamship "City of New York" last week. Miss Emery intended to return with her, but was induced to remain longer by several of our bishops and other friends of missions. Mrs. Thwing brings glowing accounts of her experiences in connection with meetings accompanying the sessions of the Lambeth Conference. She read a paper at a gathering of Churchwomen presided over by Mrs. Creighton, wife of the new Bishop of London. Her theme was "Organization of work of Churchwomen in America." At this meeting missionary addresses were delivered by Miss Emery, Mrs. Tuttle, wife of the Bishop of Missouri, Mrs. Spalding, wife of the Bishop of Colorado, and Miss Jarvis, of Connecticut.

The 38th annual report of the House of Mercy shows number of inmates at opening of the year, 136; received since, 60; whole number for the year, 196; sent to situations, 4; to friends, 33; to other institutions, 9; left by permission, 5, without permission, 3; died, 2; number in the house at the date of the report, 140. Quiet Days have been conducted by the Bishop of Springfield, and the Bishop of Delaware. Of the inmates four were baptized and 25 confirmed during the year. Bishop Potter blessed the altar, which had been removed and rebuilt, and the beautiful white marble reredos, which was the gift of friends to the chapel of the institution. The trustees greatly added to the pleasure of the inmates by enlarging their recreation grounds, and by providing a new drying ground for the laundry. Funds are very much needed to purchase additional lots close by for a separate house for the preservation work, undertaken by the Sisterhood. Funds are also needed to provide a school teacher for the north wing of the institution. St. Agnes' Home, the south wing has thus been provided for three years, with very encouraging results in aiding the reformatory work.

The Rev. Dr. Mulcahey, vicar *emeritus* of Trinity parish, was buried on Wednesday, July 14, from St. Paul's chapel, where for many years he so faithfully and fruitfully executed the Priest's Office. The service was simple and impressive in its old-fashioned dignity, like the man himself. Nothing can add to the impressiveness of the Burial Office of the Prayer Book. It was read by the Rev. Mr. Greer, vicar of St. Paul's chapel, assisted in the Creed and Prayers by the Rev. Mr. Kemp. The hymns were "Lead, Kindly Light," and "Angels of Jesus." A telegram was received from the Rev. Dr. Dix stating that severe illness prevented his coming to the service. The chapels of Trinity were all represented by their clergy; and the Archdeacon of Westchester came on behalf of the diocese. A meeting of the clergy was held immediately after the service, at which a large number were present. Feeling tributes were paid to the kindness and faithfulness of dear Dr. Mulcahey. The Rev. Drs. Dix, Henshaw, and Brown were appointed a committee to draw up memorial resolutions, and to transmit them to the family, and to the Church papers.

On Sunday, Aug. 1st, the Italian mission congregation of San Salvatore, under care of the City Mission Society of the Church, held its services in a new and temporary place of worship at 40 Bleeker st., near the office of the society. The new quarters had been arranged in as churchly a manner as possible for the occasion. The change of quarters from the convenient church edifice, occupied until now by the congregation, has been necessitated by the action of the city government in moving to widen Elm st. The edifice has been purchased by the city for \$67,500, and it is hoped at an early day to expend part of this handsome sum in securing a new and better church edifice for the Italians. The old church was formerly that of St. Philip's parish, one of the oldest parishes for colored people in the Northern States. On the removal of St. Philip's to its present quarters, the church passed into the hands of the Italian congregation, largely through the liberality of the late Miss Wolfe. The locality is now crowded with Italians, for whom the Roman Church makes but scant provision, and who for many

years have shown the heartiest appreciation of the more really Catholic services of the Church in the United States.

The *New York Tribune* Fresh Air Fund is sustained largely by Churchmen, and actively co-operates during the heated season with a number of our parishes, though its privileges are, like our own charitable ventures, limited only by the needs of those it seeks to benefit. During the present summer its work has been particularly vigorous in ameliorating the ill effects on the poor of the crowded metropolis of the sufferings of heat and humidity. Last week the managers of the fund sent to the country 1,810 children. The current week is expected to surpass even this notable record. No less than 350 children started Monday, and others have been, and will be, sent by hundreds each day. At the opening of the week, nearly 4,000 children were enjoying in the country the benefits of the fund, and the total number so far sent this year exceeds 7,000. The average cost for a two weeks' outing for each child is only \$2.39. This astonishingly low figure of expense is made possible by the generous co-operation of farmers and kindly disposed persons in widely scattered localities, who have opened house and home to the forlorn little waifs of the tenements. What moral and physical benefits result, no Church journal can tabulate. It is estimated that quite \$16,000 will be needed to meet the full cost of the season's work. Already there has been received towards this sum \$13,819.86.

Philadelphia

During the absence of the Rev. John Moncure, rector of the church of St. John the Evangelist, the Rev. D. H. Lovejoy, M.D., is officiating there.

The Rev. Jeremiah Karcher is in charge of the memorial chapel of the Holy Communion during the absence of the Rev. W. F. Ayer, priest-in-charge, who is taking a much needed rest at the seashore.

During the illness of the Rev. George Bringhurst, rector of the House of Prayer, Branchtown, several of his clerical friends have officiated there during his confinement to the house. The Rev. R. N. Thomas had charge of the services on Sunday, 1st inst., and left for Prout's Neck, Me., on the following day.

Earnest efforts are being made by the congregation of the church of the Nativity, the Rev. L. N. Caley, rector, to raise the necessary money to provide a parish building and also a new organ, both of which are greatly needed. The sum of \$14,103 has already been raised for the former, while nearly \$800 are on hand for the latter.

Since the partial destruction by fire of St. Andrew's church, West Philadelphia, the Rev. Charles M. Armstrong, rector, the congregation has been worshiping in the chapel. This latter building needing repairs, the renovation was begun during the closing days of July; but as they were not completed, services were suspended on Sunday, 1st inst. It is hoped that the chapel will be re-opened on Sunday, 8th inst.

Although the Rev. Dr. H. R. Percival is still rector of the church of the Evangelists, the whole spiritual care of the parish was given in the autumn of 1896—with the Bishop's consent—to the Rev. Charles W. Robinson as priest-in-charge. He is assisted in the work by the Rev. clergy of the C. S. S. S. Through the generous gift of the Society for the Advancement of Christianity in Pennsylvania, the municipal liens against the parish have been discharged.

The Rev. G. H. Moffett, rector of St. Clement's church, in his sermon on Sunday morning, 25th ult., referred in feeling terms to the death of Mother Frances Helen, superior of the order of the Sisterhood of All Saints, whose obsequies he had attended the previous day at Mount Calvary church, Baltimore, where he officiated as celebrant of the solemn requiem offered on that occasion. The deceased lady had been in this city late in June, making what proved to be her final visitation of the various houses under her charge in this country.

A certified copy of the will of the Rev. Edward A. Washburn, late rector of Calvary church, New York, was admitted to record on the 28th ult., as a portion of his estate lies in Philadelphia and Pennsylvania. He bequeathed to certain of his clerical friends, both of the Church and the denominations, as a keepsake, any one or more volumes from his library they might select; the remainder of his collection of books, etc., is bequeathed to the Seabury Divinity School, at Faribault, Minn., as a token of his love for his old friend, Bishop Whipple.

An ice-man discovered the back door and one of the rear windows of old St. Peter's rectory open at an early hour on Tuesday morning, 27th ult., and, thinking the family had returned, gave, in somewhat stentorian tones, his customary call of "ice," which resulted in the sudden flight of two thieves from the house. The police were notified, and a thorough search of the premises instituted. The house had been ransacked, and several bundles of silver-ware, valued at over \$500, were found ready for removal. The facts were not made public for a couple of days in hopes of apprehending the culprits; but so far they have escaped detection.

The damages by the tornado of the 23rd ult., referred to in our last issue, were more severe than then given. The entire western side of the west wing of the Episcopal Hospital was exposed to the fury of the hail stones, many of which were 1½ inches in diameter, and not a pane of glass remained unbroken after the storm had abated. The "pinnacle" on the memorial church of the Advocate was in fact a pillar 11 feet high and 18 inches in diameter, which was absolutely twisted off from the front of the edifice, dropping on the pavement 50 feet below, and broken by the force of its fall. It had been beautifully carved, and it will take some time to duplicate it. Its weight was over 1,000 pounds. One of the statues on the Church House lost its left hand, which grasped a long iron cross. Both these were saved, but it will be a difficult matter to replace them, as well as the arm and drapery of the image.

Ground will shortly be broken for the edifice of the church of the Holy Spirit, the Rev. S. H. Boyer, priest-in-charge, and as some change has been made in the plans since the brief notice printed in THE LIVING CHURCH of July 3rd, the following details may be of interest: The west front will be on 11th st., 70 ft. wide; the length of the edifice, on Snyder ave., is 112 ft. The building will be in the decorated Gothic style of architecture, and consists of nave, aisles, and transepts. Instead of brick, as was the original intention, the materials used in construction will be Holmesburg granite with Ohio blue-stone trimmings. The seating capacity is for 700 persons, in oaken pews. Steam heat will be used, and the building will be thoroughly ventilated. The church is to be lighted by gas, but it will be wired for electric lamps, if needed in the future. The roof of the nave is open, with yellow pine rafters; and in the chancel there will be an oak paneling dado, 8 ft. in height. The organ will occupy a space north of the chancel, while the robing room is on the south; spaces are left in the chancel for choir stalls. The interior walls are to be lined with buff brick, and the aisles will probably be tiled. The roof is to be of slate; and at the north-west corner of the edifice will be a tower, fronting on both street and avenue, with a spire 100 ft. high. A cloister, 15 ft. wide, will connect the church with the parish house, which was erected in 1891. The total cost of the structure will be \$25,000; and the cornerstone will be laid by Bishop Whitaker on his return from Europe, in October.

Chicago

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

In the absence of the rector, the Rev. E. P. Little is in charge of St. Mark's church, Evanston.

The Rev. W. C. DeWitt will spend his vacation in Northern Wisconsin.

A new mission was successfully started in

Glenn Ellyn Sunday evening, Aug. 1st, by the Rev. Dr. Rushton. Services will be held in the future each Sunday evening. The outlook is very promising.

Letters have been received announcing the pleasant voyage and safe arrival of Bishop MacLaren in England. The Bishop will be present at the final meetings of the Pan-Anglican Conference.

The choir of All Saints' church, Ravenswood, are encamped at Bangs Lake.

It is announced that a member of St. Chrysostom's parish will present the church with a new organ, to cost about \$10,000. Plans are now being prepared. The new organ, it is expected, will be in place by Christmas.

New York

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

Nine stained glass windows, the work of Clayton & Ball, London, England, have been placed in Christ church, Poughkeepsie. Seven of these, a memorial to Mrs. Hinkley, by her son, James W. Hinkley, have been placed in the baptistry; and a large window representing the ascent of Elijah, is a memorial to Robert Van Kleeck, for many years a vestryman and superintendent of the Sunday school. Another window is a memorial to the infant son of Mr. W. B. Carpender.

Western Michigan

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

The editor of THE LIVING CHURCH is spending a few weeks with his family at his summer home in Old Mission. He returns on Aug. 28th. Services are held in the grove near his cottage, on Sundays. Few of the cottages in the "Association" are open this summer. At Elk Rapids, across the bay, Mr. Horatio Lewis, superintendent of the iron works, keeps the church open during the entire year and renders acceptable service as lay-reader. The works have been closed for two years, but are now running as before, and employment is given to several hundred men. Iron is shipped to England and to other foreign parts. There are no more attractive points for summer colonies than Old Mission and Elk Rapids, and no finer summer climate in the world than is found there.

In taking leave of his congregation, St. Mark's, Grand Rapids, to enter upon his work as dean of the cathedral, Omaha, the Rev. Dr. Campbell Fair said: "My heart's desire for St. Mark's church is, that her pulpit shall ever preach, the whole counsel of God, in all its fullness, richness, and true Gospel proportion; that her doors shall be open daily for prayer and praise; and that on every Lord's day, 'the first day of the week,' her holy table shall be spread for all who will to partake of its refreshing grace. Be not deluded by new and strange views which are not Christian, and never allow yourselves to be dazzled by so-called 'modern thought,' which has not the heritage of primitive antiquity."

Connecticut

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

The Rev. G. Brinley Morgan, rector of Christ church, New Haven, sailed for Europe, Wednesday, July 21st, on the steamer "New York," to be absent six weeks. As the Rev. T. H. Yardley, curate, is also absent on his vacation, the continuance of services during August is in the hands of the wardens, Mr. L. A. Austin and Mr. W. F. Day, who will be glad to hear from disengaged clergymen in the city or neighborhood.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

From the tabulated statement in the journal of the 20th annual council of the diocese, we take the following statistics: Bishop, 1; other clergy, 31; clergy with charges, not canonically resident, 4; clergy in Brazil, under jurisdiction of Bishop of West Virginia, 7; postulants, 5; candidate for Deacon's Orders, 1, for Priests' Orders, 2; ordinations to diaconate, 2, to priesthood, 1; Baptisms, 497; Confirmations, 266; marriages, 111; burials, 194; communicants, 4,043; churches, 73; missions, 27; contributions,

\$71,679.67; expenditures, parochial, \$59,422.15, diocesan, \$9,835.10, general, \$2,422.42.

Newark

Thomas Alfred Starkey, D.D., Bishop

AUTUMN VISITATIONS

NOVEMBER

3. Evening, church of the Mediator, Edgewater.
4. Evening, mission of the Good Shepherd, Fort Lee.
7. A. M., St. Stephen's church, Millburn; P. M., St. George's mission, Maplewood.
10. Evening, Christ church, Newton.
11. Evening, St. John's church, Dover.
14. A. M., St. Luke's church, Paterson: evening, Trinity church, Totowa, Paterson.
17. Evening, church of the Atonement, Tenafly.
18. Evening, All Saints' mission, Leona.
24. Jersey City: A. M., church of the Holy Cross; evening, St. Paul's church.
28. A. M., St. Alban's mission, Newark; evening, All Saints' church, Orange.

DECEMBER

5. A. M., Calvary church, Pamrapo; P. M., St. John's church, Bayonne.
11. Evening, Epiphany mission, Allendale.
12. A. M., Christ church, Ridgewood; evening, St. Paul's church, Paterson.
19. Newark: A. M., Grace church; evening, Christ church.

JANUARY

9. Newark: A. M., St. James' church; evening, St. Thomas' church.

OCTOBER

24. A. M., St. Thomas' church, Vernon; P. M., church of the good Shepherd, Hamburg.
25. P. M., Zion church, Belvidere; evening, St. James' church, Knowlton.
26. Evening, St. Luke's, Phillipsburgh.
27. Evening, St. Peter's mission church, Washington.
31. A. M., Grace church, Rutherford; evening, St. John's church, Passaic.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The journal of the 102nd annual council is just published, and gives the following statistics: Bishops, 2; other clergy, 80; Baptisms, adults, 220, infants, 531; Confirmations, 667; communicants, 10,557; Sunday school teachers, 979, scholars, 7,310; contributions, \$163,138.25.

Bishop Whittle visited Emmanuel church, Rapidan, on Monday, July 26th, and confirmed a class of seven. The rector, the Rev. W. Cross, was assisted in the service by the Rev. E. L. Goodwin of Culpeper. The sermon by the Bishop, was full of love and power. A large congregation was present.

North Carolina

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

The journal of the 81st annual convention of the diocese of North Carolina, among other things, gives the following statistics: Bishop, 1; priests, 45; deacons, 5; candidates for Priests' Orders, 4, for Deacons' Orders, 1; postulants, 5; lay readers, 12; Baptisms, infants, 344, adults, 89; Confirmations, 268; marriages 75; burials, 159; communicants, 4,194; churches and chapels, 86; rectories, 27; missions, 42; parishes, 39; Sunday school teachers, 388, scholars, 3,245; parish and industrial school teachers, 27, scholars, 937; contributions, \$46,833.34; disbursements, parochial, \$36,084.43, diocesan, \$6,468.88, general, \$2,763.16; total, \$45,316.47.

Southern Florida

Rt. Rev. Wm. Crane Gray, D.D., Bishop

OCALA.—Regular services have been held at Grace church, the Rev. Chas M. Gray, rector, and at Orange Lake all through the hot weather by the indefatigable rector. At Orange Lake he has baptized a number of people. Mr. Gray is now attending the meeting of the board of trustees of the University of the South. He will spend the month of August in Franklin and Spring Hill, Tenn., where he labored faithfully for many years.

Mr. Jensen, deacon-in-charge of the colored work here, is giving great satisfaction; the Rev. Mr. Gray celebrates the Holy Communion for him.

EAU GALLIE.—While the church is being built here the Rev. B. F. Brown, of Titusville, conducts service in the Casino.

ARCADIA.—At the church of St. Edmond, King and Martyr, the Rev. Mr. Hodgmen, of Haines City, conducted service on Sunday, July 18th. The members of the mission here recently purchased an organ.

North Dakota

On Tuesday, July 27th, nine out of the ten clergy of the missionary jurisdiction of North Dakota met for conference at St. Paul's church, Grand Forks. At 10 A. M., there was a celebration of the Holy Communion, the Rev. F. J. Tassell, registrar, being celebrant. This was followed at 11 A. M. and 2 P. M. by two business meetings, under the presidency of the rector of the parish, the Rev. A. T. Gesner. The Rev. C. Turner, secretary of the jurisdiction since last convocation, was chosen secretary of the clericus, and the Rev. W. D. Rees, of Fort Totten, treasurer. Each clergyman presented a report of his own field of labor. The Rev. Mr. Gesner read an excellent paper on "Missionary organization and clerical co-operation." On this an interesting discussion followed. In addition to the clergy of North Dakota, there were present the Rev. E. S. Peake, of Faribault, Minn., and Messrs. J. S. Sinclair (Earl of Caithness), of Lakota, and E. C. Elwood, of Grand Forks.

At the missionary service in the evening, almost every clergyman present took part. It was felt that the occasion was edifying and instructive in the highest degree. The Woman's Auxiliary of St. Paul's kindly provided an excellent luncheon at 12:30. An executive committee of three clergymen was appointed to carry into effect any resolutions that were adopted.

The next meeting of the clericus is to be held in the month of October.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

CONSHOHOCKEN.—Under the auspices of chapter 1,315, Brotherhood of St. Andrew, at Calvary church, the Rev. H. J. Cook, rector, there has been established during the past year, in the suburb of West Conshohocken, a parish mission called St. Andrew's, and a room to accommodate about 50 persons has been comfortably furnished for the purpose. Services have been regularly held each week, and a successful Sunday school started; the expenses of the whole being met by offerings of the mission and the contributions of the Brotherhood chapter. Besides the general work of worship and instruction, a number of persons have been brought to Holy Baptism; and the mission is proving itself to be a valuable adjunct to the parish life and activity.

CHELtenham.—As a slight testimonial to the memory of Mr. Robert Shoemaker, who entered into life eternal during the past year, a tablet has been erected in St. Paul's church, the Rev. Dr. E. W. Appleton, rector. Mr. Shoemaker, from the very foundation of the church in 1861, until his demise, a period of 35 consecutive years, was a most faithful and efficient vestryman, for a considerable length of time accounting warden, and also one of the lay deputies to the diocesan convention.

MORTON.—The vestry of the church of the Atonement, the Rev. S. P. Keeling, priest-in-charge, since March 7th of the present year, has relinquished the stipend of \$200 received heretofore from the convocation of Chester.

Delaware

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

The journal of the 111th annual convention of the diocese of Delaware, among other things, gives the following summary of statistics: Bishop, 1; other clergy, 35; postulant, 1; candidates for Priests' Orders, 6; priests ordained, 2; parishes, 38; Baptisms, infants, 253, adults, 61; Confirmations, 163; communicants, 3,050; marriages, 67; burials, 172; Sunday school teachers, 287, scholars, 2,647; contributions, parochial, \$46,382.29, diocesan, \$2,805.97, foreign, \$650.61, charitable, \$1,385.69, Woman's Auxiliary, \$1,863.15, for all other purposes, \$9,367.09; total \$62,454.80

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

OBJECTION is often made to the use of the titles "Venerable" and "Very Reverend," as "preposterous and exasperating." While we are not inclined to multiply titles, and seldom use those in question, we are not disturbed at the sight of them. The use of "Reverend" and "Right Reverend" concedes the principle, and it is only a question of taste and convenience as to where we should draw the line. With the growth of the Church in this country, its organization must necessarily be more complex and its offices of administration more numerous. Perhaps it may be well to designate the principal officers by titles, and in doing so we should follow the use of the Fathers, as we have done in adopting the titles now recognized. Besides, some dioceses have officially adopted the titles referred to, and we may not ignore them without discourtesy. It should not be forgotten that at one time or another nearly everything distinctively "Episcopal" has been opposed as un-American, and we should have nothing left of our ancient heritage, in polity or liturgy, if we had yielded to such criticism.

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Politics and Wealth in Education

THE State universities have often been hampered and injured by the introduction of political ideas and methods into their management. A few years ago it was not uncommon to demand that the teaching of Political Economy in these institutions be conformed to the principles of the prevailing party. How far that programme was carried into effect we cannot now say, but its pernicious influence upon education, in any true sense, is obvious to every thinking person. Of late it has appeared that some of those universities which have no connection with the State are not exempt from the same malign influence, and, what is even worse, are not showing themselves independent of such wordly considerations as the views of men of wealth from whom gifts are desired. A very flagrant instance, involving both of these influences, has just occurred at one of the most conservative of the older universities. Dr. Andrews has just been compelled to resign the presidency of Brown University, for two reasons: first, because his views of the currency question are at variance with those of the dominant political party and of the trustees of the university; second, and chiefly, because his position on that subject is thought to have deterred a certain wealthy magnate from making the institution the object of his large liberality.

There are evidently two classes of subjects with which a university must deal. There are sciences which admit of no vagaries. If a person holding the chair of astronomy should repudiate the Copernican system in favor of the Ptolemaic, if he should teach his students that the earth is a flat surface, or that, being round, its inhabitants live within its crust instead of on its surface, such a teacher would deserve to lose his place. So likewise the professor of psychology who should take the pseudo-science of phrenology as the basis of his teaching, or the mathematician who should adopt the formula set forth by a certain State Legislature. Such

persons would be self-convicted of ignorance or of incurable eccentricity. But in other departments there is the widest room for difference of view. This is the case, for instance, with history, political economy, and the mental sciences. It is conceivable that a college might found a professorship for the express purpose of inculcating the views of a special school of historians, economists, or philosophers. In that case the occupant of the chair would be limited by the conditions upon which he was appointed. Otherwise, he is free, and it is a necessity to his best work in these undefined fields that he should be free. No man can do his best work when he is liable at any time to be called in question because his teaching in such departments is at variance with popular ideas, or with the views of a majority of the trustees.

But unsatisfactory as such a state of things may be, it is far worse when such sordid considerations come into view as those which have confessedly played the chief part in the demand for the resignation of President Andrews. When the trustees of an ancient and venerable seat of learning have consented to put themselves in the position of truckling to a man of great wealth, and of passing judgment upon the teachers of the university and their views in order to make them square with what are supposed to be his wishes, and this as a return for money in hand or in prospect, they strike a blow at the foundations of liberal education. They may do a harm to their trust which no amount of money can repair. No doubt, Brown University is too strongly entrenched to suffer serious detriment from a single instance of this kind, but nothing is more certain than the consequences which must ultimately ensue, if our American seats of learning suffer themselves to sacrifice their independence and to mould their teachings in deference to wealth and for the sake of material advantage.

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The Support of the Church

FROM THE CONVENTION ADDRESS OF THE BISHOP OF MISSOURI

THE Church is a divine institution. So are the family and the State divine institutions. But all three are in the world, set up to make their way and do their good there. And faith in their divine authority and potency must never let slip the exercise of common-sense in their support.

May I try again to lodge it in men's minds that it is never intended to make it easy to support the Church? Fidelity to principle, steady satisfaction in the discharge of duty, and sturdiness of devotion in the line of soldierly loyalty are meant to be put in use and kept in use continually. The invigorating exercise thereby gotten may not, I dare say, make and find things easy, but it does give the honest glow of a noble pleasure.

In this city of St. Louis are scores and hundreds, and, I fear me, thousands, of baptized members of the Church, and not a few of them confirmed members, who are not connected with any of the parishes or under any direct pastoral supervision. I would that I could get their ears. I wish I could reach their hearts. They are good men and women in daily conduct; faithful fathers and mothers in intention. I would say to them: "Dear friends, you know what a blessing the family is. You know what a comfort the home is. In a wider sense the Church is a family and a home provided by our Heavenly Father. Get enfolded in it, I beseech you,

in a loving, working practical way. The wider home shall make the closer one all the more dear and safe. If the church near be a free church, go and enroll in its membership. Make your pledge towards its support, even if it must be little. If it be a pewed church, go. I avouch that the pastor and vestry will receive you kindly. Secure and pay for such sittings as you can, humble though they may be. For any one who goes to church, not to give steadily, systematically, and on principle to support the Church, seems much like resolving to subsist one's self entirely on invitations out to dinner, or to submit one's self to the continuous charity of free lunches. And I venture to assure you that your whole inner being shall be ennobled and invigorated by your doing something as well as receiving, and by your honorable consciousness that you are soldiers enraptured and loyally serving, and not mere unregistered camp stragglers. God has provided that the support of the larger home as well as the nearer home shall be furnished by you and others. You take honest pride in meeting and discharging the obligations which fall upon the latter. It is all the dearer to you, and you are all the prouder of it, because you discharge the obligation. Have a pride then, and as far as you can, give the Church to have pride, and share you her pride and pleasure, in meeting and discharging like obligations."

In some pewed churches I have heard of people giving up their pews for the time of their going to Europe for three or six months, or for their summer sojourn of a month or two. I must think that this hurrying age drifts into thoughtlessness any who do this. I am sure if they stopped to think they would reason as follows: "The necessary expenses of the parish go steadily on whether I am here or not. They are fixed charges. I want to do my share, of course, in meeting such fixed charges. Rented pews are the business method of providing for such fixed charges, so that offerings and gifts may superabound for missions and benevolence. Taxes to the State are paid to meet the fixed charges for machineries of justice and protection in civilization. I pay my taxes to the State, of course, whether I am here in person or in Europe or at the seaside. Ah, yes, it is clear I have been doing a thoughtless thing, and, I rather think, on the whole, a mean thing, in giving up pay for my pew in my temporary absences."

If I am right in my diagnosis, to aim to make the support of the Church an easy thing may work actual harm. The Church surely ought not to be rated as less divine than the two other great institutions. Usually we do not have fairs and bazars and suppers and concerts to support the family and the State. We would not esteem it at any rate quite the dignified thing to do. Shall dignity be counted out, in methods to support the Church, while it is counted in, in support of the two other divine institutions? And, besides, if the means sometimes resorted to are proposed as an easy way to support the Church, may they not in the nature of things do more harm than the hard way of asking for and working for and giving out direct gifts for that purpose? I am aware that it would be an unjust reproach cast upon a most valuable class of faithful workers in every parish, I mean the women, to say that they are manufacturing, by the process of fairs, etc., an easy way to support the Church. Many of them who do the work and carry it out to success find it right hard. So they escape the curse of easiness and attain the

blending of hardness. I am aware also that these indirect means of support develop energy and distribute interest and promote valuable co-operation in many a parish. And I know further that sometimes the maxim that necessity knows no law must rule, and the indirect means are adopted as the only practical mode of meeting honest and urgent obligations. Yet, conceding all due regard to exceptional considerations, suffer me to plead that we ought not to lower the dignity of the Church where we would not think of so doing in case of the family and the State; and pardon me for urging that to make Church support easy to patrons and buyers may be the way to do real harm to their souls.

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Our Bishops Abroad

From the Chicago *Tribune* special telegram of Sunday, July 25th, we gather the following information concerning some of the American Bishops:

Bishop Potter of New York returned to London yesterday from Germany. His programme is not complete, but it is likely that he will preach again in Westminster Abbey.

He shows much interest in the English labor troubles, and thinks arbitration between disagreeing employers and employed is more advanced here than in the United States. He has not visited the headquarters of the striking engineers, however. His health has been greatly benefited.

The American Bishops were in the London pulpits in great force again to-day. Indeed, nearly every night last week they were preaching in different parts of London. The Bishop of Georgia preached to-day in St. Paul's cathedral, the Bishop of Minnesota in Westminster Abbey, the Bishop of Colorado at St. Saviour's, Southwalk; the Bishop of Missouri at the parish church, Kensington; the Bishop of Springfield, Ill., at St. Mary Magdalene, Munster Square, and St. James'; the Bishop of Vermont at St. Mary Magdalene, Paddington; the Bishop of North Carolina in St. Thomas', Regent street; and the Bishop of Delaware in St. Mark's, Marylebone road.

A large number of the prelates were at Countess Percy's garden party yesterday. Next week after the farewell service in St. Paul's cathedral, and a subsequent luncheon at Grocers' Hall, most of the Bishops will go to Glastonbury and Wells, the Bishop of Maine preaching in the cathedral in Wells on the unveiling of the monument to the late Bishop Lord Arthur Hervey.

On Friday, Aug. 6th, the Archbishop of York will entertain the Bishops, and out of compliment to the American Church the services for the Transfiguration from the American Prayer Book will be used at York minster.

Some of the Bishops instead of going North will visit Ely and Norwich. Many will pay a flying visit to the continent before returning to their dioceses.

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Five-Minute Talks

BY CLINTON LOCKE
CXIV.

I AM asked, "What is a Prophet?" The common meaning of that word is a person who predicts future events; but that is a very narrow meaning of it. That is only a small fraction of the senses the Scripture gives it. The Greek word used means "spokesman"; not foreteller particularly, but expounder and interpreter of the Divine Mind. In fact, prophet had for its original meaning pretty much what we understand by the word "preacher"; but about two centuries ago it seems to have become restricted to a foreteller of future events. The great revival in late years of Bible study has

obliged scholars and teachers to insist on the old meaning, to enlarge the scope of the word, and to show that the prophets of the Old Testament did a great deal more than foretell. Samuel seems to have been the first one to found training schools for prophets or preachers, where, by study and by meditation and prayer, they drew near to God and became imbued with His Spirit. You are familiar with the names of the prophets. I have not space to recall them here. They belonged to no caste, as the priests did, but came from every station of life; some were kings and some were shepherds. There were many women among them. Some were married and some lived alone. They seem generally to have had their words reported by secretaries, though Ezekiel wrote his out himself.

Their first and grandest mission was the standing up boldly and independently before corrupt kings and nobles, and denouncing their oppression and godlessness. They did not mind anger or unpopularity or threats or torture. They seized every chance to say, "God is righteous and will punish the wrongdoer." Read Isaiah or Jeremiah, and see how, as with torches of fire, they light up the deadness, the sinfulness, the impurity, the cruelty going on around them, and with what scathing words they set forth God's anger with it all, and how they also dwell on His mercy and His love. In the Jewish Church, as in the Christian, there was ever the tendency to rest in outward observance; then, in sacrifices and washings and new moons; now, in sacraments and ritual observances; and the prophets constantly proclaimed that all such things are only means for the development of character and the elevation of the moral and spiritual nature. All this teaching is a great deal clearer as the centuries go on, for it is a great mistake to think that the idea of God and what He expects from men is as clear in the beginnings of the Old Testament as in the end. There is constant progress, and the doctrine becomes constantly nobler and more spiritual.

Another characteristic of the prophets was their pure, unselfish patriotism. They loved their country with passionate devotion. They did not think the preacher should keep out of politics, and if Amos and Isaiah and Malachi were living now, they would range themselves by the side of those earnest clergy all over this land who are striving to purify the civic life.

Let us turn to that particular mission of the prophets which is most familiar to us, and to which most importance is often attached, their prediction of the future. It is said by those who are struggling to eliminate the supernatural out of the Bible (what will be left?) that the prophets were merely splendidly gifted men who had the keen foresight to read the signs of the times and tell what was coming, and that this has been done by many a statesman in ancient and in modern times. That is true; but where does the keen foresight come from? Who enables them to see further than other men into the dark future? Is not God the Author of it all? Does He not gift men with prescience? And the prophets acknowledged it, and said aloud: "I owe this power of speech to Him. He inspires me to say this." But independent of all this, and after all the haggling about the precise year and the interpretation of particular words, all the flings of destructive criticism cannot impugn the fact that Amos foretold the Captivity; Micah,

the fall of Samaria; Ezekiel, that of Jerusalem, and Jeremiah, the ending of the Captivity. Then take all the minute predictions and sayings about the Messiah. You know how they were fulfilled; and do you think our Lord hunted them all out and studied them up and exerted Himself to carry them out? That theory does seem too improbable, and besides, He could not have had anything to do with the soldiers under His Cross parting His garments, and yet hundreds of years before that had been foretold. How many centuries their meaning was perfectly hidden! And there are other hidden passages which will come out as the world goes on. The Bible is not exhausted. It is to answer for the thirtieth century as well as for the twentieth, and those who come after us will wonder that we stumbled and hesitated over passages which to them will be as clear as sunlight. I see good reasons why the ordinary Scripture reader does not find the prophetic books as interesting as other Scripture. It is because they require a knowledge of history, of geography, of contemporary life, which it is not easy for all men to attain. Each day, however, sees new light thrown upon them. Books are constantly written, archaeological discoveries are constantly made, inscriptions constantly deciphered, which perfectly transform obscure passages in Ezekiel and Jeremiah. We can read the prophets much more clearly than the men of the last generation.

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The Priest-Preacher

BY THE REV. FREDERICK S. JEWELL, S.T.D.
VII. MORE AS TO "HOW SHALL WE DO IT"

THE analysis and topical arrangement of the subject have been but little more than touched upon. But there is room only to urge the young preacher to practice both till they become a sort of instinct. Power of analysis is simply ability to look keenly into the heart of things, and to arrange one's knowledge rapidly in logical order. It reaches beyond texts and sermons, and is essential to all clear, consecutive thinking.

To return to the unfinished portion of the previous article. Having well beforehand analyzed the text or theme, arranged its topics in their proper logical order, and fixed them firmly in mind, there follows the work of developing these topics, or filling out the sermon-plan. This is not an easy work, nor is it easy to give, in brief space, such directions as will insure its being done well. The preacher's success in it depends on his ripeness and readiness, his clearness and closeness, as a thinker, much of which may be as yet a thing of the future. As the work of composing the sermon is a sort of intellectual incubation, it requires a set time, and a sufficiency of it. The preacher ought to secure for his sermon work at least the forenoon of the four main days of the week. Let Monday stand for the ragged odds and ends of non-professional cares and work, and keep Saturday as a half-Sunday for physical, mental, and spiritual rest and refreshment. Put the more varied and general matters requiring attention in the afternoons. Hold yourself to the plan, and teach your people to respect and observe it. As for interfering duties, there will be exceptional interruptions; but the evil will be lessened by holding to the rule that your preparation as a priest for the altar and as a preacher for the pulpit is the paramount duty. But while you thus struggle to have a set and sufficient time for it, train yourself

to think about, and to think out, your sermon in any place and at any unoccupied time.

When you take up your sermon-composing, in studying or thinking out in their fullness the several heads or topics in your analysis, the thoughts may, in the case of a written sermon, be committed to paper as they come. Still, it is better to go through with the study of the sermon, or, at least, one of its heads, before touching the pen, writing it out afterwards, as far as possible, at a single sitting, and further on, thoroughly revising and correcting and, perhaps, re-writing this first draft. This will usually secure a greater evenness in your treatment of the several heads, give greater ease, flow, and freshness to your style, and make you the more complete master of your theme. In the case of the extempore sermon, the whole work, the introduction, the enlargement, and the application of each topic, is purely mental; and the train of thought under each head must be so mastered in substance that it will come back at the time of delivery as a logical, not a memorized, reproduction. From this it will be seen how vital to the extempore sermon is the preacher's logical insight and skill, and how necessary it is that he should keep himself growing in culture and discipline.

In the work of composing their sermons, many preachers become enslaved to the study, the desk, and the chair. There is in this a lack of mental discipline or self-mastery which is totally adverse to the art of the extempore preacher. He needs to be able to think on his feet, before an auditory, and in the midst of a service, and to hold to his line of thinking without break, under any passing disturbance or interruption. Hence, it is better for him to do his sermon-thinking walking quietly up and down in his study, the chapel, some unfrequented path, or secluded spot, wherever there is room and no occasion for personal interruption, and not only thinking, but even talking, out his thought, as though he had his hearers before him, making his study-practice conform substantially to his preaching effort. So let him go over his sermon from one day to another, always thinking of it besides, at his odd intervals, until it has grown into full and familiar shape. In carrying on this process, he should make no use of writing, except it be to jot down leading thoughts in order to consider more carefully their real substance and proper order, flinging the paper aside as soon as he has fully fixed upon both. It will be well, however, at the latest practicable moment before the service, to write down carefully his analysis of his subject, with some of the leading thoughts under each head; not that it may be used in the pulpit, but as a means of fixing them freshly in mind, and for the purpose of preserving his sermon-plan for comparison with any new order which he may draw up, should he have occasion at any future time to present the same subject. All this may seem to the young preacher a lengthy and laborious process. But there is no attaining a lofty summit without patient climbing.

Incidentally, it must here be observed that what has just been said of writing in connection with the composition of the extempore sermon by no means applies to the preacher's parallel practice of written composition. He must keep up that practice, both as a means of mental discipline and as a necessary corrective of the faults sure to attach to his extempore style. Hence, in

addition to other more general lines of written composition, he should occasionally prepare a thoroughly studied written sermon, sometimes, where the subject was specially important and the treatment effective, writing out the extempore sermon immediately after its delivery. This will both serve as a study in criticism and enable him to preserve the sermon for some later and perhaps more important use. Here, also, may be noted the fact that in the suggestions for the composition of the extempore sermon, nothing has been said about "reading up" on the subject. This has not been because of any decided objection to such reading, but because the preacher, if he is to become a thinker, should first think out the sermon for himself, exhaust his own thinking upon it, after which he may supplement his thought, if need be, with the thoughts of others. Reverse the order, and the tendency will be to rely upon the gathered fruits of one's reading, to the neglecting of his own thinking power—reading down the thinker, while ostensibly "reading up" his subjects. As for any habitual or frequent reading of sermons, it is not to be encouraged. It only tends to destroy individuality, induces intellectual indolence, and favors the acquiring of a defective style. The young preacher will do far better to restrict himself to the thorough study of such masterpieces of pulpit oratory as may properly be made his models or stepping-stones toward the attainment of a higher ideal.

There remains to be considered here the delivery of the extempore sermon. Much that has been said of the delivery of the written sermon is equally applicable here, only with greater explicitness and force, as bearing upon a more critical kind of effort. To begin with, let the preacher avoid the "pent-up Utica" of the box-pulpit—that foster-parent of formality, stiffness, and pomposity. Rather let him content himself with a modest place at the right side of the simple lectern. It will raise less expectation, allow greater ease, freedom, and naturalness in speech and action, and accord better with the simpler language and style of the proper extempore discourse. As for what remains, calmly scan your auditory, begin quietly, use colloquial tones, but speak with perfect distinctness. Strive to maintain throughout the appearance of entire self-possession and complete sermon-mastery. To this end, guard alike against hesitation and hurry, vociferation and violence. Rather than hesitate, which leads to a stammer, stop squarely till you can go on properly. A rapid, run-away pace shows that your thoughts lack weight and have got the better of your control. Overrapid firing is random firing, and likely to be without effect. As for overloud speaking, vociferation, the too common vice of extempore preachers, no words are equal to its just condemnation. It is not only destructive of true force, but more often than otherwise is a mere cloak of sound to hide a lack of sense. Pray you avoid it. It may stun the senses, but cannot strike conviction to the heart. It is the impact of the ball and not the thunder of the explosion that produces the effect. It is often taken by the vulgar for earnestness and depth of conviction in the preacher. It is more likely to be mere animal excitement or mock passion. True passion or intensity drops to the low tones and the measured utterance—the "slow, full words" that

"As thunder-drops fall on a sleeping sea."

Much the same caution should be observed

as to gesticulation. Gesture is more native to extempore address than to written discourse, and may there be more free and abundant. But it should be the gesture of simple force, spontaneously begotten and impelled by the thought alone; not a mere bit of elocutionary art tacked on to the words, as supposed to be "the right thing to do." Merely descriptive gesture is apt to be artificial and overdone, and, at the best, belongs to other more florid fields of oratory. But whatever gesture you employ, avoid the frantic and the violent. Do not throw yourself about in the pulpit like a loose barrel in an abandoned lugger's hold, nor stoop and jump and stamp and pound like a daft creature striving to break out of an imprisoning box-car. For real sense and force in preaching, as well as for duty and dignity in the preacher, "bodily exercise profiteth nothing." Finally, to close these brief and imperfect suggestions as to how you are to preach, see to it that while you constantly strive to make each sermon, as far as you can, a fair specimen of sober earnestness, sound truth, clear presentation, and modest, manly, self-controlled delivery, you regard it as simply an honest attempt rather than a real achievement—a step forward, not as a goal even sensibly approached. Indulge in no elation over any supposed success, and be not cast down by any of the failures which will necessarily attend your efforts. Either feeling tends to a relaxation of effort, and to lessen earnest effort is to invoke defeat.

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Letters to the Editor

THE CONSECRATION OF CHICHELE

To the Editor of *The Living Church*:

The letter of your correspondent, L. N. Wise, in your last week's issue, on the subject of English ordinations, presents an argument that would be very cogent and convincing were it not unfortunately entirely vitiated by the facts as to the consecration of Archbishop Chichele. Even Jove sometimes nods, and the venerable Pusey in this case was entirely mistaken. Instead of Chichele being consecrated at a time when no Pope was recognized by the English Church, he was consecrated at Siena by the reigning Pontiff, Gregory XII., himself, in 1408, and by the Roman Pontifical, the consecration being in Italy. With the design probably of assimilating Chichele's consecration to the ordinary English use, the words *Accipe Spiritum Sanctum* were, perhaps, for the first time introduced into the Roman pontifical; and the fact of their being used was recorded in the Register. A confused recollection of this probably led Dr. Pusey into the error as to the facts of this consecration. It is to be regretted that the defense of English Orders, so easily defensible as they are on theological and historical grounds, has so often been attempted by such baseless figments as this of Chichele's consecration. And here I would call your correspondent's attention to the fact that there is but one consecrator by our present use, whatever may be the case under the old English and present Roman pontificals. Only one bishop says the sacramental words, and hence he alone consecrates, the idea that one minister can supply the form and another the matter of a sacrament being unknown to theology.

R. N. AVERY.

Palatka, Fla., July 19th, 1897.

THE SENTENCES BEFORE SERVICE

To the Editor of *The Living Church*:

The sentences with which Morning or Evening Prayer begins were originally intended as a preface or monition to the Confession that is soon to follow; hence the words in the exhortation, "The Scripture moveth us in sundry places," etc. Other texts have been added concerning worship in the Lord's house, and recent-

ly some appropriate to certain holy days and seasons. Would it not be well for the minister to use one of each? Certainly those having direct bearing on the Confession should not be omitted, as the custom is now in many of our churches.

SUFFOLK.

Philadelphia, July, 1897.

FROM COLORADO:—"It pleases me very much to be able to send you these new names, and I shall be constantly on the alert for others. If every present subscriber to your excellent paper would do likewise, the circulation of THE LIVING CHURCH would thereby be more than doubled in a short time, and if this course were persisted in for any length of time, who may limit the good that might be accomplished in this branch of the kingdom? This paper is undoubtedly the ablest defender and exponent of the Catholic Faith yet published in this country, and as such it merits a large circulation, worthy of its high endeavor."

Personal Mention

The Rev. Reese F. Alsop, D.D., has gone to Europe for his vacation.

The Rev. W. S. Baer will pass August at Ocean City, N. J.

The Rev. J. Neilson Barry is spending his vacation at Warrentown, Va.

The Rev. C. B. Crawford will spend his vacation of the month of August at Johnson's Island, Lake Erie (military encampment), Manatoulin Island, Lake Huron, and Bay City, Mich.

The Rev. Edward S. Cross has accepted appointment as general missionary, missionary jurisdiction of New Mexico.

The Rev. Wm. J. Cleveland has resigned the charge of Madison, Howard, and Flandreau, South Dak., and taken work at Calvary chapel, New York, until October. Postoffice address, West Orange, N. J.

The Rev. Herbert D. Cone, rector of Christ church, Bridgeport Conn., will spend the month of August at Manchester, Vt. The service in Christ church during the rector's absence will be taken by the former rector, the Rev. Dr. B. E. Warner, of New Orleans, La.

The Rev. C. Winchester Donald, D.D., sailed Saturday, July 17th, for Europe.

The Rev. R. S. Eastman has gone to Deal Beach, N. J.

The Rev. Francis A. Foxcroft has accepted the rectorship of St. Paul's church, Beachmont, Mass.

The Rev. John W. Gill is spending two months of rest at his cottage at Leeseville, N. Y.

The Rev. Alexander Hamilton has taken summer charge of St. Luke's church, Bridgeport, Conn.

The Rev. George C. Huntington is seeking rest from overwork in California.

The Rev. Braddin Hamilton will spend summer days at Newport, R. I.

The Rev. Harvard M. Ingham has resigned St. Paul's, East Cleveland, Ohio, and accepted Trinity parish, Jefferson, Ohio.

The Rev. Lewis H. Jackson has taken charge of the church of the Holy Trinity, Lansdale, Pa.

The Rev. Frederick F. Johnson has taken charge of St. Barnabas' church, Glenwood Springs, Colo.

The Rev. Henry F. Kloman has resigned charge of St. Paul's church, Pohick, Va., and accepted the curacy of Christ church, Baltimore, Md.

The Rev. Alsop Leffingwell sailed July 31st by the "Massachusetts" for England, and will return Sept. 22nd. His address will be care of Credit Lyonnais, 40 Lombard st.

The Rev. W. O. Lawson has sailed for England.

The Rev. Wm. Mitchell, of Terre Haute, Ind., will seek recreation in Prince Edward's Island, Can.

The Rev. Roderick J. Mooney has accepted the call to the rectorship of Gethsemane parish, Fargo, N. D., and will enter upon his duties about the middle of September.

The Ven. Archdeacon Irving McElroy having completed the special work for which he was invited to Fargo, N. D., by Bishop Walker, is now open to engagement.

The Rev. A. B. Perry has accepted the rectorship of the church of the Incarnation, diocese of Dallas.

The Rev. Thomas Spencer has accepted temporary charge of Christ church, Norfolk, Va.

The Rev. J. McBride Sterrett, D.D., is summering in the Adirondac Mountains, at Upper Saranac Lake,

The Rev. W. J. Smead has taken temporary charge of missionary work at Dayton, Sutro, Gold Hill, and Silver City, and the parish of St. Paul's, Virginia, Nev.

The Rev. Charles J. Wood sailed for a two months' tour of Europe, Saturday, July 24th.

The Rev. T. H. Yardly is passing his vacation at Newport, R. I.

Official

The clergy of North Dakota, assembled in Grand Forks in missionary council, on July 27, 1897, requested the Executive Committee to prepare for publication in the Church press a report on the state of the Church.

The committee made the following report:

The State of North Dakota, twice the size of New York, and as large as New England, has a population of nearly 200,000 scattered throughout 46 counties. Twenty-seven counties are but partially settled, and there are no services of the Church held in them; in twelve counties services are held at one point each, and in seven counties, more than one point, fifty-seven points being touched by the Church, an increase of eleven during the past year.

There are only two cities of over 8,000 people, about six of 2,000, about eight of 1,000; that is to say, about 40,000 or 50,000 in the considerable towns, the balance in small towns of 200 to 500 population, and upon farms and ranches.

In 1890 there were 26,000 Roman Catholics, 18,000 Lutherans, 5,000 Methodists, 2,000 Baptists, 1,500 Congregationalists, 713 communicants of the Church, which stood ninth in the State. If a record could be made of the hundreds and, perhaps, thousands of communicants scattered over the farms and ranch country, the number would have been much larger. Among the population are 25,000 Norwegians, 8,000 Swedes, 8,000 Indians, a large number of Russian Jews, and some Arabs.

We have ten resident and one foreign clergymen to look after the work in this vast State, and these eleven average 5.2 towns as their points of labor. In eighteen of the larger towns we have church buildings, nine of stone, many of them handsome, and all too small for the demand.

The population is a shifting one, coming and going in that restless spirit which marks a new country, and it is no unusual thing for a parish priest to see nearly the whole financial strength of his parish move away suddenly, in one case, lately, on the same train. The work requires earnest zeal, amid hardships and uncertainties which are unknown and undreamed of in the settled East, and the clergy know from bitter experience how unreliable statistics are as indices of work done and results accomplished, for an unseen and unavoidable exodus will in a week make the labors of years an apparent failure to those who judge by figures only, and know nothing of local conditions. In spite of all these things, the clergy are willing to face difficulties and to do the work and look for men and money to open up new grounds and strengthen the "things which remain," and confidently they appeal to their brethren of the household of Faith for interest, prayers, and support.

According to the reports made at the missionary meeting by nine out of the ten clergy of the jurisdiction, there are now 1,136 communicants in the State, an increase of 164 since the reports were made for 1896, and during the year past thirteen new points have been reached with services.

The salaries for the eleven clergy amount to \$8,290, of which \$2,011 is still unpaid, owing to the hard times and poor crops; there are 21 church buildings, 7 rectories, 623 Sunday school scholars reported; 94 Confirmations, 134 Baptisms, 25 marriages, and 25 burials, and Church property worth \$55,050 (not including the cathedral car, or property secured by the Bishop), and \$2,000 will cover the indebtedness on this property. North Dakota is a missionary ground. It will be years before the parochial system can be adopted, and yet most of the work is left to be done on parochial lines; *i. e.*, mission points must grow strong enough by their own efforts to call a clergyman before they can have more than an occasional service, and it is the attempt to apply Eastern methods to Western conditions that accounts for much of the apparent failure of Western work.

The North Dakota clergy, widely scattered, poorly paid, hampered by conditions that would prevent work East, isolated under heavy traveling expenses, practically homeless and churchless wanderers, are, in spite of all, doing their best to make the Church known and felt. Hungry hands and hearts are calling for her service and ministrations, the harvest is whitening, and, bishopless, the clergy have come together for mutual council, have formed a clericus, and have decided to move in the matter of the appointment of one or more archdeacons who, free from any settled work, may look after the scattered sheep and aid in the advancement of mission work along missionary

lines, until such time as in the providence of God a bishop may be sent to this field.

IRVING MCELROY,
CHARLES MACLEAN, } Executive Committee.
H. J. SHERIDAN,

Died

HAMLIN.—Entered into rest, June 28th, at Haverhill, Mass. Lucy de Wolfe, wife of Frank S. Hamlin. The funeral was from St. John's church, in which she had been a most earnest worker until prevented by illness.

MCCRACKEN.—Entered into Paradise, Wednesday, July 28th, 1897, Trueman Benjamin, infant son of the Rev. and Mrs. Wm. C. McCracken, of Fairmount, Minn.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in nineteen missionary jurisdictions and thirty-five 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 twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

APPEAL FOR ST. THOMAS' MISSION, NEW RICHMOND, WIS.

Who will help a struggling mission to provide itself with the bare necessities for the proper and decent worship of Almighty God?

We have no paten, altar cruets, vases, credence, altar-frontals, (or super-frontals), book-markers, or dossals.

Our total annual receipts (free-will offerings—no money raised in any other way) for all purposes are less than \$125.

We worship in what was formerly an old school house, somewhat re-adapted for Church worship.

Our members are few; we are all quite poor; we are the smallest and humblest Christian body in a town of 2,000 souls. There is much opposition to the Church. At present we are using an alms' dish for a paten.

Our immediate needs also extend to a fence around our humble property so as to enclose and protect it. At present our open lot is used by everybody for stable purposes, as at the back stands a large shed belonging to the M.E. body whose place of worship adjoins and overshadows ours.

There is a large depression on our lot, which is now a pond and the home of frogs and slime. We can't afford to have it filled in.

The Bishop of the diocese, the Rt. Rev. Dr. Nicholson, in Milwaukee, Wis., will receive any donations and subscriptions, or they may be sent to the incumbent in charge, the Rev. H. C. Boissier, New Richmond, Wis.

July 14th, 1897.

Church and Parish

TWELFTH Sunday after Trinity offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the general missionary, the Rev. A. W. MANN, Gambier, Ohio.

A GRADUATE of St. Agnes' School, who has a private school in a pleasant village in Saratoga Co., will receive into her home for the school year, two or more children. The English branches, Latin and French are taught in the school. References given and required. Address REV. JOHN B. HUBBS, D.D., D.C.L., Geneva, N. Y.

PRIVATE boarding, with pleasant rooms; convenient location, reasonable rates. References exchanged. Mrs. MARY E. BYRNE, 1828 Indiana ave., Chicago.

WANTED.—Several vacancies occurring in the eastern deanery of South Dakota, priests or deacons in American Orders are needed. Address BISHOP HARE Sioux Falls, S. D.

WANTED.—Several missionaries, priests, or deacons, with American orders, in a Northwestern diocese. Salaries not large, but sure. Address H. W. H., care of THE LIVING CHURCH, Chicago.

WANTED.—A deacon, or lay communicant of the Episcopal Church, for the headship of a Mission Indian Boarding School. A missionary spirit with knowledge of practical affairs and methods of elementary education needed. Address with references H. E. G., care of THE LIVING CHURCH.

The Editor's Table

Kalendar, August 1897

1. 7th Sunday after Trinity.	Green.
6. TRANSFIGURATION.	White.
8. 8th Sunday after Trinity.	Green.
15. 9th Sunday after Trinity.	Green.
22. 10th Sunday after Trinity.	Green.
24. ST BARTHOLOMEW.	Red.
29. 11th Sunday after Trinity.	Green.

The Transfiguration

BY WM. B. CHISHOLM

They were with their Messiah one,
On His Transfiguration throne—
They and the spheres in unison.

O, glorious height—Jerusalem!
Cast thy dim gaze toward yonder hill;
If thou could'st touch His shining hem,
Methinks e'en Kedron's fatal rill,

O'er which He, as a victim borne,
Shall meet the foeman in the way—
E'en this sad brook would cease to mourn
The nearing of its awful day;

And, as with adamant glare,
Its waters would grow strangely bright,
If they could but reflect Him there,
Full-vestured in His robes of light!

From hoary eld, behold arise
Him who once walked with God below,
Who, welcomed by the parted skies,
Was not—yet is!—and in the glow

Of this new revelation, see
The Great Lawgiver of old years;
While angels lend sweet company—
Transfiguration's ministers.

But earthly song would fail to tell
The glory that is hovering there;
And e'en a heaven-sent Israel
Would with such dazzling theme, despair.

Yet, as in these far later years,
The altar glows with bloom and light,
And wind of waning summer stirs
The chalice veil of spotless white,

So He, again transfigured, shines
In His dear feast; and visible
By faith and love and mystic signs,
Comes down in humble hearts to dwell.

Sweet morn! as once upon that hill
The Lord of Glory shone so bright,
With thy first beams, oh, may He still
Be with us—He, the Living Light!

Transfiguration-tide, 1897.

— x —

"IN my opinion," says Archdeacon Sinclair, "the Church of England would probably have more effect upon the working classes, and the masses generally, if the clergy were better trained in teaching and reading, and in the life and habits of the poor. At present, men serve a mere apprenticeship for the priesthood, and receive no training of this description at all. When they are once ordained, they are immediately overwhelmed with innumerable details, and they have little time but for practical work."

— x —

A NATIVE Christian paper in India says: "We doubt whether Hindus, as a rule, are aware how great a change is coming over popular Hinduism. The sacred books, of course, remain the same. They are the thoughts of the past in crystallized form, but current thought is changeable, and the popular Hinduism of to-day is not what it was twenty years ago. And no thoughtful man can deny that the change that is taking place is in the direction of Christianity. This great change that is taking place in popular Hinduism towards Christianity is a real one, most noticeable, and it means a great deal. It points to the time when India will become Christian almost without knowing it. Christianity will come to India very naturally after

a while. In the meantime, we Christians have much to encourage us, as we watch and see how God is causing His blessed truths to be spread abroad and be accepted by those whom it is bound to elevate into a better life!"

— x —

THE Chinese find in the deep roar of the great and sacred rivers the key-note of nature. They say that the aggregate sound of nature, such as is heard in the roar of great rivers, the souging of the wind in tall forest trees, the hum of great cities, etc., is a definite single tone of quite an appreciable pitch. Professor Rice, in his "Chinese Music," says that the Chinese recognized thousands of years ago this fact in regard to sound, which the scientists of to-day are just beginning to discover. As proof of this he quotes from their writings: "The waters of the Hoang-ho rushing by, intoned the great *kung*," called "the great tone" in Chinese music, and he shows this to correspond with the F, "considered by modern physicists to be the actual tonic of nature." Professor B. Silliman, too, in his "Principles of Physics," says that "this tone is held to be the middle F of the piano, which may therefore be considered the key-note of nature." This can easily be put to the test by any one in the following way: "Go outside some fine night when sounds are clear, and listen to the general sound of nature as from a distance. It will suggest a tone of a certain pitch. Keeping this in your mind, go inside and strike the middle F of the piano. The two sounds will be found to correspond in pitch.—*Harper's Round Table.*

— x —

THE REV. DR. QUINN sends the following from his scrap-book as a forcible illustration of the different ways of dealing with the whiskey snakes:

"Twenty-five snakes running through the streets—that's free whiskey.

Twenty-five snakes gathered into a box in which are twenty-five holes made by the authority of the court—that's law license.

Ten of the holes are closed, and the snakes all get out through the remaining fifteen—that's high license.

Drive all the snakes over to the next town—that's local option.

Kill all the snakes—that's prohibition."

— x —

The Transfiguration

WHILE this high festival is of very recent observance, it is none the less worthy of the ardent love of all Churchmen, and it is certainly a reason for pardonable pride that Americans reflect that their branch of the Church is the only one that commemorates this great event in the life of our Blessed Lord. In this connection it is interesting to note that the Archbishop of York has directed that this service shall be used in his jurisdiction this year.

The account of this wonderful event, as given by three of the Evangelists, is one upon which the devout mind loves to dwell. Taking with Him the chosen three, the Master went up into a high mountain, supposed by some to be the same where He had vanquished the tempter. Then it was that the veil was lifted that covered His divinity, and the countenance of the Sun of Righteousness shone as the sun in his strength, and His raiment "became exceeding white, so as no fuller on earth can white them," a fitting symbol of the wedding garment that all must wear that would come to the marriage supper of the Lamb. Then appeared the great prophets Moses and Elias, who spake

of the great atonement. Dazzled and afraid at the glorious vision, St. Peter exclaimed, "Lord, it is good for us to be here." Then there came the awful voice of God the Father, "This is My beloved Son, in whom I am well pleased; hear Him."

The mind naturally turns from this first appearance of the King in His beauty to His second coming. And how great the contrast! Then two men appeared with Him, but on that day He will be accompanied by "angels and archangels and all the company of heaven"; then three men were before Him, but at that time will

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light."

And when to us shall come the awful summons, "The Master is come and calleth for thee," may we indeed, through His grace, be enabled to say from the depths of our hearts, "Lord, it is good for us to be here."
—*Church Affairs.*

— x —

Reactionary Criticism*

FROM *The Bookman*, MAY, 1897

WHEN middlemen of doctrine, the theological jerry-builders, send out some new report of what they say has been discovered by serious and scientific scholars, this half-explained and half-digested bit of knowledge is snapped up in a flash. It is, very likely, only part of a preliminary study, a tentative hypothesis, a theory broached as being one of several possible explanations; or it may represent only one stage of an investigation which is still in progress, and of which the final results may wholly alter the actual significance of the earlier assumption. But all this makes no difference to the clerical seeker after a sensation. He hastily reads an article or two in the magazines, runs over a popular book upon the subject, gets a general notion of what it is all about, hits upon a few catch-words and effective phrases, and then feels himself fully prepared to discuss the whole history of Biblical criticism from Thomas of Heraclea to Tischendorf and Gregory. This leads men, especially newspaper men, to describe him as "fully abreast of the times," or perhaps even as "an up-to-date divine." If the particular information that has filtered its way down to him is, on the face of it, a little subversive of previously accepted notions, something with a flavor of heterodoxy about it, he is especially well pleased. Nothing delights a clergyman of this type more than to utter radical sentiments and views that to many are perhaps a little shocking—especially when put as he too often puts them, with a half-humorous treatment of a sacred theme, or a jocular version of some Biblical narrative. He knows that there is something peculiarly piquant in heterodoxy when it is preached from an orthodox pulpit, though the same utterances would fall absolutely flat and unnoticed if proclaimed by one without the pale. Therefore he smugly keeps a tight hold upon the temporalities of his charge while playing all the time with heresy; and if he can only get some one to accuse him of being an actual heretic, his future is assured; for then the newspapers will print abstracts of his sermons, and he will be known both far and wide as a "liberal" and "modern" man.

*Die Chronologie der altchristlichen Litteratur bis Eusebius. Von Adolf Harnack. Erster Band. Die Chronologie bis Ireneus. Leipzig: J. C. Hinrichs'sche Buchhandlung

Not all who set forth in their sermons what they think to be the truth established by the Higher Criticism are men of this cheap type. There are scores of conscientious teachers who themselves are troubled by the assaults upon tradition, who vaguely feel the spiritual danger that lurks in much that is put forth by those who claim to know the latest doctrine of the critics, but who hold that it would be quite dishonest to conceal the facts as they have come to understand them. So they load up their discourses with questions of textual and exegetical subtlety, speaking of the doubtful authorship of one or another of the Sacred Writings, of the chronological uncertainty of a record long regarded as inspired, of pseudonymous epistles, of the early canon, of interpolations and incorporated glosses. They do not see that the fundamental truths of Christian doctrine, its ethics and its true divinity, are not in the least affected by things like these. They forget that the obligation and the moral beauty of charity and chastity are not dependent upon one view or another of a chronological date; that the Aramaic coloring of a prophet's style cannot impair the eternal validity of justice; that the double authorship of a Biblical record does not lessen the inherent sanctity of an honest, reverent, and blameless life; that the peculiar significance of a particle askew has no bearing upon the need which all men feel of hope and consolation in their hours of sorrow. And, again, they do not see how, nevertheless, these paltry scraps of third-hand skepticism really undermine and honeycomb the foundation of a faith upon which must ultimately rest those motives that alone lead men to strive for a better and a purer and a nobler life. What does the layman gather from a homily replete with all the jargon of a transcendental critic? Nothing whatever, beyond a vague impression that all the teaching learned by him at his mother's knee, the teaching that has kept alive within him all the better aspirations of his nature, is doubtful, obsolete, or even false. And then, as time goes on, he comes to think that right and wrong are nothing but conventionalities when all is so uncertain, that life's philosophy is only Hedonism, that there is no changeless standard of morality, and that an enlightened selfishness is in reality the highest wisdom. It may be otherwise, he will tell you, but he doesn't know; and when religious teachers are themselves in doubt, why should he acknowledge any personal responsibility? Thus the process of disintegration spreads, and thus the teachers of religion are themselves unconsciously converted into mere assistant infidels. And all the while, above and beyond these untrained babblers of a doctrine still chaotic and half-understood, the dispassionate, untiring students who are seated at the sources go on and on and on, discarding one by one their own first tentative hypotheses, proving the falsity of their own first radical assumptions, and quickly leaving far behind them their own crude generalizations, even while the superficial pulpit orator is still endeavoring to master these and to promulgate them as being the ultimate and supreme expression of discovered truth.

Professor Adolf Harnack's truly monumental work, of which the first part is before us, suggests inevitably the train of thought that has been here outlined. Professor Harnack is himself, we think, unquestionably viewed by scholars as being the most eminent of all the students who are

to-day investigating the history and the sources of early Christian literature. As a chronologist, he has no superior; and he is deeply read in all the existing records of the period that is his chosen field of scientific investigation. His elaborate "*Dogmengeschichte*," only lately translated into English, has been, since its first appearance in 1889, a standard work with investigators of every school of thought. He is not an orthodox theologian; in fact, his name has in the past been many a time invoked for the discomfiture of the adherents of orthodox tradition. But he is a type of the scholar who is absolutely free from any trace of intellectual vanity, and his frankness and generosity and candor have won for him the respect and even the admiration of those who have most earnestly opposed his critical judgments. He is one of those rare spirits who feel it to be no shame, but rather a most honorable duty, to retract beliefs which further light has shown to be erroneous, and who with a single heart desire to establish nothing but the truth.

The work to which our attention is at the present time directed contains a most minute and searching exposition of a part of his investigations; and to these he has prefixed an introduction, written in a singularly luminous and forceful style, and summarizing the general conclusions to which his long and patient toil has led him. This lucid statement of the attitude of perhaps the greatest living scholar toward some of the most vexatious problems of New Testament criticism must necessarily arouse a very general interest, and it may be very specially commended to the notice of those dabblers in theology whose minds still feel the influence of Baur and Strauss, and who regard a tincture of the Tubingen teaching as the mark of erudite and enlightened liberalism.

For the benefit of the general reader, we may recall briefly the attitude assumed by those investigators who, with perfect honesty, but with imperfect data, laid the foundations of the particular school which so grievously unsettled the minds of all who let themselves be dazzled by their learning and impressed by their audacity. Of these destructive critics, Ferdinand Christian Baur, "the Niebuhr of New Testament criticism," and one imbued with the Hegelian view of history, professed to see in the books of the New Testament evidence of a period of storm and stress in the early days, of a period when discordant passion rent the Church asunder and filled with bitterness and resentment the factions that contended over questions of ecclesiastic polity. Closely following Baur came Strauss, as ingenious, brilliant, and profound as he, and more aggressively radical than De Wette, his other predecessor, whose methods, in fact, as applied by him to the study of the Old Testament, Strauss now directed upon the New. Under his dissolving touch the Gospels seemed to melt into mist and myth; miracle, prophecy, faith itself, appeared to shrink to nothingness. His keen analysis seemed based upon irrefutable fact, and the charm of his style carried his teaching to minds that seldom note the varying phases of theological discussion. The influence of his "*Leben Jesu*" it would be difficult to overrate. Upon timorous souls of the Robert Elsmere type the effort was overwhelming, while others who shrank from the bold logic of Strauss still received something of his skepticism through less polemical works, among which perhaps Renan's "*Histoire des Origines*"

may be regarded as most influential. Probably not many English and American theologians went all the length that Strauss would logically lead them; but there is not a doubt that much which he professed to demonstrate found lodgment in the minds of many men, especially in those of teachers of religion. Many perhaps did not at once confess to being influenced by what they read, but it is certain that their former faith, their feeling of certainty, yielded gradually to the solvent of this German revelation, and that in time their attitude became and has remained the attitude of men who doubt. As Professor Harnack himself declares:

There was a time—in fact, the general public has not gone beyond it yet—when the oldest Christian literature, including the New Testament itself, was looked upon as but a tissue of deceptions and falsifications. . . . There is still left . . . an undefined sense of distrust, a method like that of a suspicious government which is always fastening itself on single points, and which attempts by means of them to attack conclusions that are clear and definite. . . . An effort is now made to trace all sorts of "tendencies," and to point out extensive interpolations, or else a skepticism is visible which places probability and improbability on precisely the same level.

Now, it is to be presumed that both the *Tendenzkritik* and the skepticism of which Professor Harnack is here speaking are far less universal in this country than in Germany; yet they certainly exist, and they exist, too, in minds in which their presence is not generally suspected. But their existence undoubtedly depends upon a strong feeling that they are in accordance with the matured and well-established opinions of the very ablest scholars. Our doubting Thomases, in fact, have not yet got beyond the era of Baur and Strauss, and they imagine that the views of Baur and Strauss are still substantially the views that German critics hold to-day. They know, of course, that the work of investigation is still going on; but they are absolutely unaware that its trend is by no means the same as that which characterized the scholarship of the early sixties. Hence, it is extremely interesting, and to the majority even of Biblical students it must be almost startling, to come upon a frank, dispassionate statement of results like those set forth in Professor Harnack's Introduction. To feel their full significance and weight it should again be noted that this writer is everywhere acclaimed as being the very ablest and most conscientious of those scholars who approach the subject from the side of purely secular and scientific criticism.

What, then, is the deliberate judgment of this eminent investigator with regard to the questions that have just been mentioned? Coming to his task with a thorough disbelief in the accuracy of the Christian traditions, and standing even to-day without the pale of orthodoxy, Professor Harnack states that the conclusions which he has reached are in all important points in harmony with these same traditions. The irresistible logic of chronology, the marshalling of an infinite array of significant facts, have led him with most admirable candor to set down this very remarkable confession:

The oldest literature of the Church in all important points and in most of its details is, from the point of view of literary criticism, both genuine and worthy of reliance. In the whole New Testament there is in all probability only a single writing [the Second Epistle of Peter] that can be looked upon as pseudonymous in the strict sense of the word.

He then goes on to say that, ever of the uncanonical writings, those that are pseudonymous are surprisingly few; that in the case of one at least (the so-called "*Acta Theclæ*") its pseudonymity was recognized and condemned by the Church itself; that there are few writings that are interpolated, and that the interpolations themselves are mainly harmless:

The literary tradition of the Pre-Catholic Period is shown to be, as a whole, reliable.

But these general statements, striking though they be, do not exhaust the list of Professor Harnack's remarkable admissions. Practically, he accepts all the Pauline Epistles as genuine, though the dates which he defends differ by a few years from those of the Church tradition. He gives a chronology of St. Paul's life, which removes the last doubt, based on external evidence, against the authenticity of these writings. He points out the internal evidence which each of the Gospels affords as testimony to the genuineness of the others. He states without qualification that the letters of Ignatius and of Polycarp are all authentic; and he admits with a generous frankness the inaccuracy of the view upon this subject which he himself would have defended ten years ago. Most impressive of all is his broad and immensely significant summing up, in which he boldly asserts that the whole drift of critical thought to-day is not destructive, but conservative (he calls it "reactionary"), and that he looks for a strengthening of this tendency in the immediate future:

The chronological succession in which tradition has placed the original documents of Christianity is, in all essential points, from the Epistles of Paul to the writings of Irenæus, correct; and it forces the historian to disregard all theories whatever relating to these events, if they conflict with this succession.

We could wish that the conclusions of so learned and dispassionate a scholar might soon be very widely known. They surely would correct the false assumption that a sneaking skepticism in religious teaching is in any sense a proof of erudition or of liberality of thought; and they would bring back to a more sober way of thinking those whose convictions have been unsettled by a mistaken adherence to mere critical authority. Then we should have, perhaps, far fewer "up-to-date divines," and more of those simple-mannered priests who do not study fashion in their faith and change it with each season of the year; but who live quietly among their flocks, sharing their sorrows and their joys, and teaching them, not the latest thing in dittography and haplography, but instead those homely virtues that can never age, and that in every century bind men together and make for unity and purity and untroubled peace.

Yet vastly more important than the actual conclusions to which Professor Harnack has attained, is the evidence which this volume gives us of how shifting and uncertain at the best is purely secular learning. What this great critic held as truth ten years ago, he now repudiates as falsehood; what his predecessors stated with dogmatic certainty, even the most radical of modern Biblical investigators have long ago rejected. It is a most impressive lesson to every one who is tempted to yield up some portion of historic faith to the winds of secular authority, to be blown about with every fitful gust; for, looking back over long periods of years, critics recant, their teaching perishes, and that which stands immutable and quite secure is the

great tradition and the mighty system that perpetuate whatever is best and highest in human aspiration and belief. Mere scholarship grows obsolete and is discredited; but the pages over which the scholar pores still lend to the troubled soul the consolation of inspired wisdom; while the splendid structure that has been reared upon their teaching is the one and only thing that, amid the wreck of theory, the mist of casuistry, and the supreme assault of intellectual pride, has never for a single moment yet been shaken.

HARRY THURSTON PECK.

Trained Christian Helpers

The order known as "The Trained Christian Helpers" is an association composed of refined, intelligent women who have given themselves to the work of nursing the sick poor, and to enable them to do this work efficiently, they have had a home placed behind them, where they are protected and trained for the service.

A trained nurse will live in the home with the Helpers, and lectures are given every evening on some medical subject, by the nurse, or different physicians connected with the home.

This constant course of instruction will be continued and examinations be held till the course is completed, when, if found proficient, by giving satisfactory proof of their knowledge, they will receive the testimonial which entitles them to the word "Trained."

The object of the order is to supply trained Christian help to the sick poor and those who cannot have the service of the trained nurse.

They enter the field hitherto either wholly unoccupied, or held by those who, while they might be willing, were lacking in the necessary knowledge, and hence inefficient, and they bring to the bedside in addition to their training, the beneficent influence of the Christian Spirit whose sole thought is to render a love service "in His Name."

The Helpers hold themselves in readiness to answer any call, day or night, and enter the field of labor without the thought of remuneration. When, however, it is possible, the sum of \$12 per week is asked, or such amount as the patient can pay, to enable them to help in meeting their personal expenses. These receipts are put in a common fund for this purpose. The work, however, being for the people, should be sustained by the people, and the home can only look to its friends and those who realize the vital character of the work, for its support. It is therefore hoped that it will be held by all in systematic remembrance.

Donations for the home, or the sick poor, to whom they minister, gratefully received.

Every candidate for admission to the order will be examined by a committee as to her moral, intellectual, and physical condition, and if reaching the standard, will be admitted on probation for a month, or until sufficient evidence has been adduced of her fitness and ability for the vocation.

No restrictions are placed upon the members, and they are perfectly free to withdraw at any time from the association after giving one month's notice.

Experience among the poor has proved the wisdom of the members assuming a distinguishing blue garb; and they are henceforth to be thus designated in their divine business of healing and comforting the sick.

By order of the

BOARD OF PATRONESSES,
Christian Helpers' Home,
52 Madison St., Brooklyn, N. Y.

Telephone 265 Bedford.

Approved by the Rt. Rev. A. N. Littlejohn, Bishop of Long Island. Founded by Archdeacon Darlington, spiritual director, and by Arnold W. Catlin, M.D., medical director.

FROM QUINCY, ILL.:—"THE LIVING CHURCH ought to be in every Church family in the United States."

Memorial for Dr. Langford

It will be gratifying to readers of THE LIVING CHURCH to learn that substantial progress is being made in providing a fund of \$50,000, for the family of the late Rev. Dr. Wm. S. Langford, general secretary of the Domestic and Foreign Missionary Society. As announced at the time in these columns, a movement was started on the occasion of Dr. Langford's funeral to raise such a fund from persons of liberality and means in the American Church. It is said that a nucleus has already been subscribed, and it is expected that active work in obtaining the entire sum will be undertaken in the autumn. It has also been proposed that a fund aggregating \$100,000 be subscribed in memory of the secretary, to be called the Langford Memorial Fund, and be vested in the Board of Managers of the Society, for the perpetual endowment of the office of general secretary.

Magazines and Reviews

In the August issue *Scribner's Magazine* gives the first of a series of unique papers on "The Workers." The writer, Mr. Walter A. Wycokoff, a graduate of Princeton, in order to write from "real experience," entered the ranks of the laborers, and for two years earned his bread by the sweat of his brow, becoming familiar with various phases of "the labor problem." He worked as farm hand, porter, lumberman, miner, shoulder to shoulder with men of all nationalities. He lived their life and learned their thoughts. The result of his observations and reflections cannot fail to be intensely interesting, and it is to be hoped may prove helpful in solving many questions which agitate and alarm the community in these days.

Opinions of the Press

The N. Y. Evening Post

CONVICT LABOR.—North Carolina's experiment in the employment of convicts in road building has been very satisfactory, both in point of efficiency and economy and in the health of the convicts. One astonishing discovery in the experiment is that it cost less, by about six cents a day per convict, to maintain the prisoners when at work on the roads than when confined in jail, the basis of the calculation being the returns from eighty counties. Being offered certain inducements in the way of reward or shortening of term, if they remain at their posts and faithfully discharge their duties, the convicts are employed on the roads much as hired labor would be, under the control of a foreman without any guard. They are even allowed to remain at their homes from Saturday night to Monday morning. The result of this astonishing experiment, which has been in operation for a year, has been, according to Prof. Holmes, secretary of the Road Association of North Carolina, that "not a convict has attempted to escape." It is also officially reported that as laborers the convicts have been "much more efficient than the labor which can be hired at ordinary prices." In addition, the public punishment of criminals is believed to act as a deterrent on the evil-doers. Altogether the North Carolina experiment would seem to show to other States that they have at hand a force which may be economically employed in road construction, and employed, too, in a way to meet the objections to the competition of convict with free labor. Such use of convicts will not displace "honest labor," as in many States well-directed work on the roads is not now done at all.

FROM CONNECTICUT:—"THE LIVING CHURCH is certainly a blessing to our Communion in this land. With assaults from both extreme right and extreme left within, and continual attacks, both open and secret, from without, our dear Church has need of a genuine champion such as THE LIVING CHURCH, 'without fear and without reproach.' Thank God that we have one paper whose head and heart are in the right place!"

The Household

Irene; Or The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN

I.

"YOU might as well stay on in the old home, Irene; my marriage must not change your accustomed life. Alice would be the first to urge you to remain, and she would be glad to have you continue the housekeeping."

The speaker was a handsome young man of twenty-five; he stood in the doorway of a large stone house in what had once been the fashionable quarter of the west section of the city; but with its usual fickleness fashion had moved to other haunts, and with it went most of the well-to-do neighbors of the Lewin family. For various reasons the Lewin's had remained. Among other causes, Dr. Lewin hated change, and he was attached to his patients among the poor classes who were fixtures in that vicinity.

He was a hero in his way, this quiet physician of the West End; and Irene, more than his other children, partook of his self-sacrificing spirit, as she had also inherited in a marked degree his medical skill.

Had she grown up to-day, Irene Lewin would, doubtless, have taken her degree in some medical college opened of late years to women. As it was, barring the title, she knew most that was worth knowing about ordinary cases of sickness; and among her father's patients she was looked upon with a love bordering upon reverence.

After his wife's death, when their youngest child was only three years of age, Dr. Lewin became more and more absorbed in those laborious researches which in later years were to reap golden harvests for others building upon his foundations.

To Irene early fell the reins of family government; and at twelve years of age, she was a veritable little Dame Durden with her numerous household duties. It was Irene who later on kept together the orphaned children until Minnie, her younger sister, had married; and Julian was ready to enter the Medical University, where he had been given a scholarship. Irene had loved him as only a woman can love a child whom she has tenderly cared for from infancy.

Unconsciously, Julian had come to lean upon her stronger nature; and now, as the first real separation of their lives was about to take place, a keen pain seemed at the moment to pierce Irene's heart. How boyish Julian looked, standing there with the dark hair waving back from his smooth young brow, and a glow of color in his cheeks. Yet he was but five years her junior.

And he was about to be married!

Irene listened quietly to his proposition to continue in the old home. She had other plans in view; ambitions of the past twelve years still waited to be realized; and even the sadness of separation from Julian could not prevent a feeling of exultation that she would now be free, free to earn her living in her own way.

But still her first thought was for Julian's welfare. A man of sterner mould might have built up for himself a practice at West End, and there was the advantage of the house rent free; but Irene's practical mind soon realized that her brother was unfitted by temperament for the sort of work their

father had loved. For some months she had been thinking a change of residence advisable for him; and now she urged upon him the necessity for moving to a more prosperous section of the city. He had brains and friends to start with; and there was in Julian's manner much of that suavity which helps a man on in the social world, especially when backed by a fine physique, as in his case. Julian was to marry a pretty young girl, as ignorant of social economy as himself, and as inexperienced.

Somehow the older woman's heart went out in pity to her future sister-in-law; and after she had persuaded Julian to sell the homestead for what it would bring, Irene threw her energies into fitting up the new house for Julian and his bride, and a few months later she saw them married and settled in the home her busy hands had helped to render comfortable for the incoming mistress. The furniture which had been their mother's was handsomer than any Julian could now afford to buy, and it quite filled the smaller and newer residence, save Alice's boudoir, which was fitted up to suit the dainty bride, in lighter and more modern style.

"I hope you will be happy, dear," Irene said, in welcoming this new sister; and when Alice clung to her with an appealing look in her blue eyes, Irene kissed her with unassumed tenderness.

From that hour these two women stood as friend to friend in the truest sense. And Irene went forth to her own new life. She made a temporary engagement to teach in a Church Orphanage, in this way paying her board, and keeping her independence until the desired opening came. The yearning for her beloved work was strong upon her, and before many months had passed she obtained a position as nurse in the city hospital, where she was well-known to the physicians, one of whom had been her father's friend and classmate in years gone by.

Irene entered with zest upon this field of labor, so congenial to her taste, and in two years' time she was promoted to be head nurse, with fair opportunity for studying medicine as a profession in the near future.

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Then the first shadow fell. One day while paying a short visit to Julian's home, Irene was struck with a certain sadness in Alice's face as she caressed the year old baby, Julia. She did not question, fearing to pry too closely into heart secrets; but presently the young wife voluntarily unburdened her sorrows to Irene's sympathetic ear.

Julian was so changed; he didn't care to stay at home as he used to do; his manner was irritable and rough; and some one had told Alice that he was drinking with a wild set. What should she do? was the younger woman's despairing query.

Irene listened gravely, hoping against hope that Alice's fears were exaggerated.

"Oh, I am afraid to be alone!" sobbed Alice at parting. "He might come home drunk and hurt little Julia, although he loves her dearly."

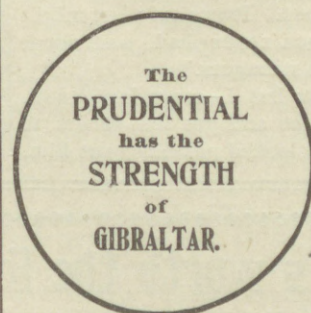
"Don't talk to anyone else about it, dear," was Irene's reply. "Julian is my brother, and your husband. We both love him and must try to win him back to home-love, and to shield him from temptation. Send for me when there is need, Alice; and I will come to you."

Then Irene went away; but for many days

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thereafter a pathetic look haunted her dark eyes, which grew misty with unshed tears.

She quietly fulfilled her daily duties while striving to solve the problem presented to her by this last misfortune. Should she give up again her hope of becoming a professional—of being one of the pioneers in this great work—just as the way was opened for advancement and a future career?

And for Julian's sake? For him whom she had loved to idolatry, and for whom her youth had been already sacrificed.

Almost she resolved to let him go on his course; but even as the thought shaped itself in her brain, there came stealing across the long years the echo of a mother's voice: "Irene, take care of my boy, and make of him a noble man." Her conscience smote her. Had she done her best for Julian? Rather had she not made of him a plaything, a spoiled darling, with no thought beyond the gratification of his own desires?

And if such were the case, must not she pay the price, though it be with her own life blood?

Her resolve was taken in remembering her mother's words, and Irene Lewin thus made her second sacrifice.

(To be continued.)

Those Summer Boarders

BY ANNIE L. HANNAH

"IT is simply hopeless, and we might as well give it up first as last! A bare floor would be far more seemly and decent than this parody on a carpet!" And Molly Seaman sank down into one of the pews and looked about despairingly upon the downcast faces of her fellow-workers.

"I am afraid that you are right," said little Mrs. Hardy. "We have twisted and turned and patched till the limit has long been reached. But how can we endure the thought of a bare floor?"

"And how can we ask for money for a new one," put in Kitty Eames. "It never rains here without there being a flood. To think of this coming just after exhausting ourselves paying off the mortgage! Why, I never imagined that it was in such a condition!"

"We might pass a subscription paper around among those summer boarders," suggested Fanny May, laughing.

Just beneath that particular open window of the church beside which Fanny was standing, two of "those summer boarders" sat side by side upon a grass-grown grave; and at this remark they turned and looked each other in their laughing eyes.

"We are eavesdropping; we would better go away," she whispered. "The next may add an adjective."

"True; let us go before they claim our illustrious names to head their list." And springing to his feet he held out a helping hand to her.

They had strolled quite to the other side of the churchyard and were standing beside the stone wall looking over the beautiful meadow beyond, when Fanny turned and glanced from her window.

"There are two of them now," she exclaimed. "They don't look as though they ever had twisted and turned old carpets, do they?" And her voice was just a little bitter, as her feminine eye took in the rich simplicity of the girl's attire. The adjective did not follow, but it was hovering dangerously near her lips.

"That's Miss Allison," said Molly who had come up behind her, and was looking over her shoulder. "She boards next door to us, and she seems a very sweet, unaffected girl."

"Well, perhaps," assented Fanny, with a half sigh; "but as a general thing summer boarders seem to impress me as selfish and unthoughtful of other people, if there is such a word. And if Miss Allison is an exception, I don't see that her being so is going to help the carpet question," ruefully.

How Margaret Allison would have laughed, as with her elbows resting on the rough stones of the wall, her soft chin sunk in the palms of her hands, she stood feasting her eyes on the lovely picture before her, had she heard her adjective with interest. "I can't help thinking of that pitiful carpet question," she was saying. And then she turned a little and glanced up into her companion's face.

"Can't you?" he said. "That's a lucky thing for the carpet! Why?" in response to the question in her eyes. "Because if you can't help thinking of a thing, it generally proves well for the thing."

"Of course it would be absurd to think of starting a subscription," she went on, musingly, taking no notice of his remark, "but we might do something. It seems cruel not to do something. We enjoy going to church and hearing that very good, kind-hearted minister more than the hotel services, you know, and I should hate to sit with my feet on a bare floor."

"That is right; try to make out that whatever it may be your pleasure to do on this occasion, is instigated by selfish motives entirely," he said, laughing down at her. "Why not carry your self-indulgence further? You love nothing so well as singing in public in a mixed audience; why not give a concert for the benefit of this carpet?"

She gave a little gasp at that, as though some one had flung cold water in her face, and the color rushed into her cheeks.

"I could—I might do that," she said finally; "if you—if you think they would pay to come and hear me?"

"They'd pay a dollar gladly," he assured her, maliciously. "We could count on at least a hundred—probably more. Why, the carpet would be a foregone conclusion."

"Then I'll do it."

"You'll do it! You will sing before all those strange people? You couldn't!"

"I am going to try, she said earnestly; but the color had all forsaken her face now. "Of course I do not mean alone; you and some of the others would help me."

"Why, I was only in fun," he exclaimed aghast. "I never supposed that you would think me in earnest. It was only last night that you said you never had, and never could sing before strangers."

"Yes, I know it; but I—am going to now. You will help me and get the others to help?" And she looked pleadingly at him.

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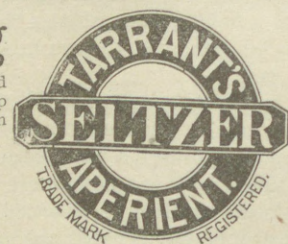
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"I'll do anything within human power to help," he said, and his voice was low and earnest, and there was a reverence in his face, as he returned her glance, which had never been there before. "It shall be an entertainment," he added, "such as none of them have ever heard equaled. I know a dozen fellows here who play and sing and recite. I will secure them every one."

And he did. The banquet room of the largest hotel was crowded to its uttermost capacity on the night of the entertainment, with a critical audience whose verdict at the close was "perfection."

"However did they manage to persuade that beautiful Miss Allison to sing?" somebody asked later. "She has steadily refused before; said she couldn't."

"I don't know; but she came very near breaking down as it was; and the contrast when she got herself in hand (you could see what a supply of will power it took), was wonderful. What a superb voice hers is. It was worth the whole price of the ticket. Though the rest wasn't bad. Never heard a finer programme."

"They must have realized considerably over a hundred. What are they going to do with the proceeds?"

"Don't know; some local charity, I believe."

Fanny May was in her father's study when Margaret Allison tapped on the door the following morning, and, seated where she could not be seen from the chair which Margaret had taken, listened first in astonishment, then with keen self-reproach, while the girl explained her errand. There had been an entertainment among the boarders the night before, she told the minister in her pretty way, and she had brought him the proceeds, thinking that he might find use for it in refurnishing the church, which, she had heard (she had almost said "overheard"), was under consideration. And then she handed him the roll of bills, adding gently when he would have thanked her with great earnestness, "I am so glad that we could do a little in this corner of our Father's vineyard."

"Two hundred dollars! O, poppy, dear, it means the carpet, and everything else we need!" cried Fanny, with her arms about her father's neck, when they had counted out the money. "Three cheers for the summer boarders!"

"The 'selfish, unthoughtful' summer boarders," amended Molly, with a twinkle in her eyes, when Fanny repeated the story to her an hour later.

"Can't make me more ashamed of myself than I already am, my dear," said Fanny, honestly. "If I could render her any small service, such as kissing her pretty foot, for instance, I would do it with 'all me veins,' as my old nurse used to say. But as she might not understand, I take it out in inward gratitude and outward applause."—*Forward*

Some Boston "Wit"

I have heard some characteristic anecdotes of the leading lawyers to whom I have had occasion to refer recently which help to illustrate their individuality. One of these relates to Sidney Bartlett, in whom old age has not dried up the fountain of genial humor which has brightened his professional career. In the argument of a cause not long ago he took occasion to refer to the discrepancies in the views of the law as presented

by his opponent, who was much younger than himself. "Ah," said the venerable lawyer, "it is natural that the learned counsel should become confused and fall into these errors; he is a very old man." A leading member of the bar recalls a saying of Mr. Sohier which illustrates the subtlety of his wit. Some one was complaining of being obliged to take Confederate money in part payment of a debt, and his dissatisfaction drew from the brilliant advocate the remark that it wasn't such a bad thing after all to be paid in Confederate money, and that it had one marked advantage over United States currency—"there was a good deal less of it." Another anecdote of Mr. Sohier is associated with his boyish days and shows the precocity of his ready wit. Having had occasion to correct his dog after a fashion which, I must confess, was not wholly commendable, he was reproved by his father, who asked him why he kicked the animal. "He yelped at me," replied young Sohier. "No, he didn't," said the father. "Then I didn't kick him," was the instantaneous reply.

An anecdote of the late Tolman Willey, whose unctuous humor afforded rare pleasure to his associates at the bar, shows that he enjoyed giving a practical turn to it outside the field of professional practice. While staying at Annapolis, N. S., where he had a summer cottage, he was a witness to the excitement of a political campaign between the Tories and the "Grits," as their opponents were called. One evening, as the members of the latter party were having a torchlight procession, some of them suggested stopping before Mr. Willey's house and getting a speech out of him. Accordingly the procession halted; cheers were given for the noted Boston lawyer, who came to the door and made a stirring address full of encouragement for their cause. The next day a member of the opposite party, who was a friend of Mr. Willey's, called on him and expressed his surprise that he should have spoken in favor of so un-American a party as the "Grits." "Well," said the genial old lawyer, "I will do as much for your party if you will get up a procession and call on me." He kept his word, and when the torches flamed before his house he went to the door and made a most captivating speech, in which he had the highest encomiums for the Tories and belabored the "Grits" with a humorous extravagance which more than made up for his previous praise of them.—*Boston Post*

A UNIQUE orchid is shown at the Temple Gardens flower display. It is the superb *Cattleya Reineckiana* in bloom—the flower winged like a seagull, pure white, with a body of gold and vermilion eight inches long. The famous orchid hunter, Arnold, found it shortly before his death, in Venezuela—on territory which, whatever the Yankee Jingo might say of the rights of the case, he had cleared of rival collectors by threatening to "shoot at sight." Its price in the market is 1,000 guineas, which is pretty tall, even for a new variety.—*Westminster Gazette*.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it.

Index tells.

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Children's Hour

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

Grandmamma

BY MARGARET DOORIS

Through the spreading boughs of a maple tree,
And soft curtain lace,
At a pleasant window often I see
A beautiful face.

Her eyes might be envied by any lass,
So smilingly bright,
They beam on me through her spectacle glass
With sunshiny light.

Sometimes I stop for her smile and her words
So kindly and clear,
More charming to me than the singing of birds,
More full of good cheer.
You never could guess, should you all day strive,
My heroine's age,
And so I must tell that past eighty-five
Is writ on Time's page.

Life's charms are not greatest at "sweet sixteen";
For sitting at rest
In her great arm chair, she reigns as a queen,
At her very best.

Who is this lady of goodness and fame
Exceeding a belle,
Whom every one loves? Grandma's her name,
You all know her well.

The Dales, London, Ohio, June 30, 1897.

A Whooping-Cough Picnic

JOHNNIE-BOY wanted a picnic, and was sure he couldn't be happy without it, for wasn't next Thursday his birthday, and hadn't he always had a birthday picnic? But mamma shook her head and said it would never do in the world, and Aunt Lou said: "Why, whoever heard of such a thing?"

Then Johnnie-boy just couldn't help it—even if he was going to be seven years old next Thursday—he just went out back of the house and cried. He leaned up against the kitchen wall—I'm afraid he mused some of Norah's vines, as he did it—and the great big tears rolled down his cheeks, as he said:

"Well, I think it too bad! Having the whooping-cough is bad enough, but not to have a picnic is worse!"

Then the first thing he knew, mamma had her arm around him, and she was pretty near crying, too.

"But don't you see, Johnnie-boy," said mamma, "that if you invited Charlie and Willie and Lucy and Nell, and all your little friends here, that may be they would all get the whooping-cough, too, and then you'd be feeling awful bad, wouldn't you?"

"Yes, ma'am!" said Johnnie-boy, between two big sobs, and without any enthusiasm.

"I'll tell you what we'll do," said mamma, "just as soon as you are well enough, we'll have a picnic, and call it your birthday picnic, even if your birthday is past."

But Johnnie-boy shook his head, and said it would be no fun, unless it came upon his really, truly birthday. Then mamma thought a little bit, and finally said:

"Well, we'll try and celebrate the day in some manner, even if we have to invite only children who have 'had' the whooping cough. Never mind, Johnnie-boy, we'll have a picnic of some kind."

Then Johnnie-boy threw his arms around mamma's neck, and cried harder than ever. I suspect he felt that he had not acted as much like a man as a big boy nearly seven years old ought, but it was a pretty hard case.

The next day Johnnie-boy said to mamma:

"Have you thought of the kind of picnic we're going to have?"

And though mamma only smiled at him, Johnnie-boy knew that it was all right. He kept talking to Aunt Lou about it, and as the day went by, he became more anxious, until he finally said:

"I believe a whooping-cough picnic is better than the other kind, for it keeps a fellow wondering all the time what it's going to be."

On Thursday morning, mamma told him that the picnic would be in the afternoon from two till five, and Johnnie-boy could hardly wait for two o'clock to come around. But the time did finally come, and with it Raymond and Harold, who had had the whooping-cough last year. Johnnie-boy was very glad to see them, and ran to the door and shouted:

"Come in, you're the first ones to come."

Then Raymond and Harold laughed because they knew that there was no one else coming.

Just as they got into the house, the telephone bell rang, and mamma said:

"Johnnie-boy, will you answer the telephone?"

Johnnie-boy looked a little bit surprised for he was not in the habit of going to the telephone, but he excused himself to his little friends, and went to the telephone. And this is what he heard:

"Hello, Johnnie-boy, is that you? This is Willie talking. How are you? Do you like to have the whooping-cough?"

Then another voice said: "Ask him when he can come out to play again," and still another voice said: "Tell him we wish him many happy returns of the day," and then so many voices began to talk all at once that Johnnie-boy could not tell what any of them said. He looked around at Raymond and Harold, and saw them both laughing as hard as they could.

"Why, why, why, where are you Willie?" asked Johnnie-boy, "and who's there with you?"

Then Willie told him that all the boys and girls had met over at Mrs. Wilson's and they were going to telephone to him all afternoon without ringing off once. Then mamma brought in a high chair, so he wouldn't get tired, and the fun began. Of course he let Harold and Raymond listen part of the time, and they would tell each other what the little friend at the other end of the line was saying. At four o'clock they all stopped for a little while to have refreshments, but Harold and Willie had a long talk while they were eating their cakes. When five o'clock came, none of the children thought it could possibly be, and they all stood up in front of the phone, and sang "The Star Spangled Banner," and "Little Drops of Water," Johnnie-boy and Harold and Raymond joining in at the other end of the line.

The children all marched past Johnnie-boy's house as they went home, and he waved his flag at them from the window, and hey shouted more things at him than he could ever remember.

When papa came home to tea, Johnnie-boy climbed up in his lap and said that it was pretty near worth while having the whooping-cough to have such a nice birthday picnic, and papa said:

"Don't you think it pretty near worth while having the whooping-cough to have such a nice, thoughtful mamma?"

And Johnnie-boy said that was the very best of all.—*Womankind.*

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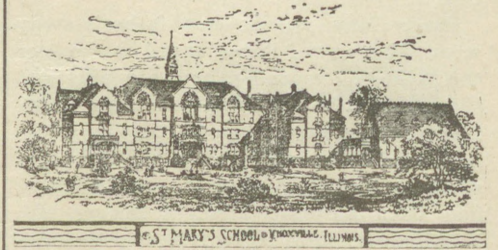
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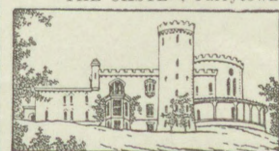
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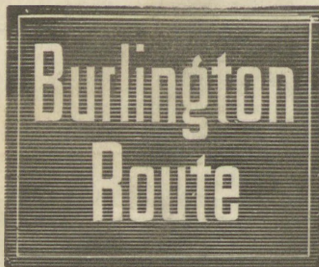
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Each person in camp should be supplied with a good, big-bladed jack-knife; a woodsman, or, what is about the same thing, a person with good, common-sense, can supply himself with food and shelter without any other ready-made tool than a good strong knife. Salt, pepper, and sugar must be put on the list; then flour in sack, oatmeal, cornmeal, rice, and lard; crackers, beans, coffee in tin, tea in bag, cocoa, condensed milk in cans, evaporated cream in cans, butter in pail, pickles, dried fruit in bags, bag of potatoes, molasses, pork, boneless bacon, and, if you are fond of it, a few jars of orange marmalade; sal soda for sweetening "dubs," and ginger for medicinal purposes; several cakes of common soap for dish washing, some dish towels, and some soap for toilet purposes; also a tin coffee-pot, a long-handled frying-pan, a small griddle, a nest of tin pails, the smallest capable of holding a quart or less, and the largest a gallon or more; two or three paper pails or water buckets, two or three iron kitchen spoons and forks, and a camp broiler, a firkin, and a wooden spoon, also a strong ax and a hatchet.

For table furniture select white blue-rimmed cups, saucers, and plates of granite ware. The gray enameled ware is not as good for many reasons. These enameled or granite-ware dishes are as easily cleaned as china, but, unlike china, they will not break. Nickel-plated teaspoons are in every way as good as silver for camp purposes, and should not cost more than three cents apiece. Knives and forks to match can easily be found. Be sure they are modern ones with three tines.

Lay in a supply of candles and two or three common stable lanterns. You may add to these items as many luxuries as your baggage will supply room for or your purse or taste dictate. Fruit syrups, such as are used at reputable soda water fountains, make very pleasant and healthful drinks when combined with good, cold spring water. Lemons will keep in a cool, dry place for two weeks, and as a garnish for fish or soup not only give an appetizing look which, as a rule, is unnecessary in camp food, but they add to the taste and relish, which is a property that persons blessed with good appetites appreciate even when on a camping expedition.—Ladies' Home Journal

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