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# The Living Church

VOL. XXIX.

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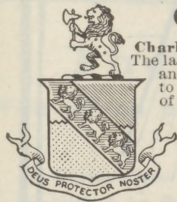
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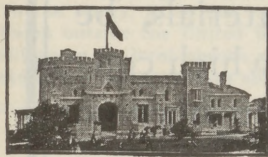
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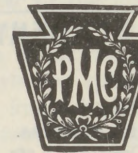
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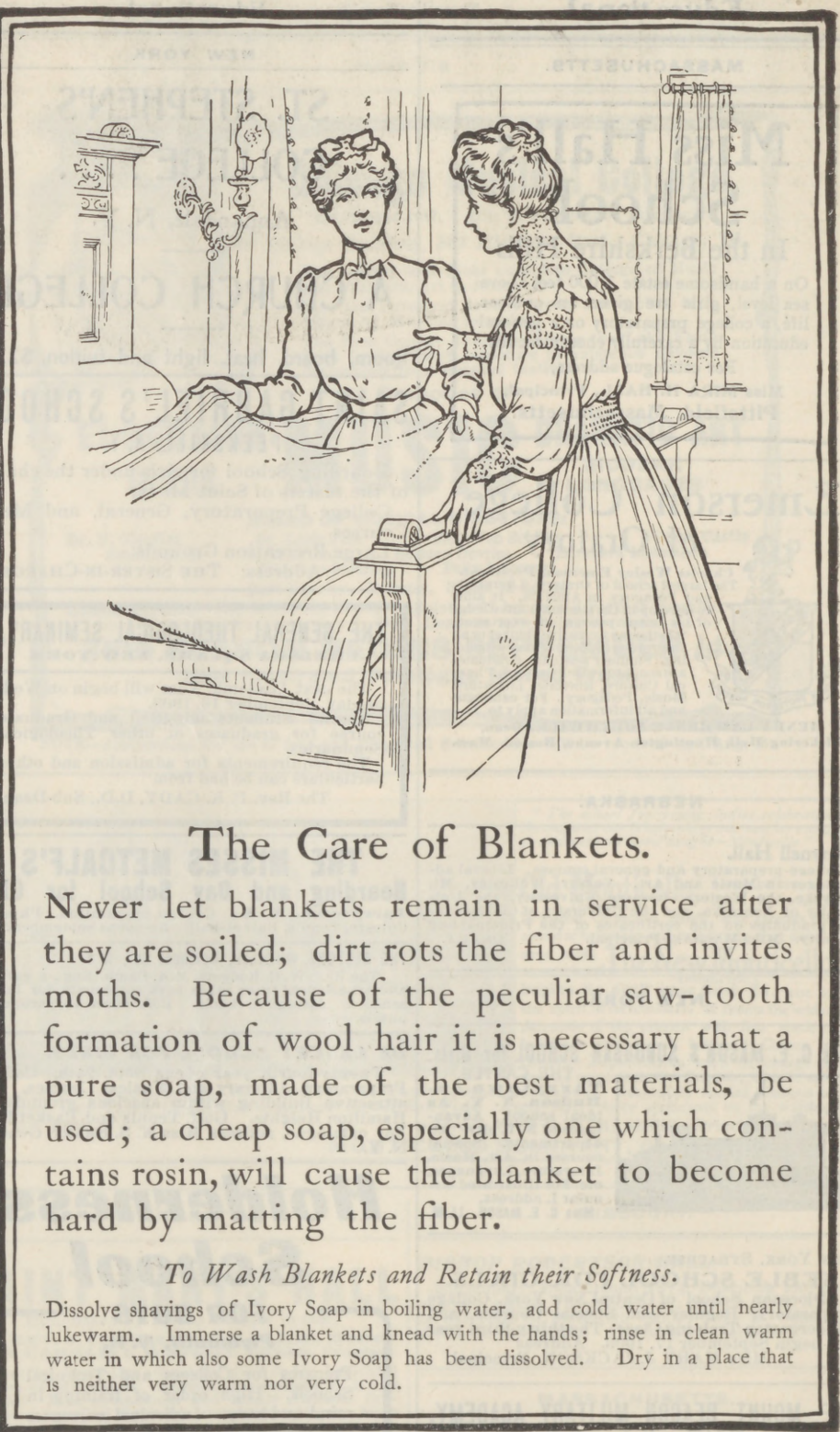
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Vol. XXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 1, 1903.

No. 14

## Editorials and Comments.

### The Living Church

With which are united "The American Churchman,"  
and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.  
Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis.

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#### THE TRANSFIGURATION.

AGAIN the festival of the Transfiguration seems to sound a *Sursum Corda* into the gaities of the summer vacation days. It seems to come as an attempt to inject something spiritual into the most unspiritual days of the year. It thrusts the old question, "What think ye of Christ?" into the midst of our playtime.

"What think ye?" He stands on the mountain side in some degree of the glory that was His from all eternity; not in all that glory, for the eyes of men would be blinded by its approach. The "humbling" of Himself is just enough lifted to show His disciples the faintest sign of what they shall sometime witness in its perfection. Or is it only that the veil was lifted partially from their eyes, so that they saw the brightness that had always adhered to the human Person of the Son of God since He had lain on His mother's breast? We cannot tell whether the glory was temporarily resumed, or whether the blindness of human eyes to spiritual sight was temporarily illuminated. We only know humanity was drawn into close touch with things spiritual when the three chosen disciples beheld their Lord transfigured, and conversing with the spirits of men whose pilgrimage on earth had long since ceased.

Yes, but the Son of God had oft, no doubt, communed with unseen presences. Only now did human eyes behold them; but the cloud of witnesses which surrounds the people of God is a cloud in which every figure was distinct to Him who was soon to preach to the spirits in prison. There was nothing strange, on His part, in the incident of the Transfiguration. He was doing, no doubt, what He was accustomed to do every day. Only to the disciples was the revelation of the nature of an unusual experience. They had been lifted up to a spiritual mountain from which they could see things as they are. The vision of the Transfiguration was the faint presentation of every day life in the larger world. For the first time, the disciples really saw things in their right relations.

And the Transfiguration is a promise to us. Life more abundant, brightness unutterable, beauty transcendent, light exceeding the light of the sun, these are the every day attributes of the life beyond the grave. The Transfiguration is an invitation to us. It pleads with us to "cast away the works of darkness and put upon us the armor of light." The Transfiguration is a guarantee of the Sonship of Jesus Christ, and of the lower sonship of ourselves. It is a glimpse of that "more abundant life" which He came to give. Surely, we will not ignore the summer-time feast of lights.

THE *Church Standard* has, in its issue of July 25th, what purports to be an analysis of the votes of the laity of the Church on the Change of Name, in which analysis the figures are so used as to indicate that 107,937 lay communicants voted, by their representatives in the several diocesan conventions, for the change, and 412,913 against it.

We feel it essential to say that the sufficiency of this showing is most inadequate. A number of Dioceses, following the lead of a committee in the Diocese of Pennsylvania of which Mr. Francis A. Lewis, a member of the Joint Committee that is seeking the information on behalf of General Convention was a

member, have declined to express an opinion on the merits of the change, which was the question that was referred by General Convention to the Joint Committee, and upon which the opponents of the correction movement seemed unwilling that the Church should divide. The exact figures were shown in THE LIVING CHURCH for June 27th. These showed that on the direct issue whether a change is desirable, 34 Bishops, 1,426 clergy, and 152,175 communicants had, by representation, voted aye; and 16 Bishops, 384 clergy, and 87,285 communicants had voted no. The affirmative vote in Oregon, since that analysis was made, increases the affirmative majority.

Beside that vote is the large number of 7 Bishops, 2,010 clergy, and 345,294 communicants who refused to divide on the main issue, but resolved that immediate change was not expedient. It is notorious that this vote combined both those who desire and those who do not desire such change. In the very Diocese of Pennsylvania from which this misleading analysis is sent out, the action placing that Diocese "on the fence" instead of dividing according to the resolution of General Convention, was taken on the unanimous recommendation of a committee, of whom it was notorious that three (out of seven) favored change. That 38 of the clergy and 21 of the parishes (4 more of the latter being divided) in Pennsylvania voted against the resolutions unanimously recommended by the committee, does not at all show that only that number, in the Diocese, were opposed to the movement. We are not now considering whether those who, favoring the movement, voted for the resolutions, acted wisely; but it is notorious that there were such persons, clerical and lay, in the convention, and on the committee whose action guided the convention. It is equally notorious that wherever a similar resolution was passed, as it was in many of the strongest Dioceses, it was expressly intended to prevent division on the main subject, and received the votes of a great many of the advocates of change. One may challenge the wisdom of these latter, but one cannot possibly challenge the fact of their existence. The *Church Standard* has added together a lot of wholly different propositions. To add together a cat, a dog, and three donkeys, does not produce a total of five jack rabbits.

We understand that each of the diocesan papers has been favored with a request to copy the table of the *Church Standard*. We beg to suggest that unless any of them desire to give circulation to a very misleading summary, they will refuse the request. The exhaustive summary in THE LIVING CHURCH of June 27th, the accuracy of which has not been challenged by a single correspondent, will serve as the recapitulation of the vote, for any of the diocesan papers that desire such a summary.

Incidentally, we congratulate Churchmen that, as shown even by this misleading table of the *Church Standard*, the opponents of the movement have now abandoned all claim that the Bishops and the clergy are opposed to correction, and are now driven to the last ditch, manned only by the large number of laymen who are as yet unreached by any form of Churchly literature. Nobody denies the existence of a large body of such laymen, though we do deny emphatically that it reaches the proportion claimed by the *Church Standard*.

But a movement that has already been accepted by the great bulk of men who are trained to be able to decide intelligently upon religious questions, must, in the not far distant future, succeed in breaking through the defense of ignorance, which alone now confronts the correction movement. Every other defense interposed has broken down.

**T**IME settles many controversies and softens many animosities. Twenty-five years ago, one of the most violent controversies in the Church was waged in the Diocese of Wisconsin—now Milwaukee—over the establishment of a Cathedral in the see city. Bishop Armitage had founded the Cathedral only shortly before his sudden death, and the actual development of the system fell to the lot of Bishop Welles. Some of the stormiest scenes ever enacted at religious conventions were those connected with the discussion of the subject in the Milwaukee Councils. And the leader of the opposition—vehement, able, brilliant, and bitter—was the Rev. John Fulton, D.D., then rector of one of the parishes in the see city.

The contest was long since over and the Cathedral established and recognized. Even yet, however, the bitterness which was engendered by the contest is not wholly allayed. The personnel of the city clergy has wholly changed and the changes in the laity have been marked. There is now good feeling, and a desire on the part of those who before were on sides opposed,

to be united. Yet it took many years to reach this present unity, and beneath the surface remain the wounds that were inflicted in a bitter contest.

Time brings its revenges and its vindications. Dr. Fulton is now editor of *The Church Standard*—one of the ablest of all our religious publications, as it could not well fail to be with its brilliant editor at the head. And the editorial leader in that paper in its issue of two weeks ago was on the subject of "Cathedrals in America," and was a wholly sympathetic consideration of their formation and their work. "The Cathedral idea, called un-American not so very long ago," begins the editorial, "is domesticating itself steadily in our Dioceses, and even in our Missionary Districts, where the missionary character of a Cathedral gives it an even better start, perhaps, than in the average Diocese. As the Bishop of Pennsylvania pointed out in an address made last spring at a meeting of the Philadelphia branch of the National Cathedral Association, as many as thirty-two Dioceses and Missionary Districts have something like a Cathedral or pro-Cathedral establishment."

One takes hope from such marks of progress as this. It seems incredible to-day that the establishment of a Cathedral, from which the missionary, educational, and charitable work of the Diocese might radiate, could ever have aroused antagonism from practical people anywhere. The necessity for a central clearing house is recognized in practically every phase of activity. Nobody could be induced nowadays seriously to oppose the Cathedral System as such. It was "rank ritualism" once; it is the normal administrative process of a Diocese now. The magnificent plans for the future Cathedrals of New York and Washington, with the fruition on a lesser scale of the humbler plans for Dioceses that have no right to look toward such magnificence, have familiarized the people of the Church with the name and the thing. A "Cathedral War," as the contest was commonly called in Wisconsin, would be impossible in the remotest backwoods of the country to-day.

Such things are encouraging in our contests to-day, which, happily, are far less bitter everywhere than they were a quarter century ago. The present warfare against a change of name must, in the not distant future, seem as incredible as the violent opposition to the Cathedral System seems now. One wonders how *The Church Standard* will treat that, and other contemporary subjects, twenty-five years hence; but one can surmise.

The world moves; the Church moves; the Spirit of God leads her into all truth. We need not be astonished nor troubled at what sometimes seems the slow progress of the Church in the world.

**C**HRISTIAN people of all names will be interested in the success that has attended the plan to combine the three denominations of Congregationalists, Methodist Protestants, and United Brethren in one federated organization, which plan will be found in detail on another page. The "United Churchmen"—as the name of the combined organization will soon be translated into popular speech from the title of the "General Council of the United Churches"—are, in spite of our own tentative efforts toward restoring unity on the basis of the historic episcopate, the first of the larger Christian denominations to seek unity in practical form.

It is easy to point out flaws and limitations in the plan. We have no desire to do this. We would rather extend, as we do, our heartfelt congratulations to these our brothers who have substituted action for platitudes as to Christian Unity. They have taught Protestant Christians, at least, that "the way to resume is to resume." If the separated families of Presbyterians can similarly come together, as appears likely in the near future, a further step will have been taken.

Ultimately, these several united organizations may themselves find it practicable to look toward some future affiliation with the Churches having the Apostolic Succession. The doctrine may not yet appeal to them; but the wisdom of regaining what was lost through stress of untoward circumstances must sometime be admitted. The thought that there was once a unity which presented to the world an organism divinely made and termed by inspiration the Body of Christ, is certain, sometime, to be recalled; and afterward will come the search to find it. In the meantime Churchmen ought to be employed carefully in rigid self-examination, that we may root out from our own body, which is a part of the Kingdom of God, everything that pertains to sectarianism. We must prepare *ourselves* for

the future unity that awaits the larger extension of the desire for it, among all Christian people.

Events of the past year have, we fear, shown that in spite of the Chicago-Lambeth Declarations which were so widely belauded when they were wholly abstract, American Churchmen are not themselves possessed of the temper which will lead toward unity. It must be the primary duty of all Churchmen to foster the spirit which will tend thereto.

IT IS not strange that in the great mass of matter printed relating to the life and work of the late Pope, there have been many inaccuracies. Most of these may be allowed to go uncorrected, but so wholly erroneous a view is stated in the following excerpt from the New York *Tribune* (July 21st) that we feel it ought not to go unchallenged: [Italics ours.]

"Soon afterward it was unofficially announced in Rome that a large body of *Anglican Churchmen, both clerical and lay had approached* the Pope to say that they desired a reunion of the two Churches if certain restrictions, including the celibacy of the clergy, could be withdrawn. It is said that the Pope was disposed to grant some mitigation of the rule of celibacy, but *it was soon found that the English Bishops could not agree on any terms of unity*, and nothing came of the movement. At this juncture Viscount Halifax visited the Pope, *presenting a brief by Cardinal Vaughan, but the Pope dissented from the Cardinal's conclusions favorable to reunion*. He decided, however, to issue an appeal to the English people. It was entitled "*Ad Anglos*," and was published on April 20, 1895. He followed it with another encyclical in June, 1896, addressed to the Bishops of the Anglican Church, in which he declared that the only basis of union was unconditional surrender to the See of Rome. Although thus rebuffed, the *English Church Union*, the Anglo-Catholic organization of the Church, *persuaded Mr. Gladstone to appeal personally to the Pope for a reversal of his judgment*. Instead, however, of granting this request, the Pope issued his now famous Papal bull on Anglican Orders on September 21, 1896, in which *to the dismay of the ritualists*, he refused to acknowledge the validity of English Orders. The only result, therefore, of the English High Church attempt at a union with Rome was to bring out a declaration from the Pope that the Anglican Church was no true church. Even if this declaration was not *ex cathedra*, it is likely to stand as the official voice of the Church."

In reply, it should be said that no "large body of Anglican Churchmen," or small body either, "approached" the Pope, as stated, so far as anyone can discover; certainly no body of representative men. The question of Anglican Orders was raised by certain of the French Roman Catholic clergy. It was not "soon found that the English Bishops could not agree on any terms of unity," for no attempt to communicate with them was made. Viscount Halifax could not possibly have presented "a brief by Cardinal Vaughan" "favorable to reunion," for Cardinal Vaughan was notoriously and emphatically on record against the Papal recognition of Anglican orders. The English Church Union did not "persuade Mr. Gladstone to appeal personally to the Pope for a reversal of his judgment," and Mr. Gladstone made no such appeal. Finally, the "now famous Papal bull on Anglican orders" did not come "to the dismay of the ritualists," but it did bring widespread indignation to all Churchmen, and terminated the hope of any better understanding between the two great Western communions for a long time to come. Incidentally, this Papal bull was, as Bishop Grafton has recently shown, the direct means of consolidating the Catholic party in England, which, if not the whole English Church itself, would have been hopelessly divided as to the next step if the Pope had pronounced favorably upon our orders.

CHRISTIAN and law-abiding citizens must stand aghast at the frightful increase in the contempt of law shown by the carnival of lynchings in this country. Monday morning's papers reported a race war at Danville, Ill., following immediately after that at Evansville, Ind., and not long after that at Belleville, Ill.; the lynching of a negro in Georgia who afterward proved to be the wrong man, and the probable lynching therefore of another one for the same crime; the lynching of a negro woman accused of murder in Louisiana; the attempted lynching of a (white) detective in Pennsylvania.

Here are four different sections of the country involved in acts of anarchy in one day. What is to be the end of it all? Whither are the American people drifting?

Mr. Justice Brewer of the United States Supreme Court spoke wisely in a recent interview in Milwaukee when he said: "Every man who participates in the lynching or the burning of a negro is a murderer, pure and simple." Public opinion must

not only recognize the truth of this statement but must also act upon it. We are sowing the seeds of a terrible future for this country when we acquiesce in the lawlessness which, practically, has become the expected aftermath of any serious crime on the part of a negro, and, too often, of any other criminal as well. We are, in the first place, inciting negroes to crime by this contempt for the law on the part of the public at large. We are, in the second place, inciting negroes to cover up crime and to protect the criminals of their own race, by our failure to give to the latter the protection of the law. More than that, every open defiance of the law makes a second defiance easier and more probable, and makes a future reign of absolute anarchy only too probable. The horrors of a race war, or of a condition in which law would no longer be recognized as supreme and every person, white or black, would be at the mercy of every other person, white or black, can hardly be over-stated.

We appeal to religious minded people, at least, to attempt to stem the tide. The day has gone by when one section could reproach another for such lawlessness. We are two closely knit together as one people for any part of the country, even though it may not have been the scene of any local defiance of the law by a mob, to feel that it has no interest in the suppression of such violence. We, the whole people, are, as a people, in danger by reason of this enormous recrudescence of passionate anarchy. As a people we must suffer for it, and as a people we must take steps to arouse public opinion to suppress it. The rigid punishment of rioters and of lynchings; the punishment, as well, of officials who weakly give in to the mob and fail to do their duty; the stern refusal to vote again for any official, local or state, who fails to do his whole duty before, during, and after any lynching affray, and, more perhaps than anything else, the outspoken condemnation of such outbreaks, concrete as well as abstract—these are some of the steps which law-abiding people must take to vindicate the supremacy of the law. It is nauseating to read that the "best people" of any community participate in such outbreaks. If it were true, they would cease to be "best." It is essential, however, that the "best people" should take steps to prevent these outbreaks of the worst people.

Let us, especially, show our appreciation of officials who do their full duty in these crises—there have been a number of such—by giving political advancement to them wherever possible. The work of Governor Rusk in Wisconsin, who so effectually suppressed mob violence in that state twenty years ago that it has never since lifted its head, a work which was expressed in his modest and characteristic sentence, "I seen my duty and I done it"—that work landed the executive in the cabinet of President Harrison, as Secretary of Agriculture. Similar reward ought to be accorded to each official, from the sheriff and his subordinates to the Governor of a state, who both sees his duty in a crisis and does it; and, contrariwise, the political punishment of an insulted people should follow the betrayal of a trust by any of their officials.

THE Church is to be congratulated upon the election of the Rev. Dr. William Prall as Warden of St. Stephen's College. Dr. Prall is both a thorough Churchman and a man of broad learning and executive power. As one of the corps of book reviewers for THE LIVING CHURCH, he has frequently had occasion to give play—as, indeed, he does in this issue—to his trained critical acumen in the world of letters, while his own published works bear witness to his constructive ability and originality. He is easily in the front rank of American scholars. Few men could be chosen for the important and delicate position laid down by Warden Cole, who would enter upon the work with such large probabilities of success, as will Dr. Prall. It is in every way to be hoped that he will feel able to accept his election.

#### ANSWERS TO CORRESPONDENTS.

Fan.—(1) Eleazer Williams was an early nineteenth century missionary among the Oneida Indians, in deacon's orders. He claimed to be the lost Dauphin of France, which claim has not generally been accepted as true; and thus he lost esteem among those who did not believe his story, though it is quite possible that he may himself have believed its truth.

(2) What was commonly called the "Huntington Amendment" was a proposition to permit congregations of Christian people outside the communion of the Church, to be taken under the episcopal charge of our Bishops, in cases where the ministers should be willing to accept Episcopal ordination. The amendment of Dr. Faude was to permit the "temporary use of other forms and directories of worship by congregations not already in union with this Church." Neither of these was finally adopted, but a constitutional amendment allowing the "use of special forms of

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## THE CHURCH AND ALL BAPTIZED PERSONS.

### Their Relations Considered in the Convocation of Canterbury.

#### A NATIONAL COUNCIL OF THE CHURCH OF ENGLAND FORMED.

#### Presentation of the Wakefield Declaration to the two Archbishops.

LONDON, July 14, 1903.

**B**OTH Houses of the Convocation of Canterbury met at the Church House, Westminster, on Tuesday and Wednesday last for the despatch of business. In the Upper House the principal debate was on Ecclesiastical Dilapidations, that is to say, dilapidations relating to glebe buildings and parsonage houses; which, though at the present time not a subject that bulks so large in the public press as that of Preferential Tariffs, is nevertheless one that undoubtedly concerns rural parochial incumbents very materially. The questions raised by the report of the Joint Committee on "Strengthening the Administrative Authority of the Bishops," came before their lordships informally and privately, but it was decided to postpone a fuller discussion thereon until the matter had been dealt with by the clergy below.

In the Lower House, Canon Hensley Henson was again to the fore with his visionary scheme of throwing away the Church's inviolable heritage of Apostolical Succession for the sake of union with Protestant Dissent. He evidently, however, had changed somewhat since bringing forward his amendment to the resolution in the last group of sessions anent the relations of National Churches to the whole Catholic Church on earth, for the resolution which he now proposed was certainly couched in unexceptionable terms, and such as the House had no difficulty about accepting.

In moving for the appointment of a Joint Committee to investigate and report "on the obligation of the Church of England to the whole body of baptized persons," Canon Henson referred to the matter having come before the Pan-Anglican Conference, in the eighties, when the outcome of the discussion was the "Quadrilateral Basis." That basis, he thought, was in one most important respect ambiguous, and certainly capable of two interpretations, namely, as to the use of the term "Historic Episcopate." In fact, "he had been assured by an American prelate that in his country it was only by the aid of this ambiguity that the Quadrilateral was able to win its way to general acceptance." He went on to build up his case for an effort in the direction of union between Churchmen and Protestant Dissenters on the following so-called "undisputed and indisputable facts": (1) The permanence and expansion of "Non-Episcopalian Churches"; (2) That the quiet growth of coöperation "required a revision of ecclesiastical relations"; and (3) the practical failure of "denominationalism." The Bishop of Coventry said that when he was asked to second the resolution, he expected that Canon Henson "would say many things with which he did not agree, and he had not been disappointed." He also expected that attention would be "largely directed to one portion of baptized persons, and in that also he had not been disappointed." The resolution, however, dealt with the whole body of baptized persons, and so he was prepared to second it.

The Dean of Lichfield pointed out that the great barrier between Churchmen and Protestant Dissenters was the question of Ordination. "The Church had inherited it [her commission]; the great mass of Nonconformists declared they were not prepared to receive it, and he hoped the Church would always be equally determined not to surrender it." The resolution was adopted, with only a few dissentients.

The House devoted the whole of one day to the consideration of the recommendations of the Joint Committee of both Houses on "Strengthening the Administrative Authority of the Bishops." To the Dean of Westminster fell the lot of having charge of the report, with appended resolutions, in the Lower House; and he seems to have performed his task—all the more difficult a one for his being a new Convocational hand—not only admirably well, but with almost unprecedented success, for he carried the House with him in the essential parts of all his proposals.

Three things, he said, pressed themselves on the committee. "First, they felt that the present trouble in the Church in regard to the particular matter with which they were asked to deal would only in a very small part be removed by any new measures for the more rapid enforcement of the law. Secondly, they felt that the acquirement of new powers by the Bishops, brought about by the action of Parliament alone, would very probably stimulate a fresh opposition in a large area in which, at the present moment, the tendency to defer to the Bishop is a very real and growing force. Thirdly, they thought there was much uncertainty as to what is the true interpretation of existing law in certain directions, and that

there is no adequate machinery for the authorized expression of the Church's view as to the true interpretation, such as would command the conscientious assent of a considerable body of clergy and laity." With regard to alterations of a ceremonial kind in parish churches, the committee suggest, he pointed out, that an advisory council, properly representative of the parishioners, should be formed, to be consulted by the incumbent before he makes a change of such kind, and, in the event of their advice being neglected, it is proposed they should be free to refer the point of difficulty to the Bishop of the Diocese, who would then hold a position as umpire. But if this or any other considerable extension of Episcopal power is to be granted by law of Church and Realm, it appears essential that "a certain safeguard should be afforded to the clergy against a conceivable arbitrariness on the part of the Bishop"; and it is, therefore, suggested that the Bishop, before deciding a line of policy in matters such as these, "should seek advice of a representative advisory council of his own clergy." Further, a council of representative laymen should also be formed, to be consulted by the Bishop, according to his discretion. In conclusion, the Dean moved that the resolutions appended to the report be now taken into consideration, and the motion was adopted. The first resolution was as follows: "That in any legislation for the strengthening of the administrative authority of the Bishops, the proper method of procedure is that application should be made to the Crown for Letters of Business enabling the two Convocations to consider the making of canons which might be embodied in an Act of Parliament."

The resolution was ultimately agreed to with the insertion of the word "initiatory" before "procedure," the omission of all the words after "Canons," and the placing there of the words "for that purpose." The Dean of Westminster moved: "That any measure for the increase of the administrative authority of the Bishops should at the same time provide for the exercise of that authority in a manner which gives due weight to the opinion of the parish and Diocese." This resolution was also adopted. The next resolution, as amended and agreed to, was to the effect that it is advisable, even apart from legal sanction, that (a) an advisory council be formed in each parish, to be consulted by the incumbent in reference to proposed changes in the conduct of the services of the Church; and (b) that a council or councils representative of the clergy and of the laity be formed in each Diocese, to be consulted by the Bishop at his discretion, with a view to the strengthening of his administrative authority. The other two appended resolutions were also adopted, one of which requested the Bishops to use their influence in their several Dioceses to procure the formation of the councils referred to in the foregoing resolutions where practicable.

What may be called, perhaps, roughly speaking, the first rehearsal of the proposed "National Council of the Church of England," took place under the presidency of the two Archbishops in the Great Hall of the Church House on the two days immediately following the meeting of the Canterbury Convocation. And we know now about what to expect from such a body, if it should ever come into being, even on a purely voluntary basis. Some of the proceedings of the joint meeting of both Convocations and both Houses of Laymen were, indeed, fairly satisfactorily predictive of beneficial results from the formation of the council; but the debate on the general principle of the qualifications of lay electors to this council fully disclosed the great dangers ahead of the Church, in the event of the creation of the council in the proposed form, whilst the final decision of the meeting on the question of the lay franchise must surely tend ultimately to wreck the scheme altogether.

The Archbishop of Canterbury, in a brief opening speech, pointed out that the joint meeting had no constitutional authority whatever, and no claim to exercise legal powers. A resolution was then moved by the Bishop of Salisbury, that provision should be made for the calling together of a representative Council of the Church of England, consisting of clergy and laity of both Provinces. Chancellor P. V. Smith was for seeking statutory sanction for the proposed body; there being, however, no desire, he said, to supersede Parliament or Convocation. Lord Hugh Cecil, M.P., thought it would not be wise to form such a council on anything but a purely voluntary basis at first. He expressed himself distinctly as not in favor of giving the laity any power of dealing with "ritual" or doctrine, for, in his opinion, the right of initiation and control in all such matters belongs to the Bishops. Finally the resolution was carried in the following form: "That whereas it is desirable that provision should be made for the calling together of a representative body consisting of clergy and laity of the Provinces of Canterbury and York: That the question of obtaining legal constitution and authority for such Council be



reserved for consideration until after the Council has, upon a voluntary basis, come into working order."

The next resolution dealt with the composition of the Council, and ultimately it was agreed to that the Council should be divided into three Houses, the first consisting of the members of the Upper Houses of both Convocations, the second of the clergy of the Lower Houses of the two Convocations, the third of the members of the Provincial Houses of Laymen; and that the acceptance by each of the three Houses, sitting together or separately, should be necessary in order to constitute an act of the whole body, provided that in no case shall there be any interference with the separate powers and functions of each of the three Houses.

In the momentous debate on the question of the qualifications of lay electors to this Council, the Bishop of Worcester led off by advocating the Confirmation suffrage. They could not be satisfied, he said, with any lower one. The Bishop of Ripon did not think that that qualification was practicable or expedient. Mr. Athelstan Riley said that the only reason why the communicant suffrage (which he believed to be the only possible one) was not universally approved was "that the open visage of the Church reformer was marred by a moral squint, one eye being on Church principles and the other in the British Parliament." The Dean of Ripon was, of course, for trusting the people. Lord Hugh Cecil said he should vote for the Confirmation franchise. The Bishop of Salisbury was prepared to accept the existing vestry franchise with merely a slight difference. His lordship of Hereford, "as a practical man," could not support either the Communicant or Confirmation franchise. Finally, the meeting voted in favor of the following resolution, moved by Chancellor Smith: "The initial franchise of lay electors shall be exercised, in each ecclesiastical parish or district, by such persons qualified to vote at the election of Church wardens in or for the parish or district, as declare themselves in writing to be lay members of the Church of England and of no other religious Communion, and are not legally or actually excluded from Communion, and by such other persons residing in the parish and district as are lay communicants of the Church of England, of the male sex and of full age."

Now came the decisive struggle between the two parties present representing the two diametrically opposed views of lay representation—or, in other words, generally speaking, between the Southerners and Northerners. The Bishop of Worcester moved to substitute for the words "to be lay members of the Church of England" the words "to have been baptized and confirmed, and to be *bona fide* members of the Church of England." A long discussion ensued. The Archbishop of York expressed himself as even anxious that the franchise for electors should be as wide as possible. The Dean of the Arches believed that no one was a member of the Church of England in any real sense unless he had been baptized and confirmed or was ready to be confirmed. On a division the Bishop of Worcester's amendment was lost by 83 to 66; and ultimately the substantive resolution was substantially adopted *nem. con.* Thus the man-in-the-street view of the lay franchise, as advocated by the *Times* newspaper, the Archbishop of York, and their Right Rev. Lordships of Ripon, Hereford, and Salisbury, won the day. But quite likely when the matter comes before the Convocation of Canterbury, let alone the Lower House of York Convocation, this deplorable decision of the joint meeting will meet with the fate it so richly deserves.

The deputation to the Primate and the Archbishop of York, at Lambeth Palace, on Saturday last, to present the Rev. H. Russell Wakefield's "Declaration," which has been signed by about 4,000 of the clergy, was composed of nearly 40 members, including the Deans of St. Paul's and Lichfield, Canons Body, Knox-Little, Scott Holland, and MacColl, and the Rev. Messrs. Percy Dearmer, Walter Hobhouse (of the *Guardian*), Father Puller, S.S.J.E., and T. A. Lacey. The deputation was received by their Graces in the library. The Rev. Russell Wakefield, in introducing the deputation, spoke to some considerable length, and was followed by Canons Body and Jelf, the Principal of Cuddesdon, and Prebendary Villiers. The Primate, in reply, assured his reverend brethren how cordially and whole-heartedly "we welcome your presence here to-day."

He then proceeded to touch on the several heads of the "Declaration," his speech occupying fully two columns and a half of the *Standard* newspaper. With reference to the first numbered paragraph of the Declaration, *re* the obligation imposed on the clergy by Canon 36, his Grace expressed a little surprise not to notice in the "Declaration" itself, or in any of the speeches made before him that day, any allusion to the fact of the alteration that was made in those terms of subscription in the year 1865—when were added

the words "except so far as shall be sanctioned by lawful authority." He should take it for granted that that clause in the canon was made subject to the "reasonable elasticity" that must govern the interpretation of every working rule as regards details; "and I should be amazed indeed if I were to learn that any Bishop now in England would make a moment's difficulty as to such a case as he [Canon Jelf] referred to of the celebration of Holy Communion going forward for two communicants, rather than three, in such circumstances as he has described to us to-day." Passing on to what the Primate called the "back-bone" of the "Declaration," namely, the Ornaments Rubric, he asked to be allowed to say that there seemed to him to be "some ambiguity" in the language of the Declarants concerning the rubric. He believed he was not wrong in saying that everyone of those words—"retains," "ceremonial," "system," "lawful," "under"—has been the subject of prolonged and most eager disputation on the part of perfectly competent men, who have taken an opposite view of each one of those phrases. Therefore, he confessed he was still left in some doubt "as to what would precisely be the outcome of the emphatic Declaration given to these particular phrases with emphasis laid upon them." He asked them to remember that we cannot "airily put aside the interpretations upon that most difficult subject" which were given utterance to by men like Lords Selborne, Hatherley, and Cairns [of the Privy Council]; and all that can be said is that if they were wrong, "it must be because additional knowledge has now come into our possession which would have altered their opinion had they been able to look at it to-day." That, he thought, is not only an arguable proposition, but "an exceedingly strong one"; and, if so, "it is, in my judgment, exceedingly desirable that that new light upon the particular points that are still unargued by those in possession of the fuller knowledge should be made use of." With respect to the last clause of the "Declaration," *re* the minimizing or even denying fundamental doctrines of the Creed, his Grace would draw "the strongest possible distinction between what are two different things"—the admission of men to Holy Orders, in which case the Bishop has an almost untrammelled discretion, and penal action against men who have long been ordained. In the latter case the Bishop has to deal with the matter either formally or informally; but when you pass to formal action, "you are running into a position of peril which I am quite certain very many of those who advocate it do not altogether realize." His Grace then explained what he meant—by referring to the argument sometimes drawn from the case of Mr. Bennett of Frome, before the Judicial Committee of the Privy Council. Imagine another case. Imagine a man who, "as those who are in our mind to-day," is being prosecuted, and the case breaks down. The argument might then be used that the teaching of that man has its legitimate place in the formularies of the Church of England. He assured them, however, that the Bishops are "at this hour considering with the utmost care what is their duty in matters such as this."

The Archbishop of York followed with some remarks.

The Rev. Darwell Stone is going to Pusey House, Oxford, as Librarian in place of Prebendary Brightman, who was elected some little time ago as Theological Tutor and Fellow of Magdalen College.

J. G. HALL.

#### ANSWERS TO CORRESPONDENTS.

[Continued from Page 471.]

worship" by authority of the Bishops was tentatively passed by the General Convention of 1901 and will come before the next General Convention for final action.

(3) Bishop Riley, late of Mexico, was of American descent, born in Chile, South America, educated at Columbia, and was in American orders when chosen Bishop.

CATHOLIC CHURCHMAN.—(1) There are no canonical rules as to vestments in the American Church.

(2) Acolytes should wear cassocks and surplices or albes. On very formal occasions they have sometimes worn tunics. The choice is left to the individual priest.

(3) Roman acolytes are similarly vested.

(4) We cannot say why Low Churchmen in England object to the Eastward Position, when it is so generally observed by Low Churchmen in America.

#### WHICH WAS IT?

The following is clipped from a Boston paper:

"By the way, a young 'official' guide, accompanied by a party of visiting teachers, standing on Tremont Street Mall, opposite St. Paul's, was overheard to remark: 'That's an interesting old church over there. I think it is St. Paul's. I don't know whether it's a Methodist or a Protestant church!'"

St. Paul's is the church of which the President of the House of Deputies of General Convention is rector.

HENRY DRUMMOND, speaking of the value of a little time spent alone with God, said: "Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake or for any one's sake."

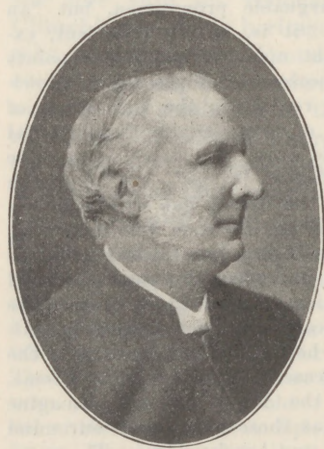
## DEATH OF DR. WALPOLE WARREN AND OF DEAN COX.

Two Eminent New York Divines Pass to their Rest.

### DR. PRALL CHOSEN WARDEN OF ST. STEPHEN'S COLLEGE.

WORD of the death of the Rev. Dr. E. Walpole Warren in Austria came as a severe shock to his parishioners in St. James' Church and to his large circle of friends in this city. Dr. Warren left New York in January on a year's leave of absence, it having long been his desire to spend a number of months in European travel, but it is said to have been his intention to return to his parish in the fall of this year. He was in good health when he sailed and none but the best reports have been heard from him. The cable announcing his death stated that he had been ill but a few days from an intestinal disorder, that specialists from Vienna had been consulted but nothing could be done to save his life. It is announced that the body will be brought to New York for burial, but that his family will not accompany it. Dr. Warren left a wife and four children.

The Rev. Dr. Edward Walpole Warren was born in London in 1839. He was an *alumnus* of Magdalen College, Cambridge, and a son of Samuel Warren, a barrister and the author of the well-known novel, *Ten Thousand and a Year*. Dr. Warren came to this country in 1885 to conduct a mission in Holy Trinity Church, then at Forty-second Street and Madison Avenue, New York. Two years later he was invited to become that church's rector and accepted. On his arrival in this country an attempt was made, the lead being taken by a New York banker who had been unable to "import" a head gardener, to apply to Dr. Warren the provisions of the Contract Labor Law and prevent the church from employing him as its rector. The



REV. E. WALPOLE WARREN, D.D.

lower courts decided against Holy Trinity and a fine of \$1,000 was imposed. An appeal to higher courts resulted in the decision that as a public speaker Dr. Warren was exempt from the application of the law. In 1895 Holy Trinity Church united with St. James' Church and Dr. Warren became rector of the combined parishes. A few years later the beautiful Rhinelander Memorial Church was opened on East 88th Street as part of St. James' parish, taking the name Church of the Holy Trinity. St. James' parish is one of the larger ones in New York. It has approximately 2,300 communicants and contributes annually for all purposes nearly \$80,000. The accompanying photograph of Dr. Warren is from the studio of Rockwood, New York.

The Rev. Dr. Samuel Cox, Dean of the Cathedral of the Incarnation, Garden City, Long Island, died last week as the result of a fall. He had been about to board a train at the Jamaica station when he slipped, and, falling, struck his head on the rail. Dr. Cox had been Dean of the Cathedral since 1889, when he was appointed by the late Bishop Littlejohn. He was born in Philadelphia nearly seventy-eight years ago and was graduated from the University of Pennsylvania. He was ordered deacon by Bishop Alonzo Potter and advanced to the priesthood in 1850 by Bishop Whittingham. His first rectorate was at Christ Church, Manhasset, Long Island. Other churches which he served are the Church of the Ascension, Philadelphia; St. Paul's, Cincinnati; Christ Church, Bordentown, New Jersey; and St. James' Church, Newtown, Long Island. Funeral services were held in the Garden City Cathedral on Friday of last week, Bishop Burgess officiating. The lesson was read by the Rev. E. W. McGuffie, and part of the service was read by the Rev. Spencer S. Roche, who represented the Standing Committee. The Bishop made a short address in which he spoke of the long service to the Church of the late Dean.

Archdeacon Nelson of New York invited all the people in the Bronx missions to go on an excursion to Orchard Grove on Long Island Sound last week Tuesday. About eleven hundred people responded, the larger proportion being children from the Sunday schools. The day was a perfect one in point of weather

and a very enjoyable time was had by all. It is estimated that the company represented about half the people in the missions, but the Advocate and St. Margaret's missions had already held individual excursions, so they were not represented. The Archdeacon promises to make the excursion an annual occasion.

The Rev. Arthur Wurtle has been appointed a curate in St. Augustine's Chapel, Trinity parish, and begins work there August 15th. He takes the place of the Rev. F. W. Roberts.

Miss Georgette Lummis, better known locally as Sister Georgette, has deeded to the Rev. W. N. Ackley, rector of St. Andrew's Church, Brooklyn, her home in the Catskill Mountains. For some years she has maintained there a summer home for women and girls and the gift to Mr. Ackley is made with the understanding that he will see that the work is continued, passing the property on to some worthy successor at his death. Miss Lummis is noted for her charities, having maintained a home for aged men in Brooklyn as well as the summer home in the Catskills. The latter has a charming location and Mr. Ackley expects to have it open during August and possibly September of this year.

The statement was made in this column last week that the Rev. John Cross would be in charge of St. Clement's Church, Brooklyn, during August. The statement was made through misinformation. The rector of St. Clement's, the Rev. Warner E. L. Ward, will be away through August, but during his absence the parish will be in care of the Rev. Joseph C. Hall.

### DR. PRALL CALLED TO ST. STEPHEN'S COLLEGE.

The trustees of St. Stephen's College, Annandale, met in New York Tuesday of last week and elected the Rev. Dr. William Prall, rector of St. Paul's Church, Albany, Warden of the college, to succeed the Rev. Lawrence T. Cole who has become president-rector of Trinity School. Dr. Prall's acceptance has not been announced, but it is hoped that he will take the position and that his work may begin with the fall term. The trustees appointed a committee to notify Dr. Prall, its members being Bishops Potter, Burgess, and Vinton, the Rev. Dr. Morgan Dix, and Messrs. H. A. Fairbairn and William Harrison.

Dr. Prall is a native of Paterson, New Jersey, his father having been a prominent man there and at one time Mayor of the city. Dr. Prall was educated in Stockbridge, Massachusetts, as a boy, going afterward to the University of Heidelberg, Germany. He studied law at Columbia University, New York, and was afterward admitted to the bar, practising in his native city where he had an enviable record. He became a member of the New Jersey Legislature and there secured the passage of the Free Public Library Law under which all New Jersey free libraries have been organized.

Deciding to abandon the law and study for Holy Orders, Dr. Prall entered the DeLancey Divinity School at Geneva, New York, serving at the same time as instructor in Hobart College. He was ordered deacon in 1886 and was advanced to the priesthood in 1887 by the late Bishop of Newark. He went as assistant to St. Paul's parish, Albany, and later held rectorates in the Church of the Holy Communion, South Orange, New Jersey; and St. John's Church, Detroit. In 1900 he became rector of St. Paul's Church, Albany.

### LONG ISLAND IMPROVEMENTS.

A window was unveiled Sunday of last week in Christ Church, West Islip, in memory of Miss Harriet Silliman, who had been a regular summer attendant for a number of years until her death ten years ago. The window is the gift of two nieces of Miss Silliman and was made at Munich. It represents the Saviour blessing the multitude.

A new church has been organized in Lynbrook, Long Island, near East Rockaway, and it is expected that the first service will be held August 2nd. A meeting was held last week to consider the project, Canon Bryan, of the Garden City



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Cathedral, presiding. It is said that a large number of people are interested and that ample financial support is assured. The temporary place of holding services has not yet been decided upon.

#### G. F. S. SUMMER HOME AT CAPE MAY.

ONE of the most delightful summer homes, established for the benefit and enjoyment of the members of the Girls' Friendly Society is the Holiday House at Cape May, where girls from the Diocese of Pennsylvania may sojourn for two weeks at a very moderate cost; and where they have in very deed "a good time" under the bright and kindly care of the lady in charge who, with her assistant, comes from the Deaconess' House of Philadelphia. The Holiday House is a large and commodious building, with accommodations for about fifty girls, and if vacations could be secured through all the summer months, there would be no disappointment to any wishing to come; but few of those employed in stores and factories can be spared early in the season; and thus, some of the pretty rooms are vacant until the middle of July, when they become crowded, and in August there is not room for all who apply. Often those who cannot get a longer holiday come down for Saturday and Sunday, and so this year, on the Fourth of July, 44 bright-looking, self-supporting girls sat down to a table decorated with the national colors, and having a small flag at each plate.

In addition to the wholesome recreation provided in this House, there is a refining influence in its atmosphere, though there are few rules, and no irksome restrictions. All that is required of guests is that they keep their rooms in neat order, be punctual at meals, attend daily family prayers and Church service on Sunday, and return to the house by 10 o'clock at night. When girls wish to attend an evening entertainment



G. F. S. SUMMER HOME AT CAPE MAY, N. J.

of a suitable character, one of the ladies goes with them; and while they are warned against conversing with strangers, their own friends are welcome to visit them.

A word of the bed-rooms, which are the special admiration of visitors. They usually contain two single beds, but the larger ones more, and they are all furnished and named by the different parishes in Philadelphia and neighboring places, or as memorials. For instance, the Holy Trinity room has on the door, beside the name, an emblematic device of a triangle and trefoil, and within, the shamrock or clover appears on all its appointments—in the papering, the pattern of the window curtains, and embroidered in the toilet drapery, the sheets, towels, etc. These, with the pictures on the walls, the cool-looking green paint and matting, and the white beds, make a most inviting resting place for the tired worker coming for a holiday by the sea. St. Stephen's is another very attractive room, with its emblem—a crown—on the door; and St. Luke's, Germantown, in pink and white, with dainty embroidery of wild roses; not to enumerate others. The Holy Comforter room was fitted up as a memorial to the late rector, the Rev. Stewart Stone; and the columbine is worked on its draperies. The furnishing of the chapel was the gift of St. Mark's, Philadelphia. It is a long narrow room at one end of the building, and can hardly be properly termed a chapel, for as yet it does not contain an altar; but it is a quiet place for retirement, where daily prayers are

said, and is fitted up with seats, a prayer desk, and small cabinet organ. A cross hangs upon the end wall, and there are sacred pictures on either side. Here the fresh young voices rise in hymns, morning and evening; and a brief service follows of Creed and Psalter and Collects, with the Girls' Friendly special prayer. For the rest of the House, there is a delightful large porch, with many comfortable chairs, from which the entrance is into a pleasant hall with writing tables, and a well-selected library of books suitable for girls, a cool and airy dining-room, and a nicely furnished parlor, with pictures and pretty things about, and a good piano, so that rainy and chilly evenings may be enlivened with music and dancing, or reading and work carried on under the bright lights. The facilities for sea bathing should not be forgotten. The Holiday House is not far from the beach, and a number of the most convenient bathing houses are rented for the season. Altogether the associates and friends of the G. F. S. who have worked to establish this happy resting place may well rejoice in the refreshment it gives to many a wearied young worker, struggling with the problems of life.

Another summer home, for a different class, is St. Margaret's House, also a Philadelphia institution. It is in charge of the Sisters of St. Margaret, and receives women and children to the number of sixty for two weeks of rest and pleasure. The children have a merry time, wading, bathing, digging in the sand, gathering shells and pebbles, or sitting in their own tent by the shore, listening to that unending delight—a story; and the poor, tired women draw in new life from the refreshing breezes. At St. Margaret's there is a commodious chapel, and arrangements are made for clergymen to come down each for a short period, so that there is usually a daily celebration to which other Church people are welcome, and sometimes a Sunday mid-day service. But St. John's, which, strangely as it seems to visitors, is only used in summer, is quite near both St. Margaret's and the G. F. S. House. Here there are three services on Sunday, one an early Celebration. A favorite trip with visiting Church people is to go to service at the little St. Peter's-by-the-Sea, a tiny church close to the shore, not far from Cape May Point. It is a unique experience, for the car for a considerable distance passes through the breakers, and the sound of them dashing on the shore is heard through the service. Prayers are said here on Wednesday and Friday mornings, and one finds a larger congregation than in many city churches.

#### THE TRANSFIGURATION.

Jesu, King of Glory,  
Blessed Light of light;  
We by faith behold Thee  
On the mountain's height,  
Where Thou wast transfigured,  
Where Thy glory shone,  
Where Thy raiment glistered  
Brighter than the sun.

Moses and Elias  
With Thee did appear,  
While Thy three belov'd ones  
Gazed in holy fear  
On the wondrous beauty  
Manifest in Thee,  
When through Thy pure Manhood  
Shone Thy Deity.

Lo! the Eternal Father  
From His radiant throne,  
Speaks in love proclaiming  
Thee His only Son;  
And He bids us hearken,  
Gracious Lord, to Thee,  
Who art girt with splendor,  
Grace and majesty.

But this glory left Thee;  
Thou again didst go  
Through this world of sorrows  
Bearing all our woe;  
Not till mortal anguish  
Ended all Thy pain,  
Didst Thou, in Thy beauty,  
Stand revealed again.

Now upon Mount Sion  
Thou art ever seen  
Robed in priestly garments  
Fadeless and serene;  
All the host of heaven  
Yield Thee homage meet;  
May we also worship  
At Thy glorious Feet.

Nashua, N. H.

WILLIAM EDGAR ENMAN.

## THE LATEST PHASE OF CHRISTIAN UNION.

ON WEDNESDAY, July 1st, the committees representing the three churches, the Congregationalist, the United Brethren, and the Methodist Protestant, met at the call of the chairman in Pittsburgh, Pa., to receive and consider the report of the sub-committee of fifteen which met in the City of Washington, May 27th, to formulate a basis of union between these denominations. Dr. Washington Gladden of Columbus, Ohio, occupied the chair, and his catholic spirit and clear judgment did much to create the harmony of feeling and purpose that characterized the proceedings. The basis of union, as reported and finally adopted, follows:

## "CHURCH UNION SYLLABUS AND LETTER TO THE CHURCHES.

*"To the National Council of the Congregational Churches, the General Conference of the Methodist Protestant Church, and the General Conference of the United Brethren in Christ:*

"DEAR BRETHREN:—The undersigned have been acting as a committee under the authority of your respective bodies for the purpose of considering the question of uniting these bodies.

"The first meeting was held in Pittsburgh, April 22 and 23, 1903, where the whole question was thoroughly discussed, both in conferences between the committees meeting each other separately and in joint conferences.

"A committee was appointed at this meeting to formulate the details of the plan agreed upon and report to the full committee.

"This sub-committee, consisting of five from each committee, met in Washington, D. C., May 27 and 28, 1903, and agreed upon a report to the full committee, which was called for its final meeting at Pittsburgh, July 1, 1903. At this meeting the various questions relating to the matter of union were gone over very thoroughly, and the committee now respectfully submits the results of their deliberations:

"1. We are agreed that the formulated statements of doctrine as held by each of these bodies at present are essentially the same; and we affirm them all as expressing 'the truth as it is in Jesus.'

"2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words, 'in affiliation with the General Council of the United Churches.'

"3. We recommend that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

"4. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval.

"5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

"6. At the first session of the General Council, a temporary organization shall be effected by the election of a chairman and secretary; and the Council itself shall determine the officers it may need and the manner of permanent organization it may prefer.

"7. The purpose of the General Council shall be:

"(1) To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian Churches.

"(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

"(3) To secure the coördination and unification of the three bodies in evangelistic, educational, and missionary work.

"(4) To adopt a plan by which the three bodies may be brought into coördinate activity and organic unity, a unity representing some form of connectionalism.

"(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this Council of other Christian bodies cherishing a kindred faith and purpose.

"Your committee has also united in a letter addressed to our churches at large, which we append, as explaining somewhat more fully the conclusions we have reached in our deliberations, and we submit our whole work with the prayer and hope that it may be approved by you, and promote the coming of the kingdom of God.

## "LETTER TO THE CHURCHES.

*"To the members of the Congregational, the Methodist Protestant and the United Brethren Churches:*

"DEAR BRETHREN:—The general committee appointed by your national bodies, to confer together concerning the union of the three denominations, have had repeated meetings and extended and careful consultation upon the subject committed to them. All these conferences have been pervaded by the spirit of unity and fraternity. Practical difficulties have been recognized and frankly discussed, but we have not faltered in the belief that they may be overcome.

"Doctrinal differences did not appear. In our beliefs we are in essential harmony. With respect to forms of church organization and methods of work there are diversities, and for the removal or

adjustment of these, time and patience will be needed. But we believe it is possible for the three denominations to form, at an early day, not merely a good fellowship, but a compact union, by means of which unnecessary divisions and frictions may be avoided, and force economized in the common work of the kingdom.

"We believe that the mission and educational boards of the three denominations should, as soon as possible, form a working agreement by which they may be coördinated in service, and ultimately united. It will be well for the officers of these boards to enter into correspondence with this end in view.

"Weak churches could often be united, with gains to the kingdom of God; and members from any church, removing to homes in the neighborhood of either of the affiliated churches, could be cordially commended to their fellowship.

"By proper methods of correspondence, ministers could pass from one denomination to another, thus facilitating the supply of vacant churches.

"Other practical methods of united work will, undoubtedly, suggest themselves as we come to know one another better. And all these things would be preliminary to and preparatory for that complete unity in the organization and working of all our ecclesiastical bodies, local, state, and national, which in all our consultation we have had constantly in view. The method which we recommend, by which such practical unity may be secured, is the formation of a national body, to be called 'The General Council of the United Churches,' to meet once in three or four years in which each of the denominations shall be proportionately represented.

"The purpose of this General Council should be to study the things that make for unity and peace, to promote fraternal and helpful relations among all the churches, and to formulate and recommend to the churches methods by which such coöperations as are named above could be carried into effect. Such a council would have only advisory powers; nothing could be done without the agreement of all the constituent bodies.

"It will be seen that your committee has in view a working union, which is much more than a federation; which contemplates large and important combinations of resources and efforts, and which looks toward organic unity. It is surely not impossible that these denominations, standing together, consulting together, and seeking first, not Methodist Protestantism, nor United Brethrenism, nor Congregationalism, but the kingdom of God and His righteousness, will be able to find ways by which they may adjust their differences of local administration, and unite their forces all along the line. Each would make some concessions for the common good, and each might receive valuable contributions of practical wisdom from the others.

"We are sure that in making these earnest endeavors after unity we are only following the revealed will of Him whose we are and whom we serve; and we know that the people of the churches whom we represent strongly desire that such an answer to our Lord's prayer for His disciple be not delayed. They would not forgive us if we failed to find some way by which this hope of theirs could be realized.

"We therefore heartily and prayerfully recommend to the three bodies to which this committee owes its existence—the General Conference of the United Brethren in Christ, the General Conference of the Methodist Protestant Church, and the Triennial Council of the Congregational Churches, that, at their next meetings, they carefully consider and act upon the suggestions of this report; and we trust that in all the state and local bodies of the three denominations, and in the newspapers representing them, and in the pulpits and the prayer-meetings of the churches themselves, this report and its recommendations may be studied with earnest prayer, that the spirit of truth and unity may guide us to results which shall be for the glory of God and the peace and prosperity of this church on the earth.

"Signed by the committee."—Condensed from *The Methodist Recorder*.

"AFTER ALL," says the New York *Christian Work and Evangelist* (Pres.), "what is the subjective or 'purely spiritual' nature of the Resurrection but an explaining away of a fact that is as explicitly and clearly asserted as it is possible for language to declare? Now, passing by the philosophical aspect of the case, which asserts that a double victory over spiritual and physical death was required, let us inquire what shall we do with the empty tomb? What with the charge that the disciples stole Christ's body? What with the preaching of the doctrine of the Resurrection—how would the preaching of the subjective or 'spiritual' resurrection have carried conviction to others? What, too, shall we do with St. Paul's argument—that which thou sowest thou sowest not that body that shall be . . . so also is the resurrection of the dead? Then, too, consider the Master's injunction, 'Touch Me not'; recall the wonderful scene with Thomas; the eating 'fish and a little honeycomb.' But we cannot pursue the subject farther. Those who are determined to refuse the physical resurrection on *a priori* grounds will, of course, do so. But they cannot do it and accept the New Testament record without making a travesty of language and fining away the plain speech of men, forcing it to stand for the very opposite of what the words declare."

## THE HOLY TRINITY.

BY THE REV. CHARLES FISKE,  
Rector of St. John's Church, Somerville, N. J.

**M**OST people seem to think that when they have learned to believe in the existence of God, the Christian doctrine of the Trinity comes as an additional demand on their faith. They regard it as comparatively simple to believe in a Supreme Being, but when they are asked to believe that in the unity of the Godhead there are three Divine Persons, they regard this as a new burden on an already overburdened creed.

Now I want to show you that as a matter of fact it is far easier to believe in God as Three Persons than to accept the Unitarian conception of the deity as a monad. But before we touch upon that, let me call your attention to the fact that there are *hints* of the doctrine of the Trinity in nature—not that these could ever have taught us the truth about God, had it not been fully revealed by Christ; but such types and figures will prepare us for the substance and reality, of which they are but shadows.

An illustration of the Trinity—poor and weak, indeed, but an illustration nevertheless—is found in the sunbeam. It is absolutely one—we call it a beam of light—and yet in that unity there are three entities, light and heat and activism. They exist together, yet they are three. They are properties that can be distinguished, yet they are one. All of the sunbeam is light, all is heat, all is chemical action, and yet there are not three sunbeams, but one. Another imperfect illustration of the doctrine is the human soul. It has three functions, knowing, feeling, willing. We cannot exercise these functions apart. We cannot know a thing without having some feeling or desire about it, however slight,—or without acting, or declining to take action, in accordance with the desire. We cannot act about a thing, without the wish preceding the act; we cannot have the wish without some previous knowledge of the thing. The human soul is absolutely one, and yet it is threefold. And since man is made in the image of God, we need not be surprised when Scripture tells that something of the same kind, though higher and more mysterious, is true of God.

I said just now that it is easier to believe in God as Three Persons than to believe in Him as one, single Being. You will see that, if you will only stop to reason carefully about it. Take, for example, the thought of God as love. If God is love, there must always have been something on which He could expend His love. What or whom did He love, then, before the creation of the world? If God is a single Person, His love must have been infinitely expended upon Himself. We cannot but feel that such an expression would be shocking to our best instincts—as Canon Mason says, a monstrous selfishness is the only picture the language would suggest. But if, on the contrary, there are different Persons in the Godhead, then one divine Person may lavish the infinite wealth of His love upon another divine person, who is infinitely worthy of receiving it, and a third Person may be the external bond that unites Them all in this perfect communion of affection. In that case, apart from creation, before there were created beings, God, in the triune relations of the deity, was perfect love—love in Himself, as a necessity of His being.

Once more, if God is love, how are we to reconcile all that is seemingly hard and harsh and unlovely in the world, with His infinite affection? I venture to say that you never can make the needed reconciliation unless you believe in the divinity of our Lord Jesus Christ (as I hope to show you later)—and the doctrine of Christ's divinity carries with it the doctrine of the Trinity.

Again, God, however He exists, is a Person. But how can we imagine personality apart from other persons? It is impossible to do so in the case of our own human personality—we cannot realize ourselves, except as we stand in relation to others. And have we not a right to ask (since we are made in the image of God), How, then, can God, if He be a Person, have the fullest and most perfect personality apart from personal communion and intercourse? The doctrine of the Trinity—of God as Father, Son, and Holy Ghost—gives us a conception that shows in the Godhead perfection of being, fulness of movement, communion, intercourse, action, life. It is the only doctrine that can satisfy the thought of personal existence in the Godhead; it gives us not a cold, hard, unnatural conception of the deity, but a conception that makes His Personality real, because it tallies with all that we know of our own.

Should anyone, therefore, feel that it is difficult to think of God as Three Persons and yet One Substance, let him first try

to think of God as a bare unit, and see how much more difficult that conception is—and then let him think of himself, how "fearfully and wonderfully" he is made, and how little he knows of himself, and it will be small matter of surprise to him that he can know so little of the infinite God, as His nature is set forth for us in the Christian creed.

And abstruse as all this may sound, it will not be wasted time to try to think it out. It will be good for us to realize how little we are, when we come to place ourselves in contemplation of what is infinite and eternal—and the humbling process will be the best possible exercise of devotion. "Do you assure me that it would be far wiser to devote our energy to the promotion of practical religion? Practical religion! Ah, how we cheat ourselves with phrases," says Dr. Huntington. "Show me the man whose soul is full of heavenly imaginings, who dwells largely among things not seen, whose thoughts often take flight from the edges of this buying and selling world, that they may strike out into the pure air and find rest upon the wing as the seabirds do, and I will show you one who will make the best of neighbors, the most public-spirited of citizens, the gentlest, kindest, truest, least arrogant of men. For, after all, the great thing in 'practical religion' is to sink self; and in this task we succeed best at moments when most we realize the littleness of man, the majesty of the Almighty."

## MR. SPURGEON ON HONESTY AND MORALITY.

"But," I hear many good people exclaim, "there are many good clergymen in the Church who do not believe in baptismal regeneration!" To this my answer is prompt: Why, then, do they belong to a Church which teaches that doctrine in the plainest terms? I am told that many in the Church of England preach against her own teaching. I know they do, and herein . . . I question, gravely question, their *Morality*. To take oath that I sincerely assent and consent to a doctrine that I do not believe, would, to my conscience, appear little short of perjury, if not absolute downright perjury; but those who do so must be judged by their Lord. For me to take money for defending what I do not believe—for me to take money of a Church and then to preach against what are most evidently its doctrines—I say for me to do this (I shall not judge the peculiar views of other men), for me or for any other simple, *honest man* to do so, were an atrocity so great that, if I had perpetrated the deed, I should consider myself out of the pale of *truthfulness, honesty, and common morality*. . . . For clergymen to swear or say that they give their solemn assent and consent to what they do not believe, is one of the grossest pieces of immorality perpetrated in England, and is most pestilential in its influence since it directly teaches men to lie whenever it seems necessary to do so in order to get a living or increase their supposed usefulness; it is in fact an open testimony from priestly lips, that, at least in ecclesiastical matters, falsehood may express truth, and truth itself is a mere unimportant nonentity. I know of nothing more calculated to debauch the public mind than a want of straightforwardness in ministers; and when worldly men hear ministers denouncing the very things which their own Prayer Book teaches, they imagine that words have no meaning among ecclesiastics, and that vital differences in religion are merely a matter of tweedle-dee and tweedle-dum, and that it does not matter what a man believes so long as he is charitable towards other people."—*Spurgeon's Sermons*, Funk & Wagnall's Ed., Vol. VIII., p. 16.

## WESLEY'S CHURCH.

WESLEY'S attachment to the Church is so well known that we have less hesitation than we might have had in reproducing the following anecdote from the Bristol Diocesan Magazine: "A much respected clergyman, in the Diocese of Durham (says the writer), who was born early in the last century, several times told me about an old woman who remembered John Wesley preaching at Newcastle. The preaching was early on a Sunday morning, and at its close, Wesley said: 'I hear the church-bell ringing, and I want you to go with me to church.' Some hesitated and Wesley turned to them and said: 'If you leave the Church of England, God will leave you.' That aged Wesleyan said she could never forget his stern expression when he spoke these words. My informant, the Rev. R. H. Williamson, was well acquainted with her."—*Canadian Churchman*.

THE YOUNG WIFE of an officer in South India was very ill, but being a goshā lady, was unable to consult a medical man. Acting on the advice of an Indian Christian lady, an honored missionary of the Church of England Zenana mission, though against the wishes of most of her family, she went into the Government Maternity Hospital. When the nurses and others remarked the eagerness with which she received the visits of this friend, they concluded that the latter must be a near relation, and were greatly surprised to learn that the one was a Hindu and the other a Christian. "Have you given her any medicine to make her love you like this?" asked the husband.—*Church of Ireland Gazette*.

## Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"Old Testament History, from the Death of Moses to the Reign of David.

By the Rev. ELMER E LOFSTROM.

### DEBORAH AND BARAK.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism: Commandments, IX. and X. Text: Ps. cvii. 6.

Scripture: Judges iv. 1-24.

AFTER the general summary of the history of Israel after the death of Joshua, as given in the last lesson, the book of Judges proceeds to give some details of what happened. Long periods come in between each deliverance by a judge, of which nothing is told except that the people were going astray and that they "did that which was evil in the sight of the Lord." This phrase is always used in this book to describe the falling away of the people from God to serve idols (i. 11-13). Seven times it is used in the book of Judges to describe seven different apostasies, and seven times did the Lord bring evil upon the people in the shape of oppression by their foes as He had told them that He would (Lev. xxvi. 14 and foll.). Blessing had also been promised to obedience (Lev. xxvi. 3-13); but they chose disobedience and its results. In every instance, their oppression by their enemies follows after disobedience and idolatry.

First, after the death of Joshua they were thus punished by defeat from the King of Mesopotamia, who "oppressed" them for eight years. They then asked God to deliver them and *Othniel, the first judge*, delivered them from this humiliation. The people remembered the lesson as long as that generation lived; but in forty years a new generation had grown up who had to learn the same lesson by an oppression by the King of Moab, from which they were delivered by *Ehud, the second judge*.

It was a long time, eighty years, before they were again in need of deliverance from Philistine raids, which probably did not amount to an oppression but which fall in the period of the Canaanite oppression (v. 6). *Shamgar, the third judge*, slew six hundred Philistines with an ox-goad, and delivered them from such disturbances.

After the Mesopotamian and Moabite oppressions, an oppression by the Canaanites from the northern part of their own land, annoyed them in a way more trying than mere subjection to a foreign power. Nearly a hundred and fifty years before this time, Joshua had won a complete and decisive victory over another king of the same name at the battle of Merom (Josh. xi. 1-15); but by this time the enemy had recovered their strength to such an extent that they were able to make a successful uprising against the Israelites and to dominate all the region north of the river Kishon. Twenty years Israel suffered under their oppression. From the song of Deborah (v. 6, 7) we learn something of the misery of Israel. They had no leaders, they could not travel in the highways, but all was insecurity and a reign of terror. The Israelites seem to have been thoroughly cowed, and no man could be found to offer himself as a leader. The fact that a woman comes forward as a deliverer and that Barak refuses to go against the enemy unless accompanied by her, shows how utterly disheartened they were. One mark of their successive deliverances which shows that *they were truly deliverances by God's hand in answer to their prayer*, is found in the fact that, humanly considered, the means used were not adequate to the end to be accomplished. At this time the case of Israel was so desperate that no one could see any hope of deliverance. We can understand the great difficulty that would confront a leader who should try to rally the scattered tribes about him when the enemy were in the very midst and had possession of every cross road. But in Israel's extremity, is an opportunity to learn of God's power. The deliverer raised up this time is a woman, typical at least of the weakest possible human vessel. But into this human vessel is poured the power of God. Great emphasis is laid on that fact by repeatedly adding "a prophetess" to her name. Even a woman in the hands of God is able to do what no one thought could be done; and this deliverance is recognized by her as well as by the people as a direct act of God. This is apparent from the facts of the victory itself, as well as from the Song of Deborah. Barak, with his 10,000 men, was unwilling to go up alone. He had,

as a soldier, too keen an appreciation of the impossibility of his army winning a victory over the Canaanites with their terrible chariots, 900 in number, and their unnumbered "multitude," which Josephus places at 300,000, besides horsemen. But with the prophetess as representing the power of God, he was willing to go up, for he was a man of faith (Heb. xi. 32). Could he have had faith enough to have gone up alone, he would doubtless have had still greater honor (v. 9).

With such a great difference in forces it would be evident that the victory was divinely sent if we knew nothing more. But God had a more manifest part in the victory. "The Lord discomfited Sisera," we are told, and the Song of Deborah (Judges v. 21) tells us how: "The river Kishon swept them away." A heavy rain or a spring freshet suddenly raised the river so that it overflowed its banks, striking terror into the "multitudes" of the enemy, who would be embarrassed in their movements by their very numbers, and making it impossible to utilize their dreaded chariots. Josephus says that "there came down from heaven a great storm, with a vast quantity of rain and hail, and the wind blew the rain in the faces of the Canaanites, and so darkened their eyes their arrows and slings were no advantage to them, nor would the coldness of the air permit the soldiers to make use of their swords; while this storm did not so much incommode the Israelites, because it came in their backs" (*Antiquities* v. 5: 4). A strange corroboration of the story, which shows how it may well be true, is afforded by the Battle of Mt. Tabor in April, 1799, when this same river, suddenly overflowing its banks, drowned many of the Turkish army. On this former occasion *the flood was miraculously timed so as to accomplish God's purpose, and to show His people that He was yet willing and able to fight for them, if they would only be true and obedient to Him*.

The story of the escape and flight of Sisera and his death at the hands of Jael, is clearly and vividly told. Were we to judge things by Christian standards alone, we might be somewhat perplexed by the extravagant words of Deborah in her song commemorating the victory: "Blessed above women shall Jael, the wife of Heber the Kenite be." It may be somewhat discounted because it occurs in poetry, and may mean only a fervid thanksgiving for the wonderful deliverance thus strangely brought about. In the light of Christianity, and even under the Oriental laws of hospitality, her treacherous killing of a man who had innocently accepted her hospitality, is a crime. But there will be no moral difficulty if we distinguish between God's moral law and His providential government of the world. As is well known, *God often overrules the evil actions of bad men* (Acts ii. 23) so that His own good purposes are worked out thereby. But the right or wrong of such actions is not thereby affected. We must not, however, condemn Jael's action as severely as we should condemn the same act now. It was done at a time when the insecurity of the land (v. 6) must have made the people familiar with acts of violence, and the sudden deliverance from their slavery and their terror of the Canaanites must have brought nothing but thankfulness and commendation for this deed.

#### HOW ONE MAN LIVES AMONG 500,000 JAPANESE.

THE PEOPLE love to talk, and especially with a foreigner, and seek every opportunity for doing so. My walks and conversation have made me known everywhere about Obama and the neighborhood, and whenever I go about now, I am received with smiles and bows by young children and older persons and school boys, to many of whom I have spoken on the subject of Christianity. A few evenings ago, as I was returning from my walk, I heard a voice saying, "There goes the 'Yaso no Sensee'—the teacher of Jesus." The tone of the remark indicated nothing of the nature of ridicule. It was a simple statement, and I must own that I was proud to be called that, for that is what I hope I am, to these people.—REV. A. D. GRING, in the *Spirit of Missions*.

A CHRISTIAN native woman died lately at the Krishnagar Hospital for Women—of the Church of England Zenana mission. The other patients were very much impressed at the absence of fear in her death. A Hindu woman said, "I never saw such a peaceful, happy death, indeed such a thing is unknown among us. She lay talking to us, repeating hymns about Jesus and praying to Him; and so gently did she cease to breathe, that at first no one thought she was gone. I was fanning her, and I said to the others, 'I think Buri' (a word of respect for an elderly person) 'has gone. Come and see.' We were all surprised the Christian's death could be like that."—*Church of Ireland Gazette*.

OPEN all the doors to the religion of Christ. It will make this world a paradise.—*Diocese of Albany*.

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### THE TERM "MASS"—FASTING COMMUNION.

To the Editor of The Living Church:

I WOULD like to ask your correspondent in issue of July 18, who writes concerning "Fasting Communion and Duplication," two questions:

1. What is his object in using the term "Mass" and "Masses"?

2. Where shall we find the "law of fasting" as relating to the Lord's Supper?

THE LIVING CHURCH is read by many other than ecclesiastics, and these are points which might puzzle them.

ARTHUR S. PHELPS.

Bound Brook, N. J., July 19, 1903.

### AMERICAN CATHOLICS.

To the Editor of The Living Church:

I UNDERSTAND that there are several bodies of Christians in this country, outside the Roman communion, which claim to possess the Historic Episcopate and profess the Catholic Faith. These bodies, I understand, are the Protestant Episcopal, Russian and Greek Orthodox, Polish Catholic, Old Catholic, and Moravian. If we Protestant Episcopalians recognize the essential Catholicity of any other of these bodies, must we not have collectively a name to differentiate ourselves from Roman Catholics? Does not the recognition of even the smallest of these bodies carry with it the necessity for a more comprehensive name than "Protestant Episcopal"? And if we and the other Catholic body or bodies which we recognize are under no foreign ecclesiastical jurisdiction, are we not compelled to speak of ourselves collectively as American Catholics?

Somerville, Mass., July 23, 1903.

D. E. TOZIER.

### WANTED, TWO LAYMEN FOR BOONE SCHOOL, WUCHANG.

To the Editor of The Living Church:

THE continued demand in China for Western education, under Christian auspices, continues to overtax the capacity of our schools for boys. For months, Boone School at Wuchang has been over-crowded, and still the waiting list of fifty boys does not diminish. Because of this fact, because of some necessary rearrangement in the mission staff, and because in the autumn he expects to open a collegiate department in connection with the school, Bishop Ingle asks the secretaries at the Church Missions House to secure for him two young laymen, well educated, who have no present intention of studying for Orders, to take posts as teachers in Boone School.

The opportunity is an exceptional one for the right man to make his life count largely in the extension of Christ's Kingdom in China. One-third of the 150 boys in the school are Christians, and as the Bishop says, "that means likely material for the native ministry." A large piece of property has been purchased and a new building is being erected from the school earnings. The salary of one of the men now needed will also be provided by the school. All these facts are indications of the school's success. It is the leading educational institution in the neighborhood and needs only proper equipment and support to insure its maintaining its position and widely extending its influence.

The secretaries will be grateful if parish clergy or others, knowing of young men who might be suited for this work, will bring this need to the attention of the young men themselves, and if it seems proper, also communicate with the undersigned concerning them, from whom full particulars can be obtained.

JOHN W. WOOD,  
Corresponding Secretary.

281 Fourth Avenue, New York.

### MEN NEEDED FOR JAPAN.

To the Editor of The Living Church:

RECENT changes and the demand for new work in the Missionary District of Tokyo make it imperative that Bishop McKim should have early reinforcements. Because the mission has been so shorthanded, he has been himself obliged to arrange to spend several months in Hirosaki, an important town in northern Nippon. He is thus compelled to add the detailed evangelistic work of the station to his increasing Episcopal duties. These he must discharge at great disadvantage, since Hirosaki is nearly 400 miles from Tokyo.

The Bishop urges that we use our best endeavors to secure for him three young unmarried clergymen for general evangelistic work. Anyone who will read Mr. Woodman's article in the August number of the *Spirit of Missions*, will see what great gains the Church has made in Japan during Bishop McKim's episcopate. There never was a time when the field was so entirely open, or when hard and intelligent work would accomplish more important results.

It is too late to bring this need to the attention of seminary students. Are there not some young men already engaged in parish work who would consider this opportunity for having a share in the up-building of the Kingdom of Japan? Three or four years of parish work and experience will only make men more competent for the service the Bishop offers them.

Full particulars can be obtained from the undersigned.

281 Fourth Avenue,

ARTHUR S. LLOYD,

New York, July 25, 1903.

General Secretary.

### PUBLIC WORSHIP.

IT WOULD perhaps be too much to expect a statement of the doctrine of the Real Presence which would command the assent of Christendom.

Anyone who attempted to formulate it with a view to a new irenicon might find that peace could only be secured by a general abandonment of fundamentals. If, as Dr. Briggs says, that doctrine is in the Westminster theology, it should also be in that of the older Congregationalists and Baptists, which was drawn from it; yet, not many years ago a manual of Congregational principles was censored on the ground that it contained that doctrine. However this may be, the doctrine of the Real Presence is universally accepted, and it enters very largely into the real meaning of public worship; look, for example, at the following:

"And now, O Father, mindful of the love,  
That brought us once for all on Calvary's tree,  
And having *with us* Him that pleads above,  
We here present, we here spread forth to Thee,  
That only offering perfect in Thine eyes,  
That one, true, pure, immortal sacrifice."

\* \* \* \* \*

"Bread of Heaven! on Thee I feed,  
For Thy flesh is meat indeed."

\* \* \* \* \*

"Vine of Heaven! Thy Blood supplies  
This blest cup of sacrifice."

\* \* \* \* \*

"The Holy Ghost is *here*  
Where saints in prayer agree.

\* \* \* \* \*

"Not far away is He  
To be by prayer brought nigh,  
But *here* in present majesty  
As in His Courts on high."

The first is Canon Bright's, the second Josiah Conder's, the third Spurgeon's. Here we have them—a Churchman, a Congregationalist, and a Baptist, each affirming a Real Presence in public worship. The first is addressed to the Father, the second to the Son, the third to the Holy Ghost.

It is not meant that these three divines held the doctrine of the Real Presence in the Eucharist. The first did, the second may have done, the third did not. But this is not the point. They each held a real presence of God where and while His people meet for worship. The same doctrine is affirmed in hymns and prayers of Protestants everywhere, from Presbyterians to Salvationists. The question is, What moral obligations are imposed upon worship by such a belief? And are those obligations recognized and discharged?

In view of the fact that Christ is really present in our churches and that, when we meet, it is not to worship one who is far away but One who is actually present, what should be the *note* of that worship? The Catholic will say, Correct ceremonial, dignified music, and reverence outward and inward. The Protestant will say, The awe, the wonder, and the spiritual feeling which come from a realization of His presence. Both

are right; but there is something else which both may mean, both miss, but both recognize as necessary, viz., Adoration, which may be absent even from those who rely on inward feeling or those who look more largely to that which appeals to the eye and the ear. Is this adoration so conspicuous in our services as to attract and solemnize the stranger? Would it impress a heathen with its intense, over-aweing, overwhelming power?

It is only too common for people to speak in disparagement of those who, amid difficulties, aim to perform the Catholic rite in all its majesty and *minutiae*. But it is not becoming to sneer at a *missa cantata* because the acolytes are awkward or the officiant has a squeaky voice, for, as Emerson says: "The poorest poem is better than the best criticism upon it," and a real and sincere attempt to render the best service to God may at first be imperfect enough to cause adverse comment from those who think that if the inward feeling be right, externals may be left out of consideration.

And yet, criticism is needed. If we don't like the foreign article, let us make one of our own. Where ought judgment to begin, if not at the House of God? Not the judgment of denunciation alone, but of true hearted criticism. Christ our Lord is present "in the midst of" the Faithful before, in a more awful sense, He is present in the consecrated elements.

Should not the awe which His Presence inspires fall upon the congregation, even as they enter the consecrated building? Are the cigar stubs on the ground at the door, or on the ledge in the porch, or the fussy and often noisy greetings there, the broad smile of recognition inside, the funny story or the gay reference to the dance or the euchre of the night before, the comfortable settling down to a whispered conversation with a face struggling feebly with hardly-restrained laughter—are these things an outward and visible sign of the felt presence of Him before whom the Seraphim cover their faces with their wings?

The question is not quibbling, academic, irrelevant; it is pertinent and vital. Our heathen friend answers the question for himself. His shoes are removed, his offering is made, he is on his face in the temple. Our Roman Catholic neighbor has signed himself with holy water, made his genuflection, and is quietly reading his breviary. "Ah!" comes the swift reply; "but look at your devout heathen and pious Romanist *outside*, and see what it all amounts to." But we are not now concerned with what he does outside, but with what he does *inside*. If he is treacherous or profane outside, that in no wise excuses us for being slovenly or irreverent inside.

The worship we offer is not presented to One who is far away amid the distant and inaccessible glories of heaven. The heathen, indeed, worships the symbol of an absent deity, but we adore the King Himself, whose throne is before our eyes and who is really present in some sense, sacramental or otherwise, as Catholic and Protestant both alike believe. Without dwelling upon modern sectarian vagaries, which may possibly possess the solitary merit of being well meant, are not we ourselves sometimes too elaborate? The bewildering *Credo*, whose saving instrumental sentences alone admonish us that we are at the *Incaratus est* and must kneel; the flute-like female voice in the west gallery whose notes, with string and pipe, remind us only too forcibly of the concert room or opera; the mixed chancel choir composed, one might almost say, of "Jews, Turks, Infidels, and Heretics," who have only a musical or aesthetic interest in what is going on—these are not only defects but positive hindrances.

Is not elaborate ceremonial justified on the principle that the minutest detail of worship is not too insignificant for notice? If something is due to Catholic usage, is not more due to the majesty of God? The appeal may lie from what Catholics do to what they *ought* to do.

Ceremonial, music, and the like are means to an end, but what is the end? Even the expression of the intense adoration, the agonizing penitence and the triumphant joy of the human soul.

Self-consciousness in such a connection may be worse than flattering, perfunctoriness than awkwardness, irreverence than cheap furniture or vestments. Better a low celebration with high ideals, than a high celebration which obscures the Presence.

The obligation holds good where the principles of Catholic worship are denied. The besetting sin of Protestantism is ritualism.

Within and without the Church are those who regard all ceremony with impatience. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." The ornate service, say they, with its manifold vestments, proces-

sions, postures, lights, and music is sensuous. They aim, so it is urged, to satisfy an aesthetic and effeminate taste, not to shew forth the beauty of holiness: they appeal to man, not to God, and anyway they are useless, for God cannot be pleased with incense and the fat of rams, for to Him the multiplication of outward observances is abhorrent.

"Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor."

So this objection is stated. That many devout and spiritual persons do argue in this way cannot be denied, and in their contempt for the accessories of public worship they may be as sincere as those who are devoted to those accessories—and *they may not*. But how do these objections agree with the *confessed presence* of Him to whom all worship is directed and whose presence is the burden of hymns and prayers used everywhere in liturgical and non-liturgical services alike? Is there any religious society two centuries old which has gone the whole length of the objection? What a stride has been made from the square, box-pewed, whitewashed conventicle of early days to the modern "temple" with marble and colored glass! What an evolution (a word always used for unaccountable changes) from the stolid and heroic Puritan who refused to rise when the clergy entered, to the introit of a modern minister lately deceased, solemnly entering as his congregation, rising, sang the "*Sanctus*" from that identical Book of Common Prayer which he once angrily declared to be "saturated with popery!" It is a far cry from the old-time dissenting chapel to the sectarian "cathedral" with its surpliced choir and other indubitable "marks of the beast." The flag of Puritanism still protests, but its guns are silent. It may not be ashamed of itself, but were its fathers to come back and see it in its new clothes and with its new ways of speech they would recognize them only to ridicule them. The whole mass of dissent the world over might well be challenged to defend its theology or its ceremonies with the sanctions of those principles which they came into existence to affirm and defend. On the other hand, if we set up the standard and stay reverently and resolutely by it, the future is ours, unless all signs fail, but the standard must stand by its own weight and virtue, by its harmony with Holy Scripture and Catholic antiquity, and not by our *dictum* or practice alone.

If our services, ordered by the greatest and most scrupulous care, cannot illustrate the inward piety of holy and humble men of heart, that piety will find no happier home in the gaudy audience room which feebly imitates the secular concert hall or the opera house.

From nature herself, the handmaid and handiwork of God, we have learned our lesson, and the leafy and beautiful temples we may there find, have given us already our noblest ideas, and their lovely vestments from the white of Christmas to the purple of nature's Lent may well suggest the ecclesiastical colors; and from the beauty which belongs to the lowliest creatures and the most ephemeral insect we may learn that fidelity to infinite detail which characterizes all the work of God, and which therefore should not be absent from our services. If a natural piety will find God in the garden, manifest in all His works, and will adore Him there, will not a piety equally real find Him in the congregation of Christ's flock, and adore Him there?

Nothing cheap or common should characterize the churches and the worship of an age like ours to which the treasures of the world have been so freely opened: which boasts that it is "content with the best"; but which will only take to the Temple of the Lord the best it has of inward piety and reverence, and outward richness and adornment as it expects to find there *Him* to whom its worship is offered. ICHTHUS.

DISCUSSING the "domestic servant" problem a writer in the *Nineteenth Century and After* recently made the suggestion that the plan followed out in other countries of keeping a "service-book" might with advantage be introduced among us. The "service-book" is a record of service and character. Beginning with a recommendation from the schoolmaster and clergyman, at every successive change the character is written in the book and visaed by the consul, who affixes a stamp. If the record is good it ensures work to every industrious man or woman. It also ensures careful and accurate statements on the part of the employer. There can be no doubt that great difficulty exists at present on the question of giving a "character." From the employer's point of view it not unfrequently happens that a more favorable recommendation is given than is consistent with truth in order to avoid unpleasant consequences. On the other hand servants do not always get their due owing to carelessness of their employers. If the above plan were adopted the statements of employers would be invested with a serious and legal value, and the gain to both sides would be great. The system is in vogue in Germany, Austria, and Switzerland.



# Literary

*Outlines of Psychology.* An Elementary Treatise with Some Practical Applications. By Josiah Royce, Ph.D., LL.D., Harvard University. New York: The Macmillan Company. Price, \$1.00 net.

When an artist proposes to place before us the "outline" of a man, we expect to see all the principal parts of the man, however "elementary" the sketch may be. If it comes out minus the head, we should have a feeling of disappointment, though the hands and feet were drawn with exceptional fineness. It might be hard to find a name which would suggest the scope of Dr. Royce's interesting discussion of some of the processes of the mind. The title chosen leads us to expect too much. One of the lines of the "outline" might be named, "The Coördination of Psychology and Physiology," and this is a wonderfully interesting line of investigation. Like every new and forward movement of science, however, it needs to be followed with caution lest it carry us too far. There are more mysteries in mental life than are dreamed of in the science of cell processes and nerve functions and brain habits. This is not to imply that in the work before us the whole mental life is regarded as automatic, the product of vital or mechanical forces, yet the impression remains, after an attentive reading, that the allowance given to the spirit and personality of man, is very meagre. While there is no denial that thought is something more than molecular vibration, there is an apparent assumption that it is always controlled by physiological processes.

Instead of the traditional classification of mental life as Intellect, Feeling, and Will, the author treats it under the heads of Sensitiveness, Docility, and Mental Initiative. The great subject of the human Will, and the important questions relating to it which have been discussed for ages, are utterly ignored. So we say, the treatise is like the sketch of a man in which the head is lacking. Surely, man without the personality of will, the responsibility of Conscience, and the exaltation of philosophy and religion, is without the best part of his head, to say the least. Dr. Royce seems to merge the will in consciousness, making it to be merely the revealed attitude of the mind towards sensory experiences, images, and feelings. It is "the significance of our conscious life." This might be accepted as a definition of the *brutum arbitrium*, but has no suggestion of the will which is characteristic of man as differentiated from the mere animal. It is not necessary to say that anything written by Dr. Royce is worthy of respectful attention and careful study. Whatever the present work may lack in not providing a place in its system for the spiritual elements of the soul, its discussion of sensory experience, consciousness, the acquirement of knowledge, and the formation of habit, is unique, original, and apparently exhaustive. Yet there are, doubtless, unexplored regions, even in the border land of psychology, and we shall look with interest for further reports of observation and discovery by Dr. Royce.

C. W. L.

*The Life of James Madison.* By Gaillard Hunt, Editor of the Writings of James Madison. New York: Doubleday, Page & Co. 1902.

It is a difficult task to write the life of James Madison, because very few people believe that Madison was a man. His name appears in history, his papers are esteemed, his policies are praised or blamed, but nearly all of us look on Madison as a cool, clever intellect rather than a human being with warm blood in his veins. The young student who cared so much for his books and so little for his defeat in politics, and his disappointment in love, is a shadow moving about with Washington, Jefferson, Marshall, Patrick Henry, and Monroe, all of whom were active mortals, with the good and bad qualities, we see in everyday life. Mr. Hunt recognizes the difficulty and has written a book of decided interest.

Madison's tireless labors and budgets of information ought to have won him fame, but he is even better known for his peculiar position. It would seem that his mental bias would have carried him into the Federalist camp, and yet his convictions, if he had any, kept him a Virginia Democrat. With his quiet ability he certainly rendered services of the most important character, first to Hamilton and afterwards to Jefferson. He disapproved of slavery, but no one ever accused him of the vehemence which often characterized Abolitionists. He was a powerful factor in the transformation of colonial Virginia into republican Virginia, and yet he preserved his calmness through all the bitter controversies which are still fought over in old country houses. With all their hostility to the war of 1812, the Federalists have not loaded Madison's memory with the reproaches they so freely cast on Jefferson.

Political, like military life, often arouses violent passion, but Madison suggests the library rather than the stump or the Cabinet. If a measure were Federalist or Democratic, if it were framed by a scholar and supported by historic arguments, it was of interest to James Madison. Mr. Hunt develops the long life of this scholar in politics, and shows him putting away old codes, building up new ones, arguing, opposing, recommending, much as he might have

compared half a dozen editions of Plato. His book is one to be read carefully, first because it gives one a great deal of information; second, because it reveals the ceaseless working of a fine intellect; and third, because Madison's life preaches eloquent sermons to him who wishes to learn to keep his temper. ROLAND RINGWALT.

*The Poets of Transcendentalism.* Edited by George Willis Cooke. Boston and New York: Houghton, Mifflin & Co. Price, \$2.00 net.

A charming book, and one that ought to be in the hands of all who love American literature. It is not that the poems, collected in the anthology, with the exception of those of Emerson and Lowell, and of a number of other leaders of this Transcendental movement, can be called masterpieces, but they all manifest a high and noble aim, and show how deep and firm was the conviction in the souls of those who wrought for civic freedom in the past generation, that all men, however lowly the individuals, are of the same consequence in the sight of Him in whom we live and move and have our being.

Too much praise cannot be bestowed upon Mr. Cooke's introduction, without which the poems in themselves would lose half their meaning. Indeed, we have rarely seen, summed up in so small a compass, so full and comprehensive an elucidation of any movement. In a few short pages we are put in perfect correspondence with the thought of the great New England leaders of thought of the last generation, and the exact value of all their labors is given. While we agree that "Transcendentalism was a movement of enquiry, revolt against conventionality, and assertion of the worth and dignity of man," and that it was the source of the impulse that raised the whole level of the living of the American people, as they drank in the songs and listened to the oratory, of those who were imbued with its splendid spirit, we are glad to have Mr. Cooke point out that it could not but fail, because it took no, or but little, account of the factor of heredity, the social forces that had long been at work creating their very opportunities, and "the spiritual ideals of the race that gave them their motives and visions."

We have long been of the opinion that it was precisely this lack of historical perception of these gifted men and women, and their consequent want of balance, that has led, on the one hand, to the mazes of Spiritualism and Christian Science, and on the other, to our present national self-sufficiency. To the average American, the past has only an æsthetic interest, and the men of former ages, especially of the mediæval, have wrought, in their opinion, only sporadically for the enlightenment and freedom of the human spirit. They ignore that they themselves are what they are because the men who wrought formerly were what they were, that they have entered upon the inheritance of all the ages, of which the greatest asset is the religion of Christ, preserved by, and transmitted in, the Catholic and Historical Church. WILLIAM PRALL.

*A Dream of the Realms Beyond Us.* By Adair Welcker. San Francisco: Aubery & Co.

Like so many dreams, the subject matter of the one before us is indistinct and uncertain. We confess we do not understand either the point from which, or that to which the author writes. Mr. Welcker has placed a high valuation upon his product, as we perceive both from the price of the little volume, as quoted, and from a long and incoherent note to p. 19. We cannot see that he is justified in so doing. The verse halts, and the conversations, both in the "clouds of heaven," and in the "California forest high up," are not particularly edifying. Here and there one finds some good idea well expressed, but little poetry. W. P.

*The Mothers.* A Dramatic Poem. By Edward F. Hayward. Boston: The Gorham Press.

Mr. Hayward, in his poem, *The Mothers*, has endeavored to show what the "best mother" is. He has accomplished this successfully, and in so doing, left a very interesting and helpful little story. The poem is well written and deserving of attention.

*April Twilights.* By Willa Sibert Cather. Boston: The Gorham Press.

A little book of verse by a new author, Miss Cather, has recently come before the public. The title, *April Twilights*, suggests the nature of the volume as the poems are chiefly relative to nature. While on the whole careful attention has been paid to the structure of each little verse, yet occasionally there is a little roughness in the verse, and obscurities in the language, which considerably lessen the beauty of the thought.

*With the Birds.* An Affectionate Study. By Caroline Eliza Hyde. New York: Broadway Publishing Co.

A book containing some interesting facts concerning the relationship between the birds of the Holy Land, before the Flood, and those of to-day in America. The author seemingly has not been accustomed to much writing, as there is a hesitancy and timidity which somewhat mars the interest. It is, however, worth reading, especially for one who contemplates a solitary holiday in mountains or at the seaside.

*The Light of China.* The Tao Tch King. I. W. Heysinger, M.D. Philadelphia: Research Publishing Co.

This is a translation of a Chinese work, difficult and obscure to the Chinese themselves. The Tao Tch King is accepted by the

translator as the genuine work of Lao Tsz, and dated five hundred years before the Christian Era. The best authorities, however, regard the book as interpolated and as having received large additions in later ages. Even if we admit that the work is genuine, the title which the translator gives it, *The Light of China*, is misleading. There is no good ground to justify such a high sounding name. That it contains some wise maxims is freely admitted, but it has never been regarded by the Chinese in the past as a great source of illumination, not is it so looked upon in the present time. The original is in the highest degree obscure, and even a prose translation would be hard enough to understand. But the translator has chosen to present it in the form of a metrical version which does not tend to lessen the obscurity. It is not necessary to criticise the poetry of the English version, though it limps sadly in places. The primal mistake is in attempting to present the work in this form and in claiming for it any considerable share in the enlightenment of the Chinese, or any great importance for the modern world.

F. R. G.

*The Wisdom of James the Just.* By W. Boyd Carpenter, D.D., Bishop of Ripon. New York: Thomas Whittaker. Price, \$1.20 net.

This book is a real help to honest study of Holy Scripture. Though it is quite uneven and contains many repetitions of thought, and even of phrase; and though it treats very cursorily some important questions, as that of Unction, yet it accomplishes its main purpose of commending the study of the Epistle of St. James. The treatment is expository and begins naturally with a good account of the writer as revealed in the letter. It lays frequent stress on the logical course of the Apostle's thought, and in this supplies a needed corrective of a popular and common error. For this Epistle, even more than most parts of the Bible, is generally thought of as a collection of texts. To this mistaken notion, the epigrammatic style and the compact reasoning lend some color. But Bishop Carpenter shows very clearly the true connection between the successive counsels of the Epistle, all of which illustrate and enforce the one theme that life is an education. The arbitrary chapter divisions of the Authorized Version are disregarded and the expository comment is taken up under such heads as: Character Revealed in Conduct; Passion and Prayer; God and Brotherliness; Respect of Persons and Self-Respect, in the phrasing of which the Bishop has evidently caught the literary spirit of St. James. Due emphasis is laid on the frequent reflections, in the Epistle, of definite teachings of our Lord, and due allowance is made for the influence of the Hebrew Scriptures in shaping the form of the Apostle's thought. The book has distinct homiletic value and will suggest to a careful reader many themes for preaching, properly adapted to these times.

H. M. D.

*The Sunday School Teacher.* By Professor H. M. Hamill, D.D. Chicago: F. H. Revell Co. Small 12mo, 156 pp.

Professor Hamill is a pedagogue, but his little volume (now in its thirteenth thousand) is not strictly pedagogical; it relates rather to the practical work of Sunday School officers and teachers. His effort is to present the art rather than the science of teaching, and he does it in a simple, straightforward manner which draws out attention to his ideas rather than to his rhetoric.

He is a High Churchman, *i. e.*, a devout Methodist, with strong and sincere convictions, and lays it down as the duty of every teacher thoroughly to believe "in his own Church," and loyally to uphold and teach his own doctrine. He does not believe in lukewarmness or lax methods of teaching anywhere, and least of all in matters of religion; and tells his readers how to say and do the right thing at the right time.

The book is inexpensive, suggestive, helpful, and there are few teachers that will not get from it new ideas of work, and new applications of old and well tested methods. ALFORD A. BUTLER.

*The Temple Bible.* The First and Second Books of Esdras. Edited by Archibald Duff, D.D., LL.D. Philadelphia: J. B. Lippincott Co. Price, 60 cts.

This volume of the *Temple Bible* is as handsome as the others of the set; but the introduction by Dr. Duff goes to greater lengths than usual in the direction of destructive criticism. He imports into his article a great deal that is offensive to conservative readers, and quite unnecessarily, as it has no bearing on the books of Esdras. The picture is Burne-Jones' "Uriel."

*Individual Prayer as a Working-Force.* By Rev. David Gregg, D.D., Pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. Chicago: Fleming H. Revell Co.

This little book of five chapters is a discussion of the value of personal prayer considered in the Life of Abraham, Our Lord, St. Paul, the Church, and the Fellowship between Christ and the Christian. It is well done, as well as all Dr. Gregg's work is, and will no doubt prove helpful to those who read it.

*The Story of My Life.* By Helen Keller. With her letters (1887-1901) and a Supplementary Account of her Education, including Passages from the Reports and Letters of her Teacher, Anne Mansfield Sullivan. By John Albert Macy. New York: Doubleday, Page & Co.

All the world is interested in the wonderful work of teaching

Helen Keller, a girl blind and deaf from the age of 19 months, to read and even to speak. Miss Keller's account of her own education is very interesting; but the supplementary matter is even more so.

It is indeed a marvellous thing to read how this child was able to study at Radcliffe College and to do her work as well as most of her companions, in spite of her infirmity. Much of the contents of the book has already appeared in the *Ladies' Home Journal*.

*The Tu-Tze's Tower.* A Novel. By Louise Betts Edwards. Philadelphia: Henry T. Coates & Co.

Whatever may be the characteristics of the romance, no one can accuse it of being trite or commonplace. The story opens with the death of Victor Blaize in a remote part of China, where he was gathering materials for a book. His wife, who is with him, promises to try to complete his work. The body of the tale is taken up with Mrs. Blaize's adventures in China and those of Michael Traguiar, who went at her request to deliver her from the Tu-Tze of Somo. When Michael finally reaches her she has fallen in love with the Tu-Tze. Traguiar easily falls in love with a girl, half American and half Chinese, Candace Roberts, and so both sets of lovers are satisfied. There are amusing characters, Emma Alvina Guthrie, a Yankee attendant of Mrs. Blaize, and Professor Love and his son Lambert. Mrs. Van Sant, a society woman in Washington, is also entertaining.

*Texas, A Contest of Civilizations* (American Commonwealths Series). By Professor George P. Garrison. With Map and facsimile letter. Boston and New York: Houghton, Mifflin & Co. 16mo, \$1.10 net.

The story of Texas involves chapters of the political history of Spain, France, England, and Mexico, particularly interesting to lovers of Prescott and the early tales of the Spanish Conquest.

Professor Garrison shows how Texas emerged into history as the territory where Spanish expansion and French colonization overlapped, and how Spain prevailed; how the Anglo-Americans succeeded in securing it from Mexico; and how its resources and education have developed it.

The author is of the University of Texas and is thoroughly conversant with his subject.

*Fanny Crosby's Life-Story.* By Herself. New York: Every Where Publishing Company. Price, \$1.00.

This is an exceedingly interesting and inspiringly helpful book. Mrs. Van Alstyne, or Fanny Crosby, as the hymn-writer is everywhere known, is now eighty-three years old. The story of her life covers a very important period in the world's history. Many incidents concerning the time and people are related in this little book of 160 pages.

A LATE ISSUE of "The Popular Library of Art" is *Leonardo da Vinci*, by Dr. Georg Gronan, with 44 illustrations. The value of these little volumes is not to be estimated by their size or price (75 cents net). They embody the work of the best contemporary writers on their respective subjects, and both for biographical and critical suggestions are admirable. The series is imported by E. P. Dutton & Co., New York.

AN EXCELLENT reading book for elementary pupils, and interesting for readers of any age is *Hero Stories from American History*, by Albert F. Blaisdell and Francis K. Ball. Reading, patriotism, and history are all taught by the use of such books. This is attractive in appearance as well as contents, and is sold for the small sum of fifty cents; by mail, 60 cents. Ginn & Company, publishers, Boston.

IN PREPARATION for the Convention of the N. E. A., Messrs. Ginn & Co. issued a guide to the city of Boston bearing the title *Boston: a Guide Book*, prepared by Edwin M. Bacon. It is arranged concisely and intelligibly, and apart from its immediate purpose in connection with the recent educational event, it will be found useful to travellers in general. Every American recognizes that Boston contains much that is so inextricably bound up with the early political and the later literary history of the country, that an intelligent knowledge of the city is a part of an American education. For visitors for the first time this guide book will be found very convenient. A number of colored maps, and a large number of illustrations, add to the usefulness of the volume.

A SERIES of Milwaukee Souvenir Postcards has been issued by C. N. Caspar, 437 East Water St., Milwaukee. These cards are printed in four different colors, and present views of the leading buildings and scenes in the city. There are five groups, each containing ten cards, sold at 25 cts. for each group. There are also several "giant postcards" of folding device, with several views to each card. These cards, small and large, are pleasing souvenirs for strangers in the city to mail to their friends.

I HATE to see a man whom I have known ten years ago, and find he is precisely at the same point—neither moderated, nor quickened, nor experienced, simply stiffened; he ought to be beaten.—*Benjamin Jowett.*

## The Long Shadow.

By Virginia C. Castleman, Author of "Belmont,"  
"A Child of the Covenant," etc.

[Mr. Lindsay, of Scotch-Irish ancestry, leaves his native land where he is in disfavor, to begin life anew in Montreal, Canada. The investment of his wife's fortune proves sufficiently successful to win him the reputation of a shrewd man of business, and to enable him to live in luxury for the time being. Douglas Lindsay, a young man of noble character, is nearing his twenty-first birthday, and wishes to study a profession; but is thwarted by his father, who, for the carrying out of certain plans, compels Douglas to accept a bank clerkship until he comes of age. The young man unwillingly obeys, deeming his day of release not far distant. Charlotte, the little daughter of the household, is her father's idol. Her boon companion is her cousin, Neill Morgan, who with his older brother, Guy, is visiting America for the first time, bringing a letter from their father, Lord Morgan, of Morgan Terrace, England, which tends to a reconciliation between the sometime estranged families, and leads to further scheming on the part of Mr. Lindsay. His double dealing results in a suspicion of dishonesty falling upon the innocent bank clerk, who is curtly dismissed. This disgrace is so keenly felt by mother and son that the Montreal home is broken up, and Mrs. Lindsay, with her two children, leaves for Virginia, where lives her brother, Donald Graeme. The subsequent disappearance of Mr. Lindsay from Montreal completes the change of family fortune, removing the scene of action to another part of the country.]

Monteagle, the home of Donald Graeme, is an old stone structure not far from Harper's Ferry, Va. On the opposite side of the river is the Leeton homestead. At Leeton lives Eleonora Lee, who is often to be seen rowing on the river with her favorite brother, Harry. The owner of Monteagle is a morose Scotchman, whose mountain dwelling, a place of shadows, is brightened by the presence of little Charlotte; while Douglas regains his youthful spirits in the companionship of the young Virginians, especially of Eleonora, with whom he falls in love, and who returns his affection. Douglas Lindsay has a rival in Thomas Lane, the son of a rich but miserly farmer. The two young men have words concerning a matter of business, and Douglas shows his contempt for his rival. Donald Graeme meets an old acquaintance while out hunting, and they exchange angry threats, which lead to further misfortune to the Graeme household. Douglas Lindsay and Harry Lee go on a bear hunt. Next day the stage-driver finds the dead body of young Lane beside the lonely mountain road, and the countryside is aroused. Douglas Lindsay is arrested, and carried off to await the trial, leaving sad hearts at Monteagle as well as at Leeton and elsewhere.]

### CHAPTER XI.

#### A DOOMED RACE.

"COME here, Charlie," said Donald Graeme, one evening, a fortnight after the interview between the two maidens.

"What is it, Uncle Graeme?" asked Charlotte, laying her book aside and stepping to the old man's side.

"Two letters for you in the post, child. I dinna know where they're from, but likely there's news in them. Open and read them while it is yet light. I canna see the writing myself."

Charlotte took the letters eagerly and scanned the contents; then turning to her uncle, she exclaimed in a disappointed tone:

"There's no letter here, Uncle Graeme, only this piece of paper."

"What is written on it, Charlie?" asked Donald Graeme, with some impatience.

"Just two words, 'For Charlie,' and another slip with something printed on it," she said, handing the paper to her uncle, who fingered it cautiously.

"A draft, Charlie, this paper is. Where is the postmark, bairn?"

"Melbourne," spelled Charlie, slowly. "Why, it's from my father, Uncle Graeme. It must be. But I wish he had written me a letter."

"Ye winna touch the accursed thing, Charlie," muttered the old Scotchman, snatching the slip from the little girl's hands.

"Oh, Uncle Graeme! Please don't tear it up! Please give it to me; it's for Douglas, Uncle Graeme, I want to buy him some comforts."

Donald Graeme sank down in his chair, trembling.

"And it has come to this!" he groaned, shaking his head solemnly. "Here, child, it is yours by right; and as you say, 'twill buy comforts for Douglas. Oh! my puir laddie, it has come to this—for your sake Donald Graeme accepts a gift of money from—"

"This other letter," interrupted Charlotte, "is from England. Uncle Graeme, I must tell you, I wrote to my cousin, Neill Morgan. I was so miserable, I was obliged to tell him about Douglas. Douglas was so fond of Neill, he wouldn't mind my writing. Here is what he says."

Donald Graeme recalled his wandering thoughts to listen to the sweet voice of Charlie, who read aloud slowly the answer to her letter, despatched the day after her talk with Eleonora. The letter was dated from Morgan Terrace, and bore the family seal; the penmanship was that of an eager, boyish hand, large and irregular, yet with a certain characteristic firmness suggestive of the writer.

"Dear Charlie" (it ran):

"Your letter has just reached me, and I reply by the same mail to tell you of my sympathy for you. I feel so wretched. I cannot bear to think of Douglas shut up in a country jail. My father feels it very much, and talks of going over to the States. He knows the Governor of Virginia, for they met once in London and father gave him a dinner. Do write to us as often as you can. Let us know the day of the trial. Oh, Charlie! if I were only grown up and had all the money I want, I would go straight to Monteagle to-day; for I love your Scotch Graemes, and Douglas is a true Scotchman; but I am only fifteen years old, and I cannot go where I please yet. Next year I am to go to college. I had been thinking how fine it would be, until I heard about Douglas. Tell him we all believe in him and that we shall hope for the best.

"Goodby, dear Charlie.

"Your affectionate cousin,

"NEILL MORGAN."

"A brave bairn, that," remarked Donald Graeme, as Charlotte finished reading the letter, which she folded again and replaced in the envelope, regarding curiously the great Morgan seal.

"I wish I could read this letter to Douglas, Uncle Graeme," said Charlie, wistfully.

"I have gained permission to visit him before the trial, Charlie!"

"Oh, I am glad! May I go, Uncle Graeme? I must go, and take Douglas some things, and talk to him."

The old man smiled half sadly as he replied:

"Yes, lassie, ye maun gang with me to the prison, to see our young Graeme. They tell me he bears himsel' like a true Scotchman. Charlie, lass, come nearer to my chair and let me look at you. I would see if there is a trace of likeness in your face to one I may not name. Yes! yes! 'tis as I thought; the features are the same, but 'tis a different glint in the eye. Well, bairn, the good Lord has raised up a friend in old England. I feel more cheery if Lord Morgan espouse our cause—a just man and powerful in the seats of the mighty. And the boy has his father's spirit, I can see. We'll spare the licht and sleep the better for the good news. Come, Pointer, let us guide the bairn to her room and we'll keep watch by the fire here till morning."

"Aren't you going to bed, too, Uncle Graeme?"

"I'll take a nap between whiles on the couch, here, Charlie. Somehow I canna feel at ease elsewhere, for thinking I might be wanted, or your mother might come home."

"If mother should come to-night, that would be another piece of good-luck, Uncle Graeme. Hark! I hear a step." The watchful setter pricked up his ears and started to his feet as the door opened quietly, and in walked Ellen Lindsay, white and worn with travelling.

"Ellen!"

"Donald!"

The brother and sister stood holding one another by the hand, strong emotion depicted upon their countenances, while Charlie clung to her mother's skirts, half crying for joy at her return.

\* \* \* \* \*

Douglas Lindsay sat in his prison cell, a listless look in his gray eyes. He had grown thin and haggard with long confinement and suspense, although his treatment had not been harsh, and the county jail was better than most places of its kind. He had as yet seen none of his immediate family and friends; indeed it had been necessary to guard closely the building until the first fury of the country people had subsided, for at first there had been some uneasiness as to the safety of the prisoner, the friends of Mr. Lane having threatened taking the law in their own hands; but after a week or so, the fear of lawlessness being past, the double guard was reduced to its usual force, and the jailer was instructed to give the prisoner as much freedom as possible under the circumstances; so Douglas had been allowed a daily walk in the enclosed court, and had been provided with writing materials. Still, the confinement told upon one used to mountain air and exercise, and he almost longed for the day of the trial to arrive. It was set for April, some delay

having been granted by request of the counsel for defense. It wanted yet one week to the appointed day when the prisoner was surprised by a visit from his Uncle Graeme and Charlotte. The child was so delighted to see her brother again she could scarce find words to express the joy of her heart; and it took a full half hour to deliver the messages from her mother and Eleanora, to read him Neill's letter, and to give him the little presents she had brought, and which had been duly inspected by the jailer, who stood on guard at the door, but kindly turned a deaf ear to the conversation. He had become fond of the young man in his gruff way, for Douglas never worried him with questions nor expected any unnecessary services.

But Donald Graeme's emotions sadly interrupted his speech. The old man in the prison cell was like a caged lion; and even Douglas smiled at his uncle's ineffectual attempts to accommodate himself to the limited space. The allotted time passed all too soon, however, and the rattling of the prison keys warned the visitors to leave.

"Mamma wants to see you so much, Douglas!" said Charlotte, loth to relinquish her brother's hand, which she had held through the short interview.

Douglas Lindsay's firm mouth quivered. It was the first time he had shown a sign of emotion since his imprisonment. The young man did not trust himself to speak, but raised his eyes to Donald Graeme's face with a searching look, as if questioning silently the old man's heart.

"Your puir mother, Douglas," his uncle answered with an anxious contraction of his heavy white brows, "she is na able to bear to see you, though her heart is sae full of love for her son."

"It was, then, a fruitless journey, Uncle Graeme?" asked the prisoner, quietly.

"I canna say, laddie. I wouldna raise false hopes. Keep up a stout grip, Douglas. Let them not say the Graeme blood will cower," and the speaker shook the prisoner's hand with a grip which left its mark for days; then he went slowly out, shaking his head gravely, followed by Charlotte, who could scarcely see her brother for the tears in her blue eyes, but managed to wave one little hand in farewell ere the heavy door closed upon Douglas sitting wearily alone in the gloomy cell.

It was nightfall ere the old man and the little girl reached their mountain home. As they climbed together the rugged path, Charlie could see the light burning dimly in Monteagle hall and Ellen Lindsay's frail figure outlined in the wide-open door.

Donald Graeme was muttering under his breath in fierce gasps, "A doomed race! a doomed race!"

"Don't, please, Uncle Graeme!" cried Charlie, shuddering as she caught the old man's hand in her softer one. "Mamma might hear you, and it makes us sad. See! she is waiting for us."

"There, bairnie, forgive an old man's moanings. I maun give utterance to my grief when none is by," he answered, tenderly stroking Charlie's luxuriant tresses with his horny hand.

A barking of dogs now greeted the returned travellers; and Pointer, released from captivity, bounded to meet her master in frantic joy.

"She all but speaks!" said Donald Graeme, "but she canna lift the veil of mystery—poor doggie!"

"Oh, mamma," cried Charlie, with a forced gladness in her voice, "Douglas sent you his dear love, and he thinks the flowers are beautiful. I hope they will not wither soon."

"My one flower, Charlie!" exclaimed Mrs. Lindsay, enfolding the child in her arms—"God has spared me one flower, though my proud young sapling is cut down in his strength."

"A doomed race!" muttered the old man, leaning his head upon the tall black mantel and speaking under his breath, "A doomed race!"

## CHAPTER XII.

### THE TRIAL.

The June Court was in session in the town of B—. Never had the lovely valley smiled more brightly as upon the first morning of the trial; never had the river sparkled with more silvery light as it reflected on its bosom the soft summer clouds and the overhanging willows on its bank, while far down as the eye could reach the water-lilies floated near the river's edge.

To one heart that day, the beauty of the water-lilies appealed not vainly; for Eleanora, leaning beside the open casement of her room, strained her eyes with looking until old

memories brought a mist over the soft orbs, veiling the river from her sight. She had risen early, a sense of the coming crisis strong upon her, and having arrayed herself in a simple white dress, knelt beside the window to await the hour. Never nun at orisons lifted a purer heart in prayer than Eleanora Lee, keeping her vigils at the hour of dawn. The sun arose in summer brightness, the sky glowed above the dark mountain top, but Monteagle rested in the shadow; yet upon those gray towers, her eyes fastened with strong yearning in their gaze.

The breakfast bell rang in the Leeton farmhouse and the brothers assembled around the board; but Eleanora did not join them, and none spoke her name, though the thought of her was in every heart. The men ate in silence, and Mrs. Lee moved about in a bustling way which betrayed her own anxiety. Norton Lee looked stern; and upon Harry's once merry face had settled a deep gloom. The father sat in his accustomed place, his usually tranquil countenance perturbed, as he glanced furtively from one to another of his sons, but addressed his remarks only to the two younger lads, whose spirits were not affected by the coming event, and whose appetites did ample justice to the early meal. Already, along the turnpike, vehicles were to be seen driving in the direction of B—, and the old ferryman, being impeded as a witness, had found a substitute for the day. The stage-coach lumbered along its daily journey over the mountain and back, but the jolly driver forgot his usual salutation in the one topic that was being discussed at the Ferry Inn. He, too, expected to witness for the Commonwealth upon his return.

Mr. Lane, father of the murdered man, was currying his sleek horse to ride to town in an hour's time. In his countenance cruelty predominated that day; he looked as if he enjoyed the prospect of avenging poor Tommy's death to the utmost limit of the law. Frederick Lane always made a show of keeping the law on his side, although many instances of evasion in minor matters were on record against him in the minds of his poorer neighbors; yet still "poor Tommy," who had been their friend on more than one occasion in the past, enlisted their sympathies. So the mountaineers were gathering in force to witness the coming trial, and the highroad was lined with noisy pedestrians footing their way into town that June morning. It follows, then, that the courtroom was crowded with many who were witnessing a trial for the first time, and a hush of intense excitement pervaded the place as the prisoner was brought to the dock. Ah! well for Douglas that he had early learned to wear the mask of fortitude; for as he met the thousand adverse eyes upon him, a cold chill crept over him which even the sight of Eleanora's sweet, sad face and trustful eyes could not dissipate. Then was read the indictment to which the prisoner had previously pleaded "not guilty." The Commonwealth's attorney made the opening statement, and read the law bearing upon the case. Then the witnesses were examined. The first witness was Frederick Lane. As this powerful specimen of a man strode forward to the stand, a murmur of sympathy, scarcely subdued, was audible in the room; and was received by the witness with a look of extreme satisfaction. He testified that on Monday of the first week in December of the previous winter his son, Thomas Lane, had left home to go by stage to Moundsville, six miles beyond Lee's Ferry, to meet by appointment a man who was to give him a certain sum of money in payment of a note which fell due upon the day specified.

"What amount?" asked the counsel for defense.

"One hundred dollars."

"In what way was the amount to be paid?"

"In common currency, sir," answered the witness, testily.

"You mean the payment in gold, silver, or greenbacks was not specified?"

"It was a matter of indifference to me, and was not specified in advance; but greenbacks, being the usual form of such transactions, on account of convenience of transportation, was to be inferred."

The witness then resumed his narrative at the point interrupted.

"My son left by stage on Monday morning at the usual hour—nine o'clock,—expecting to return the following day; he sent me word on Tuesday of his detention."

"By whom?" asked the counsel.

"By Rufus Wilson, the stage-driver, who reported that my son would return by Thursday night, at the latest, being detained in Moundsville, owing to the delay of the other party to appear at the appointed time. On Thursday evening I expected him until dusk; then concluded he had been again detained. Friday morning the return stage brought me his dead body."

The witness showed signs of emotion, and was released from the stand.

Josiah White next took the stand, speaking in an agitated voice, unlike his usual decisive tones; but he grew more composed as he proceeded with his testimony.

"On Friday morning, at eleven o'clock, I heard the stage coming down the mountain, and at the first sight of it I started the boat across, knowing the river to be too deep for fording. As I neared the further shore, I noticed something out of the common had happened, and as soon as the stage got aboard the raft, Rufus told me of the finding of the body and showed it me, wrapped in his overcoat."

"There were no passengers, then?"

"None. Rufus Williams said nothing of any, sir."

"You saw none?"

"No."

"At what hour was that?"

"Eleven o'clock."

"How long was it since the murder was committed, in your estimation?"

White hesitated a second before replying. "Several hours, I should judge."

"Was the body cold when you first saw it?"

"Yes."

"What was done with it?"

"It was carried to the Ferry Inn for the inquest."

The prosecuting lawyer took another tack.

"Who was at the inn the night of the murder?"

"Several persons."

"Name them."

The witness named six persons.

"Did they remain over night?"

"Two of them did."

"Specify those two." The witness specified.

"What became of the other four?"

"They went to B.—"

"Before dark?" asked the counsel for defense.

"About twilight."

"You saw them go in that direction?"

"Yes."

To the Commonwealth's attorney:

"Yes, there were two others."

"Name them."

"Harry Lee and Douglas Lindsay."

"What time did they leave the Ferry?"

"About nine o'clock in the evening." The witness glanced at the attorney, who continued:

"Did you see them return?"

"I saw one of them."

"Which one?"

"Harry Lee."

"At what time?"

"Before midnight."

"You do not know the exact hour?"

"No."

"Was it after eleven o'clock?"

"Yes." Josiah White began to look haggard, but his keen eyes never left the lawyer's face. He might have been on trial for his own life, so cautious his replies.

"You did not see Douglas Lindsay again after the two left the Ferry?"

"No."

"You heard no report of a pistol?"

"No."

"What weapons had the young men?"

"Rifles."

The witness was about to leave the stand, when one more question was fired from the indefatigable attorney.

"Did you ever hear the accused speak ill of the murdered man?"

The counsel protested, but was ruled down by the court. Josiah White almost staggered as he faced the questioner, like a stag at bay, and unconsciously his eyes sought those of the prisoner, whose gaze had been riveted upon the old man throughout the cross-questioning, but were instantly lowered, as if unwilling by a look to influence the reply; but there was a single quiver of the lips betraying strong emotion. The question was repeated.

"Mr. Lindsay never spoke ill of any man in my hearing," was the curt reply, and the prisoner shot a grateful glance at the witness, which almost unnerved the old ferryman, but in a second he was on guard again.

"Did he ever show, in your presence, enmity to the murdered man by word or deed?"

"Not without provocation," was wrung from the tortured lips.

"What provocation?"

"From Tommy Lane."

"Did you ever hear them quarrel?"

"No."

There was a pause; then came the final question:

"What did the prisoner say in your hearing to show that he had been provoked by Thomas Lane?"

"He said he 'could throttle the simpleton,'" was the fierce reply; and the witness was released.

The face of Frederick Lane looked more cruel than ever, and Eleanora shuddered afresh as she turned her eyes away from the horrid sight toward the prisoner, whose own eyes were fixed upon her from his place in the dock. Across that sea of faces those two gazed into one another's souls, and for one brief second forgot the cruel world that relentlessly divided them, and the crime which had led to this inseparable bar.

Then the court took a recess for dinner.

(To be Continued.)

## The Family Fireside

### WHEN SHE GROWS OLD.

HERE is nothing in the world more pathetic than the meek, timorous, shrinking ways of certain old people—we have all seen them—who have given up their homes into younger hands, and subsided into some out-of-the-way corner of it, to sit by the fireside and table henceforth, as if they were mere pensioners—afraid of "making trouble," afraid of being "in the way," afraid of accepting the half that is their due, and going to their graves with a pitiful, deprecating air, as if constantly apologizing for staying so long. There is no scorn too deep and sharp for the sons and daughters who will accept this attitude on the part of those to whom they owe so much.

Sometimes, of course, people grow old with a bad grace. They become embittered by misfortune, or affliction; or are peevish and unreasonable under the goadings of ill-health. All the more do they appeal to great gentleness and faithfulness. We should keep in mind that we, too, are hastening toward the sunset of life, and that it is possible that we may ripen into very uncomfortable old people, to demand much more of patience and devotion than we as children yield.

If you are so fortunate as to have old folks in the house, see to it that they have the warmest and sunniest corner, and a goodly portion of the best that can be afforded of comfort, convenience, and beauty; that aged blood may be kept warm and cheerful; that failing limbs may have restful repose, and that the dim eyes that have watched over you and yours through so many toilsome years, may see around them the ever-present evidences of faithful and grateful care.

There is still another point of great importance if there are children in the home. Do not under any consideration allow them to fall into the habit of using a disrespectful tone or thoughtless words in addressing the old people, or to show lack of courtesy in any way. No matter how peevish and hard-to-get-along with the old folks may be, let the patience and the thoughtful care of the mother form the key-note of the children's behavior.—*Every Where.*

ROBERT COLLYER holds that it is both the curse and blessing of American life that we are never quite content. We all expect to go somewhere before we die, and have a better time when we get there than we can have at home. The bane of our life is discontent. We say we will work so long, and then we will enjoy ourselves. But we find it just as Thackeray has expressed it. "When I was a boy," he said, "I wanted some taffy—it was a shilling—I hadn't one. When I was a man I had a shilling, but I didn't want any taffy."

## HER GOD-CHILD.

YOU don't mean to tell me that you are writing to that God-child of yours again?"

"Yes," quietly.

"Would you mind telling me *why*? You don't know, even, that he receives your letters; and if he does, so much the worse for him, for he never answers them or thanks you for the Christmas gifts you squander on him."

"How foolish you are, Grace! You know how much urging your own boys require before they can be persuaded to acknowledge their presents, and this child has only an indifferent step-father to be interested in him."

"Well, do as you please, of course. But it is wasted energy as you will discover, some day, for yourself."

"Poor little motherless chap!" thought the writer, as she was left alone with her letter. "If the Church will not mother him, who will?" And then with the thought of her responsibility and of that solemn "Ye are to take care," she wrote a cheery, affectionate letter, and sent it to a far away Western town, where she was sure the receiver was having many opportunities to fight against his three arch enemies.

\* \* \* \* \*

The rector of St. Mark's sat in his study, trying to solve the latest parish difficulty. That a dilapidated barn on the premises of the senior warden had been destroyed by fire would not in itself constitute a "difficulty." But the trouble lay in the fact that there was good reason to believe that the fire had been started by the boys of the choir. And the warden, the chief supporter of the choir, had threatened to withdraw that support unless the ring-leader of the boys should give himself up to take whatever punishment he, the warden, saw fit to inflict. The boys, when questioned, had one and all disclaimed all knowledge of the fire.

Seeking for a solution of this difficulty, then, the rector sat pondering, when a knock at the study door roused him; and to his "Come in," Royce Huston entered.

"Well, Royce, I was just thinking of you boys, and wondering if you preferred to have the choir disband, or if one of you would be man enough to give himself up."

"That was what I came to see you about, sir. I was the ringleader, I suppose, for I was the one who told the boys what a jolly blaze the old barn would make."

Then followed a story of the fire, the boy taking his full share of the blame.

"Royce, I suppose you know the consequences of acknowledging yourself the ringleader?"

"Yes, sir. That was what made me deny it at first. I don't mind taking the punishment that I deserve, sir, but you can't tell what the old — what Mr. Grimes will try to do."

"I do not think you need fear his anger, if you do not try to spare yourself. Mr. Grimes is eccentric and you have certainly given him cause for anger; but his bark is worse than his bite, you will find. And now, my boy, tell me why you decided to give yourself up as you have done."

"It was this letter, sir, from my godmother"; handing a letter in a much worn envelope, to the Rector. "And I'm going to write and tell her about this and tell her that she won't have to break any more of her 'promises' for me, if I can help it."

"God helping you, my child, yes; and remember, Royce, you have a friend in me *always*, and *to-day* I am proud of the 'ringleader' of my choir."

"I am glad," thought the priest, as the door closed, "that that young woman is to know what her letter has done for her god-child."

## ATMOSPHERE OF DWELLINGS.

UNDER the head of Child Training, in the *Delineator*, are a number of valuable suggestions for keeping the air of the house pure. Among them are the following:

- The use of stained floors and rugs in preference to carpets.
- A thorough daily airing of each room.
- Shaking and brushing clothing out-of-doors.
- Removal from the bedroom at night of clothing worn during the day.
- Daily airing and occasional beating of mattresses and blankets.
- Open war against the feather duster.
- A dry cellar at all seasons.
- Frequent inspection of plumbing.
- Little furniture and no uncovered vessels containing soiled water, in the bedroom.
- Opening windows at night; discarding weather strips.
- Plenty of sunlight.

## WASHING SUMMER PRINTS.

SOME SUGGESTIONS TO THE LAUNDRESS TO SAVE DELICATE GOWNS.

If one is careful in noting the reply of a salesman in a reliable dry goods establishment, when questioned as to the washing of prints of bright, yet delicate colors, his answer is invariably that it depends entirely on the laundress. Many of us have inexperienced women at our tubs and do not understand how to direct them, and for this reason deny ourselves some of the most exquisite tints now shown in cottons. There is a shade in blue this season, not as green as the old "robin's egg," more beautiful and less trying than either this or Delft (China) blue. This will wash beautifully with ordinary care in not using too strong soap or very hot water, and rinsing in cold salt and water, never allowing the article to stand in any but the salted water, and that only for a minute or two. At one point, just here, however, the writer has seen this "heavenly blue" turn to a most ugly brown, merely by the use of hot starch; the same will change a delicate rose pink to a brick shade and heliotrope into an indescribable hue. Allow, then, the starch to become luke-warm; dry always in the shade, bring the garment in when just damp enough to iron, and one may dress one's self and children in any of the lovely new colors and revel in a good quality of cotton goods at from 10 to 12½ cents per yard.

If cottons are apparently spoiled by the careless use of a strong alkali, either in soap or water, should the mistress be appealed to before the mischief of drying has been accomplished, the colors, if pink, green, red, or blue, may be restored by rinsing the articles in a tub of fresh water with a teacupful of vinegar mixed through it.

Many of the lovely shades of lilac or violet need setting once for all, after which they will require only ordinary care. Alum is the proper acid for this purpose, and the goods the first time they are washed, should be soaked for half an hour in a pail of cold water in which a lump as large as a walnut has been dissolved.

## HINTS ON FLOOR COVERINGS.

The choice of floor coverings should be made with care. Hard-wood floors with handsome rugs are the privilege of the favored few, and even in their homes are seldom found above the first floor. Stained floors with inexpensive rugs are much preferred to carpets when the rooms are small, such furnishing giving a refinement and daintiness even to the humblest home. There are many pretty rugs that are within the reach of the modest purse, says *The Delineator*. Moquette rugs are soft in tone, and, with care, will last for years, while it is often possible to procure genuine Eastern rugs at little cost if the auction shops are not beneath one's notice. When carpets are used, the old-time figured patterns that repeat themselves in every half-yard are no longer chosen for the artistic home.

A floor-covering, to be a satisfactory background for the furniture, must be quiet and unobtrusive, and, if there is decoration, conventional figures or geometrical lines supply it. These two rules are simple, but they make the foundation upon which all truly artistic rooms are developed, and a heavy purse is not a requisite to the accomplishment of this artistic end.

Filling, which is the manufacturers' name for unfigured carpeting, is an admirable floor covering. If used with pretty rugs, it serves as an admirable foundation for them, and if used alone, the plainest furniture shows to the best advantage when placed on it.

The filling is sold in many grades, prices, and qualities, but all colors are not to be depended on. Wood color and old blue will withstand hard usage and will not fade, but the reds are not to be trusted, and dark blue and olive green are not always satisfactory. This filling is restful to the eye and goes far toward the making of a pretty room.

One of the most artistic rooms lately seen was carpeted with the old blue filling, over which handsome rugs were laid. The paper on the wall was in one tone—a robin's egg blue—while the woodwork was white enamel.

Another satisfactory floor covering that never defeats its artistic mission as a background for the furniture, is matting—carefully selected. Figured and colored matting, however, are most unreliable, the honest dealer frankly confessing that the undyed matting can alone be trusted, since with colored straw the least crip or break becomes a permanent blemish. Plain matting is satisfactory if there are pretty rugs to cover it, but the Japanese variety with its peculiar greenish tone, lends itself to any scheme of color and is a happy choice.

Whatever the floor covering, if it does not obtrude itself with a strong aggressive pattern, the foundation for an artistic interior is certain.—*Selected*.

TO MAKE olive sauce, soak about 12 or more olives in hot water for twenty minutes. Melt an ounce of butter in a saucepan and add a tablespoonful each of chopped carrot and onion. Brown them lightly, add an ounce of brown flour, pour in gradually three-quarters of a pint of brown stock, a blade of mace, a clove, a bay leaf, salt and pepper, and simmer for twenty minutes. Stone the olives and boil them for ten minutes; drain and add them to the strained sauce. Re-heat and serve.

## Church Calendar.



Aug. 1—Saturday.  
 " 2—Eighth Sunday after Trinity.  
 " 6—Thursday. Transfiguration.  
 " 7—Friday. Fast.  
 " 9—Ninth Sunday after Trinity.  
 " 14—Friday. Fast.  
 " 16—Tenth Sunday after Trinity.  
 " 21—Friday. Fast.  
 " 23—Eleventh Sunday after Trinity.  
 " 24—Monday. St. Bartholomew.  
 " 28—Friday. Fast.  
 " 30—Twelfth Sunday after Trinity.

## Personal Mention.

THE Rev. F. W. AMBLER has resigned the cure of Ascension Church, Cartersville, Ga. During August his address will be Sewanee, Tenn., and on Sept. 1st he will enter upon the rectorship of Grace Church, Woodlawn, Ala.

THE Rev. J. C. ANDERSON has resigned his work at Oberlin, Kansas, and accepted the charge of St. Cornelius' Church, Dodge City, Kansas.

THE Rev. N. B. ATCHISON has assumed charge of St. Barnabas' Church, Havana, Ill., succeeding the Rev. Wm. N. Wyckoff, who has entered upon the rectorship of Trinity Church, Lincoln, Ill.

THE Rev. EDWARD J. BAIRD has assumed charge of Calvary Church, Roslyn, Wash., in the District of Spokane.

THE Rev. THOS. B. BERRY, rector of the Church of the Good Shepherd, Buffalo, will spend the month of August at his home, "Pine Acre," Lake of Boys, Ont., where his family have been for some weeks.

THE address, for August, of the Rev. HENRY E. COOKE, rector of Christ Church, Warren, Ohio, will be Camp Ogontz, Kineo, Maine.

THE Rev. GEO. CLARKE COX, having completed a year's study in the Graduate School of Harvard University, has accepted the rectorship of Calvary Church, Cincinnati, where he may be addressed after Sept. 1st.

THE address of the Rev. F. B. CROZIER of Trinity parish, New York, is changed to 108 E 17th Street, New York City.

THE Rev. T. A. DAUGHTERS has resigned St. Luke's Church, Grant's Pass, Oregon, by reason of the ill health of his wife.

THE Rev. J. H. FAIRLIE has resigned the rectorship of St. Paul's Church, Fremont, Ohio.

THE Rev. Dr. P. T. FENN is enjoying his vacation on the Gulf of Mexico. He has temporary charge of St. John's, Scranton, Miss.

THE Rev. WM. T. FITCH, assistant at Grace Church, Brooklyn E. D., will take charge of Trinity Church, Newton Center, Mass., during August and part of September.

THE Rev. I. C. FORTIN, rector of Trinity Church, Lewiston, Maine, sailed from Boston on the Cunard steamer *Saxonia*, July 28th. Mr. Fortin will visit places of interest in England and France before returning to America.

THE address of the Rev. THEODORE B. FOSTER, rector of Grace Church, Kansas City, Mo., will, until Sept. 12th, be care Mathews & Co., 40 Wall St., New York.

THE Rev. S. J. FRENCH of Waycross, Ga., will have charge of St. Mark's, Brunswick, Ga., for the month of August. Address, St. Mark's Rectory.

THE Rev. WM. A. HENDERSON has resigned his rectorship at Clearfield, Pa., and will take work in the Missionary District of Honolulu.

THE address of the Rev. JOHN E. HUHN is changed from Juneau to Council City, Alaska.

THE Rev. Dr. W. K. LLOYD, for the last five years rector of the Holy Cross, Paris, Texas, has resigned. In accepting the resignation the vestry adopted resolutions expressing deep appreciation of the way the parish has been developed under his administration.

THE Rev. T. D. MARTIN, JR., is spending

the summer at Cumberland Hill, R. I., which will be his address until Sept. 1st.

THE Rev. JOHN TRAPNALL MATTHEWS sailed for Europe on July 25th.

THE Rev. WILLIAM JAMES MOODY has resigned St. Thomas' Church, Falls City, Neb., to accept All Saints', Morris, Minn., with missionary charge of Glenwood and Breckenridge, Missionary District of Duluth. He commences work on the Eighth Sunday after Trinity.

THE Rev. HENRY J. PURDUE, rector of Beloit, Wis., will officiate during August at the Church of the Ascension, Buffalo, N. Y., and his address will be Youngstown, Niagara County, N. Y.

THE address of the Rev. R. A. RODRICK is changed from Camden, N. J., to Colfax, Wash.

THE Rev. JAMES D. SIMMONS has become assistant to the Rev. Philo W. Sprague at St. John's Church, Boston, and is in charge during the rector's vacation.

THE Rev. WM. H. WATTS, assistant at Christ Church, East Orange, N. J., has accepted a call to the rectorship of Calvary Church, Front Royal, Warren County, Va.

THE address of the Rev. THOMAS WORRALL is changed from Brooklyn to East Hampton, L. I., N. Y.

### DIED.

CRADDOCK.—Entered into Paradise, in Tuscaloosa, Ala., on Tuesday, July 21, 1903, EDWARD KEELING CRADDOCK, aged 58 years.

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

DEUEL.—Entered into Paradise, suddenly, July 14th, in the Idaho Mountains, of diphtheria, KATHARINE LOUISE, aged 6 years, and CHARLES WELLS, aged 3 years 5 months, only children of the Rev. Charles E. and Katharine W. DEUEL.

"He shall gather the lambs with His arm and carry them in His bosom."

FISKE.—Suddenly, at Somerville, N. J., on Thursday, July 9th, CHARLES FRANCIS, infant son of the Rev. and Mrs. Charles FISKE.

### WANTED.

#### POSITIONS WANTED.

**ORGANIST.**—Successful trainer of boys' voices—will accept small salary in good field for teaching piano. PHONASCUS, care THE LIVING CHURCH, Milwaukee.

**FOR VALID REASONS,** by a capable young priest, an immediate but permanent change. Address, LOYAL CHURCHMAN, care of THE LIVING CHURCH, Milwaukee.

**ORGANIST AND CHOIRMASTER,** thorough musician, Fellow of the Royal College of Organists, desires position with chorus choir without boys. Good organ essential. Churchly music. Professional salary. Sincere worker. Address, F. R. C. O., THE LIVING CHURCH, Milwaukee.

### CLERICAL SUMMER DUTY.

**A CLERGYMAN** canonically connected with a Southern Diocese desires Sunday work in the North during the summer. Address, VACATION, care THE LIVING CHURCH, Milwaukee.

### RETREATS.

The Bishop of Fond du Lac will conduct a Retreat for priests at St. Elisabeth's Church, Philadelphia, beginning Tuesday evening, October 6th, and ending October 9th. Those desiring to attend will notify the Rev. W. H. McCLELLAN, 1606 Mifflin Street, Philadelphia.

The Seventh Annual Retreat of the New York Catholic Club will be held at Holy Cross Church, Kingston, New York, on Sept. 21st to 25th. It will begin with Solemn Evensong on St. Matthew's day and close with Solemn High Mass on Friday morning, Sept. 25th. Priests who desire to be present are urged to send their names, as early as possible, to the Rev. A. ELMENDORF, Holy Cross Rectory, Jersey City.

The conductor will be the Rev. Fr. HUNTINGTON, O.H.C.

GEO. WM. LINCOLN,  
 AUGUSTINE ELMENDORF,  
 FLOYD E. WEST,

Committee of the New York Catholic Club.

### PARISH AND CHURCH.

**COMMUNION WAFERS AND SHEETS.** Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

### BUSINESS CARDS.

**JOSHUA BRIERLY,** Mortuarian, 406 Broad Street, Newark, N. J. Telephone 166.

### NOTICE.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

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

### ACKNOWLEDGMENTS.

#### ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge with thanks the receipt of the following additional gifts to the College Building Fund:

"A. L. E.," St. John's Church, Portsmouth, N. H., \$5; "A Friend," Hughsonville, N. Y., \$1; Caroline H. Little, \$2; Miss F. A. Loomis, \$1; "A Friend," Breadloaf, Vt., \$1; "A Reader of the *Spirit of Missions*," Pittsfield, Mass., \$2; "A Friend," Allen's Hill, N. Y., \$1; Mr. and Mrs. W. K. Halsted, \$20; "Of Thine Own," \$5; Mary K. A. Stone, \$2; Three Members Woman's Auxiliary, New York, \$3; "A Thankoffering," Albany, N. Y., \$5; "H. A.," through Miss Buchanan, \$30; Mrs. Amanda M. Burdick, \$50; Mr. and Mrs. Henry Davis, \$2; Miss S. A. Swain, \$1; A Member of the Missionary Guild, St. Thomas' Church, N. Y., \$1; "F. H. C.," \$25.

Contributions from givers in the United States, \$12,212.08. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$6,332.97.

### BOOKS RECEIVED.

**EDWIN S. GORHAM.** New York.

*Law and Loyalty.* With other Charges and Sermons preached at the Consecrations of Bishops. By Henry C. Potter, Bishop of New York. Price, \$1.50 net.

**THOMAS WHITTAKER.** New York.

*The Church in Thy House.* Daily Family Prayers for Morning and Evening. By Rev. Rufus W. Clark, D.D., rector of St. Paul's Church, Detroit. Fourth edition. Price, 60 cts.

E. P. DUTTON & CO. New York.

*Education and Professions.* The Woman's Library. Vol. I. Price, \$1.50 net.

*Needlework.* The Woman's Library. Vol. II. With numerous illustrations. Price, \$1.50 net.

*The Essays of Elia.* By Charles Lamb. Edited with a Preface by Wm. MacDonald. With illustrations by C. E. Brock. Vol. I. Price, \$1.50 net.

BROADWAY PUBLISHING CO. New York.

*With the Birds.* An affectionate Study. By Caroline Eliza Hyde. Preface by Mary Elizabeth Hyde.

#### BOOKLETS.

*How to Know the Holy Bible.* With a Short Account of *The Books of the Old Testament, The Books of the New Testament, The Books of the Apocrypha.* By Dudley T. Lim-

erick, Philadelphia. Second edition. Price, 20 cts. single copies; \$15.00 per 100.

#### PAMPHLETS.

*St. Peter's Parish Yearbook.* Chicago. Rev. Frank Du Moulin, rector.

*The Proper Observance of the Lord's Day.* Fifth Charge of the Second Bishop of Delaware, the Rt. Rev. Leighton Coleman, S.T.D., LL.D., to the Clergy and Laity of the Diocese of Delaware.

## The Church at Work

### CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

**Death of Rev. R. C. Foute, of Major W. B. Hooper, and of Mrs. Geo. L. Parker.**

THE DEATH of the Rev. Robt. C. Foute, whose serious illness resulting from a stroke of paralysis was reported last week, occurred at his home in San Francisco on the 24th ult. He was a native of Tennessee, about 60 years of age. He entered the Confederate navy while quite young, and served during a considerable portion of the Civil War. After its conclusion he studied for Holy Orders and was ordained by the late Bishop Beckwith of Georgia, as deacon in 1872 and priest in 1873. After a diaconate spent at St. Mark's Church, Dalton, he became assistant at Christ Church, Savannah. In 1874-75 he was rector of the Nativity, Maysville, Ky., and afterward, returning to Georgia, was rector of St. Philip's, Atlanta, until 1884. Since the latter year he has been rector of Grace Church, San Francisco. He was one of the best known and most honored of the clergy of the Pacific coast, and for a number of years has sat in General Convention, first as a deputy from Georgia and afterward from California. In the latter Diocese he was, at the time of his death, President of the Standing Committee, as he had been since 1890, his membership dating from 1885. His name has more than once been mentioned for vacant Bishoprics, especially in the last General Convention, when several Missionary Bishops were chosen. His death closes, so far as earthly ministry is concerned, a long and honorable career in the Church.

MAJOR WM. B. HOOPER, a most notable figure in California Church life, entered into the rest of Paradise on Friday, July 17. Major Hooper was senior warden and treasurer of Trinity Church, San Francisco, senior lay member of the Standing Committee, President of St. Luke's Hospital, and intimately associated with every good work in this Diocese for many years. He had a large share in bringing the General Convention here in 1901, and a very large share in caring for the Convention when here. Few Churchmen have come to San Francisco in the last ten years without knowing and loving the Major. No clergymen have lived in this Diocese within this decade without reason to thank the Major. Surely he has been a figure unique even in this land of storied hospitality, and the whole Diocese joins most heartily in the prayer that he may rest in peace.

MRS. GEO. L. PARKER, wife of the rector of All Saints' Church, Palo Alto, died on July 18th after a lingering illness of several months. Mrs. Parker and her husband came to Palo Alto about the first of January of this year, and soon she was stricken with typhoid. She seemed to have recovered from this disease, but it left her constitution so weakened that quick consumption was developed. Mr. and Mrs. Parker had been mar-

ried less than a year before coming to California, and the people of the community deeply sympathize with the husband in his bereavement.

### CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
CHAS. T. OLMSTED, D.D., Bp. Coadj.

**New Bell for Oxford—Convocation at Syracuse—Death of Gustavus Swan.**

A NEW BELL has been placed in the belfry of St. Paul's Church, Oxford.

AT ST. PAUL'S CHAPEL, Syracuse, July 6th, a meeting of the Convocation of the Fourth District was held. The Dean, the Rev. W. DeL. Wilson, presided. The Rev. Henry S. Sizer was elected Secretary, in place of Rev. H. G. Coddington, who declined a reelection, and Dr. C. J. Peters succeeds the late G. J. Gardner as Treasurer. The Rev. H. G. Coddington and Rev. J. T. Rose were elected members of the Executive Committee. At the close of the Convocation a meeting was held of the Syracuse Clerical Club.

BISHOP OLMSTED preached in the Church of the Evangelists, Oswego (the Rev. Henry S. Sizer, rector), on Sunday, July 26th, it being the 53d anniversary of the organization of the parish. A new hardwood floor and substantial cement walks are among recent improvements made to the church property.

ON JULY 2nd, at his home in Westernville, a hamlet near Rome, occurred the death of Gustavus Swan, well known in his native county of Oneida as the founder of the "Swan Society for the Prevention of Cruelty to Children." He was a loyal Churchman and a communicant of St. Paul's Chapel, New York City, though a resident of this Diocese over 25 years. Born in 1828, he became a convert to the Church in early life from the Presbyterian body. He was a true philanthropist and a public-spirited citizen. Until declining health prevented, he visited New York yearly, receiving the Holy Communion in St. Paul's chapel, where he was confirmed. In his last illness the Rev. A. L. Byron-Curtiss of St. Joseph's, Rome, administered the Holy Communion and officiated at the funeral obsequies, July 4th.

### COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

**Bequest for St. Mark's—Loveland—B. S. A. Convention.**

A BEQUEST of \$1,000 for St. Mark's Church, Denver, is contained in the will of Mrs. Georgiana Filby, recently deceased.

AT ALL SAINTS', Loveland, a church building and lots have been purchased with the Bishop's help, and the Ladies' Guild has bought a fine new organ.

THE WALLS of the new Hallett wing to St. Luke's Hospital are built to the second

story, and it is expected that all will be completed by All Saints' day. The Hospital will be the best equipped and largest in the State of Colorado. The Chapel of Our Merciful Saviour, at the Oakes Home, is well advanced, the roof is on, and active work is going on inside. The chapel will be ready for consecration in October.

THE FOLLOWING LETTER has been sent from the Denver headquarters of the Brotherhood of St. Andrew to the heads of the English and Colonial chapters:

*"To the Right Hon. Earl Nelson, President, Harold Cutting, Esq., Secretary, and the Council of the English Brotherhood of St. Andrew, Greeting:*

"WHEREAS, It was decided by the unanimous vote of the Annual National Convention of the American Brotherhood, held in the city of Boston in October, 1902, to hold the 18th Annual National Convention in the city of Denver, in the State of Colorado, from October 7 to October 11, 1903, and

"WHEREAS, By the providence of God the objects and influences of the Brotherhood of St. Andrew are no longer national but international,

"The undersigned have deemed it 'meet, right, and their bounden duty' to extend to their brethren resident in the Isles of the Sea (where, in all probability, the foundation of the Holy Catholic and Apostolic Church was laid by hands which had received Apostolic commission direct from the Great Head of the Church) a loving invitation to assemble with us in this beautiful city of Denver, the metropolis of the no less beautiful State of Colorado in the far West of this great American continent.

"Every state in these United States and many provinces in the Dominion of Canada will send delegates to this great gathering of men of all ages and conditions of life, from the multi-millionaire to the mechanic who works in the machine shop, bankers, manufacturers, merchants, miners, railroad men, and artisans—"a noble army, men and boys"; the sole object of their pilgrimage from the East and from the West, and from the North and from the South, being to aid, by their personal prayers and their personal service in the extension of Christ's Kingdom among men through His Church.

"We therefore again extend to you and through you to all the Chapters of the Brotherhood of St. Andrew within your jurisdiction, a cordial and loving invitation to meet with us at the approaching Convention. We would rejoice exceedingly if it were possible to give to every English Brotherhood man or boy the personal grip of Brotherly love; but as we know that this is not possible, we will express to you the fervent hope that circumstances will permit you to have with us on this auspicious occasion, one or more representatives from the dear Mother Country of our Holy Church.

"Assuring you that a generous Western hospitality will be extended to our English



co-laborers in the cause of our Divine Elder Brother.

"Fraternally yours,  
"FRANK A. ELLIS,  
President Denver Local Assembly,  
"JOHN B. WHITEHEAD, Sec.,  
"GEO. NICHOLS, Press Com.,  
"G. FRANK SHELBY,  
"Council for Colorado."

Greetings of a similar nature were sent to K. E. Barnett, Esq., Secretary, Sydney, N. S. W.; Geo. B. Chalk, Esq., Secretary, Glasgow, Scotland; Wm. Walklate, Esq., Secretary, Toronto, Can., and the Rev. C. H. Coles, Secretary, Jamaica, W. I.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

#### Appreciation of Dr. Lines—Plans for Trinity College—The Bishop's Pastoral Staff—Scholarship Fund at Cheshire.

THE ACCEPTANCE on the part of the Rev. Dr. Lines of the Bishopric of Newark, will have been already announced in your columns. Connecticut will part with him with very great regret. The way the rector of St. Paul's, New Haven, is regarded by the people at large is indicated by the following, from the *Hartford Courant*, one of the leading journals of the state:

"All who know Dr. Lines have known all along that his decision would be determined by considerations of duty, and not by considerations of his own ease and comfort. It will be no light wrench for him. He goes from a singularly happy pastorate and from a city that honors and loves him, to take up the burden of the episcopate in a Diocese that has known its full share of troubles and distractions. There have even been unpleasant intimations that some of the Newark clergy will meet him with coldness and disaffection. But no friend of his will worry unduly over these outgivings. Dr. Lines' manliness and kindness can be trusted to disarm any such initial opposition, if it exists. He will have Newark as fond of him in time as New Haven is—and that's saying a good deal."

THE CURRENT number of the *Trinity College Bulletin*, a quarterly publication, under the authority of the trustees, has a review of the administration of President Smith. He will be on leave of absence for the coming year, and will then retire from the presidency. He is to receive thereafter a life pension of \$3,000 per year. His successor has not yet been chosen; but it is said that among others named, is the Rev. Anson Phelps Stokes, Jr., Secretary of Yale University, and assistant at St. Paul's, New Haven.

There is to be a new course at the college, the coming year, in Civil Engineering. The project has been under consideration for several years of the founding, under the auspices of Trinity, of a Hartford School of Technology. The establishment of the new course would seem to mark a step in that direction.

AT THE RECENT consecration of Trinity Church, Torrington, the pastoral staff was carried before the Bishop by his chaplain. The history of the pastoral staff of this Diocese may be new to very many. It was given to Bishop Williams by the Scottish Church on the occasion of the centenary of the consecration of the first American Bishop, Samuel Seabury, Bishop of Connecticut, who was consecrated in Aberdeen, Scotland, in November, 1784. In 1884 Bishop Williams preached the centenary sermon at the commemorative service in St. Andrew's Church, Aberdeen, in the presence of a large congregation, including Bishops of Scottish, English, Irish, American, and Colonial Churches. On the following day, at the opening of the Synod of the Bishops of the Scottish Church, a memorial paten and chalice were presented to the Bishop of Aberdeen, in grateful recog-

nition of the gift through Seabury, of the episcopal office to America, the chalice bearing a suitable inscription, commencing with the legend, "Connecticut to Scotland."

It was on this occasion, after beautiful and touching addresses by noble-hearted and scholarly men, that the Bishop of Aberdeen presented to the Bishop of Connecticut this pastoral staff, the gift of Scotch Churchmen to him and his successors in office.

THE SCHOLARSHIP FUND of the Alumni Association of the Diocesan Academy at Cheshire, has been completed. It amounts to \$5,250. The interest will be applied to the maintenance of a scholar in the institution. The successful completion of the enterprise is due, in large measure, to the efforts of the Treasurer of the Alumni Association, the Rev. J. Frederic Sexton of St. James', Westville, New Haven.

A LOCAL PAPER, whose management is not of the Church, has to say of the Wesley Bi-Centennial:

"Great celebrations have been made over the birth of this truly great man, who was the founder of a great religious denomination. Yet Wesley did not wish to form a new sect, and lived and died in the Church of England. As late as 1787 he wrote, 'I still think when the Methodist leave the Church of England, God will leave them.'"

TRINITY CHURCH, South Norwalk (the Rev. R. F. Humphries, rector), suffers a severe loss in the recent sudden death of Mr. George C. Stillson, sometime warden and long identified with the parish.

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

#### No Churches Closed in Wilmington.

IN THE LETTER from your usually correct correspondent published in your last issue, this statement occurs: "The various city rectors of Wilmington will be away in August, but in very few instances will the churches be closed." Let me say that in *no single instance* will the churches be closed. We do not believe here in that kind of summer Christianity. Please, in some way, see that this important error is corrected.

L. C.

#### EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

#### The Bishop's Health—Memorials at St. James'—The Name—Wilmington Convocation.

THE FRIENDS of Bishop Watson, throughout the entire Church, will be glad to note the improvement in the Bishop's health. Although in his 85th year, he has recovered from the recent partial stroke of paralysis and is endeavoring to fill all episcopal appointments. Recently, at the Wilmington Convocation at Lake Waccamaw, he took part in every service, attended one of the business meetings, gave an address, and celebrated the Holy Communion.

THE FOLLOWING memorials have been given within the last few months by members of St. James' parish, Wilmington: Oaken choir stalls, oak and brass Litany desk, oak and brass credence shelf, brass hymn board, Prayer Books and Hymnals for chancel, Service book for Altar, brass stand for Prayer Book at font, and brass and oak kneeling desk in front of Bishop's chair.

THE SENTIMENT of the Council on the change of name of the Church was not fully expressed in the report that appeared in THE LIVING CHURCH. It is true that the motion was passed expressing the sense of the Council against the change of name *at this time*. But before that was passed a motion was made to the effect that it was the sense of this Council that the "name of the Church be not changed." The maker of the motion stated that he meant his motion to cover the

future as well as the present. This motion was lost, all the clergy voting against it and a very small majority of laity voting for it.

THE CONVOCATION of Wilmington met at Lake Waccamaw, an ideal spot for a pleasant gathering of the clergy. There are only about twelve families at the Lake, nearly all of whom are Church people. The programme was shortened and changed by the absence of several of the clergy, among them the Rev. T. M. N. George, the Dean, and the Rev. F. H. T. Horsefield, Secretary. There was a sermon by the Rev. R. W. Hogue, missionary reports from the Rev. Edward Wootten, and the Rev. Frederick N. Skinner, sermons by the Rev. Isaac W. Hughes and Rev. Frederick N. Skinner. Those of the clergy who did not return immediately after the last session were taken by Mr. H. B. Short and Mr. Samuel Potts for a delightful fishing trip on the Lake. The Bishop returned to Wilmington at noon on Friday.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

#### Cornerstone at Fort Scott—Illness of Rev. Dr. Beatty.

THE CORNER STONE of the new church in St. Andrew's parish, Fort Scott, was laid by Bishop Millspaugh, Sunday evening, July 19th. It is estimated that about 2,000 persons were present. Addresses were made by the Archdeacon and the Bishop, the minister in charge, the Rev. Edgar A. Sherrod, reading the contents placed in the corner stone. There was present a vested choir of 25 voices. The exercises were pronounced most interesting.

THE REV. DR. BEATTY, for over 35 years a faithful priest in the Diocese of Kansas, and for some years Dean of the Kansas Theological School, is lying very ill at Christ Hospital, Topeka.

AT THE Ottawa Chautauqua, Sunday, July 12th, Bishop Millspaugh preached the opening sermon. There were 5,000 persons present. The Bishop wore his robes and a portion of the Church service was used.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

#### Amalgamation at Los Angeles.

A PECULIAR combination of circumstances is likely to result in the absorption of the congregation—or at least of the greater portion of it—of "the Independent Church of Christ," into Christ Church parish, Los Angeles, of which the Rev. Dr. George Thomas Dowling is rector. A few evenings ago, a reception was tendered by Dr. Dowling and the congregation of "Christ Protestant Episcopal parish" to the members of the "Independent Church of Christ"; and the occasion was described in the city papers as being the "marriage of the two congregations."

The circumstances leading up to it are as follows:

Some ten years back, the Rev. Dr. J. S. Thompson was called to be pastor of the Los Angeles Unitarians. He was a man of both mental and spiritual force, of high character, and of great ability as a speaker. It was not long, however, before his pulpit teaching sifted his hearers and developed division of opinion among them. He was not sufficiently *Unitarian* for the most influential ones. He was too orthodox, and not "liberal" enough; and the outcome was his resignation, which the trustees very readily accepted. Dr. Thompson then went to Chicago, and became pastor of a congregation which he called "The Independent Church of Christ"; his successor in Los Angeles being a man who fully met the wishes of the trustees for a preaching that is wholly destructive, and is so "liberal" that it dis-

penses with Christianity. In a year or more the natural effect was a reaction, and the conservative members of the congregation, who still believed in Christianity—though to a Churchman it might seem a diluted variety—opened a correspondence with Dr. Thompson, which resulted in his return to Los Angeles as the pastor, not of a Unitarian congregation, but of an "Independent Church of Christ," Dr. Thompson insisting on that name. The use of Simpson Tabernacle, a disused Methodist church, with the largest seating capacity in Los Angeles, was secured; and Dr. Thompson has continuously drawn to it one of the largest congregations in the city. Those who have read the reports of his sermons in the city papers have observed a growing perception of religious truth, approximating to the received Faith of the Christian Church.

Some weeks back, it was announced that Dr. Thompson had resigned, and would spend a year of rest and travel in Europe. And there is a report, that is said to be well grounded, to the effect that while in England he will seek ordination at the hands of one of the English Bishops.

Meanwhile, a very few weeks before Dr. Thompson's resignation had left the congregation of the "Independent Church of Christ" *pastorless*, a destructive fire left Christ Church parish *church-less*. For two or three Sundays Christ Church people met with St. John's and St. Paul's congregations, and then came the opportunity of securing the Tabernacle. It lies within the limits of St. Paul's parish, little more than four blocks from St. Paul's Church; but St. Paul's vestry, with great courtesy, granted the request of Christ Church, and the latter parish will occupy the "Auditorium," as it is now called, until the new Christ Church is completed, which will be hardly less than a year.

On the last Sunday of the lease of the Auditorium by Dr. Thompson, he having already departed for England, at his request, the Rev. Dr. Dowling, rector of Christ Church, preached in his place to his congregation. On the following Sunday the new arrangement was in force, and "Christ Protestant Episcopal Church" (so it is named in the newspaper announcements) entered into occupancy. A courteous invitation had been given to the members of Dr. Thompson's congregation to continue their attendance, and to join in worship with Christ Church, and many of them accepted it. A week or two later the rector of Christ Church and his people gave the evening reception to Dr. Thompson's people, referred to above. Dr. Dowling made a cordial and graceful address of welcome, after which representative members of both congregations made speeches—each, as it were, pledging truth to the other. Then followed an evening of social and friendly intercourse, with music, dancing, and refreshments. It is understood that a very large proportion of Dr. Thompson's flock will transfer themselves to the pastoral charge of the Rev. Dr. Dowling.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

##### Death of Rev. John C. Gray.

THE OTHER Church papers have recorded the sudden death of the Rev. John Charles Gray, assistant at St. Paul's, Baltimore. The fact that Mr. Gray was himself diocesan correspondent for THE LIVING CHURCH in Maryland accounts for the lateness of the information in these columns. After graduating at Princeton with the degree of B.A. in 1889, Mr. Gray was ordered deacon by the present Bishop of Maryland in 1891 and was advanced to the priesthood by the same Bishop a year later. His diaconate was spent as assistant at St. Anne's, Annapolis, and his short priestly life as rector respectively of Trinity Church, Fredericksburg, and

Grace Church, Elk Ridge, and, since 1897, assistant to the Rev. Dr. Hodges at St. Paul's, Baltimore, all in the Diocese of Maryland. He was also for several years editor of the diocesan paper.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

##### Diocesan Notes.

LAST SUNDAY, at the morning service, the Rev. Dr. Donald, rector of Trinity Church, referred to the retiring curate, the Rev. Edward Borncamp, as one who was always cheerful and enthusiastic in his devotion to the work of the parish, and to the mutual friendship and coöperation that had existed for the past six years. Mr. Borncamp has taken charge of the work at Winona, Minn.

THE REV. WILLIAM H. WILLIAMS of Waban, has gone abroad.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

##### Honors for Rev. S. L. Tyson—Syrian Cemetery Consecrated—Congregational Minister Received.

THE REV. STUART L. TYSON, a priest of this Diocese, has taken a second class in the final honor school of theology at the University of Oxford. This, the second honor group, is testimony of scholarship of a high order. Mr. Tyson has been in residence at Oxford, in the pursuit of his studies for several years.

ON THE EVE of St. James' day, July 24, at North La Crosse, the Bishop of Milwaukee consecrated the burial ground for the Syrian Catholics of that community, lately secured by them for their own purposes. He was assisted by the Rev. C. N. Moller, the rector of La Crosse. These Syrian Catholics are a little community of some 20 families, lately settled in North La Crosse, and coming originally from the neighborhood of Mount Lebanon, near Damascus, in Syria. They use, with the Bishop's permission, St. Peter's Church in North La Crosse, having two lay readers of their own, under license from the Bishop of Milwaukee, and have the sacramental and other parochial ministrations of the Rev. Mr. Moller, rector of La Crosse. At this benediction of the cemetery, which they had specially solicited, the Syrians in attendance sang their processional in their own tongue as they proceeded around the grounds; after which the Bishop, vested in cope and mitre, said the Office of Benediction. The ceremony was an interesting one, and made an evident impression upon these Eastern Christians.

THE BISHOP has given a lay reader's license to Mr. Daniel Wellesley Rice, formerly a Congregational minister, whom he has confirmed recently at Grace Church, Madison. Mr. Rice is one more in the long line of sectarian ministers who have of late years been attracted to the Church in the Middle West, by reason of her Catholic character, and was brought to her communion largely through the influence of the Rev. J. E. Reilly, D.D., rector at Madison, under whose direction he will serve as lay reader during his preparation for Holy Orders.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

##### The Episcopal Residence—Summer Work—Accident to Dr. Oberly—Diocesan Statistics—Princeton.

THE BISHOP expresses his thanks for the action of the last diocesan convention in authorizing a committee to purchase additional land for the episcopal residence in Trenton. The land has been procured and paid for, and that without any cost to the

Diocese, except for fencing. It is deeded to the Trustees of the Episcopal Fund, who hold title to the house and land originally given. The value of the property is much enhanced by this addition. The boundary line is removed 25 feet from the house, so that no possible harm can come from any building that may be erected on adjoining land.

THE ASSOCIATE MISSION HOUSE in Trenton has been deeded to the Trustees of Church Property, with the single condition attached that if for any reason it may not be used or needed for its present purpose it may be sold and the proceeds given to the Trustees of the Missionary Fund for work in that portion of the Diocese now designated as "The Convocation of New Brunswick." The property is worth at least \$12,000, and is free from taxes.

MANY of the clergy are away on their summer vacations, but in very few instances have there been any diminution in the number of Sunday services. In some cases weekday services have been dropped, but the Sundays are still full. The coming of so many visitors to the churches along the shore makes the Bishop's summer almost as busy as the rest of the year, since he gives up these months to visitations of the summer churches. These are scattered all along the Jersey coast, from Atlantic Highlands, in the north, to Atlantic City and Cape May, in the south.

At Atlantic City the Church of the Ascension (the Rev. John Hardenbrook Townsend, rector), has taken title to All Saints' chapel, Chelsea, opened two years ago. Services are held in this chapel-of-ease from June 1 to Oct. 1, by the Rev. John W. Williams as vicar. Last summer the offerings and donations were \$3,800, of which nearly \$2,000 went towards the reduction of the debt, which has now been lessened to \$14,800.

THE CLERGY of the Diocese will regret to learn that the Rev. H. H. Oberly, D.D., rector of Christ Church, Elizabeth, is seriously incapacitated by an accident resulting in a broken knee. He is in bed with his leg in plaster, and will not be up, probably, till after the summer. The Rev. Charles Fiske of St. John's, Somerville, has suffered loss in the death of an infant son.

AN APPARENT LOSS in the number of communicants in the Diocese, as compared with last year, is explained by the fact that in a number of the parishes many names have been dropped from the roll in an effort to clear the parish register of all but *bona fide* communicants. The journal of the Diocese, just issued, gives the number this year at 18,181, or 67 less than last year. There has, however, been a steady growth in most of the parishes, the Bishop reports nearly a thousand confirmed, and the loss is due to a decrease in five or six congregations. At St. John's, Elizabeth, 200 were "dropped" from the register; Grace Church, Plainfield, reports 132 "removed"; and at St. Andrew's, Mount Holly, there is a loss of 58. At St. Michael's, Trenton, where there is a drop from 527 to 302, the rector, the Rev. W. Strother Jones, D.D., says: "The large number of names dropped from the list of communicants as reported last year, is explained by the statement that only such communicants as are actually resident in the parish and attend the services of the Church are reported. The names of others who have not been canonically removed are kept upon the register of the parish designated as non-resident or non-attendant, and hereafter will not be accounted in any estimate of the number of *bona fide* communicants." In these four parishes alone there is a net loss of 518, and it will be seen, therefore, that the apparent loss of 67 in the total for the Diocese represents a real gain in its communicant strength. The situation calls attention emphatically to the need of some

uniform rule for counting communicants. The greatest proportionate gain in communicants in New Jersey last year was in the Church of the Ascension, Gloucester, where the rector, the Rev. Wm. Chauncey Emhardt, reports 221 communicants, as against 35 the previous year. There were 196 added during the year; 7 died, and 3 removed. St. John's, Elizabeth, is still the largest parish in the Diocese, in point of numbers, with 1,150 communicants; and Elizabeth is the strongest Church community in the state (and probably in the country) in proportion to population, the total number of communicants being 3,031.

THE CHOIR BOYS of Trinity Church, Princeton, start on Monday, August 3 for their annual camp at Spring Lake, N. J. They will be under the charge of the choir-master, Mr. George B. Rodgers, and will remain in camp 12 days. The boys are required to be regular at rehearsals and services and to rank above a certain percentage in deportment. They will also be accompanied by some of the men and a cook.

#### OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

#### B. S. A. at Everett.

MR. C. H. CHANDLER, the newly appointed District Secretary, B. S. A., has been visiting the chapters on the coast. At Everett he organized a provisional chapter with six charter members, J. M. Medler, Director, Wm. Dean, Vice-Director, J. R. Brann, Secretary, Geo. Matthews, Treasurer. At the 6 a. m. celebration of Holy Communion they were received according to the B. S. A. ritual. Mr. Chandler also organized a Junior Branch with 12 members. Both are starting well and planning well. Mr. Chandler also visited Seattle.

#### OREGON.

B. W. MORRIS, D.D., Bishop.

#### Baker City—B. S. A. Work.

WHEN the improvements were made which have just been completed in the church building at Baker City (Rev. A. Corbett, rector), the words, "Catholic Church" were engraved on the corner stone. The R. C. priest preached a course of sermons on the subject of "The True Catholic Church." It resulted in some of the people of our own branch of the Church studying up as to the position we occupy, and becoming more than ever convinced that our own position as a branch of the Holy Catholic Church is well founded.

THE REV. L. M. IDLEMAN, rector of Trinity Church, Ashland, has been seriously ill at the Good Samaritan Hospital, Portland, but has so far improved as to return to his work.

MR. C. H. CHANDLER, the newly appointed District Secretary of the B. S. A., has begun his work and formed a new chapter at All Saints', Portland. He is succeeded as director of St. Mark's chapter, in that city, by Mr. C. E. Ringquest.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

#### Philadelphia Notes.

THE REV. WILLIAM FREDERIC WILLIAMS has been called to the rectorship of Christ Church, Westerly, R. I. The Rev. Mr. Williams has been assistant to the Rev. J. De Wolf Perry, D.D., at Calvary Church, Germantown, since 1901, where he has done excellent work. He is a graduate of Harvard University, and of the Cambridge Theological School, and was curate at St. Paul's, Cin-

cinnati, before going to Calvary, German-town.

THE Home of the Merciful Saviour for Crippled Children has received a bequest of \$2,000 by the will of the late Miss Catherine A. Warner.

THE REV. H. H. P. ROCHE, rector of the Church of the Transfiguration, who received a painful injury to his knee some weeks ago, is now able to resume a small portion of his duties, although he has not yet fully recovered. Through the kindness of a number of the clergy the services of the Transfiguration have been maintained without break.

#### RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.  
WM. N. MCVICKAR, D.D., Bp. Coadj.

#### Unique Memorial Fund.

AN INTERESTING educational fund in Westerly is "The Martha C. Babcock Memorial," founded in 1875, which comprises a permanent fund of \$1,000, of which the yearly interest is divided into three parts—one-half, one-third, and one-sixth, and awarded in three prizes to those three students "who shall present the best three essays on any one of two or more subjects, previously announced to the school by the Principal. From these subjects each writer shall choose; and the writer of the best essay in point of general merit shall take the first prize, that of the second best essay the second prize, and that of the third best essay the third or last prize." Thus far there has been paid out in such prizes, \$1,356, all from the income of the original fund of \$1,000.

#### SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

#### Death of Daniel W. Page.

ON JULY 16th, Mr. Daniel W. Page, formerly of Chicago and afterward of Denver, and active as a Churchman during a long lifetime, passed to his rest, at the residence of his daughter, Mrs. O. E. Cary, in Salt Lake City. Mr. Page was born in Canton, N. Y., 70 years ago. He was at one time a member of the Standing Committee of the Diocese of Chicago, and for some years was warden of St. John's Church. His widow and the daughter already mentioned survive him.

#### SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

#### Illness of Charles E. Hay.

A DISPATCH to the Chicago *Tribune*, dated Springfield, July 27th, reports the serious illness of Charles E. Hay, at Harbor Point. An operation is said to be necessary. Mr. Hay was formerly Mayor of Springfield. He is one of the leading Churchmen of the Diocese, a member of the Standing Committee, and a deputy to General Convention. He is a brother of Secretary of State John Hay.

#### VERMONT.

A. C. A. HALL, D.D., Bishop.

#### S. S. Teachers' Examinations—The Bishop—Sermon on the Name.

THE REV. G. Y. BLISS, as Chairman of the Vermont Diocesan Sunday School Committee, has given notice that the Committee is prepared to examine Sunday School teachers of the Diocese on The Bible, The Prayer Book, The Art of Teaching, and The Catechism. The Committee will award a diploma to those who may present themselves for this examination on their passing satisfactorily. The Committee recommend for study *How we Got our Bible*, by J. Patterson Smyth, and *Letters to a Godson*, by Rev. M. C. Bickersteth. The first examination will be held in September, on The Bible.

BISHOP HALL will make visitations in the Diocese of Albany for Bishop Doane in September and October, at Plattsburgh, Champlain, Rouses Point, Granville, and Whitehall, N. Y. He has been appointed to deliver the "Bohlen Lectures" at the Philadelphia Divinity School, next winter.

ANOTHER priest to take the Name of the Church for the subject of a Sunday sermon is the Rev. Joseph Reynolds, rector of Trinity Church, Rutland, who treated the subject on a July Sunday from the text, "He is the Head of the Body, the Church."

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

#### The Late Dr. Harrold—Death of Mrs. Ellen Parke and of Miss Harriet McKean.

THE DEATH of the Rev. Jas. A. Harrold, M.D., mentioned under the head of Central New York, last week, removes one well known in Washington, where the greater part of his ministerial life was spent. For many years he was rector of a small church, Holy Cross, in a beautiful situation in the northwest section. After a struggling existence, financial difficulties finally caused the sale of the church building, which became private property, and was afterwards used by a Methodist congregation. Of late years Dr. Harrold has exercised his ministry in assisting his brother clergy and sometimes taking temporary charge of a parish. He had gone to Syracuse for the latter purpose when his sudden death took place.

FROM the parish of the Epiphany has just entered into rest one of her most faithful and earnest members—Mrs. Ellen Parke, widow of General John G. Parke, leaving a name honored and beloved for her many good works, and leaving also a testimony to her loving interest in the Diocese in the provisions of her will. From trust funds left by her husband and her father, as well as her own possessions, various bequests are made to relatives and friends; and the residue, the amount of which is not yet stated, is to be divided between the Cathedral Foundation and the Eye, Ear, and Throat Hospital of the Diocese. Mrs. Parke had already been a generous benefactor of the hospital, and it was her gift of \$10,000, which last spring enabled the trustees to begin the new building. She has also left a bequest of \$10,000 for the endowment of the Epiphany Church Home.

ST. JOHN'S has also been bereaved of another of its most earnest and loving workers, Miss Harriet McKean, one of a family associated with all that is beautiful in the parish services as far back as most of its present members can remember. As head of St. John's Altar Society she was often appealed to for advice and help from other parishes in regard to clerical and choir vestments, altar linens, etc., and was always ready to respond, while in her own parish, her exquisite work, her beautiful arrangement of flowers on the altar, and her quiet, unobtrusive service in the sanctuary in many ways, will leave a sweet memory, not soon to pass away. The funeral service was at St. John's just after evensong on Sunday, July 5th. The Bishop returned to it from the burial of Mrs. Harriet Lane Johnston in Baltimore, which took place on the same day, and the rector of St. John's came back from his vacation trip. The Rev. William Richmond, a life-long friend, also came from Orange, N. J., to take part in the service.

#### WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

#### Choir Camp.

THE CHOIR of St. Peter's Church, Springfield (Rev. Wm. T. Dakin, rector), are camping at Crescent Beach, near Niantic, Conn.

## WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

## Altar Cross for Cuba—Misslon Opened at Brookside—Geneva.

A BEAUTIFUL altar cross has just been presented to Christ Church, Cuba (Rev. Allen C. Prescott, rector), "in memory of loved ones." It is thirty-eight inches high, mounted on a Calvary base of highly-polished brass, worked in relief with lilies. The four ends terminate in medallions which are handsomely chased in high relief with large passion flowers. At the intersection of the arms four fleur-de-lis radiate, and in the centre an "I.H.S." in relief. It is the work of the Gorham Manufacturing Company of New York City, and is an unusually fine specimen of artistic handiwork, for which this firm is justly celebrated. The custom of placing memorials in God's House to those who have been taken away has, in the past, been "more honored in the breach than the observance," and it is a matter for congratulation that the practice so beautiful is becoming more observed.

Work on the new rectory is progressing rapidly, and soon the Church property will be enriched by a commodious and convenient home for the rector and his family.

ON THE AFTERNOON of the Fourth Sunday after Trinity the chapel of the Good Shepherd, Brookside, a mission which was inaugurated and fostered by the Rev. Wm. F. Faber, rector of Grace Church, Lockport, was opened for Divine service. A number of Lockport people joined with the congregation from the neighborhood on this occasion. There were with the rector, the Rev. N. W. Stanton, Col. H. C. Hodges, and Mr. W. H. D. Barr, members of the Missionary Board, from Buffalo, and the Rev. G. S. Burrows from N. Tonawanda. Although the weather was showery, the little chapel could not accommodate more than half of those present, the other half gathering about the doors and windows outside. The offering was for the missions of the Diocese and amounted to \$20. Thus was the new chapel committed at the very outset to the true object of the Church, to aid in setting forward our Lord's Kingdom. Everything was paid for before the chapel was opened. Bills have been paid amounting to \$1,016.37. There is a small balance in the bank toward seats for the sanctuary. A font is to be given by the Primary Sunday School of Grace Church. The most necessary things will then have been provided. There are now in place a beautiful oak altar with its proper ornaments; a prayer stall and desk; a lectern and Bible; an organ; seats with kneelers; also a fine Meneely bell in belfry. This is the third chapel which Mr. Faber has been instrumental in building in or near his own parish, and supplied from it with services and ministrations.

THE REV. CHARLES M. SILLS, D.D., rector of Trinity Church, Geneva, will spend the month of August at St. Andrew's, Maine. The Rev. C. O. S. Kearton of Marshall, Mich., will be in charge during Dr. Sills' absence. Trinity Church will have an oak floor laid, new pews of oak, and the walls painted. The Rev. John B. Hubbs, D.D., D.C.L., rector of St. Peter's, will spend the month of August in Saratoga. The Rev. H. L. Gaylord of Steubenville, O., will be in charge. No service will be omitted during the rector's absence. The interior walls of St. Peter's will be frescoed and painted and a tile floor laid.

## CANADA.

## Death of Archdeacon Llwyd—News of the Dioceses.

## Diocese of Algoma.

THE VEN. THOMAS LLWYD, Archdeacon of Algoma, whose death is announced as having occurred on Saturday, July 18th, at his

home in Huntsville, Ontario, was born in Manchester England, on Sept. 15th, 1837.

He spent the earlier years of his life under the care of his grandfather, Mr. Jacob Derwent, Thornhill, Derbyshire, England, Squire of the Manor of Thornhill. He returned to Manchester at the age of twenty and engaged in business, and after a few years turned his attention towards the ministry. As a city missionary, under the oversight of Bishop Fraser of Manchester, he worked for several years with great success. His health breaking, his physician advised a complete change of country and climate, and recommended Canada. Mr. Llwyd came to this country in April, 1874 and settled in the township of Draper, Muskoka, where he spent two or three years rebuilding his health. In 1876 his vocation to the ministry of the Church of England crystallized into a definite offer of himself and his services to Bishop Fauquier, then diocesan of Algoma, by whom he was ordained deacon and priest, and placed in charge of the Gravenhurst mission. He remained there for eight years, at the expiration of which he was called to the mission of Huntsville, where he has since remained, first as incumbent and then rector. He would have completed the nineteenth year of his rectorship in August. During that period the mission has grown from a handful of people into a self-supporting parish; a handsome church has been built of stone, and a splendid work done for the Master.

It may safely be said that the comparatively early death of Mr. Llwyd was due to physical and mental over-taxation in the prosecution of his duties. He was appointed by Bishop Sullivan, Bishop's Commissary during several of that prelate's absences in England, and finally Archdeacon of the Diocese of Algoma. During the inter-regnum between the resignation of Bishop Sullivan and the election of Bishop Thornloe, Dr. Llwyd was practically in charge of the Diocese and its affairs.

He goes to his reward mourned by an immense circle of friends throughout the entire country, both among the clergy and laity. Many of the former will remember him at different clerical gatherings, such as the provincial and general synods. He was a unique preacher, a man of remarkable humor, a fine administrator, a noble, self-denying, and generous man.

He leaves a wife and nine children, six sons and three daughters. The first break in the family circle is the death of the father. Three of the sons are in Holy Orders. The eldest, the Rev. J. P. D. Llwyd, is rector of St. Mark's Church, Seattle, Washington, the largest parish on the Pacific coast. Another, the Rev. Albert R. Llwyd, is rector of Christ Church, Springfield, Missouri. The third, the Rev. Hugh Llwyd, is in charge of the parish of Pawnee, Oklahoma. Another son is Captain T. D. D. Llwyd, who is well-known in social circles in Toronto.

## Diocese of Toronto.

THE DEBT on St. Jude's Church, Toronto, of fourteen years' standing, has been paid. The rector announced the fact July 5th. Plans are now made for a new transept and chancel.—CANON McNAB of St. Alban's left for Chicago in the middle of July, intending to be away for a month, during which time he will take charge of the Church of the Redeemer in that city.—A VESTED CHOIR has been inaugurated in St. George's Church, Oshawa.—A NEW CHURCH is to be built to replace St. Peter's, Maple Lake, which has become too small.

## Diocese of Keewatin.

BISHOP LOFTHOUSE went to Winnipeg the second week in July to take Confirmations for the Primate, Archbishop Machray. He left on the 14th to visit the missions on the Nelson River, and it is possible he may go as far as York Factory on Hudson's Bay,

where he labored for so many years.—PLANS for a new church at Keewatin have been prepared, and it is hoped the building may be put up this summer.—A WARM WELCOME was given to Bishop Lofthouse and his family at a reception at Rat Portage, after his arrival there, July 2nd. He does not expect to return to Rat Portage, his headquarters, till the end of August.

## University Confederation.

THERE is strong opposition to the federation of Trinity College with the University of Toronto. A meeting has been called by the Provost, the Rev. T. Street Macklem, to be held in the College July 30th, to which all graduates and friends of Trinity are invited, "to discuss the proposed plan of federation before final decision in regard to it."

## Diocese of Nova Scotia.

AN ORDINATION was held by Bishop Courtney in St. Peter's Cathedral, Charlottetown, June 28th. One candidate was admitted to the priesthood.

## Dioceses of Saskatchewan and Calgary.

BISHOP PINKHAM has arranged that his resignation of the See of Saskatchewan shall take effect Sept. 25th. The Bishop, during his June-July visitation, saw something of the so-called "All British Colony," and says they are settled on some of the best land in the Northwest. He is very hopeful of the future of the settlement, as the people are a fine class and most of them Churchmen.

## St. Andrew's Brotherhood.

AMONGST the speakers at the approaching Brotherhood Convention in Toronto, in October, will be the Bishops of Toronto, Niagara, and the Bishop Coadjutor of Chicago. The meetings will last from the 15th to the 18th.

## Diocese of Huron.

THE NEW RECTOR of Memorial Church, London, the Rev. Dyson Hague, will not be able to enter upon his work in the parish till the second week in September.—THE rector of St. George's Church, London, the Rev. G. B. Sage, has been appointed by Bishop Baldwin to be his domestic chaplain.

## Diocese of Montreal.

THE CLERGY of the parish of St. John the Evangelist, Montreal, are being assisted by the Rev. J. M. B. Gladstone of the Diocese of Argyle and the Isles, Scotland. Mr. Gladstone was at one time curate at St. George's, Bloomsbury, London, England, under the Rev. Boyd Carpenter, brother of the Bishop of Ripon. For the month of August they will have the help of the Rev. Pelham Williams, D.D., of Inwood-on-the-Hudson, N. Y. Dr. Williams was the first curate of the Church of the Advent, Boston, under the Rev. Dr. Crosswell, who founded the parish, and he was for a time in charge of St. John the Baptist Church, St. John, New Brunswick.

## THE OLDEST CHURCH.

EVERY evening for 262 years the bells of the mission of San Miguel, in Santa Fe, New Mexico, have pealed forth the angelus. The mission of San Miguel, established by the Spanish Jesuits in 1640, is the oldest church in the United States. It was built of sun-dried bricks, or adobe, and has stood the test of time for nearly three centuries, in the second oldest city of the United States. But old as it is, San Miguel is young beside other buildings near it. Only a stone's throw away is what is said to be the oldest house in the new world, built in 1581, 321 years ago. This house is still used, and it was in a room of the castle that General Lew Wallace wrote "Ben Hur." He was then in command of Ft. Marcy. The castle that witnessed the rule of the Spanish conquistadores is still habitable.—Exchange.

## The Magazines

THE JULY *Spirit of Missions* is a capital number, excellently adapted to summer reading. A weekly journal, published outside of our own Church, said recently: "No better missionary magazine comes to our desk than *The Spirit of Missions*, the representative of the organized missionary forces of the Protestant Episcopal Church. Its accounts of frontier work have the charm of Ralph Connor's tales of the backwoods, and the power to thrill every heart that loves the country in which such heroic efforts are possible." The truth of this estimate will be borne out by Dr. McCready's article on "Church Schools in the Kentucky Mountains." It tells simply and graphically of the work being done by a handful of missionaries among strange and difficult conditions, and of the success of the Church in creating and developing individual character. "How a Chinese Slave Girl Led a Friend to the Light" is a touching story of the sorrows of a Chinese girl, sold at the age of eight as a *yamen* slave, rescued and cared for by the missionary physician at the Bunn Hospital in Wuchang. That China is not the only place where the Church needs to do medical work is illustrated by Miss Mahony's "Glimpses of African Life at Cape Mount." Mr. Gring's story of his work among 500,000 Japanese in a district on the west coast of the Island of Nippon, where he is the only foreign resident, gives an excellent idea of how pioneer work in a foreign land has to be done, and the sacrifices made in the doing of it. Three of the deaconesses in Southern and Western Districts tell of the numberless opportunities they find for doing good to needy people. The Editorial Department, under the title "The Progress of the Kingdom," includes comment upon the proposal to legalize the opium traffic in the Philippines, Russia's attitude in Manchuria, with its bearing upon the extension of the Kingdom abroad, Bishop Rowe's work in Alaska, the progress of Missions in Japan, and other timely subjects. The number is fully illustrated, as usual.

THE August *Century* will have the second instalment of some hitherto unpublished letters of Sir Walter Scott. There are nineteen of these, all of good length. They are addressed to Mrs. Mary Anne Watts Hughes, and give intimate accounts of the great novelist's literary labors, business adversities, and family life during his closing years. The last letter, April 4, 1831, refers to the writer's mental and physical depression, and ends, "Always sincerely and affectionately yours." It was in the summer following that Sir Walter Scott went abroad on his last trip, returning to die at Abbotsford, September 21, 1832.

THE August *Everybody's*, in its unique cover, is before us. On the cover runs the legend, "Good Summer Reading," and a critical examination of the magazine confirms the legend. The August *Everybody's* would be good reading at any season of the year. The publishers mean that it is specially edited with a view to helping its readers pass the hot days pleasantly. There is only one so-called heavy article in the magazine—"Pope Leo's Successor," by F. Marion Crawford. The article is entirely justified by its tremendous importance and its timeliness, in addition to which it is beautifully written and in Marion Crawford's most entertaining style. The usual excellent fiction abounds. The second instalment of the "Reign of Queen Isyl" is another link in that chain of delightful stories. Justus Miles

Forman contributes one of his artistic stories of social life. "The Conversion of Mr. Speck Mulligan," by Hartley Davis, is a remarkable character study. "Don Goyo's Holy Remedy," by William Bulfin, and "Masters of Arts," by O. Henry, are the best types of these two well-known writers. All the "Little Stories of Real Life" are written by distinguished short story writers—Ann O'Hagan, Juliet Wilbor Tompkins, Kathryn Jarboe, Albert Bigelow Paine. "The Verdict of the Gallery," by James L. Ford, is in line with a theory of Mr. Ford's that the gallery is the surest critic of a play. Mr. Ford is always interesting. The story of a pet spider, by W. R. Hopkins, is simply delightful. Charles E. Trevathan tells the life story of "Gunfire, a Kentucky Beauty, the Fleet-footed Queen of the Turf." "With the Procession," in the August *Everybody's*, was written by a master craftsman, and contains some of the best writing in the magazine. One feature in *Everybody's Magazine* is its illustrations. They are carefully selected and superbly reproduced. There are six full-page drawings of "Out-Door Sports for Women," by Anna Whelan Betts, besides nearly a hundred other photographs and drawings by well-known photographers and artists.

THE CONTENTS of the August Magazine Number of *The Outlook* are varied, and include a group of articles on Educational topics (this is also *The Outlook's* special Educational Number), the most noteworthy of which is, perhaps, that on "Recent College Architecture," by Professor A. D. F. Hamlin of Columbia University, with many interesting original drawings. Other special features are: A portrait of the late Pope (from a painting declared by Leo himself to be the best portrait ever made of him), and one of President Finley, the newly chosen head of the College of the City of New York; "The National Exposition in Japan," by Dr. W. E. Griffis, with many photographic reproductions of scenes in the great Osaka fair, now going on; "The Moravians and Their Festival," by Ernest Hamlin Abbott, a readable account of the quaint customs of the Pennsylvania Moravians, and of the nature and character of the famous Bach festival; an extremely interesting installment of ex-Secretary Long's "The New American Navy," dealing with some of the gallant deeds in the war with Spain; an illustrated paper on "Coaching in England," by Margaret W. Higginson, and a remarkably well informed article on the candidates for the Papacy and the parties within the Church which they represent, written by Maud Howe, the daughter of Mrs. Julia Ward Howe, who spent many years in Rome and has unusual means of knowing the inner history of the present situation.

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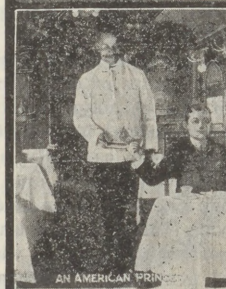
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### SLAVE-RAIDING AND CANNIBALISM IN THE CONGO FREE STATE.

ABOUT three years ago, one of these chiefs, named Mulumba Nkusa, being under the surveillance of a State post at Luluaburg, made a raid into the region just east of Ibanj, one of our mission stations near the head of navigation of the Kasai River. One of our missionaries was dispatched to investigate the affair. He found the chief an amiable fellow, who confessed that he had been sent by the State officer, and that he had been given guns and powder; he said that he had already sent some slaves to the State post. He had eighty-one human hands slowly drying over a fire, and these he was to take back to the officer to show that his work had been well done. I may say here that this barbarous custom of cutting off hands when the exorbitant tribute is not forthcoming seems to prevail in several widely distant parts of the State, proving conclusively that the State alone is responsible for such barbarities. Our missionary also saw over two-score of bodies lying near the stockade, into which the people had been treacherously invited and then killed. Many of these bodies had the flesh carved off, and the chief said that his people had eaten the flesh.

Only ten months ago, two white State officers came to Luebo and caught by force a number of men,—I saw about eighteen of them taken away with ropes around their necks in true Arab slave-raiding style. On March 25th last, I boarded the Congo railway train at Leopoldville, on Stanley Pool, and found three trucks loaded with slaves, who had been caught only a few days' march east of Luebo and were being taken they knew not where. The frightened fellows begged me for food, and asked me most piteously if I knew where they were being taken. At Boma I met soldiers from my own district, over one thousand miles distant, who said that they had been caught and forced into service, and that they had little hope of ever seeing their homes again. It is the universal custom for the soldiers to be transported to regions remote from their own homes—this is to prevent mutiny.—From "Personal Observations of Congo Misgovernment," by REV. W. M. MORRISON, in the *American Monthly Review of Reviews*.

### "THE FARMER CHIPMUNK."

IN THE Zoölogical Garden in New York City, there is a chipmunk which has earned for himself the name of "The Farmer Chipmunk." Born in the wilds of California, he was brought to that city and locked up in a great wire cage, where his chief occupation was catching the crumbs and peanuts thrown him by curious onlookers. But he got tired of dried-up charity, so his keeper says. He longed for the fresh, sweet vegetation of the forest and meadow where he used to scamper about with utter freedom.

One day the keeper happened to notice that there were several blades of corn growing in one corner of the chipmunk's yard. It looked as if the little animal had planted them, for he guarded them carefully and drove away the birds that slipped in once in a while through the wire netting. The blades soon grew into vigorous stalks, tasselled and developed several vigorous ears. Then, when the ears of corn had grown firm and hard and full of milk, the little fellow climbed up the stalks and feasted on the sweet pulp. When he saw a bird dart down for a bite he would leap up the cornstalk even more rapidly, flash his tail about and scare the intruder away.

Some say that a few kernels which some of the park visitors threw him had accidentally fallen into the loam, and thus corn had sprung into life. But the keeper shakes his head. He believes the chipmunk planted the corn on purpose. If the chipmunk did not sow the corn, he says, it is no sign that

he did not know enough. At any rate, he is wise enough to reap his harvest.—*Exchange*.

### A GRATEFUL CAT.

IN A FAMILY where there were no children, and the loss of little ones was felt very keenly, a great many pets from the animal world found a home. Among them was a beautiful cat. She was trained to do many little tricks, and had corresponding privileges, one being to sit in a high chair at the dining table beside her master, with a bib tied about her neck, and have her meals with the family. Her food was prepared for her on a plate just as a father would prepare it for his own child, and pussy would sit with her paws on the cross-bar of the chair and enjoy her dinner to her heart's content. She had learned to come to the dining-room when the summons-bell sounded, just as every member of the household did, jump into her chair and sit there awaiting her turn, most orderly and well-mannered.

One evening pussy was missing, and her master and mistress wondered what had become of her. The bell was sounded two or three times with no response.

When suddenly, pitter, patter, down the stairs came kitty, something like a little whirlwind, rushed into the dining-room, leaped into her chair, and planted a mouse on her master's plate! She had been fed so often and so generously by her host that in her gratefulness she must needs repay his kindness by similar attention.—*Canadian Churchman*.

### FLOWER IN A SOAP BUBBLE.

TO MAKE a flower inside a soap bubble, pour a soap solution into a plate or tray until the bottom is covered with liquid to the depth of one-eighth of an inch. In the center of the tray place a water lily or some other flower, and over this a tin funnel.

Then blow gently through the funnel while you are slowly lifting it at the same time. Continue blowing until you make quite a large film, and then proceed to disengage the funnel, after having first turned it at right angles.

Flowers, spinning tops, and other objects may be enveloped in this way. Endless amusement is furnished the children with this little play, especially on rainy days.—*The Lutheran*.

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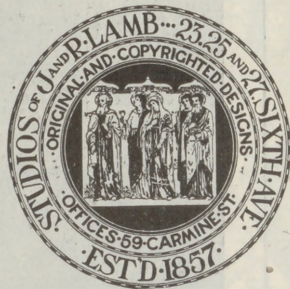
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