

The Living Church

Miss S. P. Smiley 1896
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Study Script. 8
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Lost Opportunity

BY V. C. C.

It came on softest wing, I knew it not—
The Angel Opportunity—
It hovered o'er my dreary, toilsome lot
To bless with joy eternally;
I would not grasp more close the priceless prize—
And lo! it vanished from my careless eyes.

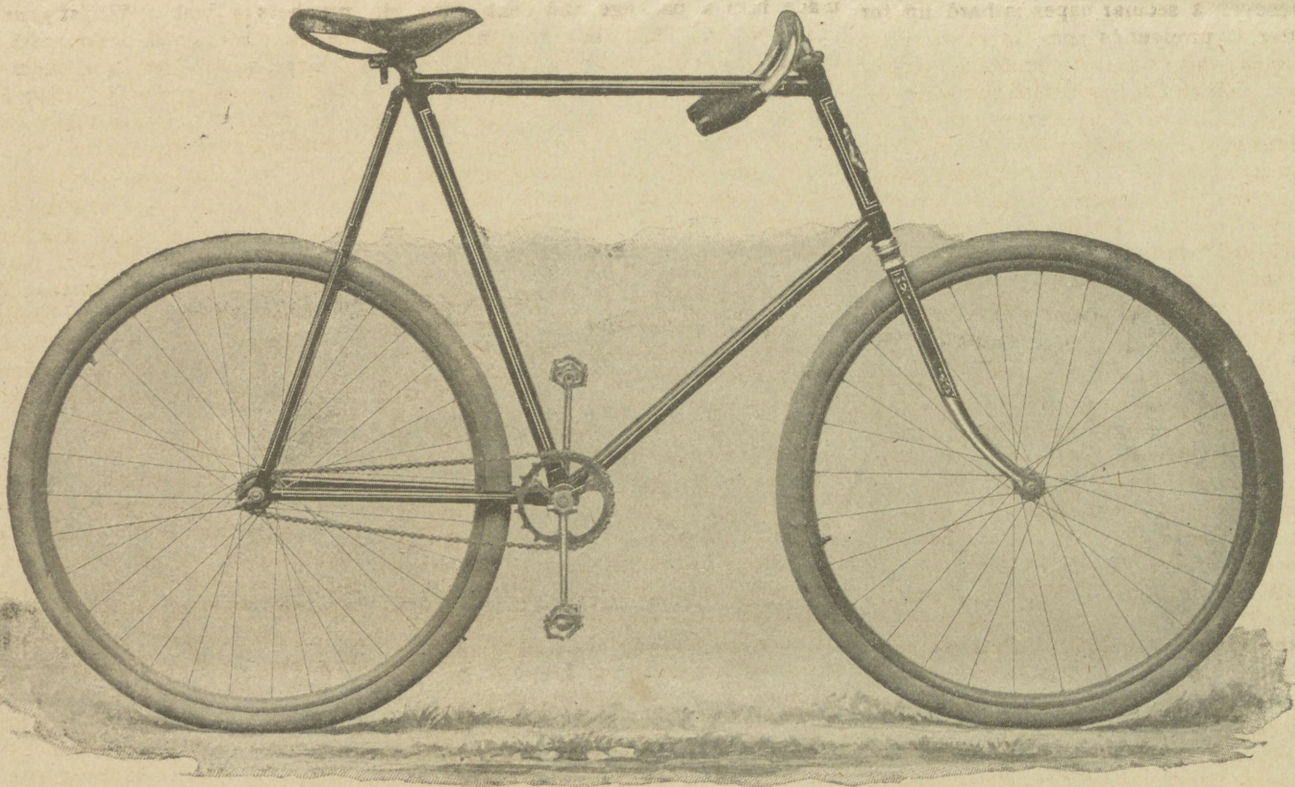
The years sped by: there came a solemn hour
My anguished soul did ask of me
To render an account of that lost power,
My "golden opportunity."
No vain regret, no penance might restore
The spurned gift—'twas lost forevermore.

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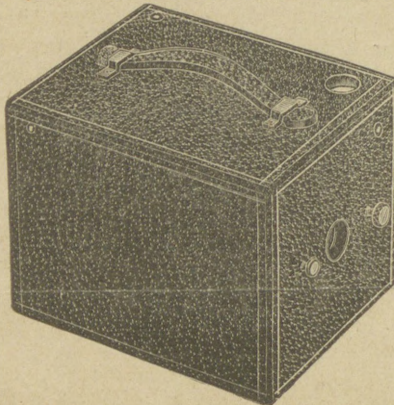
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The Living Church

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

VOL. XIX. No. 21

CHICAGO, SATURDAY, AUGUST 22, 1896

WHOLE No. 930

News and Notes

The Church Review says the Church is a most invaluable institution for the press. Whenever a secular paper is hard up for matter, it propounds some intricate riddle about her, with a view to profitable controversy. Hence, the question in one paper recently, "Why are the clergy not loved?" and the equally sagacious and novel interrogatory in another, "Why do people not go to Church?" The answer to the first-named query, "Why are the clergy not loved?" is "They are;" and to the other, "Why do people not go to church?" "They do." Such questions commonly do not mean anything except copy.

At a meeting held in Vienna recently, consisting of members of the various religious bodies specified, the following resolution was unanimously adopted: "The members of the Protestant, the Greek, the Anglican, and the Old Catholic Churches, at their meeting to-day, protest against the arrogance of the Pope, who has attempted in his last Encyclical, *Satis cognitum*, to present himself as the principle of freedom of the Church and Roman Catholic faith, the only faith which affords salvation; and express their conviction that not the slavish subjection demanded by Rome to papal infallibility and power, but agreement in the spirit of evangelical freedom and brotherly love, will lead to the union of all Christian Churches, longed for by all noble minds."

From time to time the papers announce the death of a person who has passed the century mark of life. Such extreme longevity is very rare in this country, and is generally less in northern than in southern countries. We have not at hand any statistics for the United States; an estimate has been made for Europe by *L'Illustration*, Paris, as follows: Centenarians in England, 146; in Ireland, 578; in Scotland, 46; in Germany, 78; in France, 213; in Spain, 401; in Servia, Roumania, and Bulgaria the numbers are very large, as reported, but the accuracy of the count may be questioned. The oldest man in world is said to be Bruno Cotrim, a negro in Buenos Ayres, age 150; a Russian coachman is said to be 146; the oldest woman reported is 130 years old.

A CURIOUS story comes from Cambridge, England, about the recovery of an interesting manuscript called *Femina*, belonging to the library of Trinity College in that university. An account of this manuscript was given by the late Mr. Albert Way, in a work entitled, *Promptuarium Parvulorum*; but when it was asked for in 1865 it was no longer to be found in the library. A short time ago it was returned, after lying, for thirty-three years in a vicarage in the north of England. It appears that in 1863, a fel-

low of the college took a college living and removed himself and his belongings from Cambridge. Among other things, this precious manuscript, with several other manuscripts and printed books, were made into a package and sent with his other goods. This package remained unopened in the storeroom until the death of the vicar last winter; then, being examined, the contents were brought to light and returned to the library from whence they came. It is a remarkable illustration of the peculiar carelessness, where books are concerned, of some otherwise honest persons.

THE abnormal heat of the past two weeks has visited impartially all sections of the country. From every section has come the report of frightful suffering on the part of man and beast, and a resulting mortality that has been simply appalling. But it has been in our great cities that the torture has been most stringent, and, as usual, it has affected most those whose life has otherwise the least of alleviation. In quarters where "the submerged tenth" becomes in fact the submerged ninetieth, there is literally no escape from the torment. In the country districts the laborer may seek the shade of the spreading trees and breezes that have at least the trace of coolness in them. But the city toiler, spent with the labors of the day, finds in his poor home only a higher evening temperature, and is driven to roof or seething sidewalk in vain search of relief. The scenes presented every evening and throughout the weary nights in what we call the lower quarters beggar description and harrow the heart. God help the city poor in such conditions as those which have lately prevailed.

THE "Church Association" in England, having failed to keep back the ocean-tide of Church progress by prosecuting priests here and there and getting them clapped in prison, is now expending its means and energy in fitting out so-called "Protestant" vans, equipping them with inflammatory tracts and equally inflammatory lay exhorters, often Dissenters, and sending them to rural parishes. There the van is drawn up as near the rectory gate as possible, and addresses are made to the crowd, attacking the Church and her teachings, and often abusing the vicar by name. In some cases the police have had to interfere to put down riotous disturbances. A country parson lately wrote to the Bishop of Wakefield, complaining of the language of a van lecturer who intruded into his parish, and quoting some of the expressions used. The Bishop (Walsham How) replied, expressing his indignation at such proceedings. The language used, he said, was "simply horrible and hateful," and the whole affair "most unchristianlike." The secretary of the Church Association then wrote to the Bishop that the council of the association

"did not defend the language used and agreed that it bordered too much on the irreverent," and then went on to compare the man who used such language to the prophet Elijah, and the clergy of the Church to the prophets of Baal. "Whilst your lordship," he says, "is eager to denounce Elijah's jeers at Israel's false gods, you seem to have no word of reproof for Jezebel's false prophets." This sounds like a leaf out of seventeenth-century Puritanism.

Is the bicycle to be counted house furniture or stable furniture? Shall it be kept in the house or barn? Shall it be cleaned by the footman or the coachman? These questions are now agitating the domestic world.—"Rest for the Weary," is the pathetic inscription found upon seats in various public places in Pasadena, the seats being provided by an invalid tourist who had experienced the need of such relief. The giver has passed from earth. "May he rest in peace," will be the prayer of the weary as they pause to enjoy his thoughtful gift.—Helen Keller, the deaf, dumb and blind girl, will soon enter the preparatory school of Radcliffe College, to pursue the course for an academic degree.—An Irish editor, not long ago, in a leader on the death of a man of some note, remarked: "Though the name of Thomas Monck Mason was once familiar enough to the English public, the announcement of his death will be the first intimation of his birth to thousands of our readers."—A good story was told of one of the presidential candidates before the ballot was taken. "Is he sanguine?" some one asked. "Sanguine? Why, he is writing his second inaugural."—If we knew half as much as we have forgotten we should be very wise. Yet it has been good for us to learn even what we have forgotten. "I have forgotten the books I have read," said Emerson, "and so I have the dinners I have eaten; but they have both helped to make me."—Picnickers and campers may be interested to know that the use of table forks dates no further back than the close of the seventeenth century. Our Jamestown and Plymouth fathers—but we will not pursue the subject!—*The Kitchen Magazine* discusses the question: "What makes pies run over?" We respectfully suggest an answer: "Because the pan is too small for the pie." Of course the pie can never be too large, if it is good.

聖父督公會長法教主天王正老祭司監

The above is not quoted in order to approve, assail, or controvert any of the statements it contains, but that the readers of THE LIVING CHURCH may have the opportunity of knowing what people can say and how strangely they may express their thoughts. For ourselves, we would rather send them by slow freight than express them after this fashion. The plain, unvarnished truth is that the above is a specimen of

Chinese type, cast at the Tokyo Tsukiji type foundry, in Japan, and sent to us as a curiosity by the Rev. H. S. Jefferys. They illustrate well the quick receptivity of the Japanese mind and the readiness of that people to acquire new arts and methods and processes. The type are as well cast and finished as are those from European or American foundries.

Our Missionary Deficit

The following statement was prepared on the first of August by the general secretary for the members of the Board of Managers. It is published here for the information of the Church at large:

The average receipts from legacies during the five years preceding this year was \$70,000 per annum. The receipts from legacies this year have been \$34,000 to date. There are legacies now overdue which, if collected, would bring our receipts from that source up to the average of the five years preceding this; but they are in securities which cannot be converted by the executors at the present time. If they could be realized upon now there would be no deficiency September 1st.

Can we raise the amount of \$35,000 by contributions during this month beyond the customary receipts for the month?

We have one promise of \$2,500, upon the conditions that the whole shall be raised and the appropriations restored. The treasurer has expressed his very earnest desire that there shall be no deficiency on the year, and has pledged a large personal contribution to prevent it.

We are hearing daily of the great hardship which the reduction of appropriations will cause. From Japan comes the plea of the Bishop and the Standing Committee that some of the specific reductions may be put back because the existence of valuable work depends upon it, and they state that the only way in which they can apply the eight per cent. additional reduction will be by the withdrawal of several of the missionaries.

The pressure for a modification of the reduction comes from all sides, and is extremely urgent.

New York City

The will of Sarah J. Person was filed in the office of the surrogate Thursday, Aug. 13th. By it the Missionary Relief Society of Trinity chapel is to receive the sum of \$5,000.

A scheme has been announced for the courses of addresses of the next academic year by the chaplain of Columbia College. The general subject for the first term, beginning in October, is, "Things We Believe." For the second term it will be "Helps to Good Living."

The New York assembly of the Brotherhood of St. Andrew was held in St. Thomas' church, Mamaroneck, Saturday, Aug. 8th. The subject discussed in the afternoon was: "Two and Two." At the night session the theme was "How To Do a Good Day's Work."

The Girls' Friendly Society has been fortunate enough to secure Miss Emily Paddock for the permanent charge of its central office in the Church mission House. Miss Paddock will begin her new duties Nov. 1st. She is a relative of the late Bishop of Massachusetts and Olympia.

The Church Publication Society, which was incorporated last year, as announced at the time in the columns of THE LIVING CHURCH, has apparently been unsuccessful in securing the capital, and application has been made for a receiver. The society's room in the Church missions house has been closed.

At St. Chrysostom's church the fresh air work is in full swing. More than 300 women and children receive the benefit during the season. The vicar, the Rev. Thomas H. Sill, is passing

his vacation in New London, N. H., where he is holding summer services.

The 30th trip of the season of the floating hospital of St. John's Guild, was made Thursday, Aug. 12th. The total number of mothers and infants so far carried is 33,808. During the exceptionally hot weather, the capacity of the hospital has been taxed to its utmost, and yet, in the last week, many hundreds have been left on the docks who needed help. Every bed at the seaside hospital is filled. In this emergency earnest appeal has been made for enlarged funds.

St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, is busy just now with its seaside work, utilizing for the purpose its cottage at Rockaway Park, on the beach at Rockaway, Long Island. The average is five day excursions weekly, with none on Saturdays and Sundays. The excursions are always accompanied by clergy or deaconesses of the parish. The people take their own lunches with them. The mornings are largely taken up with bathing in the surf, and the afternoons in a variety of amusements. As many as 12,000 in all, during the season, go down for the day. Mothers, children, and whole families are welcomed, besides members of the Sunday school, and parish guilds and societies. The system of transport has been highly perfected and works well. The average number of persons present at each excursion is about 200. Some guests remain a week at the house. The cost is about \$3,000 for the season.

During the past six years over 600,000 people have visited the Rescue Mission of St. Bartholomew's church, and over 35,000 members of the sinking or submerged classes have professed reformation, and promised to lead Christian lives. A vast number of them have gone back again to evil living, but even of these many have been restored, and given evidence of changed practices. During the past year the attendance has been about 120,000, and nearly 5,000 have come forward for prayers. A feature of interest is the forming of a temperance society, which has enrolled several thousand men and women in membership. The successful undertaking in a temporary manner of a Rescue Workers' Training School, has already been recounted in the columns of THE LIVING CHURCH. So much encouragement has resulted that it is urged by the superintendent, Col. H. H. Hadley, to make this school permanent, with regular sessions, and to send out from it trained workers to all parts of the country. It is realized, however, that both time and money will be needed to perfect such a foundation. The restaurant in connection with the mission has proved an important auxiliary. It is managed with economy in a room of St. Bartholomew's parish house, a cup of coffee and many other articles of food being supplied for one cent each, and a good, hearty lunch for five cents. Notwithstanding the cheap prices, the restaurant has paid expenses. Col. Hadley is desirous of opening a woodyard and industrial house, to aid in giving employment in unskilled labor to the hundreds of poor men who have no occupation, and who know no trade. He hopes to be able to make this new enterprise self-supporting also, provided sufficient capital be subscribed to begin it.

The 23rd annual report of the Church Mission to Deaf Mutes reports receipts of \$5,832.43, including a balance in hand of \$121.25. The expenditures have been fully met, leaving a balance in hand at the end of the year of \$136.47. The building fund had a balance at last report of \$523.08. There have since been received from donations of trustees and other friends, \$973.55, and from the estate of Mrs. Adelaide L. Mildeberger, a legacy of \$1,000, making \$2,496.63. Payments from this have been made on account of the Gallaudet Home for Deaf-Mutes, of all but \$451.21 of the amount. The endowment fund for this Home now amounts to \$13,550. The mission has felt the prevailing financial depression, which has diminished its income, but it has been able to keep within its reduced income. It depends upon the offerings of the

Church on the 12th Sunday after Trinity. The working staff now consists of two clergymen and two lay readers, but is allied to the branches of deaf mute work of its founding in other parts of the country. Sign services have been regularly maintained at the various churches. Much charitable work has been done among unfortunate deaf mutes. The Gallaudet Home for Deaf-Mutes, pleasantly located on a farm of 156 acres, by the Hudson river, just above Poughkeepsie, has been an important auxiliary of the mission. Its income for the year was \$3,514.37, with which was paid off a deficit of \$766.01 of the previous year, and accruing current expenses, leaving a deficit of \$623.02 for the end of the year. The deficit is partly due to the reduced income from the farm, in consequence of a drought. Three inmates died during the year, and two were admitted, making the number 22.

The thirty-seventh annual report of St. Luke's Hospital indicates an unusually large deficit in the general expenses, due to the large reduction of receipts from paying patients, in consequence of the closing of the private room service for a portion of the year in preparation for removing to the new buildings, and also partly due to the smaller receipts of interest, because of the temporary employment of some of the income producing capital in building operations. The other receipts of the hospital have been about the same as in previous years. During the fiscal year, sums have been received for the endowment fund in a gratifying manner. Four beds were endowed in perpetuity pursuant to an arrangement with the House of Rest for Consumptives, in a sum of \$20,000, one of them in memory of the late Ven. Archdeacon Peters, D.D. One bed has been endowed in perpetuity by bequest of Ellen Woodward, in memory of her mother, Jane Greenwood Daniels, in the sum of \$5,000. One bed in like amount has been endowed by Mrs. Frank Spencer Witherbee, in memory of her mother, Mary Rhinelander Stewart, and one by Mrs. S. M. Stevenson, in memory of her husband, David Stevenson. In the children's ward a bed was endowed in the sum of \$3,000 by Mr. and Mrs. Geo. H. Byrd, in memory of their son, George Harrison Byrd, to be known as "Georgie's Bed." From the executors of the estate of the late Percy R. Pyne was received a legacy of \$20,000. From the executors of the late Rev. John Blake was received a legacy of \$2,700 in part payment of a bequest of \$3,000 for the endowment of a bed in perpetuity in the children's ward. And from the executors of the estate of the late M. Louise Comstock, came an additional payment on account of one-sixth share of residuary estate from certain trust funds of Emily A. Wood and William Lockwood, amounting to \$858.85. Inquiry having been made of the board of managers as to the sum they would accept for the permanent endowment of a room for private patients in the new hospital, \$20,000 has been designated as the sum necessary for this purpose. The managers expended during last year for legal expenses, \$518.89, for coal \$5,089.60, for annuities \$656, for general repairs, \$461.50, for printing \$753.07, for expenses of treasurer's office, \$1,000, for superintendent's salary, \$2,500, for house expenses, \$91,645.49, and the disbursements making a total of \$103,563.58. The receipts were from the Hospital Saturday and Sunday collections, specially designated, \$676.64; proportion of undesignated amount, \$4,783.26; from donations, \$1,105.11; century fund subscriptions, \$8,300; annual subscriptions in support of beds, \$2,800; interest and dividends, \$47,689.61; from house receipts through superintendent, \$12,745.75; by appropriation from unrestricted legacies to meet current expenses, \$25,462.09, making a total to balance. The century fund, which was inaugurated by Dr. Muhlenberg as a yearly subscription by 100 persons of \$100 each, is not quite up to its full amount, the present number of subscribers being 80. The managers are very anxious to bring this fund to its full efficiency. Of the amount subscribed for annual support of beds, Trinity church subscribes \$2,000 as the cost of five beds, which are at the

disposal of the congregations of that parish. The receipts from the hospital proper include \$7 187 85, paid by private patients, and \$3 373 58 from ward patients. There is a separate charity fund account consisting of \$496 33 made up of special donations; \$264 12 from chapel offertory, and other sums amounting to \$1,242 27. The work of the hospital represents 1,870 patients cared for, of whom 194 were under treatment at the opening of the year, and 1 676 subsequently admitted. Of these 659 were discharged cured, 755 improved, 150 unimproved, and 195 died, leaving 111 in the institution at the date of the report. There were 210 patients paying full rates and 54 in part. The non paying patients numbered 1,606. The largest number treated at any one time was 217, and the average daily number 168. There were 111 children under 12 years of age. There were 654 Churchmen among the patients, 1,120 members of the religious bodies, 56 Hebrews, and 40 of no special religious affiliation. At St. Luke's the official staff has a priest of the Church at its head, assisted by other priests, it being a primary object of this institution to care for the soul as well as the body. The cost of medical care, while seeming large, is not larger than in other modern hospitals proportionately. Patients are generally helpless, and relays of attendants are necessary to look after them, both by day and night, there being at least two, and sometimes three reliefs of workers to be thus provided within the 24 hours. The demands of modern surgery require large staffs of operators, and the pathological investigations necessary for scientific work also call for many workers. The hospital is, however, for these very facts, constantly doing a work outside its own walls in promoting medical advance. The treatment in the medical department last year reached 891 cases, of which 853 were of medical diseases only, 34 of medical diseases with surgical complications, and 14 of medical diseases with other complications. In the surgical department there were cared for 929 surgical diseases, 3 surgical diseases with orthopedic complications, and 47 orthopedic diseases, making 979 in all. The Rev. Dr. Baker, pastor and superintendent, reports that in the destruction of the old buildings, the chapel was saved among the last. Services were constantly maintained there and at the bedsides of the sick and dying. There were 14 Baptisms, 22 persons confirmed, 3 marriages, 89 funerals conducted from the hospital. The Blessed Sacrament was administered in the chapel 34 times, in the wards 68, and *in extremis* 25 times. To the Guild of St. Barnabas for Nurses he admitted 17 new members. He has continued his weekly Sunday evening services for this guild at the New York Training School for Nurses, on Blackwell's Island, and has given monthly instruction to the St. Luke's Hospital Training School for Nurses. The work of this latter school has steadily grown during the year, notwithstanding that the service of the hospital itself has been reduced one-half in consequence of the circumstances involved in removal to the new site. This has been accomplished by securing pupils whom it was not necessary to keep in the hospital for its current work. Several pupils were sent to the Sloane Maternity Hospital, the New York Infant Asylum, St. Johnland, and elsewhere. The increased facilities which the new hospital will have for training nurses, have warranted the managers in increasing the term of training from two to three years. All pupils recently admitted have been received for the full three years course. It is believed that the school will thus become one of the most notable ones in the United States. At the end of the year, 38 pupils and two probationers were on the rolls, with the names of 24 candidates on the waiting list, seeking opportunity to enter. The number of applicants for admission is increasing to a degree which indicates the high esteem in which the school is held. Of the graduates, 16 are at work in the hospital, 47 are engaged in private nursing, 10 are married, 7 unemployed, making 80 in all. Many belong to the Guild of St. Barnabas.

Philadelphia

It is understood that the Rev. J. Clayton Mitchell, rector's assistant at St. Paul's church, Chestnut Hill, has received a call to the rectorship of Calvary monumental church, West Philadelphia, and that he has accepted the same.

The Rev. Charles H. Arndt, assistant rector of Christ church, Germantown, after an absence of nearly a year, resumed his duties there on Sunday, 9th inst. While abroad he officiated at the American church of the Holy Spirit, Nice, France.

The Rev. and Mrs. George Rogers are at Asbury Park, N. J., during the present month. When Bishop Whitaker returns from Europe, one of his first functions will be to institute the Rev. Mr. Rogers into the rectorship of the church of the Transfiguration, rendered vacant by the resignation of the Rev. Dr. Sidney Corbett.

The chapel of the Philadelphia Divinity School was erected several years ago by Miss Catherine Wolff, of New York City, as a memorial of her sister Mary. It is constructed of stone, and well adapted for the purpose, but the interior presents a very unattractive appearance. As has already been stated in these columns, steps were taken to consider the matter of the enrichment of the chapel, and in our issue of June 13th last, a brief abstract was printed of the report of the committee, which, however, did not embrace all the proposed improvements, which it is hoped will shortly be undertaken. The plan adopted by the overseers is: 1st, to tile the floors of the sanctuary, chancel, and nave, including marble steps; 2nd, to tint the walls; 3rd, to enlarge the entrance from the cloister into the chancel, so as to admit of a procession of the students and professors at times of service. In addition to the chancel furniture, already noted, the altar rail, as a memorial of the late Rev. Dr. Meier-Smith, has been specially donated.

In November, 1895, the Brotherhood of St. Andrew Home, south-east corner of 20th and Race sts., was opened, and during the past nine months it has had 21 men as boarders, its full capacity. In order to afford increased facilities, the rear building has been torn down, re-built to the height of four stories, and the main building has received an additional story, so as to make the whole edifice of the same height; and a basement has also been added to the entire structure; by these means the accommodation for boarders will be doubled, and the Home will be ready for company about the middle of September. On the basement floor is a recreation room, a room for bicycles, bath, kitchen, etc. The first floor contains a large, commodious parlor, a sitting-room, office, dining room, etc. On the second floor are two double and 17 single rooms, a smoking room, and bathroom, and at the south end a roof garden. The third floor contains three double and seven single rooms, also a bathroom; and the fourth floor has two double and ten single rooms. The building has also steam heat and all the modern improvements. The special work is to provide for young men a cheap, respectable boarding house as a home. The Home is a chartered institution, there being 25 corporators. There is a board of 13 managers, of whom Bishop Whitaker is president, with three clerical and nine prominent laymen as members. The building, which was given by an active member of the Brotherhood, Mr. John E. Baird, cost \$15 000; alterations made last year, \$2,000; present improvements, independent of furnishing, \$13 000. Each room is furnished by a chapter of the Brotherhood.

The list of victims of the intense heat is somewhat appalling; and many persons afflicted with various diseases have succumbed on account of the high temperatures which ruled during the month to the 14th inst. Among others may be named Washington F. Pedrick, Esq., a prominent attorney of international reputation, who passed away on the 8th inst., aged 50 years. He was a native of this city, a

graduate of the high school and the University of Pennsylvania. Shortly after his admission to the bar, he was selected as secretary of the president's counsel when President Johnson was impeached. He next became private secretary to the Hon. Wm. N. Everts, attorney-general; and subsequently, he was appointed by President Grant one of the American secretaries to the Geneva arbitration. When the whiskey ring prosecutions were begun in St. Louis, he was made assistant U. S. attorney. After being private secretary to the Hon. Levi P. Morton, upon the organization of the International French Claims Commission, he received the joint appointment of secretary from the Presidents of the United States and the French Republic. In 1884, President Arthur selected him as secretary of the International Meridian Conference; and he closed his public services as secretary of the Haytian Claims Commission. He was a man of remarkable brain power and scholarly attainments, combined with a rare courtesy, which endeared him to a large circle of friends. The Burial Office was said at his city residence, on the 12th inst., by the Rev. Horace A. Walton, senior curate of St. James' church, of which the deceased was a member, and interment was at West Laurel Hill cemetery. James Madison Beck, retired merchant, entered into rest eternal, at the Masonic Home, on the 10th inst., aged 83 years. For many years he was a member of old St. Paul's church, and even in his advanced age was a regular attendant at the church of the Resurrection, the Rev. Joseph R. Moore, rector. Mr. Beck took great interest in musical matters, being an original member of Beck's military band, the Philadelphia Musical Association, and the Cecilia Society. Every hospital in the city and suburbs is crowded with patients suffering from heat prostrations, a large majority of whom are cared for in tents. On the 13th inst., Dr. Swartzlander, one of the Episcopal hospital staff attending the heat cases, was so exhausted by his exertions that he lay down on a plank in the tent and fell asleep. The plank was wet. He awakened with a severe attack of pleurisy and his condition has become critical.

Diocesan News

Nebraska

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

The diocese is plunged into the deepest grief by the sudden death from pneumonia of the Very Rev. C. H. Gardner, dean of Trinity cathedral, which occurred Saturday morning, Aug. 7th, at Bayfield, Wis., where he was spending his vacation. The body was brought to Omaha early on Sunday morning, a large number of the clergy and other representatives of the city parishes awaiting the body at the depot, the Omaha Guards, of which the dean was chaplain, acting as escort to the cathedral, the cathedral vestry serving as bearers. On arriving at the cathedral close the body was taken from the hearse and received by Canon Whitmarsh, who, reciting the 130th Psalm, led the way to the deanery, where it was laid in the study. Early on Monday morning the remains were removed to the choir of the cathedral and the Holy Communion was celebrated, the Bishop celebrant, Canon Whitmarsh gospeler, and the Rev. S. A. W. Pray epistoler. Early as the hour was, the congregation was very large. The body lay in state till the funeral services at 4 P. M., the Brotherhood of St. Andrew by relays guarding the remains from their arrival in the city. The dean's stall was heavily draped, and his surplice and stole laid upon its book-ledge. The altar and choir were rich with choice floral offerings. The clergy held a penitential service in the choir at 3 P. M., the Rev. John Williams officiating, and at 4 the Burial Office was said by the Bishop, Canon Burgess reading the lesson. The singing was very fine, and was divided between the surpliced choir, the large ladies' choir, and the cathedral quartette. The cathedral was crowded and hundreds stood outside. The procession to

Prospect Hill cemetery (where the body was laid for the present in the receiving vault) was very long. The Omaha Guards acted as escort, and were followed by deputations from many societies to which the dean belonged, a large number of the clergy, Brotherhood of St. Andrew (bearers), and the cathedral vestry (pall-bearers) preceding the hearse, which was followed by a very long line of carriages. At the cemetery, after singing "Thy will be done," the Bishop said the Committal and Canon Doherty the closing prayers. The dean was greatly beloved, and his death will be a great loss to Omaha and the diocese at large. He has been dean of Trinity cathedral ten years. A meeting of the clergy was held on the morning of the burial, in the Episcopal Rooms, when the Bishop, Canon Burgess, and the Rev. John Williams were appointed a committee to draft an appropriate minute on the death, and Canon Doherty and the Rev. J. P. Johnson were appointed to confer with the Bishop and a committee of the cathedral vestry with respect to the selection of a fitting memorial.

Easton

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

From the Journal of the 28th annual convention, held in Chestertown, Md., June 2nd, 3rd and 4th, we take the following statistics: Bishop, 1; other clergy, 32; candidates for Holy Orders, 2; Ordinations: priests, 1; deacons, 1; confirmed, 277; communicants, 3 173; Baptisms: infants, 261; adults, 15; marriages, 67; burials, 198; Sunday school officers and teachers, 292; Sunday school scholars, 1,947; churches and chapels, 36; rectories, 28; value of churches and chapels, \$274 250; value of rectories, \$69 650; value of other property, \$25,795; invested fund, \$23,169 22; contributions: parochial, \$27 791 74; diocesan, \$3,085; general, \$1,602 91; total, \$32,479 65.

Delaware

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

At the invitation of the Bishop and Mrs. Coleman, a missionary meeting was lately held in the beautiful and spacious grounds attached to Bishopstead. There was a very large attendance of both clergyman and laity, and the experiment proved in every way successful. The addresses of the Rev. Dr. Mortimer and Fr. Huntington were listened to most attentively, and a liberal offering was made. There was an interval for social intercourse, which was greatly enjoyed. The visitors roamed through the lawns and mansion, and departed after a brief concluding service in the chapel.

In connection with the 100th anniversary of the birth at Dagsboro of Delaware's greatest statesman, John W. Clayton, services were recently held in the quaint old church of Prince George, in which he was baptised, and of which his father was a vestryman. Addresses were delivered by the Bishop, the archdeacon of Dover, and the Rev. J. C. Taylor.

The Rev. H. M. Bartlett has resigned the rectorship of Christ church, Christian Hundred, with a view of taking up missionary work in the jurisdiction of Spokane.

The Rev. J. P. du Hamel, D.D., has been appointed to the cure of the parishes in Sussex Co., lately in charge of the Rev. George Hall, deceased.

The inmates of St. Michael's Free Hospital for Babies, Wilmington, have been at Atlantic City during the summer, and have received much kindness at the hands of the rector and people there.

Southern Ohio

Boyd Vincent, D.D., Bishop

At a service held at St. Clement's Deaf Mute mission, Christ church, Dayton, on Friday evening, Aug. 7th, an infant child was baptized by the Rev. A. W. Mann. On the following Sunday, at St. Mark's Deaf-Mute mission, St. Paul's church, Cincinnati, he officiated twice, celebrating the Holy Communion and administering Holy Baptism to an adult. Despite the intense heat the attendance was large.

Michigan

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

TECUMSEH — Mrs. David Van Tive, one of the oldest members of this parish, passed into Paradise, Sunday, Aug. 9th, at the age of 75 years. She has been a communicant for more than 50 years, and a most regular worshipper. She was present at the opening of St. Peter's church, 61 years ago, and remembered all the circumstances well. In the death of this lady the diocese of Michigan loses one of her first communicants, as St. Peter's parish is one of the first, the church building being the oldest now in use.

Western Michigan

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

MANCELONA — Bishop Gillespie preached to a congregation assembled in the German Lutheran church. He afterwards confirmed two persons presented by the Rev. W. P. Law, general missionary. Five were confirmed last summer, and the communicant list has grown from four to fifteen almost within the year. On the following Sunday morning the missionary administered Holy Communion at the residence of M. M. Duncan, Antrim, and held evening service at Mancelona. Bishop Gillespie is in charge of Christ church, Charlevoix, during the summer. The Rev. Dr. J. W. Rippey is in charge of St. Mark's parish, Grand Rapids, during the absence of the rector, and the Rev. M. H. Martin is in charge of St. Matthew's church. He has also officiated at St. Paul's.

The convention Journal for 1896 will show a gain in communicants of 150, in spite of rigid cutting down of the list on the part of some rectors. A gain in contributions to missionary objects is also reported. Statistics are as follows: Clergy, 33; ordinations, 3; church buildings, 49; places where services are held, 62; Baptisms: infants, 361; adults, 138; total, 499; Confirmations, 406; communicants, 5 196; parochial disbursements, \$51,086 81; for diocesan objects, \$4 484 59; objects outside the diocese, \$1,997 68; total for all purposes, \$61,366 45

South Carolina

Ellison Capers, D.D., Bishop

The following is a summary of statistics taken from the Journal of the 106th annual council: Bishops, 1; priests, 50; deacons, 4; candidates for Holy Orders, 8; postulants, 10; ordinations to priesthood, 2; ordinations to diaconate, 2; confirmed, 354; parishes in union with convention, 51; parishes not in union with convention, 13; missions, 30; Baptisms: infants, 239; adults, 31; not specified, 17; marriages, 72; burials, 209; communicants, 5,453; Sunday school teachers and officers, 285; Sunday school scholars, 2,295; offerings: parochial, \$60,512 84; diocesan, 7,151.02; general, \$2,595 42; Archdeacon Joyner, \$1,350.83; total, \$71,618.11.

Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

During the first ten days of August the choir of St. Paul's church has enjoyed a delightful sojourn at River Springs, near the mouth of the Potomac. The party, in charge of Mr. D. B. MacLeod, organist and choirmaster, consisting of boys and gentlemen of the choir, with some members of their families and friends, went down the river together and found their destination an ideal place for their purpose. A large country house, with cottages adjoining, surrounded by ample and shady grounds, sloping down to the water, it affords all the delights of salt-water bathing, fishing, rowing, sailing, etc., and, at the same time, it is entirely safe, owing to the shallowness of the water for a long distance from shore, that there was no thought of anxiety for the boys, who spent almost the whole day bathing, swimming, or rowing, sail boats being always managed by experienced men. The kind-hearted hosts, Dr. Blackiston and his family, did every thing to promote the pleasure of their guests, and their expressions in regard to the good conduct of the boys was very gratifying. On the first Sunday evening the choir

gathered in the parlor of the main building and sang hymns and anthems, to the great enjoyment of the other guests; and on other evenings, also, their music added to the general pleasure, once a regular concert being arranged, when the audience sat upon the lawn and the singers occupied a large porch.

The nearest church is All Saints', St. Mary's Co., in the diocese of Washington. It is in charge of the Rev. H. L. Saumenig who cordially welcomed the choir and arranged to convey them to the church, six miles distant, on the last day of their stay, Sunday, Aug. 9th. In the pretty little country church a choral service was sung, probably the first ever heard there. The choir vestments had been brought, and the service was the usual one at St. Paul's when there is no celebration, with processional "Rejoice, Ye Pure in Heart," recessional "Call Jehovah Thy Salvation," and offertory anthems, a setting of "Forever with the Lord," by the choirmaster. The Rev. Mr. Saumenig gave a short address on the Transfiguration, and also in kindly words thanked the men and boys of the choir for the beautiful service rendered. The whole expedition was most successful, without a single mishap, and will, it is hoped, be repeated in the years to come.

Milwaukee

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

The address of the Rev. Edward Warren, late of St. Alban's, West Superior, Wis., is Port Whitby, Ontario, Can.

The Bishop will hold an ordination to the diaconate in his Cathedral on or about St. Luke's Day, Oct. 18th. Several candidates have already presented themselves for examination. An ordination to the sacred priesthood will be held at the Advent Ember season.

The contract has been let for a concrete pavement, to cost \$1,000, to be laid around the extensive Cathedral property, Milwaukee. This will be a much needed improvement, and will add greatly to the beauty of the buildings and grounds.

The death is announced of the wife of the Rev. Elijah Evan Edwards, Ph.D., rector of Emmanuel parish, Lancaster, Wis.

The Rev. C. B. Bergin Wright, of the Cathedral, Milwaukee, is spending a short vacation in Montreal, Can.

The Cathedral Institute, Milwaukee, will reopen in September, under the principalship of Miss Elizabeth C. Treat. This institute, now in its thirty first year, will in future be designed more especially as a preparatory school for girls and young boys. An excellent kindergarten department, in charge of skilled instructors, is also attached. The prospects for the coming academic year are exceedingly bright.

Bishop Nicholson arrived in England, August 8th, per steamship "Lucania."

Bishop Nicholson who was appointed by the last General Convention as one of the deputation to attend the Triennial Synod of the Ecclesiastical Province of Rupert's Land, Northwestern Canada, to be held in Winnipeg in October next, has resigned the honor, as official pastoral duties will not permit of a further absence from his jurisdiction.

The Rev. E. Purdon Wright, D.D., leaves September 1st for a vacation at Mackinac.

West Virginia

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

The "Episcopal Hall" at Morgantown, instituted by Bishop Peterkin as a provision for the care of those students at the University of West Virginia who intend entering the ministry of the Church, was such a success this year that an addition is going to be made to it. The present building will be raised one story, and thirty rooms added to it, and a large reception hall. Sixty students will be accommodated. It will be in charge of the Rev. James Sheerin. Though the hall is intended primarily for students for the ministry, it is by no means limited to them, nor will there probably be more than a half dozen of such students in residence at any one

time. The great majority will always be from other classes, who will be admitted to every privilege of the hall. Amongst the privileges may be mentioned, not only free public lectures by eminent men, but whatever private help can be given in the various studies, the use of the library and reading room, and such material comforts as bathrooms, well ventilated bedrooms, parlors, steam heat, electric light, etc. The extreme capacity is fifty students.

Minnesota

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

MINNEAPOLIS—The Rev. H. P. Nichols, rector of St. Mark's, and family are spending the summer in Europe. Shortly after their arrival in London, their infant contracted a severe cold, which resulted fatally after two weeks' illness. The Rev. Stuart B. Parves, rector of Holy Trinity, and Mrs. Parves will spend this month at Faribault; upon his return he will begin preparations for holding a ten days' Mission early in October, to be conducted by the Rev. Percy C. Webber. Holy Trinity church has lost, through the death of Col. Winthrop Young, one of its oldest faithful members. He was for many years junior warden and prominent in diocesan affairs. Bishop Gilbert officiated at the burial service.

FARIBAULT—The Rev. A. A. Butler, warden of Seabury, is spending the summer in Colorado. The Rev. Mr. Slattery, recently appointed rector of the cathedral, took charge of the parish on the first Sunday in August.

MONTEVIDEO—The Rev. H. J. Gurr has resigned the rectorship of Grace church and transferred to the diocese of Chicago.

ST. PAUL—The Deaconess Home has filed articles of incorporation under the laws of the State.

It is expected that the Rev. Dr. Wright, rector of St. Paul's church, and family will sail for home Sept. 10th. Mr. Wright has made a complete tour of Russia during his travels.

Bishop Gilbert will visit Winnipeg, Man., the first week in September, and represent the American Church at the General Synod of the Canadian Church.

DULUTH—The Rev. E. C. Johnson, of New York City, has taken temporary charge at Lakeside and West Duluth.

BRAINERD—Mrs. Bill, wife of the much lamented Dr. Bill, cancelled the interest on a \$1,000 note, and subscribed \$200 on condition that the note was taken up. After a hard struggle the parish succeeded in complying with the request, and feel very grateful for Mrs. Bill's generosity.

The Rev. Canon Pentreath assisted by L. J. S. Williamson, a Seabury student, is laboring very hard to establish a church at Staples. The outlook is very encouraging. There are between forty and fifty communicants here. Mrs. Hooker has formed a woman's guild, and steps are being taken to secure a church lot.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

KENNETT SQUARE—On Sunday, 9th inst., the Rev. Guy L. Wallis, rector of the church of the Advent, in his sermon gave his approval of Sunday games, provided his parishioners had fulfilled their obligations as Churchmen in attending the services, including the early celebration of the Holy Eucharist. He is also reported to have said that had he time and a good court, he would play lawn tennis every Sunday afternoon.

POTTSTOWN—There has been recently started in the chapel of Christ church, the Rev. Chas. L. Cooper, rector, a mission service for a class of people which, owing to their poverty, shabby raiment, hunger, and social ostracism, cannot be induced to attend the regular services in the church. The meetings are held on Monday night, and vary in attendance from 50 to 150 persons.

WEST CHESTER—The vested choir boys of the church of the Holy Trinity, the Rev. G. Heathcote Hills, rector, went into camp at Ocean City, N. J., on the 1st inst. On Sunday, 2d inst., they gave a song service in the auditorium before the sermon.

Long Island

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

The Rev. Everhard P. Miller, for some time one of the assistants at St. Ann's church, Brooklyn Heights, will soon enter upon his duties as rector of St. Barnabas' church, Newark, N. J. Mr. Miller has for some time been secretary of the Brooklyn Clerical League.

St. Andrew's church, Brooklyn, has just had its annual excursion to Grand View Grove, on Long Island Sound, about twenty-five miles from Brooklyn. A goodly number were also present from St. Jude's parish, Blythebourne, and the church of the Atonement.

The Girls' Friendly Society of this parish is one of the most flourishing and active in the diocese, keeping up its meetings during the entire summer. The branch secretary has a special power to win and hold the girls, and she is ably assisted by her two associates.

The Rev. Cornelius S. Abbott, Jr., has severed his relations with St. Peter's church, of which he has been for some time an assistant, and, after a period of rest, will take work in some new field.

The Rev. Bishop Falkner, rector of Christ church, Bay Ridge, who has been making a tour of Europe as a wedding journey, is shortly to return home, and will officiate in his own church Aug. 30th.

The Rev. Dr. Swentzel, rector of St. Luke's church, Brooklyn, is making a very zealous effort to clear his beautiful church from debt, so that it may be consecrated on St. Luke's Day. Indeed, so confident is he of success that he is already laying plans for the service of consecration, which he proposes to have as grand and imposing as possible, and of a character befitting the joyful nature of the occasion.

The Rev. Spencer S. Roche, rector of St. Mark's, Adelphi st., Brooklyn, is also hoping to clear off the debt on his church, so that it may be consecrated on St. Mark's Day. These will be two notable occasions in the history of our city and diocese.

The church of the Holy Spirit, Bath Beach, has been moved to Bensonhurst, and is nearly ready for use again. The new location is not far from the former one, but is thought to bring the church more nearly into the centre of the population.

Southern Virginia

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

The Rev. J. B. Funsten, rector of Trinity church, Portsmouth, met with an unfortunate accident while riding his bicycle on the morning of Aug. 7th. While turning a corner he was thrown, bruising his face badly. At first it was thought he was seriously injured, but no bones were broken.

The vestry of St. John's church, Portsmouth, have purchased the property corner of Washington and London sts., and will begin at once the erection of a brown-tone church. While the building will not be large it will be handsome and of Gothic architecture. At the last Easter morning service \$10,000 was contributed toward this purpose. The Rev. Z. S. Farland is rector.

The vestry of St. Paul's church, Richmond, is threatened with a lawsuit over their organ. Last year this was put in the hands of Moller Brothers, of Hagerstown, Md., to be rebuilt. As it has never given satisfaction the vestry have declined to accept it. It is claimed that the builders have failed to remedy certain defects in the organ and are unwilling that the vestry should call upon any other organ builders to do so.

St. Margaret's church, Caroline Co., was filled to overflowing on Sunday, Aug. 9th, on

the occasion of the consecration by Bishop Newton of the beautiful little church that has just been erected in place of the one destroyed by fire a few years ago. Owing to the extreme heat, it had been thought best to include everything in one service, so that all might return to their homes at once, but after the benediction it was found there was some feeling of disappointment, the people having come prepared for an all-day meeting. This being made known to the Bishop, he at once agreed to preach in the afternoon. This announcement and the immediate opening up of huge hampers of good things quickly restored good humor and added greatly to the pleasure of the occasion. The Bishop was somewhat exhausted by the extended services of the morning, but being revived by witnessing the zeal and endurance of his hearers, as well as the good cheer so abundantly spread before him, gave them a sermon that was enjoyed fully as much as the first.

Massachusetts

William Lawrence, S.T.D., Bishop

The Rev. Albert E. George and the Rev. C. J. Palmer, of this diocese, attended as delegates the Christian Endeavor convention at Washington.

BOSTON—Mrs. Lucy Wright Monroe, widow of the Rev. W. H. Munroe, for a long time rector of Christ church, died Aug. 13th. She was a great-granddaughter of Capt. Ezekiel Wright, who served with distinction during the Revolution, and a descendant of Gen. Humphreys, aide-de-camp and secretary of Washington.

Mrs. William Appleton has given \$1,000 to city missions. Seven playrooms have been under the charge of the board, and these have averaged one hundred children at each of the sessions. Carefully prepared programmes of successive occupations are the new features of this year.

NEW BEDFORD—The bequest of Miss Louise C. Howland to Grace church will be used in restoring the chapel. The roof will be repaired by tin instead of slates. The interior will be finished in colors, new pews and carpets will be put in, and electricity for lighting purposes introduced.

SALEM—Prof. Daniel B. Hagon, for thirty years principal of the Normal school, and a Churchman, who has held important positions in the diocese, died Aug. 10th, at Massapoag Lake Hotel, Sharon.

Marquette

Gershom Mott Williams, D.D., Bishop

Visitations by the Bishop since his consecration have been made to 21 places, and Confirmations held at 14. In all, 137 candidates have been confirmed, and one person has been ordained deacon.

A neat guild room has just been finished at Iron Mountain, in the rear of the church, but the church was unfortunately struck by lightning and considerably damaged, just after the improvements had been made.

The homesteaders on the Flint Steel river in Ontonagon Co., are raising a log church, which will be soon finished, under the direction of the Rev. W. A. Mulligan, rector of Ontonagon, who is in charge. Nine persons were recently confirmed at this out-of-the-way settlement.

The church at Grand Marais has been re-occupied after a vacancy of several months.

The chapel car is doing duty as a church for the new town of Munising, Alger Co., where there are 2,500 people. Mr. T. B. Cox, of Faribault, is in charge during his vacation. Several other students from various seminaries are making themselves very useful during the summer.

New York

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

RYE—At Christ church, the Ven. Archdeacon Kirkby, rector, a stone altar has been presented by Mr. Geo. Quintard as a memorial to his wife. The style of altar and reredos is gothic.

The Living Church

Chicago, August 22, 1896

Rev. C. W. Leflingwell, Editor and Proprietor

As the time for the re-opening of our schools draws near, the selection must be made and preparations be begun for another year. Perhaps this year, in view of the continued stagnation of business, the question with many will be, not where to send the son or daughter to school, but whether to send to any school. The first pinching of hard times is often felt in contributions to parish and missions; the next, in the educating of the children. In both cases the policy is wrong. There are many ways in which a well-to-do family may reduce expenses and not be the worse for it, if they are sensible and brave, without lessening in the least their contributions to Church or charity, and without losing the precious opportunity for education of children who are rapidly outgrowing their school period. This consideration should have great weight. As time goes by the boy and girl are getting to be too old to go to school—may be losing their ambition. A year now may be the turning point. Thorough education cannot be secured by desultory work, a year in school and a year out of school, a now-and-then policy which is so prevalent. Continuity counts for a great deal in any business, and especially in relation to youthful impressions. Even the benefit of travel is small compensation for the interruption of the regular study and discipline of well-ordered school life.

IN order to make our work tell to good purpose it is necessary to understand the art of adaptation. Because certain methods have worked well with one set of people and of circumstances, it does not follow that they will suit all cases and places. Because we wish to clothe the naked, and have often found warm materials the most useful for this purpose, it does not follow that it is wise to send flannel shirts to equatorial heathen. People are too apt to go about such things in a mechanical way. The clergy and their helpers are not exempt from this failing, and much trouble and expense are sometimes incurred with small return in actual benefits bestowed. An English paper remarks upon the absurdity of supposing that what is highly useful in a large town must necessarily be adapted to a small village. In the former a wash house may fill an important need, in the latter, where abundance of pure water is to be had at every door and there is unlimited space for drying purposes, it would be ridiculous. The case is cited of the good-natured squire who invited the farm lads to his gymnasium with its equipment of Indian clubs and aids to vigorous exercise, and was surprised to find that they were not greatly

interested. It was too much "like work." They preferred to take their recreation in the form of physical rest, not exercise. Some of the clergy appear to think that a parish is not in working order without a certain number of guilds of a fixed type, and accordingly proceed to form this conventional set of organizations without reference to needs or circumstances. When they discover that they cannot make them "go," they are prone to imagine that there must be something the matter with the people. The truth is, that in providing for needs which do not exist, they are letting real opportunities slip by unheeded.

A LETTER ON "Child Life in Alaska," in speaking of the mission schools for Indian children, says: "It was a difficult matter to have the boys and girls sit together in the schoolroom or on the recitation benches, when we first began co-education. The sexes had never mingled socially, and they considered themselves very much degraded in morals when asked to recite together. A mother's indignation was terrible to behold when a young man in the choir accidentally touched her daughter's shoulder. Such rage was visible in face and expression as to make the writer tremble with apprehension as the angry mother inquired if that was the way her daughter was guarded from insult and disgrace. 'The Boston man's law not good law for our women,' is the statement of the chief of the Sitka tribe." We do not know to what denomination of Christians the mission schools belong which are here referred to, but it is evident that the persons in charge of them are unfit for their work. It is a strange method of instilling ideas of Christian purity to begin by flying in the face of such social customs as these poor people have established in the interests of decent living, and imparting to the young people at the very start a sense of moral degradation. Christianity was in the world for eighteen centuries without co-education; many Christian people still have doubts whether it is an unmixed blessing; why then should it be forced upon an unprepared and unwilling people? Surely the wise Christian teacher will take advantage of everything in the way of moral safeguard which he finds in existence among the people to whom he is sent. He will respect it and build upon it, for the present, even though he may foresee that after the tone of life has been elevated throughout, a particular custom will become unnecessary. A little more common sense in the conduct of missions would save much deserved criticism.

THE letter of the Archbishop of Canterbury's chaplain which recently appeared in our columns, touching the license required of American and colonial clergy before they are allowed to officiate in England, is, of course, satisfactory so far as it vindicates the courteous read-

iness of the archbishops of both provinces in granting such licenses. The real difficulty is in the act of Parliament called the "Colonial Clergy Act," which seems to make an invidious distinction between persons who have been ordained by bishops of English or Irish dioceses and those who have been ordained by other bishops of the Anglican communion, as those of Scotland, America, and the English colonies or mission fields. The distinction is as follows: While men admitted to Holy Orders in England may remove from one diocese to another within the British Isles on procuring a license from the bishop under whom they intend to serve, and even a Roman priest may be received and licensed by the bishop of the diocese, without reference to either of the archbishops, a clergyman ordained abroad must obtain a license from the archbishop of the province in order to officiate as priest or deacon in any church or chapel in England. If such a person has obtained preferment or acted as curate "for a period exceeding in the aggregate two years," he must, if he desires to obtain entire equality with the clergy ordained in England, obtain the written consent of the bishop of the diocese to request the archbishop of the province to give him a license under his hand and seal. Upon this, the person receiving the license is at last placed upon an equality with men of English ordination. That these requirements really imply a suspicion of inferiority in colonial and foreign orders, and are not simply safeguards to prevent the ingress of unfit men, is clear from more than one consideration. It is undeniable that the necessity of obtaining a license from the bishop of the diocese provides every safeguard that is necessary. Moreover, if an obscure priest who happened to be ordained in England, but has lived abroad in some colony or mission field for a quarter of a century, should return to England, he is not subject to these restrictions, while an eminent ecclesiastic of general reputation, if ordained abroad, must submit to them, if he wishes to officiate in England or, in the course of time, come to possess all the rights and privileges of a clergyman ordained "by the bishop of a diocese in England." We have no doubt the required licenses are freely granted at the present day, and that there is no legitimate ground of complaint so far as the courtesy of the archbishops is concerned; but there certainly seems to be a principle involved and a certain slur upon orders conferred outside the "Established Church." We are of opinion, therefore, that it was well to ventilate the matter at this time, and that it would be a graceful act on the part of the English bishops to obtain proper amendments to Act 37 and 38 Vict. c. 77, before the Lambeth Conference meets. Otherwise, we submit that it would be in order for the American and colonial bishops to bring up the subject during the session of that body.

Names

The Sacred Heart Review endeavors to score a point against THE LIVING CHURCH in the matter of names. We mentioned some time ago that such titles as "Churchman" and "Episcopalian," which used to be understood by everybody as referring to members of the Anglican Communion, were losing something of their distinctive meaning. This seemed to point to the necessity of some appellation which cannot be so easily misappropriated. *The Sacred Heart Review* considers that Roman Catholics have an equal right to complain of the use of the word "Catholic" by Anglicans. It speaks of the name as one which we "once discarded" and now desire to re-assume—at least it attributes this desire to "a small body of the Protestant Episcopal 'Anglo-Catholic' Church." The parallel is somewhat lame. It is true that the Protestant sects discarded the terms "Episcopal" and "Churchman" because they discarded Episcopacy and the Church. The Anglican Church, however, never discarded the word "Catholic," because it never discarded the Catholic Church. What it did discard was the term "Roman" as part of the title of the Catholic Church, because it rejected the papal supremacy as *jure divino*. A slight study of the Prayer Book would at once correct our contemporary's impression in this respect. It will be found that by the repetition of the ancient Catholic Creeds in every public service, our people constantly profess their belief in, and loyalty to, "the Catholic Church." It is taught to our children in the catechism and it is put upon the lips of the dying, for whom we also pray that they may pass to their last account "in the communion of the Catholic Church." In many prayers "the Church" finds mention—"Thy Church," "Thy holy Church," "Thy Church built upon the foundation of the Apostles and prophets, Jesus Christ himself being the head cornerstone," "Thy Holy Apostolic Church," in all which instances nothing else is, or can be, understood save the one Catholic Church of the creeds.

That our people have not been in the habit of calling themselves Catholics is no detriment to their rights in the matter. The Prayer Book, in the points to which we have referred, has stood unchanged from the Reformation, and the authorized standards of teaching have always been the same. Everyone knows that the vital point of controversy between the Roman and Anglican Churches has been the right of the latter, in rejecting the papal claims, to assert for itself the Catholic character. Nevertheless, this has never, in the Anglican Church, as has been the case in the Roman, taken the form of an exclusive right to this character. To call ourselves simply "Catholics" might have seemed arrogant, since we acknowledge an equal right to this designation on the part of the members of two other great communions.

The two terms, "Roman Catholic" and "Anglo-Catholic," express, from our point of view, the exact truth. By the first we confer upon our brethren of the papal obedience the name which, in their own authoritative formularies, has been selected as most exact; by the latter we express what we claim, and always have claimed, for ourselves. We are not taking up a name and character which we "once discarded," we are simply defining by a single term our character and claims. It is certainly time that we should do this, and refuse any longer to allow the popular mind to be misled by the common assumption that "Catholic" and "Roman Catholic" are synonymous terms. *The Sacred Heart Review* cannot object to the use of the term "Roman," since that has been officially added to the title of the Church under the papal obedience, ever since the Council of Trent.

There is another reason why the simple term "Catholic" may not long serve the purpose of a distinctive designation, and it is a reason which applies to our Roman fellow-Christians as well as to ourselves. This word is beginning to be widely used in its etymological, instead of its historical and properly ecclesiastical, meaning. It is thus employed by Unitarians and "liberal" Christians or rationalists of all kinds. The partiality for this title, thought to be suitably coupled with "broad," is becoming so evident, that it is not at all improbable that the time may not be far off when, in some localities, "if a stranger should inquire where the Catholic church is," he would be directed to some liberal conventicle, or "ethical culture" hall. It is not to be forgotten, either, that there is a very recent nineteenth-century organization called "The Catholic Apostolic Church," and very tenacious of that title.

As to the ancient story of the "Episcopal minister" who, after teaching his people with great earnestness that his Church was "the true Catholic Church," told certain inquirers, seeking their way to Mass, that his church was *not* the Catholic Church, and directed them to the nearest Roman edifice, with the words: "There is the Catholic church," we can only say that it is no matter of surprise to learn that such a person should ultimately have joined the ranks of the Roman clergy.

Five-Minute Talks

BY CLINTON LOCKE

LXXVIII.

We were talking last week about the impossibility of having all things plain in the statement of religious truth. We might have said "of any truth," for it is just a delusion that only in religion is there mystery. A chemical lecturer is just as mysterious as any preacher. Mystery haunts us at every step. I can show that in a moment. What is life? Where did it come from and what prolongs it and how does it prolong it? What is death, what comes after it? Why do the

innocent suffer, why do the helpless undergo such agony, and why is the whole world one great slaughter house? Are these things any plainer than the Bible doctrines of the Trinity of God, the atonement of Christ, the existence of the devil? But I do not propose to consider any question about mysteries in general. I will stick to the subject of religious mystery. Those who think superficially (and most people do) often imagine that certain doctrines are less mysterious than others, because they appear so. I asked a man his reasons for leaving the Church and becoming a Unitarian. He said the unity of God was much simpler to believe than the Trinity of God, but is that really so? I know the Trinity to be a great mystery, but is the Omnipresence—that is, being in all places at once—or the Omniscience—that is, knowing the past, the present, and the future of all things in heaven and earth—both of which doctrines necessarily belong to the unity of God, one whit plainer? Can you see into them any deeper than you can into the Three Persons in one Godhead. I want you to remember that there is a vast difference between the real mystery of a thing and a mysterious style. A man can talk of bread and cheese in a style which is hopelessly obscure and involved, and a man can talk of the relations between the Everlasting Father and the Incarnate Son in a style which shall attract and interest and give information. Take Shakespeare and Browning, both men of great genius, though of course I could not put Browning on the same pedestal with him of Stratford. One is nine times out of ten perfectly comprehensible. You know what Shakespeare means although the theme may be the loftiest and the most abstruse. The other is so often incomprehensible that unoccupied women form Browning clubs to study him out, sentence by sentence, and much good may it do them. A dear old missionary once had my permission to beg for a buggy for his work, from my chancel. He called it a "vehicle" and a "means of locomotion," and "a relief to pedestrianism," and in short so mystified the congregation that I had to get up and say: "My friend wants a buggy, please give it to him." No speaker, be he Christian or pagan, has a right to have an involved and muddled style. He should set forth the deepest mysteries in the clearest attainable language, and should avoid, as if they were a pestilence, unusual and far-fetched words.

There is another and a far more serious thought connected with this subject. Let preachers be sure that the mysteries of which they speak are indeed "mysteries of God," and not manufactured theories. There are hard things enough in life and hard things enough in the Bible, that must be brought before people without, for example, plunging into the depths of Calvinism, confessedly for the most part a manufactured system not contained in Holy Scripture, and yet the cause of unutterable agony to many souls, and of more infidelity than any thing else going. It is marvellous what edifices have been built up on one or two vague sentences in the Bible.

We all know how slight are the details of angelic life and nature in the Old Testament, and yet on these the rabbis presented to their hearers as a matter of faith the whole body of angels, named and classified, and their duties all marked out and explained. Just think what a vast system of

sabbatarianism has been erected on the extremely general statements of Holy Scripture about the seventh (not the first) day of the week; never once, except in the matters of work and worship, even alluding to what "keeping it holy" means. But this is dangerous ground, and I must get off, or "Justitia" and "Lex," and an "Old Churchman" will be slinging ink and paper and brains at the editor's head, and he, poor man, has already suffered enough on my account.

Thank God, the probings are far deeper than they used to be as to whether a doctrine commonly preached is really found in, or clearly deducible from, Scripture, and there have been already great changes. Views are held now by all clergymen, for holding which, twenty-five years ago, they would have been sent to an ecclesiastical Coventry. And there will be greater changes. Some very prominent "mysteries" will gradually recede into the background, and some things now in a vaporous state will take form and consistency, and after having been shrieked at, and cursed with bell, book, and candle, will quietly take their places among the things "understood of the people." But whatever the changes are they will only serve to make clearer the Holy Bible, and that essence of its real doctrine which we say every day in the Creed. The Catholic Church is very roomy. It could not be Catholic and not be so. But "mystery" will never be got out of it, for that is impossible as long as it has to speak of God and Redemption and Resurrection and Immortality.

Archbishop Benson and the Pope

At the Canterbury Diocesan Conference, the Archbishop made the following comments upon the late papal Encyclical and the Roman investigation of Anglican orders.

Now I am in a little doubt as to whether to speak of the Roman Encyclical which has been published throughout the country, but, upon the whole, I think there is a little balance in favor of saying one word about it. The difficulty is that one may seem to attach to it a great deal more importance than one does. But yet the subject cannot be without interest for English Churchmen, and I just want to draw a distinction, or, rather, I want to repeat a distinction which has been drawn by the Bishop of Oxford in this question as to the amount of interest that we ought to take in it. It is said that there is to be an inquiry and a possible pronouncement, though, indeed, I have not the slightest belief in the pronouncement, because I do not think the pronouncement should issue in that quarter, and it is very impolitic that it should—but the question is as to the validity of English orders. Well, now, the word "validity" is general. *Dotus latet in generalibus*, and that word "validity" wants understanding. What does it mean? It may mean two things: It may mean that the blessedness of our sacraments and our means of grace is questioned. If that is the question they put to themselves let them put it. It does not concern us, for we know well that the promise of Christ has been fulfilled to our people in our history and in the present moment. We know that in the sacraments of Christ, Christ does impart Himself to His faithful people. He regenerates our children in Baptism: He feeds us with His Body and with His blood, and with regard to speculations on these subjects we know that the doctrine which the Church of England holds is the doctrine that was from the beginning, and it does not concern us what others think about it. But the question of the validity of our orders

might mean also the question whether in the conferring of orders upon bishops, priests, and deacons we come up to the particular standard of requirements of the Church of Rome. Well, there again we are able to point out how late the regular rites which they use are, how very late in the history of the Church, how unknown to the Eastern Churches; and we are able to point out how very late is anything like the doctrine of intention upon which they lay such stress, or any shadow of it.

Having these facts close before us in books that are accessible to any, the histories and the teachings of the Church from the beginning until our own time, again I say that a document which puts all Churches on exactly the same footing, which says that the great primitive Oriental Churches are not Churches because they are not in communion with the Bishop of Rome—we say that it is of no moment to us except as a matter of interest whether our modes of conferring orders come up to the particular ritual which exists among them at this moment. We retain the simpler and more ancient modes, and, as in the first instance, the validity of our sacraments is a thing known to us by the spiritual experience of millions of true English Churchmen; so, on the other hand, we do not expect the mode of conferring orders to come up in minute particulars and in late explanations to the standard which the Church of Rome has thought fit to adopt for itself, and which it now puts up as a standard by which it is able to put all Churches on the same footing, and in the most uncatholic manner declare them outside the Catholic Church. The claim is an absurdity. It is a contradiction of the Catholic doctrine. It is a contradiction of English history, because one of the things that we have to bring out in all the teachings which, I hope, will be carried on vigorously through the agencies that we now have among us, is that the Church of England always was Protestant, long before the Reformation, and long before the word "Protestant" came into use. It was always Catholic, and it was always protesting against innovations and actions which were not Catholic, against jurisdictions and encroachments of which the ancient Church knew nothing, against exactions and against doctrinal inventions; and we have this to say—if you look back through the greatest and strongest characters in all English history, and through the grandest movements which have made England what it is, you will see that it is particularly in these instances that the nation claims and views its greatest men and its greatest acts.

The Christian Sacrifice

Our people as yet do not, as they ought, regard the Holy Eucharist as the Christian's sacrifice. Some seem to think that sacrifice belongs to the Jewish dispensation. Gradually we are learning that it belongs to religion, and that no complete worship can exist without it. It existed in Paradise under the law, and exists under grace. It will continue for eternity. For sacrifice is not necessarily connected with sin. It is the law of reciprocal exchange between man and God. Man offers to God an ordained sacrifice by which he acknowledges his condition, and God gives back to man, through this ordained means of approach to Him, some covenanted blessing of life or grace. The Christian priest at the altar, as he consecrates the elements which become Christ's Body and Blood, and breaks the bread and blesses the cup, sets forth before God the act of Christ's death on Calvary. It brings Calvary, with its gift, into the sphere of our apprehension. Centuries ago Christ made there an offering for all mankind. Here on the altar we set it forth and plead it for our own individual needs, and to-day the priest's great privilege is in offering it. What we desire is, that our people should realize the

glory and power of the Christian offering; which is the highest act of Christian worship.—*Bishop Grafton, Annual Address.*

Letters to the Editor

THE POPE'S ENCYCLICAL

To the Editor of the Living Church:

If any one is disturbed by the statements concerning St. Peter, etc., in the last Encyclical of Pope Leo, let him read the 231 and 24th letters in that able work, "The End of Controversy Controverted," by the late Bishop Hopkins, of Vermont. He will there find a very able refutation of said statements. J. I. CORBYN.

Anamosa, Iowa, Aug. 12, 1896.

BY WHAT NAME?

To the Editor of the Living Church:

A late editorial of yours anent "the confusion of a word," and that word "Episcopal," points out that it is "deprived of distinctive meaning" through misuse by "secular newspapers and some religious papers;" protests against the appropriation of "our peculiar terms by those who have no claim to them;" and closes with the words: "If this goes much farther it will really become a question by what name we are to identify ourselves," meaning by "ourselves" the religious body of which we are members.

Until the Church of our country comes to her own, her Catholic heritage of a national name, why not habitually use in identifying her the title by which she is "known in law?" The Protestant Episcopal Church in the United States of America. "Sonorous, high sounding, and easy to spell." Nor need we regret that our lawmakers failed to place the epithet North before America. For though one of South America's semi-occasional revolutions might result in other United States of America, a counter revolution would be certain to arise before another Protestant Episcopal Church could nullify our claim to a nomenclature unique among the Churches of Christendom.

Our legal title—surely we may use it with a clear conscience, since we are to honor and obey authority. It may be inconveniently long; but what right have we to mutilate a legal title, which we certainly do whenever we call the Protestant Episcopal Church in the United States of America "the Episcopal Church"? Initials may be admissible, and when pushed for time and space we need incur no blame if we write: The P. E. Church of the U. S. of A. Let us use the identifying name and we have one that "our dearest foe" would be under no temptation to deprive us of—use it as long as it is ours. We don't like it, to be sure; but let us use it—*use it up!*

But there is a graver objection to the use of the term "the Episcopal Church" than that it is the mutilation of a legal title. When we speak of a red rose we imply a belief in the existence of roses that are not red; and when we speak of ours as the Episcopal Church, do we not logically imply, if not confess with our mouth, that there exist Churches that are non-episcopal, in so far as denying our faith in the One Holy Apostolic Church, whose divisions are not Episcopal, Methodist, Presbyterian, and so on to the end, if end there be, of the dreary chapter of sect record?

I have been amazed to note the use of the mutilated term, with its damaging admission, even in books that with passionate earnestness defend our Church's claim to Catholicity.

Should we not, as we believe in the Holy Catholic Church, avoid the use of the mutilated term in identifying ourselves? I know the practical difficulties. Not long ago I asked an expressman seated high on his wagon if he could direct me to the church of the Epiphany. "Do you mean the Episcopal church, ma'am?" I just hated to do it and promptly repented me truly; but the logic of the situation was too much for the logic of my convictions, and meekly I made answer, "Yes." We all know the prac-

tical difficulties; but can we not at least try to avoid all middle ground between the use of the full legal title—legal, we may hope, only until the next general convention—and the Catholic title of the American Church, with its, perhaps, prophetic assumption that the whole boundless continent is to be ours and—Uncle Samuel's?

Pasadena, Cal.

Y. Y. K.

P. S.—Later.—Here is a fresh clipping from a Los Angeles paper which falls out pat: "Arrangements are pending for Bishop Montgomery, of the Catholic Church, to address the boys on next Sabbath, and Bishop Johnson, of the Episcopal Church, on the Sunday following."

Opinions of the Press

The Church Times

CANTERBURY CATHEDRAL—Dean Farrar has published an appeal for his cathedral, which it is impossible to read and not acknowledge its importance. For thirteen centuries the name of Canterbury has stood in a sense for the whole of the Church of England. The Church of the first Christian English kingdom, the cathedral which enshrines the chair of St. Augustine, is a standing witness to the continuity of the *Ecclesia Anglicana*. It is, moreover, a symbol of the Church of this country, for, like her, it has undergone infinite changes through stress of fire and storm; yet, though renewed and modified from time to time, it remains the seat of the chief authority in this Church of England, the place where St. Augustine, St. Anselm, St. Thomas, and all their successors, down to the present primate, have held rule. Even were the fabric less glorious than it is, it would possess a claim upon the interest of every Churchman, every Englishman, indeed, for its historic memories. That its safety is a matter of national concern is shown by the fact that the Queen, the primate, the premier, and the two living ex-premiers have contributed to the repairing fund. It is truly deplorable to learn that the crypt, "the longest and loveliest in England," the cloisters, the chapter-house, are seriously dilapidated, and in need of immediate attention. The sum of £20,000, of which the half has been contributed, will go some way towards preserving this memorable building to us for another generation or two.

Personal Mention

- The Rev. Henry Anstice, D.D., is spending vacation at Yonkers, N. Y.
- The Rev. W. F. Ayer is summering at Cape May Point, N. J.
- The Rev. W. W. Bellinger sailed for Europe in the American liner, "St. Louis," Wednesday, Aug. 14th.
- The Rev. Frank Woods Baker is spending six weeks in the White Mountains.
- The Rev. J. Eldred Brown should be addressed in future at Trinity rectory, 70 Washington st., Norwich, Conn.
- The Rev. J. H. Burton has accepted charge of St. Mark's church, Honeybrook, and St. Mary's church, Warwick, Pa.
- The Rev. C. H. Brent is temporarily officiating in the cathedral of Colorado, Denver, Colo.
- The Rev. Herbert D. Cone is spending the month of August resting at Walpole, N. H.
- The Bishop of California has not yet fully recovered from his illness.
- The Ven. Robert C. Caswall, Archdeacon of Tennessee for colored work, will act as warden of Hoffman Hall, in addition to his other duties, with residence at Nashville, Tenn.
- The Rev. Dr. John C. Eccleston is summering at Lake Mohawk, N. Y.
- The Rev. Chas. C. Edmunds, Jr., has entered on the rectorship of Trinity church, Trenton, N. J.
- The Rev. Arthur J. Fidler is spending the month of August in Toronto, Can.
- The Rev. H. F. Fuller is passing vacation in Pike County, Pa.
- The Rev. John Benner Gibble will spend the latter half of August and the month of September in

Baltimore, Md., and may be addressed 524 Carrollton ave.

The Very Rev. Dean Hart is passing the summer season at his mountain home.

The Rev. William Hart has taken charge of St. Mary's church, Lompoc, Cal.

The Rev. R. G. Hamilton is officiating at the church of the Good Shepherd, Rosemont, Pa., during August.

The Rev. E. I. Hall has accepted charge of mission work at Red Cloud, Neb., with adjoining stations, and will enter upon his duties Sept. 1st.

The Rev. J. Hugo Klaren has temporary charge of All Saints' church, Worcester, Mass.

The Rev. J. M. V. King is spending August among the Muskoka lakes.

The Rev. Brockholst Morgan is seeking rest at the Berkeley Arms, in New Jersey.

The Rev. J. L. Maxwell is passing the month of August at Schooley's Mountain, N. J.

The Rev. Wm. W. Mix has taken temporary charge of Calvary church, Conshohocken, Pa.

The Rev. Samuel Moran is staying at Hague, on Lake George.

The Rev. S. B. Moore has temporary charge of Trinity church, Hoboken, diocese of Newark, in the absence of the rector.

The Rev. E. P. Newton has been spending part of vacation at Morain Ranch, Colo.

The Rev. E. Gaines Nock is engaged in temporary work at the church of St. John the Evangelist, Philadelphia.

The Rev. A. E. Osborn has accepted charge of Christ church, Redondo, Cal.

The Rev. Dr. Eliphalet N. Potter has been visiting at Newport.

The Rev. Wm. J. Robertson has resigned as minister in charge of Grace church, Hulmeville, Pa., and also as missionary to Ascension chapel, Newportville, Pa., to take effect Nov. 1st.

The Rev. L. C. Rogers has temporary charge of St. Mark's church, Grand Rapids, diocese of Western Michigan.

The Rev. Dr. C. H. W. Stocking having returned from Europe, his address is East Orange, N. J.

The Rev. John E. Sulger has resigned the rectorship of Trinity church, Atchison, Kan., to become rector of St. Stephen's parish, Terre Haute, Ind. He will enter on his duties about Oct. 1st. Address accordingly.

The Rev. John F. Steen has summer charge of St. John's church, Ellenville, N. Y.

The Rev. William Short is summering at Plymouth, Mass.

The Very Rev. C. M. Sills sailed for a visit to England, on the American liner "St. Paul," Saturday, Aug. 8th.

The Rev. Edmund Banks Smith is in temporary charge of St. Timothy's church, Roxboro, Pa., in the absence of the rector.

The Rev. H. B. Trussell has resigned the charge of St. Andrew's church, North Grafton, and St. Luke's church, Millbury, Mass.

The Rev. Dr. E. Winchester Donald is travelling abroad.

The Rev. Merritt H. Wellman has removed from Medfield, Mass., to Needham, Mass.

Official

THROUGH the kindness of the dean, the use of the Episcopal Theological School at Cambridge, Mass., has been granted for a Retreat for the clergy, to be held next month, beginning with Evening Prayer at 5 o'clock on Tuesday, Sept. 22d, and ending on Friday morning. Charges \$1 per diem. The Retreat will be conducted by the Rev. Charles H. Brent, of St. Stephen's, Boston. The clergy generally are invited. Those intending to be present will please send word, not later than Sept. 7th, to the Rev. A. E. Johnson, 256 County st., New Bedford, Mass.

TRINITY COLLEGE

Examinations for admission will be held September 15th, 16th, and 17th, 1896. For catalogues and information apply to the president or secretary of the faculty.

GEO. WILLIAMSON SMITH, Pres't.

Births

ROYCE.—At St. Alban's, Vermont, July 29th, a daughter to Homer Charles and Christiana M. Royce, and granddaughter of the Bishop of Quincy.

Died

OTTOMANN.—Entered into the rest of Paradise, on Thursday, Aug. 13th, 1896, at her home in St. Louis, Mo., Carrie Stevenson, wife of the Rev. G. A. Ottmann, rector of the church of the Ascension, St. Louis, in the 41st year of her age.

"There shall be no more pain."

EDWARDS—Entered into rest, at the rectory of Emmanuel parish, Lancaster, Wis., on Transfiguration day, Aug. 6th, at 7 o'clock A. M., Mrs. Alice L. Edwards, wife of the Rev. E. E. Edwards, Ph. D., rector of the parish.

Appeals

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

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

Missions among the colored people.

Missions among the Indians.

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

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends for some 1,300 missionaries, besides the support of schools, orphanages, and hospitals.

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

N. B. The fiscal year closes Aug. 31st. To allow mail time after the last Sunday, receipts up to Sept. 5th will be included.

TWELFTH SUNDAY AFTER TRINITY

The Church Mission to Deaf-Mutes, New York, incorporated in 1872, asks to be remembered on that day by church offerings and gifts of individuals in the dioceses of New York, Long Island, and Newark. The representatives of this society hold sign-services in various places, minister to the sick and needy, and find work for the unemployed. The society also maintains a Home for Aged and Infirm Deaf-Mutes.

WILLIAM JEWETT,

Treasurer, 89 Grand st., New York,

REV. THOMAS GALLAUDET, D.D.,

General Manager, 114 W. 13th st., New York.

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

Church and Parish

YOUNG lady (27) of education and refinement, granddaughter of a Southern Bishop, wishes a position as companion. No objection to traveling. References, prominent Washington and Charleston clergymen. M., Sea Cottage, York Village, Maine.

A TEACHER of more than twenty years' experience, unmarried, desires a position in a Church school as instructor in mathematics and natural science. Address H. U. ONDERDONK, M. D. Hagerstown, Md.

WANTED.—Position in high school or boys' school. Experience and references. Specialties—mathematics, Latin, and vocal music. EARLE POTTORFF, Virden, Ill.

A PRIEST 38 years of age, 9 years' experience, desires work, assistant, or to take full charge. Address "B. D.," care THE LIVING CHURCH.

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

A LADY living near several fine schools in Baltimore, will receive a few young girls into her home as boarders, and give them the best care. For further information, address "MRS. LUCAS," this office. Best references given and required.

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

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

The Editor's Table

Kalendar, August, 1896

2. 9th Sunday after Trinity	Green
6. TRANSFIGURATION	White
9. 10th Sunday after Trinity	Green
16. 17th Sunday after Trinity	Green
23. 24th Sunday after Trinity	Green (Red at Evensong)
24. ST. BARTHOLOMEW	Red
30. 13th Sunday after Trinity	Green

In Memoriam

ARTHUR CLEVELAND COXE

Whose spirit passes now to well-earned rest?
A shepherd true who loved the Master's sheep,
And loved the fold with passion warm and deep.
What though he sought all truth with eager zest?
The Church for him was fairest and the best
Of all good things in God's great universe.
He joyed the praise of Zion to rehearse,
Of Zion in her beauteous garments dressed.

His songs were dreams, but yet a prophet's dreams;
For, as he dreamed, Jerusalem awoke,
Beheld the sunlight burst on her in streams,
Heard the sweet harper play with master stroke,
Arrayed herself to greet the day-dawn's beams,
Went forth adorned to wear her husband's yoke.

FRED C. COWPER.

St. John's Rectory, Ashland, Pa., Aug. 8, 1896.

Here is a brace of stories which has to do with the late Bishop Coxe and his father which are, says *Christian Work*, strictly true: On one occasion Dr. Samuel Hanson Cox, the bishop's father, was visiting a friend at Nassau, New Providence, one of the Bahamas. Opening a letter from his son at the breakfast table, he read the concluding sentence aloud, in this wise: "And now, my dear, honored father, hoping I may some day receive you in the bosom of the one true Apostolic mother Church of God, I am your affectionate son, Arthur." Upon which Dr. Cox *pere* exclaimed: "The little whipper-snapper!—to address his old father in that way—he who was rocked in a Presbyterian cradle and took in Presbyterianism with his mother's milk; what an impertinent youngster!" Nevertheless, the doctor was proud of his son, and frequently spoke of him as "the bishop." The other incident was related by the Rev. Dr. S. H. Coxe to the Rev. Dr. Peter Stryker, now of Asbury Park, N. J. Said Dr. Arthur Cleveland Cox, not then bishop, on one occasion to his father: "Father, I am going to be married, as you know; I am sorry I cannot invite you to marry us, for though I love and honor you as my parent, I cannot recognize you as a lawful minister of the Gospel, and have therefore asked the bishop to perform the ceremony." "Thereupon," said Dr. Cox, "I looked him square in the eyes, and then raising my hands, exclaimed with deliberation: 'May God forgive me for having begotten such a foolish boy!'"

Margaret E. Sangster, in *Harper's Bazar*, pays the following tribute to a late member of the great publishing house: "The death of Mr. Joseph Wesley Harper, long a member of the firm of Harper & Brothers, and a son of one of the four founders of the house, occurred at his home, in New York City, on the afternoon of July 21st. Mr. Harper's retirement from the firm took place in 1894. But though seeking release from the activities of business, he never ceased to care vividly for both men and books, preserving intact his friendships with artists and authors, and keeping up with all that was going on in the

world of letters. A man of wide reading and graceful culture, Mr. Harper was an interesting and genial companion, personally very magnetic, setting the timid at ease, and bringing out whatever was best in those whom he met in a social or business way. His manner was urbane and courteous, his gay sallies of wit and quick appreciation of humor were charming, and altogether he made on his friends an impression of one to whom belonged 'cheerful yesterdays and confident to-morrows.' Mr. Harper had been for twenty years a vestryman of St. Thomas' church and a trustee of Columbia College, doing faithful work in each of these capacities. He was a member of the New York Historical and of the Long Island Historical societies, and of the Century, University, and Metropolitan clubs. To the many who loved and honored him, his death, sudden at the last, although he had been for some time an invalid, suffering from rheumatic gout, brings a sense of loss not to be easily borne. A wide circle of kindred and acquaintances feel that one who cannot be replaced or forgotten has gone from their midst, leaving the fragrance of a rounded and beautifully unselfish life to linger with them through the lonelier days."

We take the following from an article in *Harper's Weekly*, by the Rev. Dr. Mallory, editor of *The Churchman*: "In his episcopate Bishop Coxe was a man of mark among his fellow-bishops. His mind was very active and very resourceful. Filled with a devoted love for his Church and his country, he watched all events with the eye of a Churchman and of a patriot. In France he urged religious reform and the revivification and independence of the Gallican Church. In Germany he urged that revolt against the new decrees in the Roman Church which resulted in the Old Catholic Reformation. A profound student of history, he knew well how persistently the Roman Church had interfered with the secular governments, and he dreaded the same interference in this country. It was, therefore, as a citizen and patriot, even more than as a Churchman, that he combated the exercise of papal influence in this country, as, for instance, in his vigorous protests against the coming of Monsignor Satelli as a Papal Alegate to America. One of his most important works was the establishment of the Christian Literature Society in this city. This society has published a superb edition of the *Ante-Nicene Fathers*, which was edited by Bishop Coxe. Nowhere else have his earnest carefulness and his great learning been more signally exhibited. He himself looked upon this work as the *magnum opus* of his literary life. Several of Bishop Coxe's controversial works have had a very wide circulation in many languages; notably, his 'Open Letter to Pope Pius IX.' in reply to that Pope's letter convening the Vatican Council; his 'L'Episcopat de l'Occident,' a refutation of Roman attacks upon the Anglican Church; and his contributions to a Paris periodical on the subject of Anglican orders. But though Bishop Coxe was an ardent and almost incessant controversialist, he was one of the most amiable and genial of men. He was a gentleman of the old school, full of kindness to all. He inherited remarkable conversational powers from his father. He was, withal, thoroughly acquainted with all classical literature, ancient and modern, and an apt quotation seemed always at his command to give point to what he was saying.

This wide reading and profound learning, added to his personal qualities of earnestness and fearlessness and a poetic temperament, and aided by his fine personal presence, gave him a rare and altogether peculiar eloquence in the pulpit and on the platform. Happy the cause that was championed by him in debate.

A Letter from Mt. Lowe

"YE ALPINE TAVERN," MT. LOWE, CAL.

DEAR LIVING CHURCH:—It is not often I have an opportunity to look down upon you; and so, in a mood to improve the occasion, I take pen in hand at my present altitude, five thousand feet *plus*—Chicago is some few feet *minus*, is it not?

California takes its climate, like a great many other things, altitudinally. Availing ourselves of such an arrangement, we are at this unique and delightful resort, where, though it is midsummer in the semi-tropics, a huge fire in the mammoth fireplace of the common room of the inn is a delight when twilight falls among the pines.

And how did we come here? By lightning—that same mysterious force which you and I, many years ago, when we were in the "Natural Philosophy class," used to evolve with much painful turning of the crank of the machine-with-a-glass-wheel, being rewarded for our pains by the dance of the pith-balls—a scientific exposition of electricity's power to move. Since then we ourselves have become the pith-balls. By lightning! Yes; zigzag lightning, as by continued dartings to and fro across canyons and back and forth across the mountain side, the electric current, as if conscious of its native element, bore us hither on its wings.

There has lingered in my memory an odd quatrain from the days when the electric telegraph was the new wonder:

"The steed called Lightning, say the Fates,
Is owned in the United States.
'Twas Franklin's hand that caught the horse;
'Twas harnessed by Professor Morse."

The admirers of that well-rounded epigram little dreamed of what feats the harnessed lightning was to perform ere the century had waned. And my grandsire of Revolutionary memory as little dreamed that one of his descendants would ever have been borne by that same power to dizzy heights on the then unexplored Pacific Slope. Else had he not sold his land grant of six hundred acres in Central New York for something less than thirty dollars, and well satisfied with his bargain, since, as he alleged, "neither he nor his would ever wish to penetrate the wilds a hundred miles back of Albany!" Would that my grandsire had been wiser than his generation! Then had the six hundred acres, long since cut up into goodly city lots, have enriched his descendant now dwelling three thousand miles 'back of Albany' and the effete East.

My present surroundings, however, call for no gloomy reflections on might-have-beens. If, thanks to the lack of prescience of the eighteenth century, I am in no condition to pay off the national debt, I am still, though somewhat light o' purse, able to take for a few delicious weeks mine ease in this most delightful of inns. It is sweet to do nothing, to the music of the wind-swept pines. For other moods and minds there are pleasant bridle and foot paths, leading to ice cool springs or to magnificent views of valley and ocean, with foreground of beetling crags, overhanging pines, and solemn

mountain gorges. Sometimes a heavy mist hides Pasadena and Los Angeles from view. The great valley is then like a billow-tossed ocean, a mountain peak here and there simulating an island. Anon the mist rolls away, perhaps at eventide, and myriads of twinkling lights mark where the two cities lie. Or it is an earlier hour in the day; lo! the blue Pacific, bearing its wealth of jewelled islands and stretching beyond the two cities to the horizon, is revealed to him who has scaled the heights.

I shall not soon forget a Sunday evening at "Inspiration Point," that outlook so happily named. There, with an inspiring view of mountain and valley and foothill and ocean, a little company sang for their Even-song some of the dear hymns and canticles of the Church, mountain and hill echoing the *Benedicite's* call to bless the Lord, to praise Him and magnify Him forever. The Doxology closed the service of song just as the sun, which, in its Sabbath day's journey (and his chariot still distances man's lightning expresses) had compassed his three thousand miles across country. A Sabbath day's journey? Nay; a Sunday's journey. Had not his rising beams, as he paced from Eastern to Western ocean, summoned to the altars of the Church loving and loyal worshippers of Him of whom the sun is but the shade.

When next you come to "the Slope," dear Mr. Editor, be sure to reserve a few days for Mt. Lowe and "Ye Alpine Tavern." Chicago is not visible from Mt. Lowe, I grant you; and it is not true that a California watermelon is large enough to be visible therefrom in all its luscious length as it lies in the valley below. But we can show you a goodly land and a large; and, if it be in winter, you may have a sleighride above the clouds in the morning, lunch among the roses of Pasadena, and take a refreshing plunge in the surf at Santa Monica before dinner. The steed called Lightning is well broken to harness hereabouts. Y. Y. K.

Book Notices

A Lady of Quality. By Frances Hodgson Burnett. New York: Charles Scribner's Sons. Price, \$1.50.

It was announced with a certain degree of complacency shortly before the appearance of Mrs. Burnett's "A Lady of Quality" that the new book was to be "a radical departure from the author's previous line of work." Furthermore, we were bidden to expect "a valuable contribution to the literature dealing with the life and times of Queen Anne." The first expectation has been more than fulfilled. We imagine that Mrs. Burnett's stories will be attentively perused hereafter before being put into the hands of young girls, for whom she has been considered heretofore a safe purveyor of literary viands. Critics and readers unite in the opinion that the "Lady of Quality" is one of the "most audacious figures in modern fiction!" This is probably not so satisfying an endorsement to careful mothers and guardians as might be given. The book, dramatic to the point of sensationalism, is pernicious in its moral tone. It has a moral purpose, perhaps; if so, it is probably to show to what heights the soul may attain if sin be repented of and forsworn; but the obvious moral teaching is that one may do about what he likes in this world, with no harm to his prospects in the next, provided he be clever enough *not to be found out!* Clorinda Wildairs is the motherless daughter of a coarse, hard-drinking English squire, educated by her father's stable boys and boon companions. Upon reaching womanhood she concludes that this way of life is not conducive to the splendid marriage that it is her announced purpose to contract, so she reforms, outwardly, and

conforms most strictly to the conventions of the period, though she indulges her lawless and violent impulses whenever she can do so safely, as, for instance, when she murders one of her lovers and walls him up with his inconvenient reminiscences in the cellar! Yet she wins all of life's prizes, and it is the unsympathetic reader who is felt to be distinctly in the wrong if he cannot subscribe to the epitaph (which is somehow felt to be the author's own eulogy of her heroine) of "the purest and noblest lady that God e'er loved; the high and gentle deeds of whose chaste life sleep not, but live and grow, and so will do, so long as earth is earth." As for its literary quality, the novel cannot but be a disappointment to those of its readers who know their "Esmond," wherein Thackeray has given, on every page, in every line, a perfect reflection of the days of Queen Anne; for, beyond the purely perfunctory mention of "Mr. Gay and Mr. Pope," and abundant details of millinery, "A Lady of Quality" seems to be little more than a decent excuse for a vivid reproduction of the coarse vices and prevailing immoralities of its nominal period.

Tom Playfair; or Making a Start. Price, \$1.
Percy Wynn; or Making a Boy of Him. Price, \$1.
Harry Dee; or Making it Out. Price, \$1.
Claude Lightfoot; or How the Problem was Solved. Price, \$1.

Mostly Boys: Short Stories. Price, 75c.
By Francis J. Finn, S. J. New York, Cincinnati, and Chicago: Benziger Bros.

We commend these books to parents and teachers who wish to supply boys with excellent reading. They are stories about boys who were boys, with the spirit of fun, mischief, and, we gladly add, religious instinct. For American boys these stories are much similar to "Tom Brown's School Days," etc., written for English boys. Father Finn possesses the exceptional talent of being able to write about boys without making them too mannish, or imparting to his character, an assumed piety. The boys are just boys, and the influences of a Roman Catholic boys' school are thrown around them, not in any proselytizing spirit. No parent need fear as to any such results, while all may find in the stories a good healthful tone, which will serve to develop manliness, honesty, and that true strength of character which seeks divine grace for its support. The attractive bindings of the books and their typographical excellence add much to their interest. The cheap dime novel would have fewer votaries if we had a larger stock of this class of books.

Asa of Bethlehem and His Household. By Mary E. Jennings. New York: A. D. F. Randolph & Co.

This is in reality the narrative of our Lord's life interwoven with the details of contemporary life and surroundings as furnished in the story and family of Asa. The facts of our Lord's life are given in the words of the Evangelists, which are skillfully woven into the story. The work is done reverently, and gives many life-like glimpses of Jewish life in its religious, social, and political aspects, as it existed in the times of Christ. Such works as this are doubtless useful as furnishing a historical background to the Gospel narrative, which helps the young to realize more vividly the life of the Son of Man. As such we bespeak for "Asa of Bethlehem" a place in the Sunday school library. We protest, however, against the author's handling of the words of institution of the Holy Sacrament. Our Lord did not say, as the author puts it, "This is the symbol of My body. This is the symbol of My blood." But, "This is My body. This is My blood." In another edition of the work we trust the words of Christ will be allowed to stand as in the Gospel.

Some Principles and Practices of the Spiritual Life. By B. W. Maturin, Mission Priest of the Society of St. John Evangelist, Oxford. New York: Longmans, Green & Co. Pp. 206. Price, \$1.50.

No doubt many amongst our readers have vivid recollections of Fr. Maturin's fervid eloquence, and are well aware of his singular gifts as a guide of souls. Such a book as that which he has given us could only have been produced out of a wide and deep experience in

dealing with souls. The keen insight, the rare power of penetration, the intimate knowledge of the human heart, the wise discernment of spiritual needs and the best means of satisfying them, the firm grasp of the subjects with which he attempts to deal, all these at once show that this book is the work of a master of the spiritual life. In it Fr. Maturin chooses out a few of the chief principles and practices of the devout life, and sets each of them before us with such clearness and attractiveness as to arouse and stimulate the soul to realize them in its own life. The subjects are not treated in detail, but at sufficient length to be helpful and not too brief. The tone of the book is thoroughly healthy, and the manner of spiritual life which it seeks to foster is of the most robust and manly sort. We have never found the topics of which it treats grasped with a firmer or truer hand, nor presented in a more persuasive form. We believe the book will become a devotional classic, and take rank with such works as "The Light of the Conscience" and "The Hidden Life of the Soul."

Magazines and Reviews

The American Kitchen Magazine serves up savory dishes for hot as well as cold weather. "Corn and beans" is timely. Sweet corn and Lima beans mature together, they have an elective affinity, as we used to say of certain chemicals, and when brought together according to their respective "equivalents" they form a compound called "succotash." The process of making it is given in this August issue. There is an illustrated paper on the Industrial Training School of Indianapolis; a paper on summer mushrooms (which only an expert should attempt to follow); a short course in cooking, and many paragraphs, recipes, notes, etc., which are helpful to the housekeeper. [The Home Science Publishing Co., 485 Tremont st., Boston. \$1 a year.]

The Catholic World opens its August issue with a paper on the proposed "Convention of the Irish Race," which is to meet in Dublin to promote the cause of Home Rule. Incidentally the fact is brought out that the Irish Presbyterians were the allies of the Roman Catholics in the disestablishment of the Church of Ireland; then when they had overthrown the prestige of "the Episcopalians Protestants" they could afford "to kick the ladder by which they had risen." "When the Turf Fire Burns" is a pretty sketch; "Some Great Women of the Old Regime," and "Amailli Etrusca," give us glimpses of the higher intellectual life of France and Italy. "Are Anglican Orders Valid?" closes with a promise of a subsequent article. Query: If one article proves nothing, how much will two articles prove? [P. O. Box 2, Station G., New York.]

Harper's Round Table is helping the young folks to spend the summer pleasantly by telling them entertaining stories, giving sketches of outings by land and water, adventures with rod and gun. "The Graduate" continues to give good advice and reports relating to inter-scholastic sports, and of course the wheel revolves around the *Table*; there are snap shots and all sorts of shots; talks about dogs and boats and magic and monkeys; in fact, the table is too round to hold all that is piled on it, and so it is becoming an extension table. Being a weekly, everything is served hot, as it were. [Harper & Bros., New York. \$2 a year.]

PAMPHLETS RECEIVED

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

Year-Book of St. Andrew's Parish, Louisville, Ky. John P. Morton & Co., Louisville.

Year-Book of Christ Church, Oswego, N. Y.

A Sermon Preached at All Saints' Church. By the Rector, the Rev. Daniel D. Addison.

The Third Triennial Charge of the Rt. Rev. George Francis Popham Blyth, D.D., Wells Gardner, Darton & Co., London, 3 Paternoster Buildings, E. C.

The Household

The Blackbird

BY E. D. PRESTON

What clear voice is that I heard,
Singing loud and sweet?
'Tis the autumn blackbird
In the fields of wheat.
Corn he likes, and barley, too;
Now just listen: that is he.
To the rye-fields he has flown
Singing merrily.
Shoot him not, O little boy;
Wherefore should he die?
He leaves plenty of grain for you—
Barley, wheat, and rye.

Caught on a Lee Shore

BY S. G. W. BENJAMIN

He was a sailor before the mast; she was a passenger in the cabin. He was of a respectable but humble family in a New England seaport; she was born to wealth, and was returning from a journey abroad, taken for health and pleasure. His name was Richard Nickerson—they called him Dick in the fore-castle; her name was Henrietta Dane. Such were the respective positions of this young man and woman when they first met on the ship "Harbinger," about to sail from Cadiz for the "States."

I don't know that there was any special reason why they should become acquainted during the voyage, although it was quite likely, notwithstanding the difference in their station, that they should notice each other; for he was as manly and handsome a sailor of twenty as ever trod a deck, and she was of an artless and winsome style of beauty, such as no mariner could regard without a certain chivalrous admiration.

But the days went on, and the ship bounded along her foamy track toward home, without any sign of a romance to add excitement to the monotony of a voyage in a sailing ship. The young lady's papa and mamma were with her, for this was his ship, and for that reason he had chosen this way to return home after a year's absence in Europe. It was drawing toward the close of summer, but they had no doubt that they should reach home before the "line gales."

But they did not, and hence the occasion that gave rise to the events of this story. They had a succession of baffling winds and calms which delayed them until they were well into September. They were approaching the coast when the glass began to fall. So long as the mercury in the barometer stands at thirty inches the weather is all right. But take in the kites and prepare to reef down close and make all snug when the sky takes on a leaden gray, with a wind wailing in the rigging from the sou'west, and a big swell heaving up, and the mercury dropping toward 29 inches, for you know not what a day may bring forth, and the coming storm may be the bearer of doom to the lonely ship and all on board. This is especially possible when the equinoctial hurricane is due in the North Atlantic.

So thought Captain Marston when he stepped on deck at four bells, after his watch below and a look at the barometer, which hung aft of the mizzenmast. But he did not need to look at either mercury

or horizon to know that a storm was brewing. For when he woke up the ship was laboring in the rising sea, although eased of her lighter canvas, and was creaking and groaning from stem to stern in every timber.

As soon as he stepped on deck, he ordered all the crew aloft before the watch turned, to reef topsails. Needless to say he felt anxious, for he had been unable to get an observation for twenty-four hours, and knew that unknown currents might have drifted them near the land. Fire and land are the worst foes at sea.

The wind increased; the sea was running high, with a swell so much heavier than the crests, that it was evident a storm of unusual violence was coming on.

Anxious to make all the westing he could, Captain Marston kept on the port tack under close reefed topsails until six o'clock. It then became an absolute necessity to heave to on the starboard tack before it should be too late. It was a dangerous operation, which was safely accomplished in a lull between the squalls; it was done none too soon. The ship lay to all night under lower main-top-sail and stay-sails.

The sight when the day slowly broke was appalling. One could hardly see a ship's length for the spray that filled the air and cut one's face like fine needles. The wind was blowing seventy miles an hour; the surges were prodigious, and the mercury had dropped below twenty-nine inches. The noble ship rode the billows as well, perhaps, as could be expected; but her quarter-boats had been swept away; the top-gallant sails had been blown out of the gaskets, not to speak of the canvas that had been set when they hove her to, and she lay over on her side so far that the lee rail was even with the water, with a bit of canvas in the weather mizzen shrouds.

The cabin was tightly closed; and the poor passengers lay in their berths almost stunned by the magnitude of the peril, too much alarmed, in fact, to be seasick, and offering constant ejaculations to heaven. Exhausted by the long night watching, and having done all that could be done at this crisis, Captain Marston

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had thrown himself on the sofa in the cabin, and fallen into a dead slumber, while the wind was pealing overhead in great blasts like the cannonade of a battle, and ever and anon a stupendous sea leaped on board. At such moments the fate of the ship hung in the balance; each shock threatened to be her last. Those who wish to realize what a hurricane is on the ocean should try a voyage in a moderate size sailing ship. One can form no adequate conception of such an appalling sight on one of the huge steamers which now cross the Atlantic, grand as it may appear even from such a vessel.

The wind was shrieking out of the southeast; it is never so wicked as when it rushes out from that quarter. Three awful surges in succession swept over the ship. It seemed as if she could not possibly survive another shock. The end could not be far off. The only hope was in the fact that the wind does not usually stay long in the southeast, and the sheet of lightning which suddenly pervaded the atmosphere, accompanied by a peal of thunder booming far over the raging ocean, seemed to betoken a shift of the wind.

The ship was in the vortex of the storm, and it did not appear possible

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that greater dangers yet could be added to the horrors of the scene.

But at that moment a man who was lashed to the mainmast, and keeping such lookout as was possible through the murky air, thought he discerned a faint gray object looming to leeward, and white forms like ghosts dancing at its base, and tossing white arms upward. It was very dim, and he might be mistaken. Rubbing the salt from his burning eyes, and holding his hands above them like a visor, he took another long look. If he still had any lingering doubts they were, alas, dispelled, when a low, dull boom reached his ear, ominously cleaving its way against the wind. It was the roar of surf on a lee shore, a sound which in a storm will make the stoutest mariner quake with despair. God save the ship that comes on a lee shore in such a hurricane!

Joe unlashd himself, and, creeping under the lee of the weather bulwarks, and then seizing the life line stretched across the gangway, he reached the companionway. It was useless to call; the wind was louder than any voice; but he pounded the companionway vigorously to summon the captain.

Captain Marston sprang to his feet. He divined danger in an instant, and was not surprised when he got his head out of the door, and heard Joe shout into his ear "Land!" Instinctively he looked where he knew it must be, and read his doom on the wall of a beetling cliff that frowned like a monster of remorseless cruelty above a line of implacable breakers.

In vain he looked for an opening in this endless wall of rock that stretched east and west till lost in the gloom. Every moment the ship was tossed nearer the land, and as the water shoaled, the sea became more steep and more high, and broke on board at more frequent intervals. The crew had all swarmed on deck by this time, for their experience told them the meaning of the changing shape of the surges. It was useless, nay, hopeless, to anchor in such a sea, even had there been time to get up the cables, or if it had been possible for men to stand on the fore-castle without being swept away. In the mean while the passengers lay below, exhausted and momentarily expecting the end, and still hoping against hope; for they knew not yet of the new danger which would inevitably destroy the ship and, in all probability, every soul on board.

Nearer and nearer she drifted toward the land. Each moment they expected her to strike. But first another catastrophe was to overtake them. A green sea came on board. It looked innocent enough as it began to heave up several hundred yards off, streaked with foam, rapidly rolling toward the ship, and yet with such even movement that one was fascinated with its undulating bulk and the feathery spray tossing up from its edges like snow from a wind-swept hill, and yet vicious as summer lightning playing above the horizon. But as it drew nearer the top was suddenly formed into a crest of gray, tumultuous foam, whipped into spoon drift by a terrific squall; then, as if by magic it soared into a green wall sixty feet high, and far longer than the ship, and swept com-

pletely over the vessel, submerging her from stem to stern.

"Hold on for your lives!" shouted Captain Marston. They were the last words he spoke.

When she gradually rose from the shock she had nearly righted to an even keel, but her bulwarks were mostly swept away, with the galley, the long boat, the booby hatch and the wheel; in a word, the deck was completely cleared. Fortunately the cabin was half below deck or it would have gone too. As it was, the skylight was beaten in and the cabin was half full of water. The mizzen mast had also gone by the board. But more than all, Captain Marston with half the crew had disappeared. The others, including the mate, by some miraculous good fortune had escaped the general calamity; and they soon discovered that it was to this enormous wave that they probably owed their lives; for it lifted and drove the ship over a fearful shoal, and she struck a little distance beyond on a sandy bottom. If she had struck on the rock in such a sea she would have broken up in a few short minutes. As it was, there was some hope that she might hold together until some means of rescue should be discovered, although the sea was constantly making a clean breach over the wreck.

Mr. Dane sprang to the deck when the vessel struck to see what prospect there was for the escape of his family, but was urged by the mate to stay below or he would be washed away. He did not need to be informed that the end was probably at hand. He and his wife and daughter mutually soothed and comforted each other, and heroically resigned themselves to the expectation of perishing together, united in death as in life.

It was now in the afternoon. There were still several hours of daylight, and the coast was eagerly scanned for some sign of life, some habitation, some life-boat coming to their rescue. But nothing of the sort was to be seen. The wind showed no signs of veering or shifting, and the ship would probably break up in the night. Indeed, there was not a moment to be lost; and yet what could be done? To trust to the waves to carry them to shore was to court destruction.

And now Dick Nickerson showed the stuff of which he was made. If he remained on board he was sure to perish. If he undertook to carry a line to the shore nothing worse could happen to him. He had no family dependent on him; he could swim like a fish; and there was one chance in a thousand that he might be the means of saving his comrades and the poor, helpless passengers below. Thus reasoned Dick rapidly to himself as he gazed with clenched teeth at the terrible cliffs and the sharp rocks hoary with foam. Making his way to where the mate stood considering what should be done, the young sailor offered to carry a line to the shore.

"It's a slim chance, my lad," said the

RECALLED STORMY TIMES.

"Well, that looks natural" said the old soldier looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

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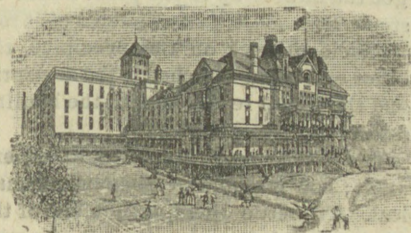
mate, looking at him wistfully, and clinging desperately to the life-rail as a sheet of spray swept over; "but something has got to be done right away, or we shan't see another morning."

"I can try," replied Dick.

"Well, go ahead, and God bless you! You see that p'int that makes out a mite over yonder? If so be you can fetch out to make a landing inside of that, may be you'll be able to do somethin'."

A coil of fine rope was made out of the main and fore-flag halyards, one end of which Dick fastened over his right shoulder and under his left arm. The distance to the land was not over two hundred yards—the extreme high tide, together with the wind, had carried the "Harbinger" pretty well in shore; but it was far enough; it would seem equal to twenty miles before Dick could reach it; it might reach as far as eternity.

First, the brave boy stepped below and bade Henrietta be of good cheer; they might be saved yet. Was it for her that Dick ventured on this desperate venture? Who knows? Perhaps only in that supreme moment did he become conscious of a sentiment slowly growing in his heart as he saw her lightly walking the quarter-deck in her jaunty traveling costume and dainty wraps, and coquettishly tossing her silken locks to the breeze. Then he leaped on deck, shook hands with the mate, and boldly leaped into the seething froth of the sea, after leaving full directions as to what should be done



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if he should succeed in reaching the shore alive and unhurt. He had the clearest brain, the coolest head, of all on board after the loss of Captain Marston. It should be said, however, in palliation of the mate's seeming inactivity, that he had been stunned and severely bruised by being hurled against the side of the ship.

Carried along by the mountainous billows, Dick soon reached the shore. He was entirely powerless to direct his movements, and had to trust to luck as to where to make a landing. If he struck a rock that would be the end of him. Happily he was carried to a little sandy beach at the foot of the cliff, and grappled the first object his hands touched, with a grip of iron lest he be swept out to sea and to death by the reflux undertow. The object he seized proved to be the upper end of one of the timbers of the skeleton of a ship buried long ago in the sand. As the waves retired, Dick instantly ran up the beach and scrambled up to a ledge that was drenched with spray, but was above the full force of the beating surges.

Then he hauled in the line to whose other end a stout rope had been attached. When he had hold of the second line he gave three strong jerks. This was a signal for those on board to attach a hawser to the line and rig on it a sack or car of canvas, in which the survivors were to reach the shore. The car was hastily made out of one of the jibs, and attached at the upper and open end to a traveler, which consisted of one of the strong hoops of the spanker, which had run up and down the trysail mast attached to the mizzenmast that had been carried away.

Two ropes with sheave blocks were made fast to each side of the car to draw it to land and back to the ship. The land end was attached to the corresponding end of the hawser. When all was ready, three jerks were given to the hawser by the mate. Dick then drew the hawser to land, but with considerable effort, as such a piece of rope has great weight, especially if dragging in the surf. When he had got the hawser up to the point where he stood, he made it fast or anchored it to a pinnacle of rock on the precipice, the other end being attached to the bowsprit, and the signal repeated with the hauling line.

The whole apparatus was an experiment; how it would work was problematical. To settle the question one of the crew stepped into the car. It was with the greatest difficulty that Dick was able, entirely unassisted as he was, to draw the car to land. This was the hardest journey made by the car, for every one who reached the shore was able to hawse on the line, and the labor of hauling in the car was not only thus reduced, but it was done in much shorter time.

Mrs. Dane was the second person who entered the car. There was no time for ceremony; night was coming on, and the ship might break up at any moment. What might have seemed for her an impossible feat she now performed with heroic alacrity; but she was half drowned by the sea before she stepped foot on firm land. Henrietta and her father followed, and finally the crew, one by one, until at dusk all had been transferred

from the ill-fated "Harbinger" to the narrow ledge under the cliff.

Night had now set in, and they found themselves obliged to huddle on that exposed shelf of ragged rock until morning. Fortunately the wind shifted to the northwest as the tide began to turn, and beat down the sea and also gave them a lee. If the wind had continued to blow from the south, most of the survivors might have perished on the rock before another dawn. This wind also brought a clear, dark, but star-lit sky that inspired hope.

At daybreak what remained of the ship could be seen almost high and dry after the subsidence of the sea; but nothing was left but the bow. She had broken in two, and the fragments were scattered along the beach.

The question now was to get something to eat, and to reach a place of safety. Except at that spot the sea washed up to the foot of the cliff, and for miles and miles no habitation was to be seen, nor any way of escape to the top of the cliff. Once more Dick came to the rescue. About seventy to a hundred feet above where they stood he saw that the face of the cliff receded a little. If they could reach that point they might be able to scramble to the summit several hundred feet higher. It was a desperate chance; but he would try it.

Once more he slipped the looped end of the flag halyards over his shoulders and started to creep up the face of the precipice. Clinging with his bare toes to the jutting points of rocks, drawing himself up by his fingers buried in crevices like iron clamps, and now and then finding a bush to support him as he rested, he slowly made his way up the dizzy height. To let go his hold was instant death on the rocks below; he dared not look down, but kept his keen eyes ever upward. At last the heroic youth reached the ledge he had in view and fell exhausted on its very edge with his feet dangling in the air. There he lay some moments, then recovered himself and entered on his second plan of operations.

There was an old cedar up there, which from that rocky height had faced alone the storms of centuries. The ledge was narrow and sloping. Great caution was needed in moving about it, but Dick found, as he surmised, that the top of the cliff could be reached from that spot with comparative ease. With his line he drew up the rope and made it fast to the tree. Several of the crew then drew themselves by a sort of hand-over-hand climb using the points of the rock as stepping stones wherever possible.

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of the Knights of Pythias, Uniform Rank, at Cleveland, August 23rd to 30th, the NICKEL PLATE ROAD will sell tickets, available on all trains August 22nd, 23rd, and 24th from Chicago to Cleveland and return, at \$8.50 for the round trip, good returning until August 31st. This is a saving of \$1.50 on the round trip, as compared with other lines, and our passenger service includes fast trains, drawing-room sleeping cars, and an unexcelled dining service. For further particulars address J. Y. Calahan, Gen'l Agent, 111 Adams St., Chicago, Ill. No. 125.

EXCURSION TO TORONTO VIA THE WABASH

On account of the International Fair to be held at Toronto, Sept. 1-12, 1896, the Wabash Railroad will sell excursion tickets from Chicago to Toronto at one fare (\$12.40) for the round trip. Tickets will be on sale and good going August 31st to Sept. 3rd, inclusive, and will be good for return passage until Sept 14th. Train service first class. For maps, time tables, sleeping car reservations, etc., call at Wabash Ticket Office, 97 Adams street, or write to F. A. Palmer, A. G. P. A., same address.

ONE FARE TO CLEVELAND AND RETURN

For the Biennial Encampment of the Knights of Pythias, Uniform Rank, at Cleveland, O., August 23rd to 30th, the NICKEL PLATE ROAD will sell tickets August 22nd, 23rd, and 24th, at \$8.50 for the round trip, Chicago to Cleveland and return, being \$1.50 lower than via other lines. Tickets available on all trains, returning until August 31st. Further information cheerfully given on application to J. Y. Calahan, Gen'l Agent, 111 Adams St., Chicago, Ill. No. 124.

The passengers were then successfully drawn up in the car. This was by no means any easy task. A pea-jacket was laid on the edge of the cliff to prevent the rope from chafing. Now and again the car would catch in a crevice of the rock and would be dislodged with difficulty. But all at last reached the second ledge, and by noon every one stood safely but woefully exhausted, on the top of the highland which overlooked the ocean that had treated them with such cruel evidence of power.

Leaving Dick to look out for the passengers, as he was too fatigued to proceed until he had taken some repose, the crew scattered in search of assistance, shelter, and food. In two hours they returned, having found a small fishing village at the bottom of a deep, narrow gulch, having at its entrance a miniature land-locked haven.

Soon a group of sympathizing fisher-folk surrounded our party, bringing with them a curious dog-cart drawn by a peppery little pony. The ladies mounted this primitive vehicle, and that night all slept soundly under a hospitable roof.

Two or three score of miles away was a port where steamers touched. Hither our shipwrecked friends proceeded, and after a few days took passage for home. On landing in New York, Mr. Dane, when Dick came up to say farewell, seized the youth warmly by the hand and said: "Dick, we owe our lives to you; I do not forget it and never shall. Where would my wife and daughter be to-day but for you? Where can I write to you? You shall hear from me soon."

Mr. Dane kept his word; all men do not under similar circumstances, the more's the pity of it. In six weeks Dick received a letter offering him the position of first officer or mate of the thousand-ton ship "Sultana," bound to Calcutta. The letter came just in time, for he was about closing articles for shipping again before the mast.

Two years from that time Dick now Mr. Nickerson, was placed in command of the ship "Hyder Ali," Mr. Dane's crack clipper, and on his return from his first voyage as master, Henrietta Dane became his bride.—*The Independent.*

General Lee

BY E. D. PRESTON

Who among my many readers has heard the following incident of General Lee? On the last day of the battle of Gettysburg, as the defeated general, surrounded by his staff, was retreating from the field, a wounded Federal soldier lying near the path called out mockingly: "Hurran for the Union."

General Lee dismounted, much to the fright of the soldier, who thought he was about to be killed, and commenced to beg for mercy. The General smiled, put out his hand, and said: "This has been a bad day's work for you, my man. Where are you hurt?"

When that soldier recovered he said: "I learned a lesson that day that I shall never forget; it is never kick a man when he is down."

Be courteous to the vanquished.

Lasell Seminary, Anburndale, Mass., has just received a medal and a certificate of award from the World's Columbian Exposition. The Certificate reads, "For Excellence of Equipment and Work in all Departments, including Manual Training." The medal (in an aluminum case, four inches square, lined with blue velvet), is of bronze, three inches in diameter, bearing on one side the inscription: "World's Columbian Exposition. In Commemoration of the Four Hundredth Anniversary of the Landing of Columbus. MDCCCXCII - MDCCCXCIII. To Lasell Seminary," and on the reverse side an intaglio of Columbus' landing. It is a beautiful piece of work.

The Christian Observer, in its issue of July 15th, has this pertinent paragraph regarding the New England Conservatory of Music at Boston, Mass.: "There is no institution in America more fully imbued with a musical atmosphere. Concerts, lectures, and general classes provide advantages which any music student will not fail to appreciate, and give to the young performer an experience which is of inestimable value."

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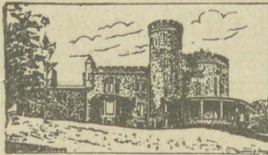
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Soak black calico in salt and water before washing, and so prevent its fading.

Buy ten cents' worth of soap in bars, and having dissolved it in hot water, wash in the suds thus made any soiled white summer shawls. All the spots will disappear, and, if carefully pressed, they will be equal to new. Cashmere and other woolen materials may be treated in the same manner.

Old feather beds, if left on a grass plot during a summer shower, and allowed to get thoroughly wet, will, when dry and beaten, seem fresh and new again.

A bad headache is often the result of ill-fitting or improper spectacles.

A clean, well-aired, and well-managed house, results in good-natured inmates.

In dusting, carefully take up the dust on a cloth and shake it out of the windows. Do not flit it from one piece of furniture to another and call it dusting.

If you have to sew all day, change your seat occasionally, and so obtain rest. Bathing the face and hands will also stimulate and refresh.

When very tired, lie on the back, allowing every muscle to relax, letting the hands go any way they will, and keep the eyes closed.

The eyes should be bathed every night in cold water just before retiring, and they will do better work the following day.

Oil stains may be removed from wall paper by applying for four hours pipe clay, powdered and mixed with water to the thickness of cream.

Wear a clean apron when ironing or bed-making.

Do not let stale flowers remain in a sick room.

Do not take the risk of lighting a fire in a stove or furnace not known to be safe, or one which is not understood.

When cleaning tin utensils, a small quantity of soda thrown into hot suds will be found almost equal to scouring.

Hay water sweetens tin, wooden, and iron ware. This is made by boiling a little sweet hay in water.

The dirtiest frying pan will become clean if soaked five minutes in ammonia and water.

Put a few drops of turpentine in the water when clothes are put to soak; it whitens them.

To have brooms last, put them for three minutes in hot suds once a week. Let them stand with the broom end up.

Rub vinegar on the isinglass in stove doors and so have them clean.

The best remedy for odorous drainpipes is copperas dissolved in water and poured slowly through them.

To clean stovepipes, put a piece of zinc on the redhot coals. The soot is removed by the vapor which will be produced.

To get clear of rats, besides using traps, cats, or dogs, try chloride of lime. It is said they never come where that is placed.

Mix turpentine in the water with which the floors are scrubbed, and thus escape buffalo moths and carpet worms.

Kerosene oil applied to flannel is an excellent thing with which to rub old furniture, or clean paint, particularly the dirty finger marks around door handles.

Sprinkle powdered rice upon lint and apply to the bleeding of fresh wounds and the blood will stop running.

Warm bread and cake should be cut with warm knife.


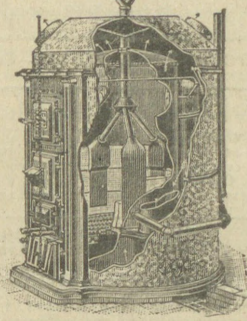
When boiling tough meat or fowl, they will be made tender by putting a tablespoonful of vinegar in the pot.—*Good Housekeeping.*

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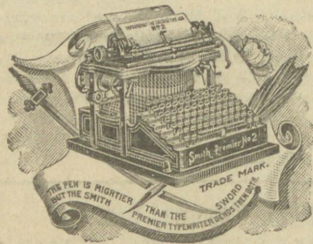
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